

THE OCCULT REVIEW

EDITED BY **RALPH SHIRLEY**

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OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

IN writing last month on the subject of the adventure of two ladies, "Miss Morrison" and "Miss Lamont," in the Palace grounds of Versailles, I made allusion to the difficulty of finding among the numerous psychic incidents recorded in literature, or otherwise, any exact parallel to so strange an experience. I cited, however, from memory, in part parallel, the historical tradition of the repetition in the clouds of the conflict of "Marston Moor" on various occasions after the battle had taken place. On referring back to the record in question as it is cited in the

BATTLES
IN THE
CLOUDS. *Memorials of John Hampden: His Party and Times*, by Lord Nugent, I find that the battle about which the story is narrated was not Marston Moor, as I had supposed, but Edge Hill. The

story is given in a scarce and curious tract in Mr. Staunton's Collection, entitled "A Great Wonder in Heaven, showing the late Apparitions and Prodigious Noyses of War and Battels, seen on Edge Hill, neere Keinton in Northamptonshire. Certified under the Hands of William Wood, Esquire, and Justice for the Peace in the said Countie, Samuel Marshall, Preacher of

Gods Word in Keinton, and other Persons of Qualitie.—London : Printed for Thomas Jackson, January 23, Anno Dom. *1642 (1643?)”

Lord Nugent, in commenting upon it, observes:—

“The world abounds with histories of preternatural appearances the most utterly incredible, supported by testimony the most undeniable. Here is a ghost story of the most preposterous sort. Two great armies of ghosts, for the mere purpose as it seems of making night hideous to the innocent and scared townsmen of Keinton, fighting over again the battle of Edge Hill, which had been decided, as far as their mortal efforts could decide it, more than two months before. Yet is this story attested upon the oath of three officers, men of honour and discretion, and of ‘three other gentlemen of credit,’ selected by the King as Commissioners to report upon these prodigies, and to tranquillize and disabuse the alarms of a country town; adding moreover, in confirmation, their testimony to the identity of several of the illustrious dead as seen among the unearthly combatants who had been well known to them and who had fallen in battle.”

The expression of the historian that “the world abounds with histories of preternatural appearances the most utterly incredible supported by testimony the most undeniable” is certainly an observation apposite to the narrative in question, and one to which the truly scientific will not readily turn a deaf ear. The problem will probably hardly be solved on the basis of the assumption of what the historian calls “two great armies of ghosts,” but rather by the more occult hypothesis of the assumed capacity of the “*anima mundi*” for anticipating, and of the ether for retaining, in quasi material form the impress of stirring events which tend to raise to an unusual or, we may perhaps say abnormal, extent the emotions and passions of humanity. Here we certainly have a suggestion of an explanation that will fit in some sense also the records of Versailles, even if it may be argued against us that the explanation fails to explain. The story as narrated in the pamphlet cited, is, I think, of sufficient historical and psychical interest to reproduce in the words of the narrator. Omitting the rather quaint and diffuse preamble of our historian on the subject of ghosts, goblins, larvae, spectra, devils, etc., etc., with which the record commences, and passing on from his mediaevally-worded observation that the “Divell can condense the ayre into any shape he pleaseth, as hee is a subtill spirit thin and open, and rancke

* The battle of Edge Hill was fought on October 22, 1642, and the first of the apparitions was seen on the Christmas Eve following. The date given (1642) is doubtless a misprint for 1643.

himselfe into any forme or likenesse " I will proceed at once to the marrow of the account, which runs in the following words :—

" Between twelve and one o'clock in the morning was heard by some shepherds, and other country-men, and travellers, first the sound of drummes afar off, and the noyse of souldiers, as it were, giving out their last groanes ; at which they were much amazed, and amazed stood still, till it seemed, by the neernesse of the noyse, to approach them ; at which too much affrighted, they sought to withdraw as fast as possibly they could ; but then, on the sudden, whilst they were in these cogitations, appeared in the ayre the same incorporeall souldiers that made those clamours, and immediatly, with ensignes display'd, drummes beating, musquets going off, cannons discharged, horses neyghing, which also to these men were visible, the alarum or entrance to this game of death was strucke up, one Army, which gave the first charge, having the King's colours, and the other the Parliaments, in their head or front of the battells, and so pell mell to it they went ; the battell that appeared to the Kings forces seeming at first to have the best, but afterwards to be put into apparent rout ; but till two or three in the morning in equal scale continued this dreadful fight, the clattering of Armes, noyse of cannons, cries of souldiers, so amazing and terifying the poore men, that they could not believe they were mortall, or give credit to their eares and eyes ; runne away they durst not, for feare of being made a prey to these infernall souldiers, and so they, with much feare and affright, stayed to behold the successe of the businesse, which at last suited to this effect : after some three hours fight, that Army which carryed the Kings colours withdrew, or rather appeared to flie ; the other remaining, as it were, masters of the field, stayed a good space triumphing, and expressing all the signes of joy and conquest, and then, with all their drummes, trumpets, ordinance, and souldiers, vanished ; the poore men were glad they were gone, that had so long staid them there against their wills, made with all haste to Keinton, and there knocking up Mr. Wood, a Justice of Peace, who called up his neighbour, Mr. Marshall, the Minister, they gave them an account of the whole passage, and averred it upon their oaths to be true. At which affirmation of theirs, being much amazed, they should hardly have given credit to it, but would have conjectured the men to have been either mad or drunk, had they not knowne some of them to have been of approved integritie : and so, suspending their judgements till the next night about the same houre, they, with the same men, and all the substantiall inhabitants of that and the neighbouring parishes, drew thither ; where, about half an houre after their arrivall, on Sunday, being Christmas night, appeared in the same tumultuous warlike manner, the same two adverse Armies, fighting with as much spite and spleen as formerly ; and so departed the gentlemen and all the spectators, much terrified with these visions of horreur, withdrew themselves to their houses, beseeching God to defend them from these hellish and prodigious enemies. The next night they appeared not, nor all the week, so that the dwellers thereabout were in good hope they had for ever departed ; but on the ensuing Saturday night, in the same place, and at the same houre, they were again scene with far greater tumult, fighting in the manner aforementioned for foure houres, or verie neere, and then vanished, appearing againe on Sunday night, and performing the same actions of hostilitie and

bloodshed ; so that both Mr. Wood and others, whose faith, it should seeme, was not strong enough to carry them out against these delusions, forsook their habitations thereabout, and retired themselves to other more secure dwellings ; but Mr. Marshall stayed, and some other ; and so successively the next Saturday and Sunday the same tumults and prodigious sights and actions were put in the state and condition they were formerly. The rumour whereof coming to his Majestie at Oxford, he immediately dispatched thither Colonell Lewis Kirke, Captaine Dudley, Captaine Wainman, and three other gentlemen of credit, to take the full view and notice of the said businesse, who, first hearing the true attestation and relation of Mr. Marshall and others staid there till Saturday night following, wherein they heard and saw the fore-mentioned prodigies, and so on Sunday, distinctly knowing divers of the apparitions or incorporeall substances by their faces, as that of Sir Edmund Varney, and others that were there slaine ; of which upon oath they made testimony to his Majestie. What this does portend God only knoweth, and time perhaps will discover ; but doubtlessly it is a signe of his wrath against this Land, for these civil wars, which He in His good time finish, and send a sudden peace between his Majestie and Parliament."

It is noteworthy, in connexion with this narrative (and in this matter also it supplies a parallel to the Versailles record), that the incident was not in the nature of a mere pictorial cinematograph reproduction of the battle, but that the country folk were disturbed by an accompanying sound of drums, the noise of soldiers, the groans of the dying, the neighing of horses, the discharge of cannons, etc., etc. A very similar phenomenon,

BATTLE
OF MOOK-
HEATH
WITNESSED
BEFORE-
HAND.

in which also the sight and hearing of those present was impressed, is recorded in connexion with the battle in the War of Dutch Independence against Philip of Spain, in which Count Louis of Nassau (brother of the Prince of Orange) met his death. The date of the battle, called after the locality in which it took place, the Battle of Mook-Heath, occurred on April 14, 1574. The phenomenon in connexion with this, also like the Edge Hill phenomenon, a battle in the clouds, took place early in the *previous February*, and therefore differs from the Edge Hill incident in the fact that it *ante-dated* instead of *post-dating* the historical incident. It is not a little curious that perhaps the only two records in history of psychical phenomena reproducing battles in the clouds should, though similar in every other particular, differ in this most important point, that one was predictive in character, while the other merely reproduced a past occurrence. It is hardly to be doubted that the natural psychical laws brought into operation were of an essentially similar character, and if this is the case, wherein, we are compelled to ask ourselves, lies the explanation of the

essential difference in relative date? Must it not point to the fact that events occurring on the mundane plane are already a short time before their occurrence enacted on another plane of matter in all their smallest details? Are we not obliged to infer that the reproduction of the battle at Edge Hill might, given favourable atmospheric, electric, or etheric conditions, have been visible before the battle as well as after? That the reproduction of incidents did not, in short, represent the impress made on the astral plane by the actual events on the material plane, but that it was already latent in the atmosphere, at a period antecedent to that at which these events took place? I do not venture to draw this conclusion with confidence, but I should like to hear any alternative supposition which science can produce which will account equally for one phenomenon and the other.

The incident in connexion with the death of Count Louis is recorded in Motley's *Rise of the Dutch Republic*. He observes that "a dark and fatal termination to his last enterprise had been anticipated by many," and in explanation of this statement he proceeds to narrate the following details to which I have above referred.

Early in February, five soldiers of the Burgher guard at Utrecht, being on their midnight watch, beheld in the sky above them a representation of a furious battle. The sky was extremely dark, except directly over their heads, where, for a space equal in extent to the length of the city, and in breadth to that of an ordinary chamber, two armies, in battle array, were seen advancing upon each other. The one moved rapidly up from the North West, with banners waving, spears clashing, trumpets sounding, accompanied by heavy artillery, and by squadrons of cavalry. The other came slowly forward from the South East, as if from an entrenched camp, to encounter their opponents. There was a fierce action for a few moments, the shouts of the combatants, the heavy discharge of cannon, the rattle of musketry, the tramp of heavy-armed foot soldiers, the rush of cavalry, being distinctly heard. The firmament trembled with the shock of the contending hosts, and was lurid with the rapid discharges of the artillery. After a short, fierce engagement, the North-Western army was beaten back in disorder, but rallied again, after a breathing time, formed again into solid column, and again advanced. The foes arrayed as the witnesses affirmed in a square and closely serried grove of spears and muskets, again awaited the attack. Once more the aerial cohorts closed upon each other, all the signs and sounds of a desperate encounter being distinctly recognized by the eager witnesses. The struggle seemed but short. The lances of the South Eastern army seemed to snap like hemp-stalks, while their firm columns all went down together in mass, beneath the onset of their enemies. The overthrow was complete, victors and vanquished had faded, a clear blue space surrounded by black clouds

was empty, when suddenly its whole extent, where the conflict had so lately raged, was streaked with blood, flowing athwart the sky in broad crimson streams ; nor was it till the five witnesses had fully watched and pondered over these portents that the vision entirely vanished.

So impressed were the grave magistrates of Utrecht with the account given the next day by the sentinels, that a formal examination of the circumstances was made, the deposition of each witness, under oath, duly recorded, and a vast deal of consultation of soothsayers' books and other auguries employed to elucidate the mystery. It was universally considered typical of the anticipated battle between Count Louis and the Spaniards. When, therefore, it was known that the patriots, moving from the South East, had arrived at Mookerheyde, and that their adversaries, crossing the Meuse at Grave, had advanced upon them from the North West, the result of the battle was considered inevitable ; the phantom battle of Utrecht its infallible precursor.

Mr. Reginald B. Span, in a letter to the Editor, in the current number, reminds me that I inserted in an earlier issue of the OCCULT REVIEW a psychic record of a more or less parallel character, cited by himself in one of his contributions to the magazine. The instance was one in which four prospectors happened one night, while they were in a wild and unexplored

region of New Mexico, to be overtaken by a snow-storm. They were fortunate in coming across a house in the valley which they were passing through, in which they took refuge. When, however, they woke up the next morning, they found themselves lying out in the open with no sign of a house anywhere, but where they lay the earth was bare of snow. Mr. Span vouches for the truth of this story, which was told him by two of the prospectors who underwent the experience. It is certainly quite as hard to believe as the Trianon record, for the *bona-fides* of which the well-known publishers of the book (Messrs. Macmillan & Co., Ltd.) are prepared to vouch. In this connection it is perhaps fitting that I should draw attention to another letter which appears among the correspondence in the current issue, in which a lady, Mrs. Schwabe, writes to give her independent testimony to the *bona-fides* of the two ladies, "Miss Morrison" and "Miss Lamont." One of these two is, I understand, a personal friend of my correspondent, who states that "anything that departed from strict veracity would be abhorrent to her." She also states that she had heard the story related some years ago ; and I may add that I myself heard it in Paris quite half a dozen years before the appearance of the book.

While I am on the subject of parallels to the incident which was the subject of my last month's Notes, it may be opportune to quote a letter which I have received from one of my readers

detailing an experience of hers within the precincts of the much-haunted Hampton Court. The parallel here, it is true, is not very complete, but as it is only now and again that we hear fresh stories of this historical building, the narrative as given first-hand may be of interest to my readers. The lady in question writes:—

It was on a brilliant summer's day that I went to pay a visit to some friends who lived at Hampton Court, and as it was so fine, I went early in order to spend the morning and afternoon, until four o'clock, in wandering over the palace and gardens.

It was before the ushers or keepers in all the rooms and galleries were dismissed, as occurred later, and as I had a very great desire to see the inside of the Chapel, I inquired of every one of these functionaries if it were possible to see the inside of this part of the Palace. I think I must have put the question to at least six or eight of the men, and from one and all received the reply, "It is *utterly impossible*, no one is admitted into the Chapel except the residents in the Palace, and they only at the time of divine service."

Not content with these answers, when I went to reclaim my sunshade at the foot of the stairs, I repeated my question and received as decided a reply contrary to my desire. On leaving the Palace, instead of going straight out, I turned to the right where there is a dark, damp, semi-cloister passage, in the centre of which there is a door of entrance into the chapel. I paused before it a moment, thinking, "how ridiculous it seems not to be allowed to go in here like everywhere else," and then passed on to the end of the passage, where on the left-hand side a square covered place opens out. There in the left-hand corner, I saw a figure standing, which I mentally identified as Queen Katherine Howard; she was dressed in a long heavy black velvet dress, with a sort of white coif on her head and falling over her shoulders. Her features were blurred and misty, but she made me a most graceful and courteous bow, and seemed to say to me, "You want to see the inside of the chapel? So you shall, and I will tell you how to do so"; then pointing down another passage, she added, "Go to the end there and turn the corner, and you will find a man sweeping, ask him, and he will tell you how to get in." She then made another graceful wave with her right hand, and thanking her with a bow I went in the direction indicated, where sure enough I did find a man sweeping up all the débris of the passage. On my asking him if I could see the inside of the chapel he replied, "Certainly—come with me, and I will take you to the person who will let you in," and placing his broom in a corner, he led the way back that I had come, and there stood the Queen still, whom as I passed nodded graciously, and seemed to say, "Say a prayer for my soul in the chapel." The man led me through a short sunlit passage out on to the broad road that runs between the Palace and the garden, then a blaze of sunshine and lovely flowers, to a little house with a gate and covered steps, just opposite the passage we came from. There was a bell hanging, and he said, "This is where the clerk lives, ring the bell and if he is at home he will take you into the chapel at once," and with that he left me, and on

ringing the bell I heard the door above open and heavy steps come down the stairs ; then the lower door opened and an old woman came out and asked, " What do you want ? " " To visit the inside of the chapel," I replied. " Well," she said, " I do not know if my husband is at home, but I will go and see, and if he is he will take you at once." She went up the stairs again, leaving me standing outside the door, and after a few minutes' delay, I heard again some heavy steps returning, and a little old man came out, carrying a big bunch of keys. " What do you want to see ? " he asked. " The inside of the chapel," I replied. " Come along then," he said, and led me back to the door in the passage where I had stood before, but the figure of the Queen was no longer where she had been, when we passed the square covered place. She had vanished—but the old man began talking about her, and said, " Queen Katherine is often about here, but we take no notice of her, she does us no harm." He let me then into the chapel, which is a most unromantic and ugly building, save for the royal pew at the end on the gallery, and for the beautiful wood carvings by Grinling Gibbons.

After remaining a short time in the chapel, I went out, it being about two o'clock in the afternoon, and wandered around the beautiful but rather, in spite of the glorious sunshine and wealth of lovely flowers, sad-looking grounds, until it was time for me to go to visit my friends—but I heard and saw no more of Queen Katherine—and how did she know of my wish, and enable me to have it fulfilled ?

Dr. Franz Hartmann has sent me the following communication in reply to an inquiry from a correspondent. As the matter is of some general interest I am inserting it as below :—

A correspondent desires to know the meaning of the German word "*besprochen*," which literally means "to bespeak." In magical operations it means using a spell, an incantation, a charm, or a word for the purpose of producing a desired effect. The power is not in the letters composing the word, but in the will of the operator. The word is merely an expression of that will, and almost any word or exclamation may be used for that purpose. The conjurations are often made up of the greatest

nonsense or of words without meaning. I have often
 "BESPRE- jocularly used the words "hocus pocus" with wonderful
 CHEN." success. It is also by no means necessary that, if we,
 for instance, wish to drive away a toothache, the
 person thus affected should make up his mind to believe in the efficacy of the "bespeaking"; because nobody can create a real belief in a thing that he actually does not believe in his heart. Such an artificially adopted belief or mental consent is only imaginary and rather a hindrance, because there is the doubt lurking behind it. It is as if one would say: "I will think that I believe; but in reality I do not believe in such a superstition. It is therefore best to say to the patient: You need not believe in this thing, neither do I myself believe in it; but we may try it, as it can do no harm." In this way the mind of the patient becomes passive and receptive, and offers no resistance; while on the other hand, if he thinks that he is forced to believe, his obstinacy is aroused and he involuntarily resists.

SIR OLIVER LODGE, D.Sc., LL.D., F.R.S.

PRINCIPAL OF THE UNIVERSITY OF BIRMINGHAM

SIR OLIVER LODGE was born on June 12, 1851, at Penkhull, near Stoke-upon-Trent. At the age of eight he went to the Newport Grammar School, and at fourteen he was taken into business to help his father, who was in failing health. But his love of science was developing, and, working in the evenings, he prepared himself for the matriculation examination of the University of London, and for the Intermediate Examination in Science, taking first-class honours in Physics. In 1872 he gave up the idea of a business career, and went to University College, London, to pursue mathematical and other scientific studies. In 1877 he took the degree of Doctor of Science, in the subject of Electricity, and became Demonstrator and subsequently Assistant-Professor of Physics in University College, London. In 1881 he was elected first Professor of Physics at Liverpool in the newly-founded University College, now the University of Liverpool. In 1887 he was made a Fellow of the Royal Society. In 1888 he received the honorary degree of LL.D. from the University of St. Andrews, the first of an ever-increasing list of such distinctions, and later he has been made a corresponding member of several foreign learned societies. In 1900 he was chosen by the Crown as the first Principal of the University of Birmingham, and in 1902 he received the honour of knighthood on the Coronation of King Edward.

The scientific work for which Sir Oliver is most famous is a long series of researches on the discharge of electricity, and accompanying phenomena. Starting with an investigation into the behaviour of lightning and into the best method of guarding against it, he was led to make experiments with lightning on a minute scale as manifested in the spark of electric machines, and thence to the surging or oscillating character of the discharge along wires, in which he obtained many new and interesting results. We now know, that Lodge was really dealing in these experiments with the electro-magnetic waves in air discovered by Hertz in 1888, and there can be no doubt that if Hertz had not made the discovery we should very soon have learned it from Lodge—as Hertz himself says, *Electric Waves*, p. 3.

In the earliest years of investigation of electro-magnetic waves, Lodge was indefatigable in devising modes of creating and detecting the waves, investigating their properties, writing papers, giving lectures, and stimulating other minds to the research. Among his most brilliant discoveries was that of the "coherer" for detecting the waves. With this detector he devised the first practical wireless telegraph, sending signals over a distance of several hundred yards. This was all pioneer work, done before Marconi took up the subject; and Marconi undoubtedly built upon the foundation which Lodge had laid.

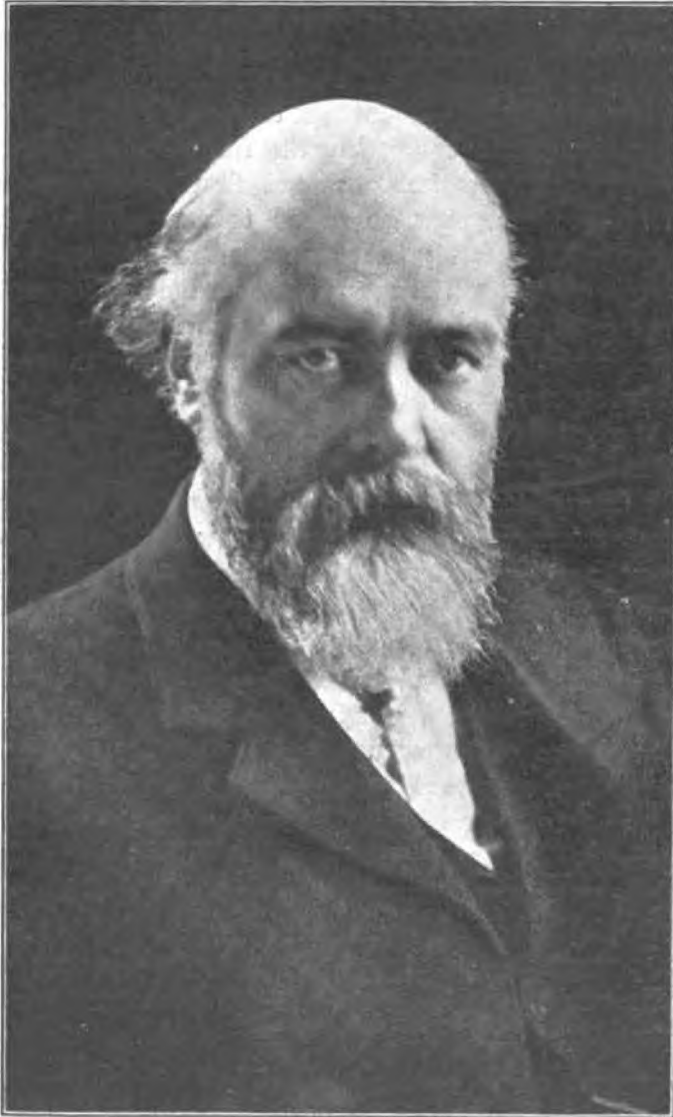
Other interesting researches were those on the passage of electricity through liquids, Lodge being the first to devise an experiment for simply and directly manifesting the travel of the sundered molecules or ions, and on the passage of light through a moving medium. For this latter, and for his researches on electric waves, he received in 1898 the Rumford Medal of the Royal Society, one of the highest honours the Society can bestow, for it is not confined to our own countrymen.

Sir Oliver's Presidential Address to Section A of the British Association in 1891 must not pass unnoticed. In it he advocated the foundation of a National Physical Observatory, and so started the movement which led, some years later, to the establishment of a National Physical Laboratory at Bushey, supported, though inadequately, by the Government, and controlled largely by the learned societies.

In regard to psychical matters, Sir Oliver's interest dates back to the early seventies, when he became acquainted with Edmund Gurney, who was attending his lectures on Physics, and who introduced him to F. W. H. Myers. But it was not until 1884 that he became convinced of the reality of telepathy, as a result of experiments with Mr. Guthrie (described in *Proceedings S.P.R.* II, p. 189, and *Survival of Man*, p. 39), and it was not until 1889 that the evidence for survival made any serious impression upon him. About that time his experiences with Mrs. Piper drove him to the conclusion that the phenomena were not explicable by any experimentally-established theory of telepathy, and he gradually adopted the working hypothesis that some communications may veritably be partly due to the agency of a disembodied mind. From the beginning of his researches—followed up by sittings with Eusapia and other mediums—Sir Oliver was in close touch with the Society for Psychical Research, and in the years 1901-3 he occupied the Presidential chair. For many years Mr. Myers was perhaps his most intimate

SIR OLIVER LODGE, D.Sc., LL.D., F.R.S. 191

friend, and readers will remember his eloquent and entirely fitting tribute to the departed leader, in *Proceedings*, XVII, and in *The Survival of Man*, p. 341.



SIR OLIVER LODGE, F.R.S.

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In this connection it is perhaps worth while to contradict a statement which gained some currency a little while ago. Mr. Edward Clodd, apparently repeating some irresponsible gossip, asserted or implied that Sir Oliver Lodge's convictions had fol-

lowed his desires ; that he wanted to believe in immortality and was therefore easily convinced by quite inadequate evidence. Mr. Clodd was in error. Sir Oliver never had the intense longing which was such a characteristic of Myers ; at the time of his introduction to the subject he was immersed in the study of electric waves, and, so far as he thought about survival at all, he thought that nothing could be proved either way, and was willing to leave it at that—"content to wait," as he says, "without anxiety, for whatever destiny the future had in store." It was only gradually, as he obtained first-hand experience of psychical phenomena, that he began to arrive at conclusions. It is surprising how readily the self-styled rationalist can decide all these questions, without any knowledge whatever of the alleged facts—spinning his belief or non-belief out of his own inner consciousness, like the mystic whom he abominates—and how confidently he attributes bias to those who have given real scientific study to the matter.

It would be impertinent (in the current sense of the word) to label Sir Oliver Lodge with any of the pat philosophical terms. Such classifications are rarely satisfactory ; and, in the case of one who seeks scientific truth rather than any closed system of philosophy, they are perhaps not applicable. But it may be permissible to regard Sir Oliver Lodge as the exponent of a sane and balanced mysticism. Rigorous in his upholding of strict scientific method, boundlessly optimistic in his vision of the possibilities of knowledge and its useful application (as in electrification of crops, dissipation of fog, control of the weather) he is still able to look below the surface of the phenomenal, and to recognize spiritual factors as the more real things—to recognize that the seen things are temporal, the unseen things eternal. He believes, on scientific evidence, in the survival of human personality past the crisis of bodily death ; in progress indefinitely continued towards a goal unthinkably remote ; and he postulates the essential goodness of the Cosmos, the universe existing hospitably for the weal of souls. He is thus both scientific and religious, avoiding on the one hand the narrow dogmatism of materialism, and on the other hand the equally objectionable dogmatism of a theology which modern science has discredited.

J. ARTHUR HILL.

The following is a list of Sir Oliver Lodge's principal writings :—

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Published by METHUEN & Co.,
36, Essex Street, Strand, London, W.C.

Reason and Belief.

Part I of this book deals with the subject of incarnation in general and ultimately leads up to a consideration of the momentous Christian doctrine—The Incarnation.

Part II furnishes hints and suggestions for the effective treating of the Old Testament in the light of the doctrine of Evolution. Part III is of the nature of an Apologia and anticipatory reply to critics. 1910. 3s. 6d. net.

Man and the Universe.

A study of the influence of the advance in scientific knowledge upon our understanding of Christianity. 1908. 7s. 6d. net.

The Survival of Man.

A study in unrecognized human faculty. Accounts of sittings with Mrs. Piper, etc., and a general review of psychical research. 1909. 7s. 6d. net.

The Substance of Faith allied with Science.

A Catechism for Parents and Teachers. 1907. 2s. net.

Published by HARPER & BROS.,
45, Albemarle Street, London, W.

The Ether of Space.

An account of the most recent researches into the properties of the fundamental medium of which the material universe appears to be composed. 1909. 2s. 6d. net.

Published by MACMILLAN & Co., LTD.,
St. Martin's Street, London, W.C.

Modern Views of Electricity.

A well-known exposition of fundamental electrical principles. New edition, 1907. 6s.

Pioneers of Science.

A course of popular lectures on astronomical biography, being sketches of the lives of the famous early astronomers and their work, with numerous illustrations. 6s.

Easy Mathematics, chiefly Arithmetic.

A comprehensive summary specially addressed to teachers, parents, and self-taught students. Intended to make the subject interesting. 1905. 4s. 6d.

Published by WILLIAMS & NORGATE,
14, Henrietta Street, Covent Garden, London, W.C.

School Teaching and School Reform.

A course of lectures delivered in Birmingham to teachers of the Midland district. 1905. 3s.

Life and Matter.

A discussion of the scientific foundations of religion ; being an answer to Haeckel and a speculation concerning the meaning of life. 1905. 2s. 6d. net.

[Cheap edition, Williams & Norgate, 1909. 6d.]

Published by GEORGE BELL & SONS,
York House, Portugal Street, Kingsway, London, W.C.

Electrons.

On the nature and properties of negative electricity. A treatise on the most recent discoveries in the pure science of Electricity. 1906. 6s. net.

Published by THE CLARENDON PRESS
(HENRY FROWDE), Amen Corner, London, E.C.

Modern Views on Matter.

The Romanes Lecture, University of Oxford, 1903, on new discoveries in electricity in connexion with radium, etc. 1s.

Published by W. & R. CHAMBERS, LTD.,
339, High Street, Edinburgh, and 38, Soho Square, London, W.

Elementary Mechanics.

A text-book for schools and matriculation candidates. 4s. 6d.

Published by THE ELECTRICIAN PRINTING AND PUBLISHING CO., LTD.,
1, 2, 3, Salisbury Court, Fleet Street, London, E.C.

Signalling through Space without Wires.

First published in 1894 under the title *The Work of Hertz and his Successors*; being a pioneer treatise on what has become Wireless Telegraphy. 1906. 5s. net.

Published by WHITTAKER & Co.,
2, White Hart Street, Paternoster Square, London, E.C.

Lightning Conductors and Lightning Guards.

A technical treatise on electric waves and discharges generally, for Architects, Electrical Engineers, and Physicists. 1892. 15s.

Published by CORNISH BROS., LTD., 37, New Street, Birmingham
(Booksellers to the University).

Parent and Child.

A treatise on the moral and religious education of children. 2s. net.

THE THEORY AND PRACTICE OF MAGIC

By H. STANLEY REDGROVE, B.Sc.

It is only because of the feebleness of our perceptions and activity that we do not perceive ourselves to be in a fairy world.—NOVALIS.

I. THE DOCTRINE OF EMANATIONS.

MAGIC is usually defined as the (pretended) art of producing marvellous results by the aid of spirits or arcane spiritual forces. It follows, therefore, that those of us who do not hold the simple faith of the materialist must recognize the possibility of a genuine Magic, even though all the magical beliefs of the past be false. The subject of Magic is admittedly interesting as a study of the striving of the human mind after a knowledge of the Cosmos; but how more interesting does it become, if, perchance, within the gross crudities and superstitious absurdities of magical belief some element of truth lies hidden, perverted and distorted?

In all ages of mankind is to be found a belief in a spiritual world and attempts to enter into communication with its inhabitants and to utilize its forces; but within the confines of a brief paper such as the following it would be quite impossible to deal with the history of Magic in any adequate manner. We must content ourselves with a far more restricted programme.

In the first place, let us briefly consider the doctrine of Emanations, a theory of very great importance in the magical philosophy of the past. According to this theory, all creation is effected by an emanation from the Divine, from which all things derive their various virtues. The divine emanation is supposed to descend step by step (so to speak) through the hierarchies of angels and the stars down to the things of earth, that which is nearer to the Source containing more of the divine nature than that which is relatively distant. As Cornelius Agrippa expresses it—

“For God, in the first place, is the end and beginning of all Virtues; he gives the seal of the *Ideas* to his servants, the Intelligences; who as faithful officers, sign all things intrusted to them with an Ideal Virtue; the Heavens and Stars, as instruments, disposing the matter in the mean while for the receiving of those forms which reside in Divine Majesty (as

saith Plato in Timeus) and to be conveyed by Stars; and the Giver of Forms distributes them by the ministry of his Intelligences, which he hath set as Rulers and Controllers over his Works, to whom such a power is intrusted to things committed to them that so all Virtues of Stones, Herbs, Metals, and all other things may come from the Intelligences, the Governors. The Form, therefore, and Virtue of things comes first from the *Ideas*, then from the ruling and governing Intelligences, then from the aspects of the Heavens disposing, and lastly from the tempers of the Elements disposed, answering the influences of the Heavens, by which the Elements themselves are ordered, or disposed. These kinds of operations, therefore, are performed in these inferior things by express forms, and in the Heavens by disposing virtues, in Intelligences by mediating rules, in the Original Cause by *Ideas* and exemplary forms, all which must of necessity agree in the execution of the effect and virtue of every thing.

"There is, therefore, a wonderful virtue and operation in every Herb and Stone, but greater in a Star, beyond which, even from the governing Intelligences everything receiveth and obtains many things for itself, especially from the Supreme Cause, with whom all things do mutually and exactly correspond, agreeing in a harmonious consent, as it were in hymns, always praising the highest Maker of all things. . . . There is, therefore, no other cause of the necessity of effects than the connection of all things with the First Cause, and their correspondency with those Divine patterns and eternal *Ideas* whence everything hath its determinate and particular place in the exemplary world, from whence it lives and receives its original being: And every virtue of herbs, stones, metals, animals, words and speeches, and all things that are of God, is placed here." *

The fundamental doctrine of occult philosophy is that of the unity of the Cosmos; the universe is one vast harmonious whole, and hence, there is some exact analogy, correspondence, or sympathetic relation between its various parts. "What is above is as that which is below, what is below is as that which is above," or as Agrippa puts it: "Through the sympathy of similar, and the antipathy of dissimilar things, all creation hangs together; the things of a particular world within itself, as well as with the congenial things of another world." All occult arts have been based on these sympathetic relations supposed to exist between things inferior and things superior. Sympathetic Magic, the underlying assumption of which is that by acting on part of a thing or a symbolical representation of it, one acts magically on the whole, or on the thing symbolised, as the case may be, really includes all Magic, for all Magic is based on this assumption.

The names of the Divine Being, angels and devils, the planets

* Henry Cornelius Agrippa: *Occult Philosophy*, Book I (translated by W. F. Whitehead, 1898), Chap. xiii., pp. 67-68.

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of the solar system (including sun and moon) and the days of the week, birds and beasts, colours, herbs and precious stones—all, according to old-time occult philosophy, are connected by the sympathetic relation running through all creation, the knowledge of which was essential to the magician ;—as well, also, the chief portions of the human body, for the old transcendentalists, especially Paracelsus, taught that man is a microcosm



HENRY CORNELIUS AGRIPPA VON NETTESHEIM.
(1486-1535.)

—a universe in miniature. In a former contribution * to the OCCULT REVIEW we have already given some of these supposed correspondences: a more complete set are exhibited in the following table, but it must be premised that authorities were by no means always unanimous with regard to all these details, which are, in many cases, based on quite trivial resemblances.

* "On the Belief in Talismans," OCCULT REVIEW, Vol. xi., p. 25 (January, 1910).

TABLE OF OCCULT CORRESPONDENCES.*

Arch-angel.	Angel.	Planet.	Day of the Week.	Part of Human Body.	Animal.	Bird.	Precious Stone.	Metal.	Colour.
Raphael	Michael	Sun	Sunday	Heart	Lion	Swan	Carbuncle	Gold	Gold or Yellow
Gabriel	Gabriel	Moon	Monday	Left Foot	Cat	Owl	Crystal	Silver	Silver or White
Camael	Zamael	Mars	Tuesday	Right Hand	Wolf	Vulture	Diamond	Iron	Red
Michael	Raphael	Mercury	Wednesday	Left Hand	Ape	Stork	Agate	Mercury	Mixed Colours or Purple
Zadkiel	Sachiel	Jupiter	Thursday	Head	Stag	Eagle	Sapphire	Tin	Violet or Blue
Haniel	Anael	Venus	Friday	Generative Organs	Goat	Dove	Emerald	Copper	Turquoise or Green
Zaphkiel	Cassiel	Saturn	Saturday	Right Foot	Mole	Hoopoe	Onyx	Lead	Black

* Most of these details are from Cornelius Agrippa's *Occult Philosophy*, Book II., Chap. x.

2. MEDIEVAL CEREMONIAL MAGIC.

The ceremonial Magic of the Middle Ages was subdivided into three chief branches—White Magic, Black Magic, and Necromancy. White Magic was concerned with the evocation of angels—spiritual beings supposed to be essentially superior to mankind—and the spirits of the elements—beings which were regarded, apparently, as personifications of the primeval forces of Nature. Goëty or Black Magic was concerned with the evocation of demons and devils—spirits supposed to be superior to man in certain powers, but utterly depraved. We may distinguish Sorcery (a term used also to designate Necromancy) from Witchcraft, the sorcerer attempting to command evil spirits by the aid of charms, etc., whereas the witch or wizard was supposed to have made a compact with the Evil One. Necromancy was concerned with the evocation of the spirits of the dead; properly, the term stands for the art of foretelling events by means of such evocations, though it is sometimes loosely employed in a wider sense.

It would be unnecessary and tedious to give any detailed account of the methods employed in these magical arts, beyond some general remarks. Those who desire further information on these matters are referred to Mr. A. E. Waite's *Book of Ceremonial Magic*. We propose here to give the reader a very brief account of a magical evocation—

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Choosing a time when there is a favourable conjunction of the planets, the magician, armed with the implements of magical art, after much prayer and fasting, betakes himself to a suitable spot, alone, or, perhaps, accompanied by two trusty companions. All the articles he intends to employ, the vestments, the magic sword and lamp, the talismans, the book of spirits, etc., have been specially prepared and consecrated. If he is about to invoke a Martial spirit, the magician's vestment will be of a red colour, the talismans in virtue of which he may have power over the spirit will be of iron, the day chosen a Tuesday, and the incense and perfumes employed of a nature analogous to Mars. In a similar manner all the articles employed and the rites performed must in some way be symbolical of the spirit with which converse is desired. Arriving at the spot, the magician, first of all tracing the magic circle within which, we are told, no evil spirit can enter, commences the magic rite, involving various prayers and conjurations, a medley of meaningless words, and, in the case of the black art, a sacrifice. The spirit summoned then appears (at least, so we are told), and, after granting the magician's requests, is licensed to depart—this latter is said to be most important.

3. THE PSYCHOLOGY OF MAGIC.

The question naturally arises, What were the results obtained by these magical arts? How far, if at all, was the magician rewarded by the attainment of his desires? Now, with regard to the evocation of the various classes of spirits, one may be forgiven considerable scepticism with regard to the existence of the angels and devils of orthodox faith or of magical belief; and the spirits of the elements need not seriously be taken into account. Devils and angels, other than the spirits of evil and good men, respectively, are difficult to fit in with any philosophical view of the Cosmos, and the belief in their existence appears to depend on no better evidence than some few misunderstood passages in Holy Writ. With regard to Necromancy, it appears that what was aimed at was what is called in the terms of modern Occultism, "a materialization," though we fail to see for what reasons the spirits of the dead should be regarded as particularly well acquainted with future events. Now, the results of scientific psychical research go to show that *if* the "materialization" of a "discarnate" spirit be a pos-

sibility, it is a very rare phenomenon and extremely difficult of production; so that the most that we can say for Necromancy is that it *may* sometimes have been successful so far as the evocation of "departed" spirits is concerned.

But whilst denying, in general, the production of such objective results by the carrying out of magical ritual, we must not forget that there is another side to the question. It cannot be doubted that magical rites must have had a most powerful effect upon the mind, weakened as the magician was by fasting and overpowered by the suffumigations employed, and would thereby result in remarkable and powerful subjective phenomena. Undoubtedly many magicians of old time imagined that they held converse with all sorts of spirits, including the Devil himself—non-existent though he be.

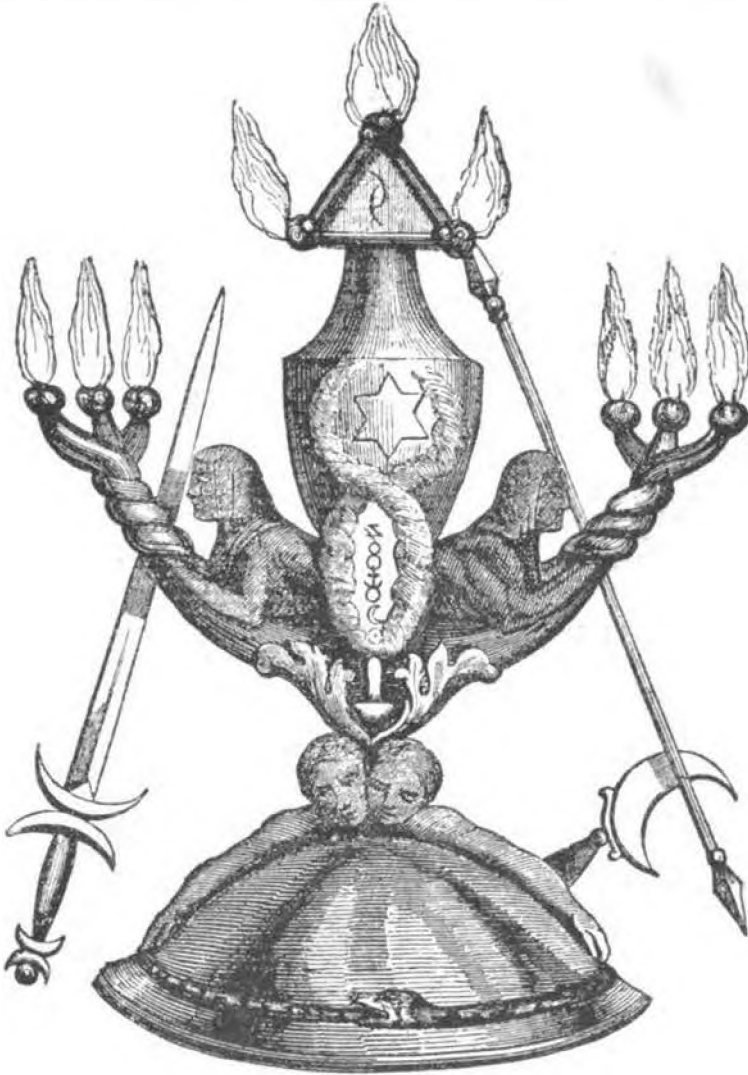
It is to the powers of the imagination that we must ascribe, in at least the majority of cases, the apparent success, whenever obtained, of these and other magical practices; for it should be carefully noted that a firm faith in the Magic employed and a strong effort of will to bring about the desired result is insisted on in all branches of Magic (at least, by the advanced magician) as essential for success. It is not difficult to understand, therefore, that, under the conditions prescribed by magical doctrine, the imagination should conjure up out of the elements of the memory the apparent spectres of "departed" personalities—a view of such phenomena in agreement with that expressed by Éliphas Lévi.* Indeed, taking into account such facts as those cases of hysterical patients, in which intense and unhealthy pondering of the wounds of Christ has resulted in stigmatization, i.e., the production of marks resembling these wounds on the patient's hands and feet, we would† not altogether deny that, in certain other forms of Magic, actual objective results may have been brought about by the powers of the imagination, though we are certainly not prepared to admit all that Paracelsus says of these powers, or even to allow all the claims of modern "faith-healing." Since, however, we have already dealt with the question of the powers of the imagination in the essay "On the Belief in Talismans" before referred to, we shall not further discuss the question herein.

* See Éliphas Lévi's *Transcendental Magic*, translated by A. E. Waite, 1896, pp. 113-119.

† Some cases of this phenomenon will be found recorded in Myers' *Human Personality*.

4. THE ETHICS OF MAGIC.

A further question, however, arises. In all magical operations, symbols play an essential part ; so much so, indeed, that we may well qualify the definition of Magic already noted,



MAGICAL INSTRUMENTS. Lamp, Rod, Sword, and Dagger.
(From Lévi's *Transcendental Magic*.)

defining Magic as "an attempt to employ the powers of the spiritual world for the production of marvellous results, *by the aid of symbols*. And we may well ask, Have symbols any real value or efficacy, or are their virtues of a purely imaginary order? This brings us to the definition of Magic (or, at least,

of the equivalent Latin term, *magice*) given by Swedenborg, who, it should be noticed, almost invariably employs the word in an evil sense. "Magic," he says, "is nothing but the perversion of order, *it is especially the abuse of correspondences.*" *

In Swedenborg's doctrines of Influx and Correspondences we find the basic ideas of the old occult doctrines of Emanation and Sympathies presented in a new form, developed to their logical conclusions in such a manner as to appeal, we think, to modern thought. All causation, according to the Swedish philosopher, is spiritual in origin and results from an influx from the divine, though things of the material world may be regarded as "secondary" or instrumental causes. The divine influx descends through successive planes of being which are "discrete" from one another, that is to say, are not connected by continuity, but are related according to the sequence of causes and effects. Each plane of being or "discrete degree" of existence is symbolical of the higher and the prototype of the lower plane. All degrees are related by the grand law of analogy; everything physical has a correspondent on the spiritual plane, everything spiritual a correspondent on the physical plane. Such in brief are the basic ideas of these doctrines in question.

Swedenborg uses the term "magic" as denoting a real power in the sense of an actuality, but an unreal power in so far as its results are always of the nature of illusion and fantasy. An examination of the nature of the Magic of the Middle Ages and the following century or two will, we think, show the appropriateness of Swedenborg's definition and use of the term. The various practices of the past included within the category of Magic were almost entirely the result of evil motives. The distinction, rigid enough in theory, between White and Black, legitimate and illegitimate, Magic was extremely indefinite in practice. As Mr. A. E. Waite justly remarks—

"Much that passed current in the west as White (*i.e.* permissible) Magic was only a disguised goëticism, and many of the resplendent angels invoked with divine rites reveal their cloven hoofs. It is not too much to say that a large majority of past psychological experiments were conducted to establish communication with demons, and that for unlawful purposes. The popular conceptions concerning the diabolical spheres, which have been all accredited by magic, may have been gross exaggerations of fact concerning rudimentary and perverse intelligences, but

* Emanuel Swedenborg: *Arcana Cœlestia*, § 6692. (The italics are the present writer's.)

the wilful viciousness of the communicants is substantially untouched thereby." *

At the same time, however, we propose to employ the term " Magic " in a somewhat different sense. The word itself is derived from the Greek " μαγος," the wise man of the East, and hence the strict etymological meaning of the term is " the wisdom or science of the magi " ; and as an evidence of the validity and ethical value of this true Magic we must note that the magi were amongst the first to worship the new-born Christ. † As a matter of fact, it is clear from a passage in his *Arcana Cœlestia* ‡ that this is Swedenborg's own position with regard to Magic. He says therein that by " magic " is signified " the science of spiritual things," and it is clear that he recognized that there is a genuine Magic, the true wisdom of the magi, and a false Magic, that wisdom perverted—a view of the subject with which our readers will probably agree.

We shall, therefore, employ the term " Magic " in its original meaning of the genuine wisdom of the magi, the mystic science of correspondences. In short, we shall use it to stand for the real causal power of the Spirit and the real non-causal efficacy of the symbol.

5. THE EFFICACY OF SYMBOLS.

The doctrine, of fundamental importance in Swedenborg's philosophy, that all causation proceeds from the spiritual to the material plane and not reversely, is one with which the spirit of ancient Occultism is thoroughly in accord, as witness, for example, the quotation from Agrippa given above ; and we think also, that it is one with which modern transcendentalists will find themselves in agreement. But at first sight it may appear that the phenomenon of sensation stands in contradiction to this doctrine, for here, have we not external material objects causing internal psychical phenomena, as when, for example, the presence of sugar on my tongue gives rise to the sensation of sweetness ? The whole question here involved is that of the intercourse of the soul and the body, which is dealt with fully in Swedenborg's little treatise on " Influx." He writes—

" . . . the soul is a spiritual substance, and therefore purer, prior, and interior ; but the body is material, and therefore grosser, posterior, and exterior ; and it is according to order that the purer should flow into the

* Arthur Edward Waite : *The Occult Sciences* (1891), p. 51.

† See *The Gospel according to Matthew*, Ch. ii., vv. 1-12.

‡ § 5223. It is unfortunately too long to quote here.

grosser, the prior into the posterior, the interior into the exterior, thus what is spiritual into what is material, and not the contrary. Consequently, it is according to order for the thinking mind to flow into the sight according to the state induced on the eyes by the objects before them, which state that mind also disposes at its pleasure: and likewise for the perceptive mind to flow into the hearing, according to the state induced upon the ears by speech." *

Now, from this standpoint it follows that sensations are caused, not by external material bodies (unless by the term "caused" we imply mere antecedence), but by the powers of the spirit or, to carry the analysis a step further, by God—the origin of all influx. The spirit of man flows into his body (so to speak), this flow being modified by the states of the body, or, perhaps it would be more correct to say, modified by the states of the brain, which are determined by the states of the bodily sense-organs; and hence arise those modifications of states of consciousness which we call "sensations." Now, it should be noticed that the thing sensed and the sense-percept of it are entirely different or "discrete," for whilst the one is material, the other is psychical or spiritual. But it follows from the fact of the harmony of experience that there must be some exact ratio between the two; indeed, we hold that, apart from imperfections either of the sense-organs, etc., or of the percipient mind, there is an exact correspondence between the two—one is symbolical of the other. And since spirit is the prior, and is, indeed, more substantial and real than matter, it would be more correct (though contrary, perhaps, to the common way of regarding things) to describe the object sensed as a symbol of the idea (using the term as including sense-percepts as well as images of the imagination) to which it corresponds, than reversely.

Let us now consider an instance of the intercourse of soul and body. Suppose, to take a trivial yet instructive example, we consider the case of the youngster gazing longingly in the confectioner's window. What do we mean when we say that he is desirous of eating chocolate? What can he who is a psychical or spiritual being want with material chocolate? Would it, therefore, be more correct to say that he desires his bodily organism to eat chocolate? But would his desire be satisfied if this organism ate the chocolate whilst he (the spirit) remained unconscious of the process? Perhaps this would be so in the case of a person who desired the chocolate as nourishment for his body merely, but we know that in the case of the average

* Emanuel Swedenborg: *The Intercourse of the Soul and the Body*, § 1.

youngster his desire for chocolate has reference entirely to the pleasant sensations arising when the confection is eaten. Then, consciousness is an essential factor in the satisfaction of his desire, and we cannot avoid the conclusion that what he really desires is the idea of chocolate, or, to speak more precisely, the idea of eating chocolate. True, by the power of his imagination he can conjure up in his mind this desired idea, without the aid of the external world; but the idea thus arising is vague, hazy, ill-defined, and does not bring satisfaction. Let him,



NOVALIS (FRIEDERICH VON HARDENBERG).
(1772-1801.)

however, but place a piece of chocolate on the "taste-buds" of his tongue, and immediately a very vivid taste-idea of chocolate arises in his mind. The objector will argue, perhaps, that these two ideas are very different—the latter is a sense-percept connected with some particular external object, whilst the former is a mere image of the imagination and is not so connected with any external object. True; but in essence the ideas are of a precisely similar nature, considered psychically they are precisely similar modifications of states of consciousness, differing only in intensity. And yet the material chocolate

which indirectly produces this remarkable increase of intensity in the idea, is quite a different thing from the idea which it intensifies—it is material, not psychical or spiritual. But, as we have indicated above, there is an exact correspondence between the two—the material chocolate is a symbol of the idea desired.

Here, then, we have the essentials of Magic—the causal power of spirit, and the non-causal efficacy of the symbol;—here we have a symbol employed that one may avail himself of a spiritual power. And what we have here demonstrated for but one and that a trivial case of sensation is perfectly general; so much so that we are forced to exclaim with the poet-philosopher Novalis, "*Alle Erfahrung ist Magic, und nur magisch erklärbar*,"* —"All experience is Magic, and only magically explicable."

6. THE MAGICAL THEORY OF EXPERIENCE.

It will probably be agued against the standpoint here adopted, that our common experiences of daily life are "natural," whereas Magic has reference to the "supernatural." But what is implied by this word "natural"? The term "natural" is commonly employed as relating to the physical realm, and in this sense, Magic is not natural, since it has reference to psychical processes—not that such are contrary to the order of the physical realm, but that they transcend this order. There is, however, a grand sense in which the term "natural" is sometimes employed as referring to the whole realm of order, and in this sense, *genuine* Magic is but another aspect of Nature, a profounder insight into her mysteries. Says Cornelius Agrippa, ". . . every day some natural thing is drawn by art, and some divine thing is drawn by Nature, which, the Egyptians, seeing, called Nature a Magicianess (*i.e.*), the very Magical power itself, in the attracting of like by like, and of suitable things by suitable." †

It may be thought that the position here adopted, namely, that "all experience is Magic, and only magically explicable," is one that is opposed to the spirit of Modern Science: but we do not think that this is so. Physical Science does not pretend to reveal the fundamental underlying Cause of phenomena, does not pretend to answer the final "Why?" This

* Novalis: *Schriften* (Works), ed. by Ludwig Tieck and Fr. Schlegel (1805), Vol. ii., p. 195.

† Cornelius Agrippa: *Occult Philosophy*, Book I (edited by W. F. Whitehead), Ch. xxxvii., p. 119.

is rather the business of Philosophy, though, in thus distinguishing between Physical Science and Philosophy, we are far from insinuating that Philosophy should be otherwise than scientific. We often hear religious but non-scientific men complain because scientific and perhaps equally as religious men do not in their books ascribe the production of the phenomena with which they are concerned to the Divine Power. But if they were so to do they would be transcending their business as scientists. In every science certain simple facts of experience are taken for granted: it is the business of the scientist to reduce other and more complex facts of experience to terms of these data, not to explain these data themselves. Thus, the physicist attempts to reduce other related phenomena of greater complexity to terms of simple force and motion; but, What are force and motion? Why does force produce or result in motion? are questions which lie beyond the scope of Physics. In order to answer these questions, if, indeed, such be possible, we must first inquire, How and why do these ideas of force and motion arise in our minds? The problem is one for Metaphysics to solve, and Metaphysics lands us at once in the psychical or spiritual world, and the term "Magic" at once acquires a potent meaning.

"If," says Thomas Carlyle, ". . . we . . . have led thee into the true Land of Dreams; and . . . thou lookest, even for moments, into the region of the Wonderful, and seest and feelest that thy daily life is girt with Wonder, and based on Wonder, and thy very blankets and breeches are Miracles,—then art thou profited beyond money's worth . . ." *

* Thomas Carlyle: *Sartor Resartus*, Book III, Ch ix.

THE CAMEL

A DISCUSSION OF THE VALUE OF "INTERIOR CERTAINTY"

By ALEISTER CROWLEY

THEN Hassan ben Brahim, the camel-driver, lifted up his voice and said: "The sun is hot."

This statement gave me considerable food for reflection.

In the first place, Hassan is a number one liar. Had he not said that he was afraid to cross the desert with only one camel, and having thus induced me to pay for two, brought one of them so antique and infirm that he had to send it back to Bou Saada?

In the second place, Hassan was a fool. Had he not started on a long desert journey without money, food, or water? Had he not shivered all one cloudy night in fear that the flood would carry us away?

Clearly, no reliance could be placed upon Hassan!

So, before assenting to his proposition, I looked about for corroboration of some kind.

"By 'the sun' you mean, I take it (said I to Hassan), that glorious and beneficent luminary which is apparently a small disk in the heavens above us, but in reality a vast globe, the centre and father of our system, in diameter so many miles, in distance so many miles"—I gave him the exact figures—"around which this planet revolves in 365 days, 4 hours, 37 minutes and 28·0387541 seconds."

"No!" said the churl; "I mean that." And he pointed to the orb in question.

One could not reason with the clod! But his appeal to the evidence of my sight was far from convincing me of his integrity or of the accuracy of his observation; for he had said (in his haste), "The sun is hot," and heat, as such (I reflected at leisure), is not truly appreciable by the eye.

And then it dawned upon me! This camel-driver was a mystic! He was asserting a relation between two senses. A relation in what? In something that was certainly not either of those two senses; in something that must be a reconciler between them, a court of appeal, a . . . yes! a soul.

This was absurd : Haeckel has shown it to be absurd. So I halted the camel and got out my sweater, and buttoned my jacket over it, and continued the journey.

Why did I feel uncomfortable ? Why did I perspire ? My friends, I cannot tell !

The night brought counsel. In the morning I attacked Hassan's position with horse, foot, and artillery.

"How dare you ?" I said. "We have an instrument for registering degrees, the thermometer. Produce your thermometer !"

Hassan seemed abashed ; he only wiped his brow.

"No !" I continued, "you are an impudent fellow, a pretender to knowledge, a sophist, a scholiast, and several other things ending in 'ast,' I dare say, if the truth were known !"

The victim hummed some rubbish about "the eyes of Arabi," which he thought superior to a gazelle's ; but I did not take his point.

"Hassan !" said I, "you know absolutely nothing. You do not know that heat is a vibration of molecules, that heat is molecular motion ! And is this perceptible even to feeling ? Perish the thought ! By feeling, who would ever have found out about molecules ? Understand then, once and for all, that heat as such cannot be felt !"

The poor man was by now, metaphorically speaking, a mere pulp. The volcanic grey matter of his Arab brain sizzled under the cold spray of my intellectual acumen.

He hit the camel repeatedly and gave his wheezy whistle.

I had won ; the rest of the day's march was for me a smiling silence.

Yet night found me disturbed. On what profound metaphysical conceptions (I mused) rest our simplest certainties ! Think of Huxley, and the smashing blows that he delivered at "commonsense" metaphysics ; how they crumbled to powder before him !

If I contemplate "the sun," how rapidly it becomes a mere subjective phenomenon, a puppet of the ego, or at least a strange, mystical, unknown, perhaps unknowable being. Subjective or objective, certainly my idea of it is dependent upon me ; it is the objective school (surely !) that insists that things exist without my co-operation. Yet is not that the very proof that the object must be conjoined with my sense before it exists for me ? Then "the sun" means "the relation of some unknown thing with my organs of sight."

And this relation is neither "it" nor "I." Nor is it in time or space, this relation. What is a relation? In what does it take place?

Fortunately, I stopped there. Another step and I should have had to postulate a soul, and the Rationalist Press Association might have got to hear of it—and then?

The boot, and my last link with respectability snapped for ever!

The dawn broke at last, and we resumed the trudge across the sands. "Hassan!" I said earnestly, "you are concealing something! You are keeping back from me the fact that your opinion that the sun is hot (by which of course you only mean that exposure to the rays of the sun produces effects similar to those caused by those bodies which we have agreed to describe as hot) is founded upon the fact that your experience teaches you to associate the visible appearance of yon glorious orb with sensations of heat. You are wrong! I, for example, can testify that one may be exceeding cold in bright sunshine. And, besides, your experience may be very limited."

"Forty-four yeyears, man and boy," he grunted, "ave I druv this 'ere ruddy oont." (I translate freely from his classical Arabic.)

I took no notice. "For instance," I remarked, "suppose you went to London for forty-four years more. You—who know nothing of electricity—would return to Algeria and say that in London bright stars appeared in the streets at nightfall. It would never strike you that those stars would not appear unless men kindled them, and I am just as presumptuous in supposing that the appearance of the sun would take place if (say) the sea dried up!

"You see no connecting links between the arc lamps in Piccadilly and the generating station tucked away somewhere; I see no connection between the sunrise and the existence of the sea—and we both try and trade off our ignorance as knowledge!

"There was (and is) no answer to the problem of the Chinese philosopher, who dreamt that he was a butterfly and, awaking, called his disciples and said: 'I Chwang dreamt that I was a butterfly. Now, is it so, or am I a butterfly that has gone to sleep and is dreaming that it is Chwang?'

"It is the experience of man that the appearance of the evening star heralds the darkness; but the truth is that the darkness causes the appearance of the stars. It is only in the great shadow of the earth that we may behold them, save from the darkness of a well. What a whirl of sophistry and confusion is all

this babble of cause and effect ! How all experience may deceive us ! Hurrah ! " (I broke off), " there is our oasis ! How the palms wave and the minarets glitter and the waters gleam ! "

" No ! " said Hassan ; " it is a mirage . "

" Scoundrel , " I retorted, now thoroughly incensed with his stupidity and falsehood, " how do you know ? "

" I have been here before (says he as cool as custard), and I know there is no oasis within many days' journey. By my eyes I could not tell . "

" Then you judge an optical phenomenon by treacherous memory, slave, beast, reptile, socialist that you are ? "

" And yet I (even I) cannot get beyond William the First ten sixty-six, William the Second ten eighty-seven, Henry the First . . . and I knew them all, once ! "

" Why, Hassan, you are a bundle of uncertainties. Come now, confess ! That remark of yours about the sun was interrogative ? Or at most a feeler ? You wanted to know what I thought about it ? You had an intuition and wanted to test it ? "

" No , " said the Sahara of obstinacy ; " I just passed the remark . "

" Yes, I see, a mere idle frivolous bit of small-talk. A sort of joke ? "

" No joke in the summer , " he growled .

" Don't answer me back ! " I snapped. (Something had made me irritable—not the heat of the sun, of course.) " I don't want you to speak ; I'm trying to argue with you (I was on the right side of the Rationalist Press Association, that time !). But—you didn't mean you were *sure*, did you ? You sort of threw out the suggestion ? "

" Dead sure , " says he, and hits the camel again .

Disgusted with his brutality and Bœotian bathos, I fell back, and walked alone, meditating .

He was *sure*, thought I. And Perdurabo is sure that he will endure unto The End, that his *khu* will be a mighty *khu* for ever and ever, and that he hath indeed talked with his holy guardian angel and seen God face to face. And Charles Watts is sure that Perdurabo is an ass, and suspends his opinion about Hassan ben Brahim until he has submitted the question to Hæckel and got a firman or an ukase about it. And Aleister Crowley is sure that nobody can distinguish between Perdurabo and Hassan and Charles Watts, saying—

"On life's curtain

Is written this one certainty—that naught is certain."

What is the test? Is it the common experience of men? Then sure the sun moves round the earth, and there are no such things as molecules, and there are such things as spirits.

Is it the common experience of the instructed and competent among mankind?

The men who designed and built Luxor and Anahuradapura bore witness to gods visible and tangible. Lombroso assented to Eusapia Palladino, A. R. Wallace believes in spirits, Newton thought Euclid proved the existence of God, and Kelvin relied for the same proof upon biology. Worse, Newman "worshipped idols and a piece of bread," and I (who am hardly likely to allow that any one is more instructed and competent than I am) believe in the Great Brotherhood, and the certain heritage of man in the Holy Kingdom. I believe in the Holy Ghost, the Holy Catholic Church (not Christianity), the communion of saints; the resurrection of the body, and the life everlasting. Amen!

This conviction is not to be shaken, for it is based upon the same rock as Hassan's conviction about the sun. It is my experience. Like any other experience, it comes through the senses; but it takes place in some unknown fortress within the five out-lying towers of sense, in some secret cave of the heart and brain that even Ernst Haeckel has not dissected out.

Let him say that "as your mind decays (though I don't see how it can decay any more) you will lose this assured knowledge of your immortality."

"Yes, and I lose the sun, and the heat of the sun."

"But your Holy Guardian Angel is only a phantom of your diseased brain."

"But in that same brain is the sun."

"But other men testify to the sun."

"But other men testify to the Angel."

"But the majority of men accept the sun and deny the Angel."

"I am not a democrat. All the men whom I respect testify to the Angel, and don't care twopence about the sun."

"But I can show the sun to any man who had never seen it, and he would add his testimony to its truth."

"For 'sun' read 'Angel' and you have my exact position."

"Show Him to me! This instant!"

"Patience a moment; it requires a little trouble, even a little work."

“ Ah ! I have you at last. I can show the sun to any man at any moment ! ”

“ Not if he is in England, and if it is night, and if he has cataract.”

“ I should remove him from England and wait for the morning and perform an operation.”

“ Exactly ; I will arrange your moral climate, and ask you to have patience for an hour or two until the dawn, and remove the scales from your sight.”

“ Bah ! I can't waste my time arguing with a fool.”

“ I have not disagreed—so far—with anything that you have said. Why should I begin now ? ”

Nay, this interior certainty of Truth ; this Faith in the Validity of Essential Relations ; this Knowledge that stands behind and apart from Evidence ; this Understanding which makes the darkness light, this Wisdom which directs the Will ; are not these Children of One Ineffable Brilliance, one Selfhood beyond all Self ?

And a Voice came unto me, saying—

“ This Interior Certainty is the Camel that goeth ten days in the desert bearing water in his belly, as thou goest ten times seven years in the desert of life, where the Water of pure Truth is not found. And this Camel was furnished with sufficient water from the Well, yet at the end of the journey, if he be athirst, he shall drink deeply at his will from the unfailing fountains, and rest under the shadow of the never-withering palms.

“ Rise up, therefore, and proceed upon thy way, for thy water is inexhaustible, and thereof shalt thou give to drink unto many men that be athirst.”

OCCULT HEALING AND HEALERS

By REGINALD B. SPAN

IN a recent issue of the *Standard* there was an account of a notable "Healer" in Paris, a Madame Lalose, who performed many remarkable cures by the "laying on of hands,"—in some cases a mere touch of her hand being sufficient.

She underwent a good deal of persecution on account of her marvellous powers by persons who were envious of her, and finally she was arrested and brought before the magistrates. In the course of her trial many witnesses came forward and attested to the miraculous cures she had effected, and it transpired that this vivacious little woman had made the blind see, and the deaf hear, had restored the paralytic, and healed the sick at a distance. One woman who was hopelessly insane had been restored to her right mind by the simple process of making a few passes over her forehead. The Police Commissionaire of Asnières, who was present as a witness in her defence, testified that his wife had been completely cured of a stiff arm in one day after the best doctors had not been able to do anything for it. Madame Lalose merely passed her hand down the arm a few times and an hour later it was completely cured and she was able to use it again, after months of paralysis. The most impressive evidence in the examination was given by the celebrated Dr. Papus, who, besides being a certified medical practitioner with a large practice, is a student of occultism and a Spiritualist, and much consulted by believers in Spiritualism.

This doctor asserted his entire belief in the genuineness of Madame Lalose's power of healing, stating that she possessed wonderful psychic gifts; and the cures in his opinion were effected by a certain "magnetic fluid" which emanated from her person, combined with that greatest of all magic working powers—*Faith*. He also stated that in olden times the Egyptian priests and Hebrew prophets were able to heal the sick by touching them, and that for twenty years he had been seeking the secret of their cures. Being a doctor he was not disposed to discredit or throw aside the orthodox medical science, in favour of any visionary

methods, but, he said, "the science of to-day is side by side with the science of to-morrow," and most probably the science of to-morrow will supersede the old-fashioned methods of to-day, the Spiritual and Psychic (or magnetic) taking the place of the material and mechanical. There is the Faith which works miracles and other occult forces of which we know nothing. Magnetism is a force not yet defined.

Another witness, who was very voluble, explained that he had suffered from paralysis of the tongue and had been completely cured by Madame Lalose, and added that instead of persecuting her the doctors would do well to study her methods and effect similar cures themselves.

Curiously enough, in another paper of the same date—the *Daily Express*—there was an account of another "Healer" in Belgium—a man named Antoine who had formerly been a miner, but having inherited some money which made him independent gave up his work and devoted his time to the study of Spiritualism. Finding that he himself was a good medium, he decided to place himself *en rapport* with the Unseen World and investigate on lines of his own. He later received visits from spirits who dictated messages purporting to come from Heaven.

He was eventually told to exercise the "gift of healing" which had been bestowed upon him. Antoine then visited the poor and sick in his town, spoke to them of spiritual things, and effected some wonderful cures. His fame as a "Healer" quickly spread and sufferers came from all parts begging to be cured. He is now famous and very popular in the valley of the Meuse, and at Jeuneppe, his native village, a church has been built, for the cost of which £4,000 was subscribed in a single week. In this church Antoine preaches and ministers to the sick and afflicted, and his congregations are enormous—the building being always overcrowded. The "Healer" refuses to accept money for his services, and lives very simply on his own small means—as poor as when he first started his mission.

In appearance Antoine is a tall, rather round-shouldered man with a shock of long unkempt grey hair. He never wears a hat in any weather and generally dresses in black. His religious doctrine (such as it is) consists in a belief that goodness must rule the world, and that the human body is controlled by fluid magnetism, and that the magnetism of good persons can overcome the magnetism of bad. For the rest, he believes in communion with spirits, the direct interposition of

beings of the Unseen World with the affairs of this mundane sphere, and the power and efficacy of spiritual forces in the healing of diseases.

The services are very simple in character. Antoine and his congregation concentrate their thoughts, and the "Healer" gets into "fluidic" (or magnetic) communication with the minds of the worshippers. When he feels that good influences predominate he speaks under the power of the spirits. Altogether his doctrine and methods are very similar to those of the ordinary Spiritualist medium—though I am sorry to say many mediums are by no means so spiritual and benevolent.

Another famous "Healer" who achieved great fame was Francis Schlatter, a poor shoemaker, who emigrated to America from Germany many years ago. For some time he carried on his vocation in one of the cities of the west, spending his spare time in religious devotions and studying spiritual things. Then one day he announced to his friends that God had called him to do a great work, and that he must retire into the deserts and mountain solitudes to fast and pray and prepare himself.

He set out for the Rocky Mountains without money or means of subsistence, and when next heard of a year later he was in New Mexico, wandering in the deserts, occasionally visiting settlements of white men, where he healed the sick by the laying on of hands, but chiefly going about amongst the Indians, who showed him great reverence. During his stay at Raton in New Mexico he performed a wonderful feat in fasting. Witnesses declare he went four weeks without touching food of any kind, subsisting entirely on water, and was as well and vigorous at the end of his fast as at the beginning. He very frequently abstained from food for a week at a time. Schlatter wandered on foot through the Western States and Territories, causing a sensation wherever he went by his remarkable cures and strange, almost superhuman, personality.

In the year 1896 I happened to be in Denver, Colorado, when Schlatter was there (having just returned there from South California), and had the privilege of meeting the "Healer" and observing him at his work. For three weeks I was almost a daily visitor to the spot where he had taken up his abode, and watched him for hours at a time. He was staying with some people named Fox in a small house in the suburbs of Denver. In front of the house was a large open space, where thousands of people assembled daily from dawn until dark, either as spectators or waiting their turn to be "touched" by the "Healer."

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Many people camped out all night on the grassy hill near by so as to be the first to be treated by Schlatter when he made his appearance and began work at 6 a.m. Mr. Fox had made a railed-in platform at the bottom of his garden for the "Healer" to stand on and a path between rows of railings for the people to pass before him in single file. As each person passed, the "Healer" would take one of their hands in a firm grasp and hold it for a short time. Many people declared they felt an electric shock pass through them during this contact, others felt nothing at all, while some were so much affected that they shook all over.



FRANCIS SCHLATTER.

Some invalids were cured of their ailments (generally nervous ones) instantly, others experienced no benefit till days afterwards. Then again there were many on whom the "Healer" had no effect whatever. The papers were full of miraculous cures wrought by him.

Unfortunately I did not see any of these cures, though there may have been many effected right before my eyes, but in every case the invalids were passed on so quickly, and then swallowed up in the dense crowds and taken away by their friends imme-

diately, that I had no chance of knowing anything about them at first hand, and had to rely on what people told me and the accounts in the papers.

Hundreds of invalids were unable to leave the carriages and other vehicles in which they were brought, and so Schlatter would leave his platform and go the round of the carriages—a stately dignified figure, with calm deliberate movements and serene spiritual face—before whom the crowds always fell back with respectful deference, not unmixed with awe. It was a unique spectacle, this great concourse of all sorts and conditions of people gathered all day long around this striking-looking man—whom one of the papers described as “a living representation of a picture of Christ”—though that description is rather an exaggeration. In appearance Schlatter was above medium height, broad-shouldered and well built, the picture of vigorous health and sturdy physical endurance. Long and wavy brown hair tinged with grey fell over his shoulders and framed a virile strong face, with clear steady grey eyes, regular features, broad forehead and rough beard. It was the most serene face I think I ever saw.

Infinite calm and peace lay in his frank open countenance, and the strange light of eternal kindness gleamed from his eyes. The face was that of a saint and mystic. Reports went abroad that the “Healer” claimed to be an incarnation of Jesus Christ, but that was untrue. Schlatter made no claims or pretensions of any kind. He merely said that he was a son of God and that the Spirit of God operated through him, and that he had no power of his own. The only time that I was able to speak to him I asked him from whence he obtained his power, and he replied simply as a child, “The Father works through me.”

He was a man of very few words—it was difficult to get him to speak at all. He could not speak English very well and his accent was always that of a foreigner. Mr. Fox (whose guest he was) told me that he was very silent, and that he took very little food, and then only a small piece of bread and some milk perhaps once a day—sometimes nothing for two days, and all day long he stood out in the open, bareheaded in all weathers, from the dawn until after dark ministering to the sick and all who passed. Most wearying work, shaking hands with people for ten hours at a stretch, without rest or food—but he never showed any signs of fatigue.

Like most others who were at all ailing I took my place in the long queue of invalids one day, and after waiting an inter-

minable time my turn at last came. Directly the "Healer" took my hand I felt a shock go through me which shook my whole frame. Whether I gained any benefit from it I am unable to say. I know I felt singularly tired that evening.

I had come to Colorado with consumption, having been ordered there by Dr. Long Fox, the celebrated specialist of Bristol. Whether the "Healer's" treatment had anything to do with it or whether it was the wonderful climate of Colorado, I cannot say, but the fact remains that a cure was the result of my few years' sojourn in Colorado and California.

I noticed a curious incident one afternoon when I was standing in the crowd near the "Healer." A rough-looking man (apparently a gold miner from Cripple Creek) came to Schlatter, who took his hand in the ordinary way, but no sooner had he touched it than he threw the man from him as if he had been stung, exclaiming in a stern low voice, "You are a murderer—go!" The "Healer" quivered from head to foot with repulsion and disgust as if he had touched some loathsome reptile. The man turned pale as death, hung his head, looked furtively around, and without saying a word edged his way through the crowd as quickly as he could, the picture of guilt. Only those few who stood as near as I did could have heard what Schlatter said.

Mr. Fox told me that the "Healer" had cured him of deafness of several years' standing in one treatment. He was stone deaf before Schlatter came to Denver.

One peculiarity about this "Healer" was, he would not touch money—a rare peculiarity in this world—nor would he accept presents. Large sums of money, houses, land, and other gifts were pressed upon him, but he firmly refused to accept anything. He could have been a rich man, had he chosen to take all that was offered him. The people of Chicago were anxious that he should come there, and offered large sums, with first-class railway fare and every convenience and luxury, but the "Healer" refused their money, saying that if it was the Father's will, he would go to Chicago, but in his own way.

Though Schlatter was so much esteemed by some, he had more enemies than any man in Colorado.

In Denver some were doing their utmost to have him arrested and placed in gaol, but could not get up any definite charge against him. I heard some say he ought to be arrested as a lunatic, others said as a vagabond, blasphemer, impostor and general rogue. The churches denounced him, the doctors denounced him—his character was blackened on every hand.

I heard a scathing sermon preached about him. It was extraordinary that this man who went about doing good could have aroused so much indignation and fury. In the midst of the furore that his presence excited, and when everybody was talking about him, he suddenly vanished—as if into thin air.

No one saw him go, and to this day no one can say rightly what became of him, though of course there were all sorts of rumours and reports—some manifestly absurd.

The only thing about his departure which was definitely known was that one morning Schlatter did not make his appearance at the usual time, so Mr. Fox went to his room, and receiving no reply to his knocking, entered and found that his guest was not there. The bed had not been slept in, and on the pillow was pinned a paper bearing the words: "The Father has called me, I must go; good-bye. Francis Schlatter."

For weeks afterwards there were reports in the papers as to his alleged whereabouts. He had been seen in Wyoming, Montana, Utah, Arizona, New Mexico and California about the same time, and each report was certain that it was he!

I obtained a copy of the only photograph that was ever taken of him, when special permission was given to a photographer at Raton, New Mexico, by the "Healer." I sent this photo to *The Wide World Magazine*, some years ago, and it was published therein with a brief description of the "Healer." The accompanying picture is a reproduction from that print. At Denver many photographers tried to take the "Healer," but with very unsatisfactory results, as when the plates were developed the head came out in a round blur, as if a ball of light had been photographed. I asked photographers about this phenomenon, and they answered me that it was a fact. They were quite unable to get a photograph of him.

It seems probable that Schlatter's head was surrounded by a halo of magnetic light caused by the influx of electric and spiritual forces which were passed through his nervous system from the Unseen Spheres for the purpose of bringing about miraculous cures at his hands, and this light would naturally cause a blur on the sensitive plates and obscure his features. The halo round the heads, and the light which shone from the faces, of the saints, prophets and miracle workers of old, was presumably caused by this occult magneto-electric force which was passed into their systems from the spiritual world. By means of this force the human frame can be sustained in perfect health and vigour for long periods without any need of food—it is in fact

the Elixir of Life which philosophers and alchemists have sought for throughout the ages. When properly directed it can cure all diseases and do miraculous feats.

It is, however, one thing to *know* of these forces (and very few do even know of them) and quite another matter to apply them to the human organism. These forces originate in, and emanate from, the Great Creator, but are directed to a great extent by His agents and messengers in the Unseen.

Only those who can place themselves on the spiritual plane can hope to obtain these forces, as they are very fine and sublimated and could not come into the mental, moral and physical atmosphere of the gross and purely earthly. "Like attracts like," and a spiritual person will attract spiritual powers. The higher and finer the nature, the greater its command over these forces.

The Christ healed the sick by means of this electric power with which His person was fully charged—Faith being the medium by which it was called forth and set in operation. When the woman touched the hem of His garment and was at once cured of her ailment, it was her *faith* which evoked the healing power which came forth immediately from Christ's person, and Christ knew at once that some one with *faith* had touched Him, as He felt that "virtue" (or power) had gone out of Him. In nearly all Christ's healing miracles it was necessary that the sufferers should have faith before the healing power could enter their atmosphere and operate on them. In some places this great "Healer" could do nothing "because of their unbelief"—for as long as they remained on the earth plane the finer spiritual forces could not touch them. Faith would raise them to the spiritual plane. So it is with all occult healing; whether it be "faith healing," "magnetic healing," or "Christian science," faith is the first requisite, but it is not faith that cures but the spiritual electric forces which are set in operation by faith.

AN EXPERIMENT IN TELEPATHY

BY SCRUTATOR

FOLLOWING upon an invitation from the *Daily Mirror* to take part in the long-distance test of Mme. Zomah's divinatory powers, representatives of the OCCULT REVIEW took up their positions at 3 o'clock on Friday, March 17, at either end of the telephone line extending from the Alhambra auditorium to a quiet little room in the offices of *The Daily Mirror*. There were present on the Committee at the office: Sir William R. Clayton, M.A., D.L., J.P.; Mr. Robert N. Crane, M.A.; Mrs. Alicia A. Needham, A.R.A.M., etc.; Mr. George R. Sims, the well-known author and journalist; Mr. R. Kelland; Mrs. French; and Mr. W. Gorn Old, M.R.A.S.

Promptly at 3 o'clock Mme. Zomah, accompanied by an attendant, put in her appearance; and after moving to the Committee, took up her position at the Whitefriars Street end of the wire. A representative of the OCCULT REVIEW then tested a bandage handed to him by Mme. Zomah, and also handed it for inspection to Mr. Sims. It was a velvet bandage, quite opaque, and was securely fixed over the eyes of the performer. Conversation over the telephone began immediately. The following is my verbatim report of Mme. Zomah's utterances. What transpired at the Alhambra in the presence of a section of the Committee is here paragraphed against the letter A, as reported by an OCCULT REVIEW representative. My own notes are marked Z.

Telephone rings.

Z. I am here, I am here. I am quite waiting. Did you understand that I am here? Hello! Zomah—quite ready and waiting. I am here.

A. A member of the committee rang up Mme. Zomah on the private wire to the *Daily Mirror* office.

Z. The first article is a card. A card, I said. That card I believe is a Club ticket. Oh, that card was a four of Clubs.

A. Mistaken, but immediately corrected.

Z. A gentleman's ring.

A. Correct.

Z. A coin. I think a penny. The date—well, 1838.

A. Correct.

Z. A telegram.

A. Change of transmitter. Telegram correct.

Z. That I cannot tell you. No, I'm afraid I cannot tell you that article.

A. An egg.

Z. A ticket. Well, it's made of leather. Oh! the date is 1901.

A. A ticket. Date, 1901.

Z. Your question? That is a charm. That charm is broken. Your question? Oh! the initials are M. M.

A. Correct.

[My colleague A. has here a note regarding a Japanese charm with specific reference. "A foreign country"—"What country?"—"Japan"—but the word Japan never passed Mme. Zomah's lips.—S.]

Z. That is a shell.

A. A shell.

Z. That is a watch. Well, is it a coin? It's a foreign coin. Is it Austrian? Then I can't tell you if it's not Austrian?

A. A coin. [? Portuguese.]

Z. That was a card. Well, it's in a foreign language. It is in Russian.

A. Correct.

Z. Is it a coin? They are beads. Well, I think the number of beads there, well—forty-two.

A. A bead necklace. Number of beads, counted by Mons. Zomah, forty-two.

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Z. Hello! hello! Is that a charm? Is it in the shape of a man? It has a name on it, and the first letter is the letter C, the next is B, and the next is E—C.E.M.S.

A. Transmitter changed. A charm. Lettering indistinctly given. Sounded like C.E.M.(or N.).

Z. It is a box—a box or case. I don't hear your question. Oh, it is gold. I cannot tell you unless it is a match. Only one, I think.

A. A metal box. Was said to contain some hair. She can't tell us unless it is a knife. How many blades? "Only one I think." [This boggling of the matter suggests interference. A gold case becomes a matchbox and is received as a "knife," and a "match" becomes a "blade." Mme. Zomah said nothing about hair, or a knife.—S.]

Z. Will you ask my husband if he has nearly finished with me? Yes, I am here. Are you going to play a game of nap now? Yes, I'm here. Will you ask my husband if he'll make haste, please, I'm getting very tired.

A. Mons. Zomah produced a new pack of cards which were shuffled by a committee man, and dealt to two others.

Z. Well, the gentleman is holding—it's the gentleman on the left who holds the better hand of cards, and I think he can make five tricks. I think he can try five. And that will be by making diamonds trumps.

A. The cards held by the gentlemen were, left and right, as follows:—

No.	Left.	Right.
	8 Diamonds.	Ace Hearts.
5	"	9 "
4	"	7 "
3	"	6 "
2	"	5 "

Z. Will he play the Ace of Diamonds? I said Eight of Diamonds.

A. Question as to whether Ace or Eight. "I see, a-t-e eight." Eight Diamonds played.

Z. The other gentleman will play the five of Hearts.

A. Five Hearts played.

Z. Now will he play the four of Diamonds.

A. Played four Diamonds.

Z. And now follow with the six of Hearts.

A. Six Hearts played.

Z. Now will you play the two of Diamonds.

A. Two Diamonds played.

Z. The other gentleman will play the seven of Hearts.

A. Seven Hearts played.

Z. Now play the three of Diamonds.

A. Three Diamonds played.

Z. Now I think the other gentleman has the nine of Diamonds, no, not Diamonds, nine of Hearts.

A. Nine of Hearts played.

Z. No. I can't tell the other card. Wait a minute, I will have another try.

A. Ace Hearts played.

Z. Have you finished with me? Thank you.

It will be seen that the large majority of the experiments were entirely successful. In one or two instances, however, there was a very distinct shuffling of sound values, while the lay of the cards is not entirely beyond suspicion. A flush of the two reds doesn't often occur in the first ten cards.

As to the *modus operandi* of this really remarkable performance, in which Mons. Zomah takes only a silent part, it is perhaps too early to make even a respectable guess. The only suggestion which occurs to my mind is that of a companion wire with a terminal behind the scenes. So far as I am aware the performance is not seriously advanced as psychological, and I am quite certain that Mme. Zomah was not psychologized, but quite normal, obviously keyed up and working at high pressure.

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.]

COMMENTS ON "AN ADVENTURE."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In your most interesting "Notes of the Month" in this month's OCCULT REVIEW you review at length that very striking book *An Adventure*, recently published by Messrs. Macmillan, and state that it is remarkable that the book should have seen the light at all considering how very extraordinary it is.

It is certainly a good sign of the times that it *was* published and has sold with such alacrity. It shows that the world is advancing—that the public are beginning to understand and appreciate psychical subjects. It has, as you say, "a direct bearing on the most abstruse problems of psychic science" and is really invaluable to students of the occult and psychical. What a wide field of research is opened up! We find that "Fairyland" and "Dreamland" are *realities* after all! All sorts of wonderful possibilities are suggested—a veritable land of enchantment lies before us, disclosing the most fascinating vistas on the astral plane. The two ladies who went through those unique experiences have accidentally stumbled upon one of the greatest secrets of the occult world revealed in modern times.

Du Maurier in that interesting book of his, *Peter Ibbetson*, suggested such possibilities in his fantastic fiction. There we find the hero and heroine going back into a dreamland of the past where everything was reproduced exactly as it had been—in fact, they lived over again old scenes in their lives which were absolutely *real*, and not the mere hallucination of a dream. In the incidents recorded in *An Adventure* the two ladies in the most natural way pass from the present into the past, from the earth plane on to the astral plane, without being aware of any change in their condition or surroundings. It was without

not brought forward spontaneously. The Burmese, like other people, hate to have their beliefs ridiculed, and from experience they have learned that the object of a foreigner in inquiring into their ways is usually to be able to show by his contempt how very much cleverer a man he is than they are. Therefore they are very shy."

In the West, the almost immediate reincarnation of infants and very young children, who naturally have but very little Karma—or results of the last incarnation—to keep them out of incarnation, has been taught by Mme. Blavatsky. The same authority is also responsible for the teaching that in certain cases of highly developed entities the normal time between incarnations is shortened, to enable them either to take up some work of an important character, with as short a break as possible, or to bring them into relation with others with whom they have Karmic ties. But this is clearly recognized as an unusual course of action, only permissible under certain clearly defined conditions.

In an article in *The Theosophist*, November, 1910, "The Intervals between Lives," by C. W. Leadbeater, the shortest interval of the lowest specimens of humanity is stated to be about five years.

Yours faithfully,

ELIZABETH SEVERS.

To the Editor of the OCCULT REVIEW.

SIR,—Permit me to give my opinion about the question of non-resistance to evil in the February number. I think the teaching of Jesus is in accordance with the Oriental philosophy that teaches happiness by serenity and *Vairāghyhm* or non-attachment. Nobody can harm me. I only harm myself by worrying about circumstances. If being smitten I do not resent it, it is the smiter whose anger spoils his character and disturbs his astral centres. If he steals anything from me, it is a lesson to me to learn to do without the things I value—his the sin of stealing. He who forces me to go where I would not is a tyrant. I profit by exercising serenity of mind. But there the Oriental philosophy stops. Janhanjali recommends "sympathy, compassion, complacency and indifference, respectively, to happiness, misery, virtue and vice." Jesus adds Love, and wants us to conquer evil by generosity and kindness towards our enemies. That is the superiority of true Christianity.

Yours faithfully,

C. GERARD.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Apropos of a letter in your last—may I beg a little space in your pages for a word?

The ordinary conventional Christian surely is a subject for tears. Most ridiculously and outrageously illogical and inconsistent his inconsistency is not apparent to himself. Scratch a Russian you find a Tartar, scratch the ordinary churchgoer and you find a rank and objectionable heathen. Is it not pitiful that after so many centuries of Christian (so-called) teaching we are still arguing as to what Christ meant by much of His teaching?

I have rarely heard a sermon which frankly insisted on what Jesus Christ meant by what He said on wealth, the wealthy, forgiveness, etc. The ordinary clergyman takes up the time of his hearers by explaining to them, an insult generally to their intelligence, that *Jesus Christ did not intend folly*. My own feeling is that Christ spoke no foolish or useless word. What did He mean then by those sayings of His which are so honoured in the breach to-day by His professed disciples and ministers? Give to him that asketh and from him that would borrow turn not thou away. He meant by this, certainly, not literal obedience, but just as certainly He meant that we *are* to cherish and cultivate and practise helpfulness, generosity, trust. A distinguished divine said to me on this subject, "We are to practise these sayings till we see we are doing more harm than good." That is not a bad utterance, but I fear a suspicion lurks behind my approval. Still, how few feel that as Christians they should be generous, helpful, trustful! What clergyman *insists* on these qualities as essential to discipleship? Take again what He said about forgiveness of injury—that this, a ready and long continued practice of forbearance and forgiveness, is a necessary part of his life—what disciple is made to feel this by the ordinary sermon or minister? Yet here again while He says "till seventy times seven," I doubt very much whether the doctrine of non-resistance has not been carried too far by some and scarcely recognized at all by others. There is a middle and reasonable way. We are to forgive and forbear for a long while, till we plainly see that we are encouraging wrong. So long as the brother turn again and say I repent, and so long as we have reason to believe that the repentance is not without sincerity, so long we are to forgive. The time may come when *we are not to forgive and ought not to forgive*. The divine rule

of this world, and we may suppose that Christ's ideas were not in real conflict with that, does not forgive for ever. I don't know that we should think more highly of it if it did. The whole of Christ's teaching about money appears to be just now ignored by disciples and ministers. That Christ spoke habitually in a purposely exaggerated way hyperbolically, I believe. I suppose this was done so that His words might provoke thought and be remembered. Here again the ordinary churchgoer either takes the words too literally or he thinks there is nothing within that he need trouble about. In the story of Dives and Lazarus we are surely not even intended to think that the rich man was tormented for ever because he had been indifferent to the sufferings of Lazarus. To my mind the story mainly teaches two things: first, that selfishness is a sin and a grievous one. The love of God does not dwell in a man who can hoard millions while his fellow-creatures want bread; he is a *wicked* man. Second, a *wicked* man will be punished or at any rate, if objection is taken to the word punished, he will be made to feel conscious of his mistake. But who nowadays believes the story of Dives and Lazarus as having any practical lesson at all? The neglect of these topics by the professed disciples and servants of Jesus Christ is astounding. They exalt Him to heaven on Sunday and on Monday morning proceed to treat with the utmost contempt and ridicule almost everything that He said.

This is a phenomenon! This is the explanation of the fact that thoughtful and good people are found to a larger extent than ever outside the churches.

Yours truly,

FITZ-ADAM.

[Other correspondence is unavoidably held over.—ED.]

PERIODICAL LITERATURE

THE most extraordinary spiritistic communications which have appeared for a very long time are published in *La Revue Spirite* by Col. Albert de Rochas. They are also the most convincing in their accent, and full independent testimony is borne to the facts. Finally, to those who believe not only in reincarnation but in the rapidity with which it may occur on certain occasions, the account is sure to be welcome in a high degree. The messages, which extended over a considerable period, came in the absence of any trained medium and were delivered by a child who had passed from material life during her tender years. She was deeply lamented by her mother, to whom the spirit came at the various sittings announcing her speedy rebirth in another child of identical parentage. This was under circumstances when such an event seemed antecedently unlikely; yet it has come to pass in due course, and the babe has every indication already of bearing—according to promise—an exact likeness to the former child.

La Voile d'Isis has signalized the beginning of a new volume by commencing publication in sections of Éliphas Lévi's interesting posthumous work under the title of *The Book of the Wise*, the existence of which has been known by report and otherwise to a few persons in England. It claims to contain the root principles and elements of that third revelation which, according to the Comte Joseph de Maistre, has become necessary to the world. De Maistre and his *Soirées de Saint-Petersburgh* were old enthusiasms of the distinguished French occultist, and subjects of frequent reference in his writings. Lévi, on his own part, affirms that any such revelation can be only the explanation and synthesis of the two others which have preceded it. His office concerning it is to plant the grain, that a later generation may reap the harvest in due season. Unfortunately for so grave an undertaking, but happily enough perhaps in at least one other respect—that is to say, for the reader's entertainment—the form adopted is one of dialogue between the Magus and, in the first place, a priest of the Catholic Church. The latter is followed in subsequent sections by a philosopher, a pantheist, a Jew, and possibly by yet other *dramatis personæ*. So far the conversations are specimens of Lévi in his light, antithetical style, making pleasant reading as usual but carrying no conviction. An autograph copy of the MS. has been held for years in London, but is evidently by no means the only example,

and the possessor will perhaps regret that it has been allowed to lie idle till copyright has been secured in France.

La Revue du Spiritisme Moderne has undergone an interesting transformation and now reappears as *Psyche*, to which title its contents respond admirably, so that our contemporary may be felicitated on the change. Particulars concerning it are given in a suggestive editorial, summarizing the purpose of the review as one of dividing the veil which intervenes between our normal consciousness and that of knowledge in the soul. It is therefore the soul's quest, a journey towards the eternal sun. That sun also is *Psyche*, as it was understood by Plato. The new issue is good in all respects, though the publication of one of Eliphas Lévi's parables or visions without name, as if it were new and original, leaves something to be desired on the editorial side.

The Theosophist has many papers which might call for notice in a methodical account, but that, on the whole, which may appeal more especially to readers of *THE OCCULT REVIEW* is over the familiar signature of Dr. Franz Hartmann. He has something to tell us of what he terms Yoga-practice in the Catholic and Roman Church, being otherwise the *Spiritual Exercises* of St. Ignatius. It is a comprehensive summary which fulfils in an unobtrusive manner a purpose of some importance. Dr. Hartmann mentions that the system of Loyola consists of graduated meditations and contemplations on the passion of Christ; he concludes that, if properly followed, they may lead to liberation from self and its illusions, to a distinction between the self-knowing principle and the more temporal aspect of personality. The saint's own doctrine was that Divine Mysteries will unfold themselves within those who, being properly prepared, can concentrate efficiently thereon.

The Rev. J. Page Hopps has been addressing the members—Indian and English—of the *Brahmo-Somaj* on the Everlasting God, and a report of the conference is given in the last issue of *The Coming Day*. The association itself is regarded as a symbol of union between East and West, expressed in the idea of the unity of God and of all religions, the unity of mankind and the supremacy of spiritual aspiration over symbols, rituals and ceremonies. A better and fuller word than aspiration seems wanted here to express the lecturer's meaning, and that word is—realization. The outreaching of mind and heart must attain some term before it can be held to replace the external offices of religion. There is something to be said for these offices, and even he who is called the man in the street might be sensible of a certain vacancy did the great rites come suddenly

to an end. On his own part, Mr. Page Hopps might be the last to desire such a termination, little as he may confess personally to the appeal of ritual.

The Star of the East is perhaps more memorable as the organ of a living interest at a point remote from its centre than for actual appeal in the contents, though this is without detriment to the latter in respect of occasional interest and of a certain saving zeal. It is published at Melbourne and is devoted to Vedanta work, a summary of which is attempted in a recent issue, so far as 1910 is concerned. Unfortunately, the account partakes largely of the nature of a forecast, and so do the contents of the magazine. It is not after this manner that Vedanta is understood in England or by its legitimate representatives in India. Let us relegate astrology to its own sphere, with proper respect, and keep the high concerns of mystical philosophy within their very different limits: it is better for both and certainly much better for the greater themes. . . . From that which it terms "those gold-mines of luminous thought," meaning the Upanishads, some intimations of the mystic way are cited and enlarged upon in *The Path*. They are concerned with the search after freedom, the unknown way of the great journey which is with and in God, and that which is the beginning of the road, the first step therein—the practice of living for others and so obtaining freedom from desire in its direction to self. . . . For those who are drawn in the direction of its particular interests, every issue of *The Light of Truth* will offer something of importance. One of the most recent is remarkable on two accounts, firstly, as containing the presidential address of the *Saiva-Siddhanta* Conference on the superiority of the Saiva faith; and, secondly, an article on the horoscope of Sri Sankara under the familiar signature of Sepharial, the final result of whose investigations are expected to fix definitely the birth-date of the greatest commentator on Vedanta.

To the current issue of *Cassell's Magazine* Miss H. A. Dallas contributes a little paper which may open the eyes of its readers almost to a new world. Under the title *If a man die, shall he live again?* she discusses the reliable evidence for belief in immortality, gives a brief note of some personal experience, quotes an attested case of what is called spirit-return and considers certain explanatory theories, concluding with the citation of statements bearing on the whole subject by Sir William Crookes, Sir Oliver Lodge and the German Professor Zöllner. The article has additional interest because of the periodical in which it appears.

REVIEWS

CESARE LOMBROSO. A modern man of science. By Hans Kurella, M.D., Author of *Natural History of the Criminal*, etc. Translated from the German by M. Eden Paul, M.D. London: Rebman Limited, 129, Shaftesbury Avenue, W.C. Price 4s. 6d. net.

FEW readers of this volume will finish it without feeling an admiration for Lombroso. Whether his hypothesis of the "born criminal" be ultimately accepted or not, he will always remain the great pioneer of criminology, the tireless investigator into the abnormal varieties of the human species, the man of science who endured with a lofty stoicism the injuries inflicted by the malice of his enemies, the fearless seeker after knowledge, the single-minded servant of mankind. Dr. Kurella writes as a champion and former companion of Lombroso, and, in this short and on the whole excellent account, the former has ably outlined with the intimate knowledge belonging to his own studies the various lines of research upon which Lombroso was engaged and the conclusions to which he came. Referring to his psycho-pathological studies, the author calls him "a genius to whom, in the depth of his insight into human nature, we can, among the moderns, compare only Dostoieffsky, and, among those of an earlier day, only the brilliant criminal psychologist Shakespeare." Genius, insanity and crime, the unfathomed intricacy of their relationships, he studied with unwearied enthusiasm, while towards the end of his life he became keenly interested in the phenomena of mediums. Dr. Kurella says that his ultimately declared sympathy with spiritualism was the result of senile decay, but this is a common manner of begging the question and deserves scant consideration.

B. P. O'N.

A DEBT OF DESTINY. By Aimée Blech (Lionel Delsace). Authorized translation by Fred Rothwell. London: Swan Sonnenschein & Co., Ltd. Pp. 297. Price 3s. 6d.

LIVES there any one who is "enamoured of justice"? If such a person exists (and on this freakish earth of ours many strange beings love and are loved), he or she may confidently submit to the charm of this interesting tale. The hero is a Frenchman, who, in previous incarnations, stole the heroine from her husband and was the cause of his own wife sinking "to the condition of a courtesan." The author's theory of the repayment of debts obliges the hero, in the latest of his recorded lives, to come into close contact with both these women. In the former he finds a scrupulous and loving clairvoyante, and in the latter an undisciplined and inconveniently changeable tool of the inexorable creditor, to whom Aimée Blech would give the name of Justice. Without taking refuge in a statute of limitations, the hero accepts the idea of indebtedness offered to him by seers, and assiduously nurses his wife after an accident which destroys her facial beauty; and he forgives her for an indiscretion which jeopardized the honour of his bed. A happy ending is tragically

attained, and the reader credits the author with having prettily, if not powerfully, adapted to artistic use a doctrine as uncomfortable as that of original sin.

W. H. CHESSON.

THE ISLAND OF SOULS. By M. Urquhart. Mills & Boon, 49, Rupert Street, London, W. Price 6s.

THIS is a curious and interesting story of black magic in opposition to white, the power of will for good or evil and the affinity of hate. When the story begins Aubrey Rymer is a pupil at Milton Rectory, and even as a boy he is discovered going through curious ceremonies in the moonlight. He comes in touch with the rector's daughter and turns aside her life from its healthy pursuits, first by giving her a crystal, and gradually by exerting more and more influence over her thoughts and actions, for Aubrey Rymer is a vampire and a dark magician. His will is a terrible force. By years of self-humiliation and often self-sacrifice he has so strengthened himself as ". . . a channel for [the force] of evil . . ." that for a time he is able to get the girl's soul within his power. In spirit he leads her at last to the mysterious Island of Souls,

The personality of Aubrey, dark-skinned and slender and stealthy, is powerfully drawn, and one feels a shuddering excitement at the picture of his mysterious home, that house full of subtle luxuries and delicate refinements, strange customs and terrible secrets, and of the terrible Master Aubrey's father.

As Aubrey is the channel for evil, Mother Julian is the medium for good, his perpetual obstacle.

Between these two forces the young girl wavers.

There is a haunting description of Aubrey exploring the Island.

". . . The stagnant vapours of the mere rose up and smelt of corruption, their taint drifted like a mist across The Island of Souls. As he walked steadily onward, he differentiated the bodies of the mist-built odour in his mind; the rank growth of hidden vegetation fattened on abominable uncleanness; the impurity of water changed to fouler gases; the unendurable smell of putrefying fish, which painted the island with a phosphorescent light and summoned him to its corruption. He slipped on the horn of a great fungus, its pollution smeared his feet. The texture of that growth was vile, as vile as is the touch of a leper. . . . Round about the fishing-temple stood a wall of giant larkspurs, velvet dark in the night. Above them wheeled the tireless circle of the bats; he could hear the leathern rattle of their wings and the shrillness of their cries as they flew. . . ."

Here finally we leave the old man and his son—

"The son of his perfidious ambition."

D. P.

THE CHILD'S INHERITANCE. By Greville Macdonald, M.D. Demy 8vo, pp. xiv. + 339 + 13 plates. London: Smith, Elder & Co., 15, Waterloo Place. Price 12s. net.

THE author of this work is at once a mystic and a man of science, who can effectively quote Huxley and Haeckel along with Boehme, Blake and Wordsworth. The result of this is that the book possesses that rare and valuable quality, an accurate scientific knowledge of natural phenomena combined

with a poetic and imaginative insight into their true meaning, i.e., their spiritual significance.

The subject of the child's inheritance is one of the most fascinating as well as one of the most abstruse problems of philosophy. Here are two apparently identical protoplasmic cells, yet whilst the one holds in virtue merely the potentiality of a mouse, the other contains the potentiality of a man. The study of biological evolution allows of this vast inheritance of the child being traced back step by step to the lowest form of life, the child's generation in the mother's womb being an epitome of the evolution of the race. But, as Dr. Macdonald shows, no mechanical theory of life is possible. Life is spiritual; it is (in the words of Hunter) "the cause not the consequence of organization." Only with the realization of this fundamental fact can we discern the true meaning of evolution and inheritance. It follows that Education should consist in causing the inherited potentialities to blossom forth into actuality, in facilitating self-expression, rather than in cramming the mind with mere memory-knowledges and curbing individuality; hence arts and handicrafts should be assigned a place of greater importance in education and not be almost wholly neglected for scientific and intellectual education of a purely theoretical type. The author is stern in his denunciation of capitalism and industrialism, which worships the purely mechanical and regards what is beautiful as, in itself, of little worth; and he joins his voice in the cry of "back to the land." Although we may not be prepared to give assent to all Dr. Macdonald's views, (the least satisfactory discussion in the book, perhaps, being that on immortality), of the work as a whole we must speak in the highest terms; it should be found both interesting and useful in a high degree.

H. S. REDGROVE.

MAN, KING OF MIND, BODY AND CIRCUMSTANCE. By James Allen.
London: William Rider & Son, Ltd., 164, Aldersgate Street, E.C.
Price 1s. net.

THIS is another of the useful and elegant series of Mind and Body Handbooks published by this firm. The author has already made his name familiar with this class of subject, and in his larger works, *The Mastery of Destiny* and *From Poverty to Power*, we have examples of his optimistic philosophy.

In the present Handbook the author deals with the Inner World of Thoughts and the Outer World of Things; Habit, its Slavery and its Freedom; Bodily Conditions; Poverty; Man's Spiritual Dominion; and Conquest, not Resignation. It is argued that all the problems of life consist in ignorance and wrong-living, and may be solved in the hearts of each of us. Thought is shown to be the creator of conditions of happiness or misery, since habits of thought determine courses of action, and these result in reactions called happiness and misery. Alter the habit of your thought and you change the consequent reactions, bringing joy, happiness, success instead of misery, despair and failure. We cannot alter effects, but we can at any time change the operative causes in ourselves.

"All men, looking into the world of men and things, are looking into a mirror which gives back their own reflection." All men are the subjects of their own thoughts, we are told, and so long as the habit is pleasurable the selfish man does not wish to abandon it. "It is when it assumes a

painful tyranny over him that he begins to look for a way of escape." "The great stumbling-block is not the habit itself, it is the belief in the impossibility of overcoming it." To this source of auto-suggestion of impotence the author traces the continuance of all evil in the world, and the settled belief in a Power of Evil. It constitutes a denial of good in the order of nature; it is the negation of all religion and the idolatry of Evil as the supreme power in the universe. There are laws of harmony, of beauty, goodness and truth; but there are no laws of evil. Evil is simply the violation of the law of good.

This little book will be a source of assurance, strength and well-disposed effort to all who read it. To those who falsely labour under the belief that life holds no good for them, it has an express message.

SCRUTATOR.

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

THIS book is like a mountain which contains much gold. Let the reader search earnestly and diligently, and he will become very rich. The gold herein is of a nature that passeth not away. It will multiply in proportion to the desire, provided that desire be good.

There is a silence that is more beautiful than speech; similarly there is a beauty which is more than verbal. The words that are written are only faint reflections of that which can never be written.

MEREDITH STARR.

THE UNFOLDING OF PERSONALITY. By H. Thiselton Mark, M.A., B.Sc. London: T. Fisher Unwin, Adelphi Terrace. Price 2s. net.

TEACHERS are nowadays beginning to realize that education is not a matter that can be forced upon children, much after the fashion that oil is poured down a machine at mathematical intervals. A child is not a mere machine; each child has an individuality distinct from other children. The development of innate tendencies and natural aptitudes of children, provided these tendencies and aptitudes are good, should be furthered as much as possible. Individual propensities must be expanded and stimulated, not stifled, as is only too often the case. As the title of his book implies Mr. Thiselton Mark, the author of numerous works on education, has firmly realized that the unfolding of personality is the chief aim in education. He follows in the footsteps of Baldwin, Edward Carpenter, Dewey, Stanley Hall, Herbart, Hobhouse, Ribot, Westermarck and others who are extensively quoted in *The Unfolding of Personality*. It is evident throughout the book that Mr. Thiselton Mark is a profound thinker and a painstaking writer. He has made an extensive study of works relating to education, and *The Unfolding of Personality* contains many hints which will be of value to teachers. MEREDITH STARR.

FACTS, FRAUDS, AND FALLACIES OF THE ART OF HEALING. By Wm. Harlow Davis, M.D. Portsmouth: Alex. Ross, 321, Fratton Road. Price 5s. net; post free, 5s. 4d.

DR. HARLOW DAVIS belongs to that new school of medical faculty which is everywhere springing up and gathering numbers rapidly. Its profession is psycho-physical therapeutics, its object the prevention of disease.

In this excellent book Dr. Davis has set forth the advantage of the "no drug" system. The nature and cause of disease is indicated in a clear, commonsense and straightforward manner. It is affirmed that congestion is the single and only cause of disease, of whatsoever nature; and with a view to its prevention a number of tested methods are prescribed, these having to do chiefly with what should be taken and what avoided in food. A further chapter deals with the influence of the mind on the bodily functions, and what is said constitutes a most interesting psychological thesis which may well take the breath out of many an old-fashioned mechanico-physical practitioner. The author fully recognizes that man is essentially a spiritual being having temporary conscious relations with a physical instrument—a soul possessing a body, not a body investing a soul. He relates some of his own very remarkable psychic experiences, and one may well understand that a man of this type and calibre must have something new and luminous to say on the subject of the healing art. The book is written in a fresh, concise and clear manner and will form attractive and instructive reading for many. SCRUTATOR.

SUBCONSCIOUS PHENOMENA. By Janet, Ribot, Münsterberg, Jastrow, Hart and Prince. London: Rebman, Ltd., 129, Shaftesbury Avenue, W.C. Price 5s. net.

THERE is an ancient proverb which tells us that, outside of a coalition parliament, there is wisdom in the multitude of counsel. If that be so, we should find a great deal of illumination in the pages of this work, to which no less than six well-known authorities contribute each a chapter. Despite the fact that this consensus is somewhat in the nature of log-rolling, we are not averse to the principle when it is able to show definite progress in a specific direction; and beyond the fact that here we have undoubtedly something worth pushing along, it is satisfactory to observe that the purpose of the work is well fulfilled. It is affirmed, perhaps rightly, that neither among physiologists nor psychologists is there any certainty as to the class of phenomena referred to as "subconscious," and for this reason the symposium here concerned has endeavoured to deal with the normal and the abnormal with a view to unity of thought, terminology and interpretation.

What is said is concise, lucid and mutually conformable. It is a question, however, whether split-off or segregated sensations or groups of ideas dissociated from the normal consciousness can ever constitute a duplexity of consciousness, inasmuch as they have no activity apart from the need or suggestion of the normal or attentive mind, from which they are offshoots or deposits and to which they owe their existence. There is, however, the possibility of continued activity after the mind has lost its power of self-control and in such case the subconscious may become dominant and function for a time as the normal.

The work is exceedingly well done and is of first importance to those who would essay an orderly study of psychological facts, and justice cannot be done to it in these narrow limits. SCRUTATOR.

CAGLIOSTRO & Co. Translated from the French by Frantz Funck-Brentano. London: Greening & Co. Price 1s. 6d. net.

THERE are few—if any—personages of note whose lives are more shrouded

in mystery than the life of Cagliostro. Next to nothing is known about his early life, save what can be deduced from chance pieces of information which are often of a dubious nature. The man himself is a mystery. He appears to have been a harmless, foolishly benevolent individual who was imposed upon by unscrupulous villains during the greater part of his life. He certainly possessed remarkable powers of healing and clairvoyance which were the *raison d'être* of his celebrity and temporary success. He had no more to do with the Diamond Necklace affair than Marie Antoinette. There is also grave doubt as to his identity with Giuseppe Balsamo. Next to his witless benevolence and lavish extravagance, Cagliostro's greatest fault was his excessive vanity. Beyond the fact that he possessed a smattering of magical knowledge there is no forthcoming evidence of his having been a magician.

Cagliostro & Co. is a misnomer for the book in question, as it is in the main a continuation of the Diamond Necklace story and deals with the concluding facts of that remarkable series of cause and effect, up to the death of the unfortunate Marie Antoinette. The unspeakable indignities to which she was subjected, the coarse brutality of the ruffians that surrounded her, the mock trial, the execution, are all carefully gone into. The whole of the latter part of *Cagliostro & Co.* might be summed up in the quotation "How are the mighty fallen!" The book, as a whole, is horribly fascinating.

MEREDITH STARR.

ABNORMAL PSYCHOLOGY. By Isador H. Coriat, M.D. London: William Rider & Son, Ltd., 164, Aldersgate Street, E.C. Price 5s. net.

UP to the present time no systematic attempt has been made to bring the researches of Bernheim, Jung and Freud into array; but in this work by Dr. Coriat the independent conclusions of these investigators in psychiatry have been brought to bear upon a number of problems which still occupy the attention of students of abnormal psychology.

The main body of the work is divided into I. The Exploration of the Subconscious, and II. The Diseases of the Subconscious.

Under the first heading we have no less than six definitions of the Subconscious, around which most of the modern problems of psychiatry are centred; and we are invited to consider which of these theories of the subconscious offers the most complete explanation of the observed phenomena, such as are seen in automatic writing, crystal gazing and other forms of reflex automatism, in dreaming, hypnotic sleep, and the abnormal condition of the hysteric. The theory advanced in regard to these is that there is a splitting of consciousness, or a breaking-up of the area of normal consciousness into detached sections which afterwards develop in independent organized systems capable not only of inducing subconscious activity in the healthy, but also of gaining ascendancy over and assuming control of the normal consciousness in cases of mental weakness or disease. It probably remains a fact, however, that where the will and imagination are virile and self-controlled the integrity of the subconscious is undisturbed. The process of disintegration of the field of consciousness is in itself probably due to defective mental vitality.

In the second part of the work the phenomena of loss of memory, restoration of lost memories, illusions of memory, multiplex personality, hysteria, psychasthenia, neurasthenia and psycho-epileptic attacks, are considered in the light of diseases of the subconscious. In the course of

this study numerous tests and examples are given, and these serve to throw much light on the methods by which modern science has built up the theory of the subconscious and the application of it to the various phases of abnormal mental phenomena. The application of the theory to the practice of psychotherapy may be regarded as the supreme test of its soundness, and it is satisfactory to learn that the results fully justify its acceptance. I cannot refrain from quoting a warning note which concludes the Introduction to this able work.

Popular ideas on suggestion are so loose and vague that a restatement of the scientific principles upon which suggestion is based may have a certain value. It seems to be the general idea that suggestion is a kind of magic wand in the hand of the physician and that the waving of this wand can make diseases appear or disappear in the same manner that a rabbit appears to suddenly pop out of the magician's silk hat. So suggestion has come to have a certain occult or mystical meaning, in the same way that the term subconscious has been popularly interpreted as a supernatural state of mind.

In showing that psychotherapy does not change but makes use of the laws of mind and that the treatment of the abnormalities of brain function is a long and arduous process, Dr. Coriat has barred the way to much amateurish clap-trap and the more unscrupulous methods of the ignorant mountebank which have recently invaded the field of legitimate medical science.

SCRUTATOR.

THE WINGED BEETLE. Poems by Aleister Crowley. London: Privately Printed. Price 10s. net. (Copies can be obtained at The Equinox, 124, Victoria Street, S.W.)

IN the face of the whole horde of reviewers, critics, and in the face of the British public, I declare that Aleister Crowley is among the first of English living poets. It will not be many years before this fact is generally recognized and duly appreciated. "Rosa Coeli" and "Rosa Decidua" are two magnificent poems. The latter is no "tragedy of little tears," but the utterance of a god-like grief. "The Priestess of Panormita" is an extremely fine work of art; the right of selection has been exercised to the utmost, there are no superfluous words, no vague images; everything is precise, clear-cut, and strong. I quote two verses—

"But—God! I was not content
 With the blasphemous secret of years,
 The veil is hardly rent
 While the eyes rain stones for tears.
 So I clung to the lips and laughed
 As the storms of death abated,
 The storms of the grievous graft
 By the swing of her soul unsated.
 * * * * *

"Nay! let him fashion an arrow
 Whose heart is sober and stout!
 Let him pierce his God to the marrow!
 Let the soul of his God flow out!
 Whether a snake or a sun
 In his horoscope Heaven hath cast,
 It is nothing; every one
 Shall win to the moon at last."

"Bathyllus" is a beautiful poem; the following four lines contain some extraordinary thought-pictures—

"My head is an ocean in anger
 With sleek and fantastical curls;
 My lips like a sunset for languor,
 My skin like a moonrise of pearls."

And the verse below is exquisite—

"Then, O if my pain were to kill me!—
 In the garden of music and musk
 Touch thou—and the thoughts of it thrill me—
 The poppy that flowers in the dusk!
 Poppy whose blossom is furled
 Deep in the breasts of the world—
 Ah! but the heart is imperaled!"

"The Ladder" is a fine lyric describing the ascension up the middle pillar of the Tree of Life, from Malkuth to Kether. "Telepathy," "The Opium-Smoker," "The Muse," are all poems which will grip and hold the soul of the reader. "The Muse" is quoted in its entirety—

"O Thou who art throned by the well
 That feeds the celestial streams!
 O daughter of heaven and hell!
 O mother of magical dreams!
 O sister of me as I sit
 At thy feet by the mystical well
 And dream with the web of my wit
 Of the marriage of heaven and hell!"

"O Thou who art mad with the Muse
 That delights in the beauty of form!
 O desire of the dream of the dews!
 O Valkyrie astride of the storm!
 I am thine as we ride on the blast
 To exult in the mystical Muse,
 As there drip on the desert at last
 The immaculate Delian dews.

"I am thine, I am thine, I am thine.—
 How it slashes the skies as a sword!
 How it blinds us and burns us with wine
 Of the dread Dionysian Lord!
 Evoe! Evoe! Evoe!
 Iacche! thy chrism of wine!
 Evoe! Evoe! Evoe!
 I am thine! I am thine! I am thine!"

What is not least remarkable in Crowley's poetry is his amazing variety. Frequently he is reminiscent of Swinburne. In some respects he is not unlike William Blake, but he is free from Blake's metrical deficiencies while retaining all the sublimity of his conceptions. The range of his subjects is almost infinite, and the majority of his poems are literally ablaze with the white heat of ecstasy, the passionate desire of the Overman towards his ultimate consummation, re-union with God.

MEREDITH STARR.