THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

Contents

LONDON: WILLIAM RIDER AND SON, LTD.
164 ALDERSGATE STREET, E.C.

UNITED STATES: THE INTERNATIONAL NEWS COMPANY, 85, DUANE STREET, NEW YORK; THE MACOY PUBLISHING COMPANY, 45–49, JOHN STREET, NEW YORK; THE ORIENTAL ESOTERIC CENTRE, 1443, Q. STREET, N.W., WASHINGTON, D.C.; NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.
AUSTRALASIA AND SOUTH AFRICA: GORDON AND GOTCH.
CAPE TOWN: DAWSON AND SONS, Ltd. INDIA: A. H. WHEELER AND CO.

George Sheringham 1907

THE EQUINOX

Crown 4to, 6s. net. Edition de Luxe, £1 1s.; postage 5d. extra inland, 1s. 2d. abroad.

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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"

Price SEVENPENCE NET; post free, EIGHTPENCE. Annual Subscription, for British Isles, United States and Canada, SEVEN SHILLINGS (One Dollar seventy-five Cents); for other countries, EIGHT SHILLINGS.

Entered at Stationers' Hall.

AMERICAN AGENTS: The *International News* Company, 85 Duane Street, New York; The Macoy Publishing Company, 45-49, John Street, New York; The Oriental Esoteric Centre, 1443 Q. Street, N.W., Washington, D.C.; the *Western News* Company, Chicago.

Subscribers in *India* can obtain the Magazine from A. H. Wheeler & Co., 15 Elgin Road, Allahabad; Wheeler's Building, Bombay; and 39 Strand, Calcutta.

All communications to the Editor should be addressed c/o the Publishers, WILLIAM RIDER & SON, LIMITED, 164, Aldersgate Street, London, E.C.

Contributors are specially requested to put their name and address, legibly written, on all manuscripts submitted.

VOL. XIV. SEPTEMBER 1911 No. 3

NOTES OF THE MONTH

ZADKIEL'S Almanac is appropriately enough headed for the current year "The Year of Unrest," and it is interesting under present conditions to observe that there was a clear and specific warning under the notes for the summer quarter of the danger of an outbreak in the labour world. "At home," says the Editor, "labour disputes are too likely to lead to a great strike."* He proceeded to intimate that foreign complications were threatened, especially in the first ten days of July—a date, it will be remembered, when the dispute over Morocco between France and Germany became acute.

Having given us so definite a prediction of the great railway strike, one is inclined rather to ask how it was that the Editor, having before him such marked aspects in the middle of August as, for instance, Sun square Mars followed by Sun square Saturn, followed immediately by Mars conjunction Saturn, did not time his prediction more exactly to the middle of that month.

THE GREAT STRIKE.

Nothing certainly could have been more exact than the coincidence of the strike and these noteworthy planetary positions, the first of the strikes breaking out exactly under the square of the Sun and Mars on the date

* In this connection the statement of Commander Morrison that Liverpool's Ascendant was 19° Scorpio is most remarkable, the conjunction of Saturn and Mars falling in exact opposition to this degree.

on which, under the influence of the hot planet, the highest temperature of the year was attained—97° in the shade in London.

Though the Almanac is written naturally from an English standpoint, it deals to a certain extent with matters of interest throughout the world and is therefore of importance to all readers of the OCCULT REVIEW, whether in America, India or the Colonies or in any other part of the world in which the OCCULT REVIEW is read. The interest is of course greatest to students of astrology, as to them it is possible to read between the lines, and where predictions are inaccurate or erroneous, as must inevitably be the case at times, to trace the reason for the prediction made and to draw their deductions as well from the Editor's failures as from his successes. For matters dealing with *mundane* astrology —that is astrology which treats of world conditions as opposed to *genethliacal* astrology, the astrology that deals with individual nativities—*Zadkiel's Almanac* is certainly far superior to any other. The task, however, of attempting to interpret mundane astrology is an excessively difficult one in our present stage of astrological knowledge, and we must not wonder if the learned Editor frequently attempts too much and sometimes fails accordingly. The predictions of weather, for instance, for the days of the year are beyond the scope of astrology in our present state of knowledge, though it is easy enough to draw deductions from certain specific positions. The more general weather predictions are often surprisingly accurate. Thus, for England generally, under the heading of "Vernal Ingress, March 21," referring to the planetary positions, "These," says the Editor, "pre-signify a temperate or warm air, high winds and a scarce amount rather than an excess of rain during the ensuing six months."

PREDOMINANCE OF THE PLANET MARS.

One of the most noteworthy points with regard to the present period is the curious way in which the planet Mars comes to the fore again and again in different astrological figures. Thus, at the New Moon of May 28 the red planet was in the tenth house, at the Summer Solstice it was setting, and at the following New Moon it was setting once more. Following this it exactly culminates at the autumn equinox in London and almost exactly in Paris and Brussels. This latter threat of war or violent outbreaks, the Editor well says, "should be a serious warning to our Government to strengthen the Navy and Army and to keep a sharp eye on the North Sea." "Quarrels, discord and bloodshed" is the interpretation of this position in ancient astrological aphorism. For-

tunately, Mercury and Venus are rising in the same figure in good aspect to Jupiter, which suggests that, should war break out, treaties will be entered into with foreign countries which are likely to secure the position of the British Government and people. It also lends some hope to the success of efforts in favour of peace, though the exact culmination of the red planet unmistakably indicates the extreme imminence of the danger. In writing of the positions at this figure, the Editor observes, "Wise and firm statesmanship will be needed to keep France out of foreign complications of a dangerous character," and again, "As the Sun is in the first house in Berlin and Vienna and applying to Mars by trine aspect, it almost seems as if Austria and Germany might seek to divert their unruly subjects by waging a successful foreign war against a third power." In this connection, it may be noted, however, that whatever success may attend the arms of the German Empire in the initial stages of a great European war, reverse and disaster are certain to ensue if the war be protracted, and that the overthrow and break up of the German Empire will be the almost certain result. These deductions are clearly indicated in the radical horoscope of the German Emperor, and it may be specially noted that in the next two years there are positions in connection with it that are ominous of evil. More particularly at sea the horoscope of the Kaiser is prophetic of grave disaster, and there are indications in the figure which seem to threaten some violent termination to his own life.

A THREAT OF WAR.

Among the questions which have appeared to me to be most profoundly interesting in this connection, one of the most important is the relationship between astrology and politics. "If nations were wise," said Zadkiel's Editor in an earlier edition of his Almanac—I quote from memory—"they would choose for themselves sovereigns at whose birth Jupiter, and not Mars, was the dominating planet." This was said *à propos* of the German Emperor's horoscope, but it is profoundly true for all nations under all circumstances. If the rulers of the great countries of the world were chosen wisely by their horoscopes, not merely by hereditary position or merely by popular vote, there can be no doubt that the progress of the world and of civilization generally would be enormously accelerated. In a hereditary dynasty it would be generally possible to make a wise selection, which obviously would not always ensure the succession

THE CHOICE OF SOVEREIGNS.

of the eldest son. The astrologer, as astrologer, naturally looks at all political questions from a far wider standpoint than the standpoint of party. Problems arise—they have arisen recently both in America and in England—though more acutely in the latter country, raising the question of the most suitable form of democratic government, and how far the power which ultimately resides, or should reside, in the hands of the people can be safely delegated to one chamber of elected representatives, and if not, what form the second chamber should most profitably assume. The genuine occultist, as I think I have already pointed out, by the very fact of his being an occultist, is a *radical* in politics, that is to say, not a member of any particular radical party at any particular date in the world's history, but a radical because the words radical and occultist have the same identical signification. The occultist is the man who looks below the surface, who probes the hidden causes and is not satisfied with surface explanations, surface definitions or surface remedies. The *radical* equally is the man, who in the political world, goes to the *root* of the discontent and seeks to find the lasting remedy, which can only be discovered by removing the cancer of the Body Politic. Catchpenny appeals to voters, catchpenny phrases, catchpenny declamations and incitements to popular prejudice or popular passion, leave him absolutely cold. He looks the situation in the face, then seeks to diagnose the evil and to find the cure. He may not, it is true, be a politician according to modern notions of the word, but he at least has the essential elements of practical statesmanship.

THE OCCULTIST IN POLITICS.

Now as regards the present position and the questions that have been raised both in America and in England as to the method of election and the form of representation that are the most desirable for the constitution of a second chamber, two or three points seem—from the standpoint of the occultist—from the standpoint, that is, of the sane judge of the essentials which govern the situation—to stand out with unusual clearness as the dominant factors of this problem of democratic government. There is a curious parallel which, to the best of my knowledge, has never been drawn, but which is still extremely apposite, between the right and left hands in Palmistry and the Lower and Upper Chambers in a democratically constituted country. The left hand corresponds to the Upper Chamber, the right to the Lower. The left hand represents

TWO CHAMBER GOVERNMENT IN DEMOCRACIES.

the permanent factor, the right hand represents the conditions of change. The left hand is the conservative and stable hand. The right hand is the hand on which the circumstances of life and the will of the individual most directly act and in which, accordingly, modifications must most rapidly take place. This is not merely the theory of the palmist. Watch your own hands, and you will see that what I say is absolutely and most fully borne out, whatever theories you may hold with regard to the truth or the reverse of palmistry. So then in the case of the two Chambers, of which any well-constituted Parliament consists, it is natural, and it is invariably the case, that changes of popular opinion, popular emotions, popular desires for the putting into effect of radical alterations, which affect the social welfare of the people, are most quickly taken up and most readily carried through in the Lower and not in the Upper House. Whatever form of two-chamber government we adopt, it must therefore inevitably be the case that the Upper Chamber will be the more conservative of the two, and from the very nature of things it is desirable that it should be so; but there is a point in this connection of which a large bulk of politicians seem to lose sight. The conservatism of the Upper House need not necessarily be an undemocratic conservatism as it inevitably is in the case of an hereditary chamber and as it frequently is in the case of elected Upper Chambers. What the Upper House should do is to reflect the people's will and the people's aspirations fully as truly and as clearly as the Lower, but it should reflect this will and these aspirations in a more permanent and a less violently changing manner. We now come to the crux of the whole matter. The ordinary systems of representation in use throughout the civilized world tend to accentuate change. If there is a gust of popular feeling in favour of one party and against another, this change is magnified—generally magnified many-fold by the form of election of the Lower House. It is well that this should be so, but it is well also that there should be a Second Chamber in which these changes should be not exaggerated but accurately reflected, and it is also well that when these changes take place this Second Chamber should take note of them and express them, if I may say so, with more deliberation, with more care and caution than its fellow.

HOW THE TWO HOUSES SHOULD BE DIFFERENTIATED.

Now this problem, which has puzzled so many of our political wiseacres, is really comparatively easy of solution to the statesman

—shall I not say to the occultist, to the true radical?—who looks at such matters from a purely non-partisan standpoint. There is one method of representation which is as eminently suitable to an Upper Chamber as the method of representation generally in practice is suitable to the Lower. I refer to the system which is usually termed Proportional Representation. It insures that a certain number of voters shall be invariably represented by a corresponding number of representatives. Such a system could never give a large majority to either party; perhaps never a majority of more than thirty or forty, for the simple reason that it is a true, and not a distorted or exaggerated reflection of public opinion. It is therefore the one form of election that is the best suited to an Upper Chamber. Another point in which every Upper Chamber should differ from every Lower is that when re-elections take place, these re-elections should only be partial, so that the members constituting the assembly should not all vacate their seats at one and the same time. In this way change in popular sentiment will reflect itself in the Upper Chamber, but reflect itself more gradually and less violently, the permanent element being thus emphasized by a continuity of representation as opposed to the far-reaching transformations incident to a general election in the Lower House.

THE IDEAL —AND PRACTICAL —SENATE.

It will be clear to those who have thought this problem out that any such chamber, based on a popular form of proportional representation, will be just as truly a reflection of the people's will as the Lower, and nominally more Democratic House; but that it will reflect more emphatically the permanent sentiments and wishes of the democracy and less emphatically the large movements of popular sentiment and popular passion. To take such a concrete instance as that of the British Isles, it is clear that, whereas either party might have a majority in such an assembly, the sentiment of that assembly would be conservative in the truest sense. It is equally obvious that while no majority in this House would be likely to be a large one, it would be quite within the bounds of possibility, and indeed of probability, that a Liberal majority in the Lower House—still taking England as the example—might be faced by a Conservative majority in the Upper, or a Conservative majority in the Lower House be faced by a Liberal Majority in the Upper. Deadlocks, however, would seldom occur owing to a system of re-election, which perhaps, replacing one-third of the members of the Upper House every three years, might, while involving some slight

delay, give a good opportunity to the government in power to obtain the support of popular opinion to its schemes or projects or, alternatively, if popular opinion were opposed, to accept its verdict and drop them; thus acting in a more truly democratic spirit than generally prevails under the present constitution of our party system.

These conclusions are merely an instance, suggested by the politics of the present day, of how a practical Occultist faces a problem of government and deals with it from his wider standpoint on the basis of the essential principles involved, and not under the distorting influence of party passion and party clamour.

The following paragraph, which appeared in *The Times* of August 21, seems worth reproducing for the benefit of readers of the OCCULT REVIEW. The offer of £1,000 is certainly attractive, and it should really be possible to produce the evidence desired by Matthew Jarvis, Solicitor.

TELEPATHY.

THE SUM of £1,000 has, during the past six months, been OFFERED privately to the leading authorities and writers of repute on this subject for satisfactory PROOFS of so-called thought-transference, but not one single case could be found, and it has now been decided to advertise publicly for the particulars required. Persons applying to the undersigned are requested to name their own terms for evidence that will stand cross-examination, and to state whether or not their communications are to be treated as confidential.—MATTHEW JARVIS, Solicitor, 4, Finsbury Square, London.

INDIAN MIRRORS.

Numerous inquiries have reached the office of the OCCULT REVIEW from time to time from those wishing to purchase an Indian Fakir Mirror. The mirrors formerly supplied at this office at 12*s.* 6*d.* each are now no longer obtainable at this price, and it therefore appeared to me desirable to have one specially made for the benefit of OCCULT REVIEW readers and others interested in the subject of divination. As I go to press, I am advised by the makers that these will be in my hands within some ten days of the publication of the present number. A sample mirror is in my hands as I write. It consists of a handsomely finished black ebonite bowl with flat cover and handle. The price will be 10*s.* net, post free. For readers who do not care to run to this expense a cheaper mirror at 5*s.* is on order and will be ready about the same time.

PROGRESS IN PSYCHICAL RESEARCH

By H. A. DALLAS

IT is now more than two years since I contributed an article to this Magazine on the subject of "Cross-Correspondences." In that article I showed that a new phase in the evidence for human survival of bodily death had been produced; and that this new phase appeared not only to prove the intervention of discarnate intelligences, but also to justify, tentatively at least, the attempt to identify the influences at work. The associated ideas which were produced through several different automatic writers were transmitted with evident intention to exclude, as far as possible, the hypothesis that they were only the result of telepathy between the writers. The same thought was not merely repeated in the different writings, these supplemented and completed one another, and it seems impossible to explain them except on the supposition that some mind, other than those of the automatists, had arranged and controlled the correspondences.

Since my earlier article was written there has been time for further developments, and it will be well to consider what is their nature and how far they affect the conclusions to which the former experiences seem to point.

First, we will consider what effect would probably have been produced by the cessation of this kind of evidence. Suppose nothing further had occurred along these lines, and that after several successful attempts to convey characteristic messages this form of communication had altogether ceased. Should we, in that case, have continued to entertain the claim made regarding the source of the communications? Logically, perhaps, we should have been justified in so doing; for the quality of good evidence is not altogether altered by the fact that its quantity is small. Nevertheless, it is likely that if the impression made by these experiences had not been renewed by similar ones, the effect produced by the earlier occurrences would have been very much weakened.

Professor Barrett has pointed out in one of his addresses how difficult it is for the human mind to retain new ideas, that until these have established their relation with other truths they fail

to really grip the mind firmly enough to remain as fixed possessions. This applies to the subject before us; the multiplication of evidence, even if the evidence produced has no new features, is an important factor in forming convictions. Professor William James has said that one white crow proves that white crows exist; theoretically this is true, and for a philosophic mind like that of Professor James it may be more than theoretically so, but for ordinary minds one white crow would not suffice. Of course, this is not altogether logical or defensible; if an occurrence has been thoroughly substantiated why should there be so much demand for repetition? But facts are stronger than logic; and it is a *fact* that reiteration is necessary for the production of a permanent effect.

In an article on "Conditions of Certainty" by Professor Richet (*Proceedings*, vol. xiv. p. 152), he points out how easy it is to "lose that vigour of conviction" which recent experiences give.

> "The real world," he says, "with its prejudices, well or ill-founded, its scheme of habitual opinions, holds us in so strong a grasp that we can scarcely free ourselves completely. *Certainty does not follow on demonstration, it follows on habit.*"

There are, also, other real advantages in repetition. Repetition is necessary in order to correct false conclusions due to errors of observation, etc. If there has not been opportunity for such corrections to be made, doubt lingers in the mind, and becomes stronger with the lapse of time; we have a tendency to distrust our own judgments; it is, by no means, always true that second thoughts are best, the first incisive impression made by experience is sometimes more valuable than the effect of subsequent reflection upon it.

We may conclude therefore that if the cross-correspondences had ceased after a few successful experiences these experiences and the conclusions to which they seemed to lead would soon have been regarded as a negligible quantity.

But what has actually happened? The evidence along this line has become so abundant that it is a difficult task, even for experts, to find out how best adequately to present it, so as to do it justice. Its bulk alone compels attention and its quality is amazing. It displays intelligent direction, surprising ingenuity, and such a wealth of literary knowledge that to whatever source it may be ascribed it demands careful consideration. We are now in a position to arrive at a better understanding of the conditions under which these messages come, the object in view, and the method adopted.

That object appears to be: (1) to give evidence of the intervention of some unseen intelligence; (2) to make it possible to identify the intelligence at work.

Perhaps a third object may be added. It is characteristic of the "Myers messages" that they usually embody some inspiring thought concerning human destiny. Such thoughts as the blessedness of life after death, the continuance of memory, the enduring character of love, the conditions favourable to communion between the two states of existence and other like ideas are to be found in these messages, whose primary and ostensible object is to give assurance of continued existence.

The methods adopted to give this assurance are not all of the same kind; but they all bear the stamp of a mind that has exercised careful discrimination and selection. Frederic Myers points out in his work on *Human Personality* that this is a characteristic feature of "control." He says:—

> "Manifestations may differ very considerably from the automatist's normal self. Yet in one sense it is a process of selection rather than addition; the spirit selects what part of the brain-machinery he will use, but he cannot get out of that machinery more than it is constructed to perform" (vol. ii. pp. 190, 191).

It is characteristic of the recent developments that the "control" claiming to be Frederic Myers exercises this *selection* in a marked degree.

This is clearly brought out in an article by Miss Johnson in the last issue of *Proceedings*. She points out in this article that, "when a cross-correspondence occurs between scripts, there seems to be a selection, out of one automatist's ideas, of something corresponding to what another has written." (See *Proceedings*, vol. xxv. p. 283.)

In other words, there seems to be an intention on the part of the controls to make use of passages of literature within the normal knowledge of a sensitive and to impress several other sensitives to refer to the same idea, embodying it in references, sometimes to the same literary sources, and sometimes to different sources. Frequently a word is selected as a connecting link and appears in each of the scripts in some emphatic way; this draws attention to the correspondence. Occasionally some symbol is added, indicating that a correspondence should be looked for. All this might be normally explained if the automatic writers were cognisant of each other's scripts, or were in collusion. But collusion is out of the question, the character of the writers being beyond suspicion, and we have their assurance that they were unaware

of the contents of each other's automatic writings; in some cases, moreover, they were divided from each other by land and sea. Any instances in which the correspondences could be normally explained are scrupulously noted. The importance of the evidence for selection is emphasized in Mrs. Willett's * recent script.

On June 5, 1910, her hand wrote:—

"Write the word Selection. Who selects, my friend Piddington? I address this question to Piddington. Who Selects?" (*Proceedings*, vol. xxv. p. 217).

It should be noted that the "controls" appear to be fully aware of the explanations likely to be suggested as alternatives to the recognition of the hypothesis of spirit communication, their methods seem intended to meet these objections. The plan adopted seems to indicate a deliberate attempt to keep the writers in ignorance of the drift of what they write. The necessity for this is clear; for if the writers understood fully the intention underlying the scripts their own minds would be apt to take the initiative and to dominate and direct the writings. It is while the minds of the instruments remain passive that ideas can be suggested to them from some extraneous source. The problem before the unseen workers has been that of discovering how to utilize to the full the memory and capacities of the educated minds of their instruments *without* awakening the self-determination which would deprive the "control" of directive power.

This problem they have in many instances successfully solved; the writers have, usually, only discovered at a later date, and after careful comparison of scripts, what has been the connexion between them and with what object certain sentences have been written, sentences which, at the moment of writing, seemed disjointed and irrelevant. For instance, when Mrs. Willett sent to Sir Oliver Lodge a script, which after analysis proved to be full of literary allusions bearing upon a question he had asked, she added a note saying, "I also send you a copy of notes of *what I know* of the quotations—but the script as a whole suggests nothing to me. I only hope it may to you" (vol. xxv. p. 122).

At the time when he received it the script suggested very little also to Sir Oliver. He says:—

"It must be disappointing to any Intelligence who has sent answers so excellent, to have been received with ignorance—however completely that ignorance subsequently disappears" (p. 147).

* This name denotes a lady who has recently contributed to these cross-correspondences and whose writings are discussed in volume xxv. of *Proceedings*.

We see, therefore, that these experiments have required very skilful management on the part of the "controls" responsible for them. To stimulate the memory and at the same time to avoid stimulating the activities of imagination and perception cannot, one would suppose, have been an easy task.

The fact that the literary references were often already known to the automatists has some disadvantages; for from this it may be argued that it is not necessary to call in any other agency than that of the writers themselves.

Against this argument two considerations may be advanced, namely, (1) that there are striking and numerous instances in which the contents of the scripts concern matters quite unknown to the writers; and (2) that we have Sir Oliver Lodge's assurance, and that of other investigators, that the way in which these allusions are combined and their connexion with each other are too remarkable to be explained normally. He says:—

"It seems to me as much beyond the capacity of Mrs. Willett as it would be beyond my own. . . . I am bound to say that no normal explanation that has as yet been suggested wears the garb of truth" (*Proceedings* xxv. p. 173.)

A careful study of these writings will confirm this conclusion.

One feature of these experiences is important and claims recognition, that is, that they clearly show *unity of consciousness* in the intelligence controlling the writings. How might this unity of consciousness be expected to reveal itself?

Let us use an illustration. If a person, A, sends letters or messages through several different channels (1, 2, 3) one would expect that A would show knowledge of what he had said through 1 and 2 when communicating through 3. Or if we take 1, 2, 3, as representing telephone offices, A might be expected to show knowledge, not only of what he had said through other telephones but also of what had been said to him. If A seemed quite unable to do this, doubts as to the identity of the communicator would inevitably arise. Similarly, if the "Myers control" when communicating through one automatist, such as Mrs. Willett, had seemed to know nothing concerning messages given or received elsewhere, this ignorance would throw great doubt upon the justice of the claim to identity in the "controls." This objection, however, cannot be put forward in connexion with these messages coming in the name of Frederic Myers. Mrs. Willett's "control" displays the requisite knowledge of things said elsewhere—things of which she had no normal knowledge—and this

applies to communications coming in the name of Myers through other sensitives also.

If considerations such as these drive us to accept the conclusion arrived at by Sir Oliver Lodge, viz., that "we are in indirect touch with some part of the surviving personality of a scholar—and that scholar F. W. H. Myers," then we may go a step further and try to guess why this particular method for self-identification has been selected by him. Obviously, it is not the only possible method. Another method is also used and might have been used exclusively; some investigators would consider it a preferable one, I mean the attempt *only* to communicate those matters which are quite unknown to the sensitives employed. If the method of awakening latent memories has been adopted it may be assumed that this is because it offers some special advantages. What may these advantages be?

Probably it is the line of least resistance and on that account offers greater facilities for self-expression. In choosing the line of least resistance, namely, that of selecting among ideas already present in the minds of the sensitives, the "controls" are able to develop their thoughts with greater freedom; they may recognize that by this means they can form more extended combinations, involving more subtle interaction, and that they will thus be able to give more convincing proof than they could otherwise do that it is not merely some "astral shell" without intellectual or emotional faculties, which is manifesting through these communications, but living beings whose intelligence and affections, whose co-ordinating capacity and directing purpose, whose inventiveness and ingenuity, are as real and effective as those of any man or woman still incarnate on earth.

The shell theory implies that though "consciousness have died, some basis of physical manifestation is still left, which fades away by slow degrees" (*Human Personality*, vol. ii. p. 11).

The messages which have recently come in the name of Frederic Myers cannot be described as lacking in individuality or in the appearance of being consciously initiated.

So far I have abstained from supporting my statements by instances drawn from the records which have been published. Had I done so, I should not have been able to keep within the space at my disposal. But it seems necessary to cite, at least, one incident in illustration of the points I have raised.*

* Those who wish to make a further study of the subject will find summaries of this evidence in my book, *Mors Janua Vitae?* published by Messrs. Rider & Son, 2*s.* 6*d.* net, and also in the following numbers of *Light*, June 25, July 23, 1910; July 15, 22, 29, August 5, 12, 1911.

In 1908 a gentleman, called Dr. Dorr, held sittings with Mrs. Piper in the States, and on one occasion, addressing the "Myers Control," he asked the question, "What does the word Lethe suggest to you?"

This elicited replies which were unintelligible to him and which were at first regarded by him as merely indicative of confusion. These were sent to investigators in England, and although not immediately understood they were ultimately discovered by Mr. J. G. Piddington to contain most appropriate allusions to a story in Ovid's *Metamorphoses*, in which the source of Lethe is described as being in a cave.

As this story was unknown to Mrs. Piper we have here an instance of the communication of ideas of which the sensitive was normally ignorant. That the question could have been replied to in a much more simple manner was shown by one of the answers. When Dr. Dorr, not recognizing that the replies were quite pertinent, pressed for a more direct answer, saying, "But can't you make it clearer what there was peculiar about the waters of Lethe?" the "control" responded, "Yes, I suppose you think I am affected in the same way, *but I am not*" (*Proceedings*, vol. xxiv. p. 91).

It is obvious, therefore, that the complex reply was a part of a deliberate plan to conceal from the sensitive, and perhaps also from the sitter, the real significance of the answers, and it also shows that the mind of the "control" possessed literary knowledge with which, undoubtedly, F. W. H. Myers was familiar during his earthly life.

Two years later, viz. in February, 1910, the same question was asked, by Sir Oliver Lodge, of the "control" who claimed to influence Mrs. Willett. This time other literary reminiscences were evoked, also intimately associated with the word Lethe. The script also showed that the "control" was aware that the word had associations with Mr. Dorr, although at that time no account had been published of his sittings with Mrs. Piper, and Mrs. Willett did not know that he had asked the question about Lethe through Mrs. Piper as much as two years previously. Her scripts contained also numerous cross-correspondences with other automatic writings.

Among many no less striking episodes this one deserves special attention because it involves so many of the salient features which characterize these communications.

PROFESSOR W. F. BARRETT: A STUDY

OUR readers may be interested in the following brief sketch of the life and work of Professor W. F. Barrett, one of the pioneers in psychical research. For the long period of thirty-six years he held the chair of Experimental Physics in the Royal College of Science for Ireland, until his retirement a year or two ago on reaching the age limit enforced by the rules of H.M. Treasury. During his tenure of office in the College he was frequently Dean of the Faculty, and on his retirement, the then Dean, Sir W. N. Hartley, F.R.S., and Council placed on record "their appreciation of the devoted services rendered by Professor Barrett during his long occupancy of the chair of Physics."

From 1863 to 1867 Mr. Barrett was assistant to Professor Tyndall at the Royal Institution in London, and from there was appointed Science Lecturer at the International College, Isleworth. He also gave special courses of lectures on Magnetism and Electricity at the Royal Naval College, now at Greenwich, at the City and Guilds Schools in Finsbury, and at the Ladies' College at Cheltenham, where he organized the science courses and laboratory instruction.

The teaching of Practical Physics and laboratory instruction to all students, now recognized as an integral part of scientific education—was almost unknown when Professor Barrett was appointed to the chair in Dublin. In fact, as stated in the notice of his retirement, published in the *Irish Times*, "when Professor Barrett entered upon his duties in the College of Science, laboratory instruction in Physics was unknown in Ireland and existed in only a very few Colleges in England." The importance of this subject Professor Barrett was one of the earliest to recognize, and accordingly within a year or two of his appointment he equipped a physical laboratory and organized a course of teaching in practical physics, for all students in his classes. Many of his students are now Professors and Lecturers in various Colleges and Universities, or hold important scientific appointments in different parts of the British Empire.

Professor Barrett was also instrumental in first opening the classes in the College to women, and took an active part in the early battles for the medical training and the recognition of the rights of women to enter for medical degrees. A large number of

medical and other women students received their theoretical and practical training in physics from him. Among his first women students were Miss Stopford—now well known as the writer, Mrs. J. R. Green—the late Miss Digges La Touche, who became Principal of the Alexandra College, and other notable women.

The Technical Training and Employment of Women was also a matter to which Professor Barrett devoted much time and thought. As result of his efforts a public meeting, attended by Her Excellency the Countess of Spencer, was held, which led to the foundation of the Association for the Technical Instruction and Employment of Women. Of this association Professor Barrett remained an active member until the work and building were taken over by the Irish Department for Technical Instruction.

In addition to his heavy day work, Professor Barrett for more than twenty-five years organized and voluntarily gave numerous systematic courses of evening science lectures and practical instruction in Physics, at the Royal College of Science, to working men and others unable to attend such classes during the day. There were then no Technical Schools in Ireland, nor other means of obtaining evening science instruction. The value of these evening classes, as a pioneer in technical instruction, was recognized, and is shown by the fact that one of the London City Companies gave an annual grant towards the necessary expenses, while the then Secretary of the College said that the large audiences that attended these lectures, and the public interest they evoked, were of great importance in more than one critical period of the history of the College.

There can be little doubt that these evening courses led the way to the foundation of Technical Schools in Ireland, and Professor Barrett was for many years one of the original Governors of the City of Dublin Technical Schools; opened long before the present Department of Technical Instruction was founded.

Having taken part in the first summer courses to science teachers at South Kensington from 1871 to 1873—organized by the enlightened policy of the late General Donnelly and Captain (now Sir W.) Abney of the Science and Art Department—Professor Barrett succeeded in organizing similar courses in the College of Science in Dublin. These have been continued and extended by the Irish Department for Technical Instruction. Here we may quote an extract from the *Irish Teachers' Journal* for August, 1902, referring to this subject :—

"The Department is fortunate in having its summer course in Physics for Teachers under Professor Barrett, a man of European reputation. His

PROFESSOR W. F. BARRETT.

masterly grasp of the whole range of Physics, his wonderful manipulative skill, delicacy of touch, kind and genial manner and, above all, the enthusiasm with which he threw himself heart and soul into his work, excited the admiration and gratitude of all who had the privilege of being present. Knowledge for its own sake—study for the love of study, is the motto of Professor Barrett, and he has been fortunate in infusing a little of his own enthusiasm into those who were in attendance at his classes."

The fact that Professor Barrett always felt his first duty was to his students, left him of late years but little leisure for original work. Nevertheless, the following extract from his certificate for the Royal Society of which, on the initiative of his former Chief, Sir W. Abney, he was elected a Fellow in 1899, gives some account of his original papers :—

"Author of numerous original investigations and papers, among them are : 'The discovery of certain physical phenomena produced by the contact of a hydrogen flame with various bodies and its application as a delicate chemical reagent'; 'The determination of the absorption of heat by liquids'; 'The discovery and investigation of sensitive flames'; 'The application of sensitive flames as a delicate acoustic reagent and for the detection of inaudible vibrations'; 'The discovery of recalescence and other molecular changes in iron and steel when raised to a bright heat'; 'The investigation of the molecular changes accompanying the magnetization of iron, nickel and cobalt'; 'The investigation of the magnetic properties of various alloys of iron and steel.' [These latter investigations have proved to be of great practical importance in the manufacture of steel, as Sir Robert Hadfield, F.R.S., head of the immense Hecla Steel Works, Sheffield, has testified. For one thing, they led to the discovery of an iron alloy more magnetic than pure iron.] Numerous papers relating to these investigations and to the Electric and Magnetic Properties of Iron Alloys have since been published by Professor Barrett in the *Philosophical Magazine*, the *Proceedings and Transactions of the Royal Dublin Society*, in *Nature*, the *Science Reviews*, British Association, Institute of Electrical Engineers, the *Electrician*, etc. Professor Barrett was also joint author of an early text-book on Practical Physics, called *An Introduction to Practical Physics*, and edited in 1880 *Lessons in Science*, and in 1899 *Early Chapters in Science*."

More recently, owing in part to the formation of cataract on his own eyes, Professor Barrett's attention has been directed to the investigation of Entoptic phenomena, or the vision of objects within the eye. His researches have been published by the Royal Dublin Society and led to his invention of the Entoptiscope, an instrument for the accurate determination of defects in the eye and of use to the ophthalmic surgeon.

Turning now to Professor Barrett's work on Psychical Research, his attention was first drawn to this subject by witnessing some mesmeric experiments at a friend's country house in Ireland forty

years ago. On repeating these experiments he found evidence of genuine thought transference, and brought the subject before the British Association in 1876.

His lengthy researches on the so-called divining rod led to the publication of two monographs on that subject, and are recognized both abroad and in England as the first attempt to deal scientifically with this difficult subject.

His book, *On the Threshold of a New World of Thought*, and paper on " The Creative Power of Thought," now out of print, are about to be re-published, and he is at present engaged in writing one of the series of volumes for the Home University Library, dealing with psychical research.

The formation of the Society for Psychical Research is ancient history now, but in view of the very prominent part that Professor Barrett took in its foundation, it may be of interest in the present connection to recapitulate the circumstances. The Society came into being in the following manner :—In the year 1876 Professor W. F. Barrett read a paper before the meeting of the British Association in Glasgow in which he recorded a number of experiments he had made which had led him to form the conclusion that under certain conditions a transfer of thoughts and ideas from mind to mind could take place independently of the ordinary channels of communication. At this early date, it will be borne in mind, thought-transference, now so generally recognized, was quite foreign to scientific thought. The Professor urged the formation of a committee of scientific men to investigate this subject and other kindred psychical phenomena. (The substance of this paper is published in the *Proceedings of the S.P.R.*, vol. i., pp. 238–244.) Nothing immediately came of this proposal, but Professor Barrett's letters to *The Times* and *Spectator*, during the years 1876 and 1877, on the same subject created popular interest and elicited additional evidence. Further experiments on thought-transference were recorded by Prof. Barrett in a letter to *Nature* for July 7, 1881, at the conclusion of which he observed :—" At the suggestion of Mr. G. J. Romanes I have arranged for a small Committee of experts to verify or disprove the conclusions at which I have arrived." This Committee met, but their conclusions were never published. Their investigations, however, led to the recognition of the importance of the subjects dealt with and the necessity for forming a regular Society which should devote undivided attention to these and other psychical phenomena.

Prof. Barrett thereupon took steps to convene a meeting on

the subject, and certain leading Spiritualists such as E. Dawson Rogers and Mr. C. C. Massey and the Rev. W. Stainton Moses were invited to attend, along with some of Prof. Barrett's own scientific and literary friends who took an interest in the investigation. Among these latter were Professor and Mrs. H. Sidgwick, Mr. F. W. H. Myers and Mr. G. J. Romanes, Mr. Ed. Gurney, Hon. Roden Noel, etc. After a conference and full discussion a "Society for Psychical Research" was definitely constituted, and came into active existence in February, 1882, with Prof. H. Sidgwick as President, the Rt. Hon. A. J. Balfour, Prof. Barrett and one or two others as Vice-Presidents. The earliest public announcement of its existence was made in the columns of *Light* on February 25, 1882. Of the sixteen names there given as constituting the first Council Prof. Barrett is the only one remaining on earth who continues to take an active interest in the work of the Society. It is noteworthy that two brilliant Fellows of Trinity College, Cambridge—to whom the Society owes so much—Mr. Ed. Gurney and subsequently Mr. F. W. H. Myers, became its Hon. Secretaries, a post now filled by Mrs. H. Sidgwick, D.Litt. The first official document describing the objects of the Society bears the impress of Professor Sidgwick's hand, and runs as follows :—

"It has been widely felt that the present is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic.

"From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognized hypothesis, and which, if incontestably established, would be of the highest possible value.

"The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific Society organized on a sufficiently broad basis."

The wide and deep interest that has been shown during recent years in Psychical Research and the striking advance in our knowledge in this direction, is undoubtedly due to the careful work of this Society, to its painstaking investigations and the reports it has published. Eminent scientific men, both English and foreign, are now proud of being numbered among its members—of whom there are over a thousand, while the large sums of money placed at its disposal at different times have enabled it to carry out elaborate and costly researches.

Professor Barrett has always been keenly interested in the

welfare of the working classes and in all philanthropic and social efforts. The promotion of Peace and of Temperance have occupied much of his time.

In 1882 he founded a non-sectarian and non-political club for working-men in Kingstown, to which he has for years devoted much time. At one of the public meetings held at the Club, Professor Barrett urged the need of a Technical Institute in Kingstown. This has now been established, and Professor Barrett has been a Vice-Chairman since its commencement. He has also actively helped the work carried on at the Cottage Home for Little Children, almost the only successful Home in the world for young children.

As a civil servant, Professor Barrett was debarred from taking part in politics, but since his retirement, has been an active worker in the Liberal interest and is a Vice-President of the Dublin Liberal Association, besides writing and speaking on behalf of Liberal candidates.

He is also an enthusiastic and most successful gardener, and has built a country cottage where he can enjoy this hobby in his holidays.

It only remains to be added that Mr. Barrett was born in Jamaica in 1844 ; the family soon after returned to England, and his early education was at the Old Trafford Grammar School, Manchester, though chiefly private study. His scientific tastes he inherited from his father, the Rev. W. G. Barrett, who published sixty years ago one of the first Outlines of Geology for general readers, and incurred no little theological censure for advocating, at that time, views which are now universally held.

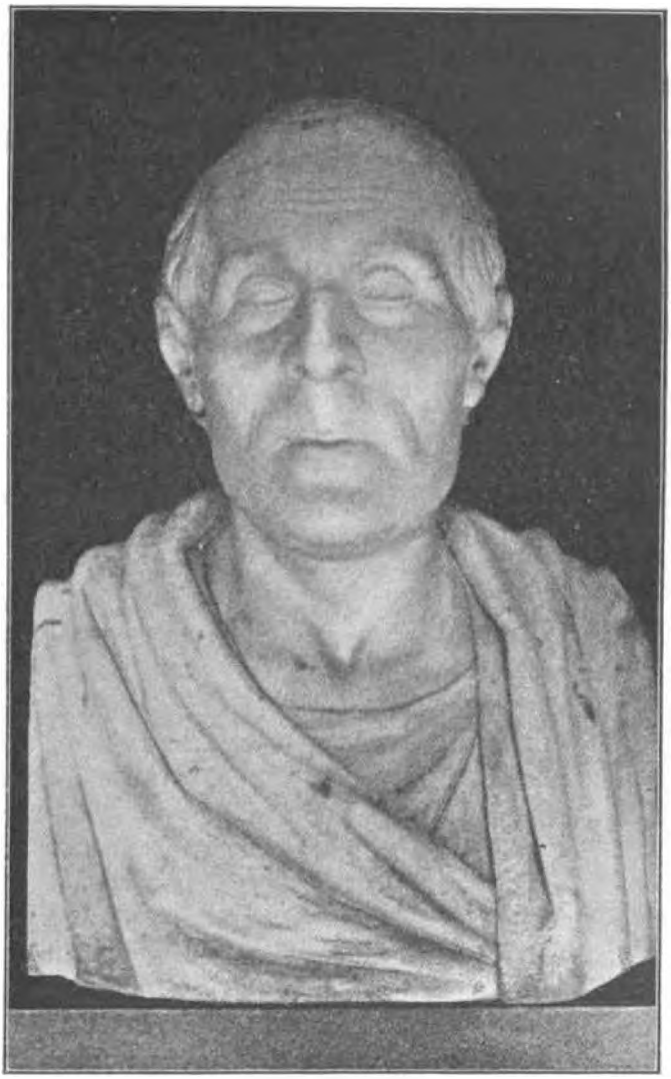
FREEMASONRY AND THE FRENCH REVOLUTION

By ARTHUR EDWARD WAITE

IT may seem extravagant to say that among associations which are called secret, that must be most secret of all which (*a*) exists in the open face of day; (*b*) has always paraded its objects; (*c*) gives everywhere proof palpable that its affirmed objects are those with which it is concerned essentially and only; (*d*) occasionally prints its proceedings so far as the business side of its meetings is coneerned; (*e*) tolerates the printing of its rites and ceremonies, in unauthorized and often fraudulent versions; and yet is other than it claims to be, (1) in the opinion of its hostile critics and (2) also—but for far different reasons—in that of a select few who are in it, are of it, and believe that they have penetrated to its inmost essence. It may seem extravagant, but it is a little difficult to set aside when the subject is that of Freemasonry. The critical opinion which I have mentioned—though not in the sense of approval—would consent out of hand, and might add that the witness of Masonic history is quite definite as to its real apart from its assumed character, although it is concealed so deeply that its own members know nothing for the most part. The select few would consent, and they also might add—but in a contrary sense entirely—that the witness of symbolism and ritual is quite definite as to the real objects of the institution, though those who work and those even who expound them, for the most part, know nothing.

There is a concern on the surface of Masonry which is real after its own manner and is represented by the ethical side—the side of brotherly love and universal beneficence, with all that is implied therein. But there is a witness beneath the surface to another kind of concern, by virtue of which it is connected with the instituted mysteries and secret doctrine of the past, of Egypt, Greece and Rome. It carries on by its ritual procedure the same memorials of experience in spiritual birth, inward life, mystic death and resurrection in the spirit. It is this deeper testimony by means of symbolism to exotic states attainable in consciousness that is not realized by the great body of those who belong to it, but who are yet excellent and earnest Masons after their own manner. These intimations of experience are disguised

in the vestures of an art of emblematic building, by which the Order is connected with another form of secret doctrine, being that of Kabalism. I am not now concerned with questions of origin, but as it is usually held that the rough mystery of re-



ADAM WEISHAUPT.

ception into the old building guilds was spiritualized in the seventeenth century and that Emblematic Masonry resulted, the point is that those who did the work were acquainted with theosophical tradition in Israel. I am speaking of the Craft Grades, and the kind of Kabalism which these embodied had

Christian implicits, as at the period was inevitable. They led at a later period to the construction of what is called High Grades, of which those in the true line of succession are designed to show how Jewish secret doctrine was completed by Christianity.

It follows that in root-purpose, as in ritual development, Masonry has no political aspect. In England, where it originated, and in English-speaking countries, no one suspects that it has, but when it entered the Continent France was already with child, and the child which had to be born was the French Revolution. I do not think that anything contributed so little to that birth as Masonry; I know that all the evidence to the contrary is the work of false or imbecile witnesses; but it was a secret society maintaining the natural equality and brotherhood of all mankind; as such it lies under suspicion, and it naturally tended to draw those who held kindred views independently and aspired to put them into practice. There was also in Germany one definite attempt to appropriate Masonry in the interests of a propaganda which aimed at religious, political and social revolution. The Illuminati of Bavaria was an order founded in 1766 by a young man named Adam Weishaupt, who had conceived a scheme of universal reform and apparently regarded any means as justified by such an end. He was not a Mason at the time, but he sought initiation subsequently and began to incorporate Masonic elements into his system of Degrees. Of these there were three classes—the first preparatory, the second Masonic, the third containing the ultimate secrets of the Order. His collaborator in the construction of the last series was Baron von Knigge, a Mason of considerable standing and one who has been praised by almost every writer as a person of great amiability and many intellectual gifts. At the celebrated Masonic Convention of Wilhelmsbad, held in 1782, under the auspices of the Duke of Brunswick, von Knigge sought and failed to obtain recognition for the Order; but, his zeal notwithstanding, he became dissatisfied with Weishaupt's propaganda and abandoned the Illuminati, shortly before their forcible suppression by an electoral edict in 1784. In its complexion, the Order was anti-Christian, in the sense of aggressive Deism; it was anti-monarchical certainly; and those who describe it as an anti-social movement are not far from the mark, if we admit the validity of their implicits in the use of the term. It was an attempt to embody in association a spirit of the age which was represented individually by *e.g.*—the German bookseller, C. F. Nicolai. The latter was a Mason also and is useful to remember

as epitomizing the set of intellectual, moral and religious feelings which brought about such experiments as the Illuminati. The Masonry of Southern Germany was included for a time in their downfall, and some of the disbanded associates are reported, on very poor authority, to have entered France and to have been received into a few of its Lodges, where they quickened the spirit of revolution.

I have given here an example of the grounds on which continental Masonry in the eighteenth century is supposed to have had political aspects and concerns in the worst sense of the expression. The connexion of the Illuminati with the older insti-

ADOLF FREIHERR VON KNIGGE.

tution is simply that they stole some of its Degrees and pressed them into their own service. The other materials of hostile criticism and accusation are of similar value, but they served for those who used them. At the head of the criticism and condemnation there stands, for what it is worth, the Holy Roman Church; yesterday, to-day and for ever it neither changes nor falters. From the moment that it began, within its own limits, to understand the institution, the voice of condemnation sounded. It has been always the same sentence, though the counts of the indictment have not been the same precisely. The variations, such as they are, may be found in papal bulls and allocutions; but for the general purpose they may be regarded as summarized,

and perhaps even extended, by the findings of the Anti-Masonic Congress held at Trent some fifteen years ago. I have covered this ground previously and I am not now actually returning upon it, though there is always a new reason. Very few serious persons trouble about Rome at this day in respect of Freemasonry; we know exactly how its hostility arose and how it has helped in continental countries to create the situation of which it is its province to complain.

There is, of course, another side to the question, and I must not say that the briefs for the defence are much better than those of the accusers, save in respect of good faith. The task is easy—in a sense—to dispose of Robison in England, of Barruel and Deschamps in France, of Eckert in Germany and his French translator, Abbé Gyr. Though easy, it is scarcely sufficient; but the work of destruction is either carried no further or it passes at the next stage into simple generalities. It remains that, personally speaking, I do not think that Masonic erudition or keenness has appeared to any special advantage; and supposing it to have obtained a verdict, this would be rather on the bad faith of the witnesses than on the merits of its own pleadings. In one sense there is no verdict to give and in another it has been given long ago. There is none, because public opinion in all parts of the world does not consider that any question is seriously at issue; or, alternatively, it has been given, as I have said, because Rome has pronounced, and for those who look to Rome the only course is concurrence. Here again, therefore, there is no question for settlement.

But it so happens that from time to time some new writer arises sporadically who does think that there is a case to go to the jury, supposing that a jury were impanelled; the question is therefore with us, and it is desirable to see whether the last witness has carried matters further. Miss Una Birch, who wrote not long ago a life of Anna Von Schurman, which offered a remarkable instance of patient research into a subject of little consequence or interest, has reprinted recently from current periodical literature a few essays under the title of *Secret Societies and the French Revolution*.* Here, on the contrary, the subject is of great interest, but when we turn to the evidence of research, we find that she has read a good deal beforehand along the ordinary and obvious lines, but more than this, nothing. It should be said that her keenness remains over many points of

* *Secret Societies and the French Revolution, together with some Kindred Studies.* By Una Birch. Cr. 8vo, pp. viii. 262. London: John Lane, 1911.

detail, and thus in her study of the Comte de St. Germain there are a few new items, or new at least to myself. They do not really help us to understand better his personality or his mission, but they determine his occupations at given periods of his life. There is another study, this time on Mme. de Stael, which is

exceedingly fresh, highly informed and of great charm in its treatment. It deserves well at the hands of the conventional reviewer, but in this case it is no part of my subject. Miss Birch's first essay is that which is embodied by the title given to the series and it attempts to trace the hand of Masonry in the work which led ultimately to the French Revolution. The

keynote is in a quotation from Lord Acton, who said that in this upheaval the " appalling thing " was " not the tumult, but the design . . . The managers remained studiously concealed and masked ; but there is no doubt about their presence from the first." The thesis of Miss Birch is that the mask was Masonry. On the affirmative side she cites five familiar deponents, including some of those whom I have mentioned, and though she terms them special pleaders, it is on them that she is chiefly dependent. She appears reasonably dissatisfied notwithstanding and complains that " no unprejudiced person outside Masonry " has attempted to explain " the greater activity of Lodges of all Rites " during the years which preceded the Revolution, and the sudden disappearance of those Lodges in the early months of 1789. As one who is practically and intimately acquainted with every Rite and Grade produced during the period and subsequently, as also with every Ritual, I can assure her that the cause of activity is to be sought in the surface claim of the Rites and in the vistas which they opened into the unknown, while their sudden disappearance in the vortex of the social cataclysm is explained by the vortex itself. When comparative tranquillity was restored, many of the Rites reappeared, but many also had dissolved or been transmuted prior to the Revolution. It is, however, to deal with these points that Miss Birch's essay has been compiled, and I think that the course pursued is a typical instance of the kind of fortune that befalls " the unprejudiced person outside Masonry " when he or she attempts to adjudicate on a subject so deeply involved. She has followed —as she could do no otherwise, without years of research—the familiar authorities and the special pleaders, as a consequence of which her account deals with inventions and not with facts. It may be scarcely worth while in itself, but it is requisite in a serious notice to specify a few of the pitfalls into which she has entered unawares.

(*a*) She believes that Jacobite Lodges in France were responsible primarily for the spread of Masonry in that country ; but almost every statement concerning this form of conspiracy is a late and idle product of fantastic minds. Practically speaking, there were no Jacobite Lodges. The story arose out of the claims of Baron von Hund and his Rite of the Strict Observance ; it falls with these. (*b*) She affirms that both the Pretenders instituted Masonic Rites to accomplish their own restoration. She has been misled again by von Hund and by writers like Clavel. There is no reason to suppose that either of the princes in question

were ever made Masons, and one of them certainly denied it when he had no ulterior purpose in so doing. (*c*) In her account of the origin of Emblematic Masonry—which, it may be said, is quite beside the mark—she states that Francis Bacon was a Rosicrucian. This fiction is, I think, referable to Ragon, no statement of whom on any Masonic subject can be accepted without careful verification. (*d*) She speaks of the Chevalier Ramsay's strenuous Masonic life and thinks that he "managed to popularize Masonry and exalt it into a fashionable pursuit." His activity was confined to a lecture of a few pages; he never established any Rite, as Miss Birch supposes, nor did he claim to derive anything from Godfrey de Bouillon. (*e*) She is mistaken in like manner as to the Masonic interests of Swedenborg, who had no concern in the movement, whose supposed initiation is no doubt another fiction. Reghellini da Scio is thought to have manufactured this particular story. (*f*) She is deceived also about the Rite of Pasqually, which only came into existence towards 1770, when it had no concern with illuminism, as that term would have been understood by Weishaupt. (*g*) In respect of Saint-Martin she is egregiously deceived by Robison as to the trend of *Des Erreurs et de la Vérité*. (*h*) She is no less mistaken as to the Lodge of the Philalethes, which was founded for the investigation of Masonic origins and history. (*i*) As much may be said of her views concerning the Brotherhood connected with the name of Abbé Pernetti at Avignon; but the elucidation of this difficult question has been accomplished only in recent days. (*k*) Finally, the Order of the Strict Observance was not suspended by the Convention of Wilhelmsbad. Its reformation at Lyons was ratified; it existed after the Revolution, and it exists still.

Miss Birch's authorities outside those whom I have cited are Le Couteulx de Canteleu and the modern Martinist, Papus. It may surprise her to learn that the former, whose *Tombeau de Jacques de Molay* is a worthless tract, altered his views subsequently and became a Mason. The latter's pretensions have been reduced to their real value by the anonymous translator of Franz von Baader's little work on the Secret Teachings of Pasqually.

It is regrettable that a paper so open to criticism should occupy the chief position and furnish the title to a volume in which many of the later pages do honour to the capacity of the writer and encourage the opinion that she is likely to produce work in the future which will be of permanent historical and also literary value.

SOME EXPERIENCES OF A PSYCHIC

EDITED BY HEREWARD CARRINGTON

THE following case is one of the most remarkable of its kind I have ever read. So many incidents happened to the percipient in so many different localities that one is tempted to say "hallucination" immediately. But then there is the difficulty of the corroborative evidence!

The first account appeared in one of the New York daily papers. Subsequent correspondence follows. All the names are in my possession, but are suppressed by request. This is the story as it originally appeared:—

A Ghost seen by Three in Broad Daylight.

In the fall of 1888 we decided to leave the country for the winter months. A lady friend with two daughters joined us. We rented a house on Fayette Street, near Gilmore, Baltimore, Md., and moved in.

About a month later, at 3 o'clock on a Sunday afternoon, I left our rooms on the second floor and ascended to the top floor. I heard the door-bell ring and waited midway on the stairs, leaning over the banisters to know if it was any one to see me. I heard a familiar voice ask for my mother. Mary directed the visitor to our rooms on the second floor. She started up, still talking to Mary, and besides the two voices of the visitor, Mrs. K—— and Mary, I heard a child's voice. As I leaned over as far as possible I could distinctly see a little boy following her, two steps behind, his little fat hand clutching the banisters. He appeared to be about four years old, wore a dark Norfolk jacket and black button shoes, a Byron white collar, blue tie and soft hat, back on his head. His hair was light. I never dreamed that he was not living, breathing, healthy flesh and blood.

On account of the stairs cutting off a direct view I only saw part of his face. I watched him up the first flight. There was a landing, a turn and four steps to our door. I continued to the girls' room. When I reached their door their mother, Mrs. J—— came out, looked over my shoulder directly down to our door, got a full view of Mrs. K—— standing there, and the boy beside her.

Mrs. J—— asked me who the boy was, remarked on his handsome appearance, and if I had taken the trouble to turn and look I should have had a perfect view of the child.

Mother answered the knock and ushered (as she thought) two guests into the sitting-room. She gave Mrs. K—— a chair and turned to seat the little boy—but he had vanished!

I returned to our sitting-room, greeted Mrs. K——, looked about anxiously for the boy, excused myself and searched all the rooms downstairs, winding up in the kitchen with Mary. When Mary told me that she had admitted no boy, only Mrs. K——, I thought she was crazy, and she thought that I was, because I insisted that Mrs. J—— and I had seen him.

I returned to Mrs. K—— and questioned her.

No, she had not seen the boy, and was unaware of the whole affair. Once more I mounted the stairs to Mrs. J——'s room.

She described the same boy that I had seen, to the smallest detail. When mother opened the door she saw the boy distinctly; he followed them through a large room into the sitting-room. She could have touched him at any time while he was in the room.

We found out that no one ever lived long in the house, and we understood why the rent was cheap.

LILY F——.

I called on Miss F—— a few days after reading this, to find that she had removed to Washington, D.C. I left a note, however, giving my name and address, and a week or so later received the following communication:—

WASHINGTON, D.C.

MR. HEREWARD CARRINGTON,

DEAR SIR,—I understand that you called at my former home in New York, to ask about the story published last winter. I am the only one living at present who saw the little boy on the stairs. My mother and Mrs. J——, the other two, have passed beyond. Mrs. J——'s two daughters are still living, and were in the house at the time, and no doubt remember the occurrence very well, as both were young ladies at the time. One is Mrs. Emma L—— of Jessups, Maryland; the other one is Mrs. Walter G—— of Baltimore, Md. (address can be obtained from Mrs. L——). Both ladies could vouch for the story, as their mother saw the boy more clearly (full view) than I did. I saw him ascending the long flight of stairs. All happened in broad daylight.

The house is situated on Fayette Street, three doors from G——, if I am not very much mistaken. We found out that people never remained long in the house. I know we only stayed a short time. I only saw the boy this once, but Mrs. J—— said she saw him in the parlour one evening looking out of the front window, and that he was very distinct against the light. I want to add that I never believed in "ghosts," never having been thrown with spiritualists. I had several strange experiences before the boy episode, and since that time have had many, all unsought, unexpected and unaccountable. I am writing you the facts. We never imagined for one moment that the boy was not flesh and blood—a child in good health and happy from his expression.

Very respectfully,
(*Signed*) LILLIAN F——.

Accompanying the letter was the following document:—

THE FIRST APPARITION.

The first apparition I ever saw was in the West, on a visit to a ranch. I was a child of six or seven. My relatives had just bought the property after the death of the last of the family. A short time after our arrival, one night as the old grandfather clock struck eleven, a woman appeared at my bedside (I slept on the inside). A tall, gaunt, dark woman, with her hair parted in the middle, and combed low over her ears, a lace collar, caught with an oval hair pin, and a dark dress, which I could see distinctly, because the curtains were up on the four windows, and the moonlight filled the room. She stood looking directly down into mother's face. I sat up and gazed at her (I had not been asleep). I knew it was not my aunt or mother, yet I called her aunt several times. I waked mother by pulling her arm and telling her that a lady wanted to speak to her. Mother could not see her, so I leaned over mother to touch her, to show just where she stood. She vanished. My aunt saw her several times, in different places near the house and in the house. Others saw her, and some old neighbours said the description was perfect—of the former owner of the house. My relatives sold the place, so I never heard any more about it.

OUR MEMPHIS HOME.

Our old home near Memphis, Tenn., was certainly haunted. Part of the house had been used through the war for a hospital. From infancy I had heard strange noises. I remember my

grandmother going about with holy water, blessed candles, and prayer beads. I know the coloured folks never touched us after nightfall.

After my grandparents and a favourite uncle died, the house became unbearable; we could not live in it. Doors were thrown open, pillows were thrown from the bed, covers pulled off guests who came to visit us, knocks on all the windows at one time and in rotation; regular taps sounded on the glass, while the outside shutters were closed, and the inside curtains pulled down. Blocks thrown from one end of the room or rooms to the other, screams heard in the road (at a distance from the house) when there was no noise of any kind. Heavy sentinel steps heard on the piazza that divided the two houses (front, back). The piazza had lattice work at each end and no human being could reach the piazza from the outside. More than one night mother counted the steps, twelve and turn, twelve and turn,—a heavy tread.

I remember one particular night, about 8.30 o'clock, while mother was writing a letter at my bedside, and I was tucked in bed. The ghostly sentinel began his tread. I heard the first step; mother's pen stopped on the paper at the same time, so I knew she heard it too. She turned white, as the door leading from our room to the piazza was unlocked. All the coloured servants were securely locked in the back part of the house; to reach them we would have to cross the piazza where the sentinel was walking. I think mother tried a long time to gain courage enough to lock the door. However, the sentinel stopped at the door, and its knob turned. Mother screamed, gathered me up in her arms, and ran through the front door and down the road to our next neighbours.

We came north to visit, soon after, and my uncle, a young newspaper man, remained with the old servants to keep house. He invited one friend after another to stay with him; as he was on night work on the paper the friends had to remain alone at night in the house until the "wee sma' hours of the morning" —and not one of them stayed the second night. We rented the house to the editor of one of the largest papers in Memphis, and he was delighted with the prospect. He moved out with his family and remained two weeks, and then wrote us that he would not live there if we gave him the place, that all his family had nervous prostration.

The house was boarded up for years, deserted, and finally torn down and sold. It was written up in several papers.

Our Maryland Home.

Our next home was in Maryland. During the years we lived there several times the doors flew open, raps, and steps walking down stairs were often heard. One night mother and I were alone. The house was locked up for the night, and we were reading. Down the stairs came a heavy tread, very slow; one step creaked near the bottom, then a fall, and a heavy weight, as if a body, struck the door and it flew open. When I heard the first step I got my pistol from the stand, and stood ready to shoot—thinking, of course, that a tramp had secreted himself in the house to rob it and murder us. When the door flew open I fired, expecting to hit a negro tramp. The shot went through the air and lodged in the wall out in the hall.

Sometimes months and even years would pass without anything happening out of the ordinary.

True Dream.

One week before mother died, I "lost myself" as I call it, sitting in a chair. Mother was not confined to her bed, and although she had been an invalid for years, she was not any worse than usual. This particular day I dreamed that my spirit left my body (I have had that experience several times) and walked over fields to the cemetery. On the side of a hill, near a great, white cross I stopped before an open grave, and mother was partly in the grave, ready to fall. I looked at the graves near and measured the distance with my eye from the cross to the spot, and started back to my body at home.

After waking, as the dream was so vivid (and I had many times dreamed things which came true) I felt worried, and went immediately to see if mother felt any worse. I realized that she was very frail and ill. I never left her for one moment from that time, and one week later she died. All my people were buried in the extreme south, and it was not convenient to bury mother there, so I asked the priest to pick out a lot for me. I never knew where it would be, for it is a good-sized cemetery. He might pick out a lot in any part of it. You can imagine my surprise on the morning of the funeral, when I discovered that it was the identical spot which I had seen in my dream a week before.

A Strange Emotion.

I must try to describe a certain feeling that comes over me in time of trouble—a restless, nervous strain of every nerve, an anxious looking forward to some unknown event, that I can-

not always understand; yet which becomes clear after days or nights of trying to solve it. I know enough in time to prevent injury to family or self. I have never failed yet in heading off serious troubles. I can compare it to the sense of smell so well developed in dogs, to sight in horses, and to the instinct in different animals which tells them of danger. I will only give one instance, as space will not permit more.

While mother lay ill, some months before her death, a neighbour (and, as we supposed, a friend) forged mother's name. The result would have been that our home would have gone, and we should have been left moneyless. In January of that year I felt the strange emotion (I call it that for want of a better name). I could not sleep, eat, or talk. I wanted to prevent something, but what? I could not grasp it.

Over and over the words ran through my mind, "a conspiracy"; then the faces of my neighbour and his wife were ever before me. I could not believe that they would injure us—in fact, I saw them after, and considered them my best friends. I owed a tax bill of two years, and I knew it was the only point on which the property could be assailed, and I never thought that any one knew it, or that any of our neighbours would try to buy it in at a tax sale. However, it was true that my neighbour and his wife started in January (at the time I began to experience the emotion) to work in the dark, as it were, to secure the place at a tax sale—thinking that mother would die soon, and they would have a tax title which I could never redeem, as they would demand so much to settle it.

From my first inkling of the conspiracy, and my first mental picture of my neighbours, I went quietly to work, and got *positive* evidence, and landed all connected with it in court at Annapolis, Md. Several prominent politicians were in it and the tax office clerk gave the information from the books. It ruined my neighbour, and was the means of the legislature introducing a bill to protect such cases, so it could never happen again.

I can't go into details, as they are too long, but they wonder yet how I got the information, and how I fought and got the best of the situation.

New York Experience.

About five years ago in the summer I went to stay with a friend on Fifty-Second Street, near Broadway. Most of the family were in Europe. Mrs. G——, Captain V—— and myself kept house. A relative of theirs, a doctor, had just died sud-

denly in the house. The room was closed just as he left it. I never knew him, had never seen him. I had been there a few days when sounds as of moving furniture came from his room. When we looked in, however, things were all in order. Raps on our bed, bureau, chairs and doors were frequent. I never felt nervous, and thought nothing of going up and down stairs in the dark.

One day, while sitting in my room, I saw (mentally, as with my neighbours in Maryland) a tall man enter the room, and walk to the centre. He was dark, full red lips, large yellowish teeth, which I saw because he was smiling, rather long hair, combed in a peculiar way. There was a very noticeable stoop in his shoulders, a brilliant light in his eyes, a nervous, restless step, quick in his movements. I saw the man several times, just that way, so I spoke of it to Mrs. G—— and described him. She was more than amazed, for it was a perfect description of the Doctor who had just died.

One night I was ill and retired early. While I lay, waiting for Mrs. G——, with gas turned up bright, a long pencil left the bureau, and landed in the middle of the room with a bang. Next morning I told Mrs. G——, and there was the pencil. As we looked at it from the bed, one end of the pencil was raised and it struck the floor three times. We told the Captain, and he said he thought that as the Doctor died suddenly, he wished to communicate, and that we should have a séance. That was my first experience, and soon we found that I could write messages, answer mental questions, etc. The Doctor wrote messages to Captain V—— of a private nature, that no one knew, until later they were found to be true. He gave addresses, and some of them were not verified until three years later, as people were out of the city, and it all came out accidentally. I cannot go into details as to the wonderful things that happened that summer. After various questions had been asked as to where the other life was and what it was, the doctor promised to write three papers on the subject. I sat quietly in his room and in his armchair, with Mrs. G—— and the Captain in the hall watching me, and in less than five minutes pages had been written, while my hand seemed to be driven along by some force. I could not think or write so quickly, not on any subject, and never could have written the papers. Three times I sat, with days and weeks intervening. I will write and ask the Captain to give you a copy of the papers, and you can form your opinion of them.

One evening, the same summer, we sat, the three of us, in

the parlour. The Captain remarked that if the Doctor could write through me (in German, as he had, though I never knew any German) he could play the piano through me also, as he was a fine musician. So we lowered the gas, and I sat with my hands on the keys (I can play a little myself). In a few minutes I played as I never did or could six beautiful, powerful pieces that none of us had ever heard before, all different in style. My wrists were like iron, and I had no control over my hands; I never knew when they struck the piano whether it would be a discord or not, but it was the most beautiful music, they told me. I could not always follow the air myself. I never tried to play again.

Shortly after I left New York, and thought I had left the doctor and his influence there; but in Rochester the raps came in my room, and demonstrations so powerful that my girl friend ran out in the hall. In writing to Mrs. G—— about it, I was amazed to receive an answer to the effect that Rochester was the Doctor's home, and that he was buried there.

Last winter in New York, Mrs. G——, Captain V——, Mrs. M—— and myself tried table manifestations. The table left the floor, rose over a foot in the air, with a waving motion, and quietly descended. It did that three times. A large, black-headed pin was stuck in the table from the cushion at the end of the room. A nail file from the mantel and the comb from Mrs. M——'s hair were placed on the table, while we sat with our hands on the table and light enough to see distinctly. You must understand that we had no cabinet, and that none of us were spiritualists. I never went to a public medium or séance. I am and have been for years a busy business woman, with little time for anything outside of work. Mrs. M—— is a business woman at No. —, Fifth Avenue. She has had more wonderful experiences than I have and has made it a study for years. If you care to see her I am sure she will tell you more wonderful things than I can. The Captain is Captain V—— K——, present address unknown, as they moved from the Fifty-Second Street house; but I will write to a friend who will find him and get a copy of the Doctor's papers for you. I will request that if you should publish any part of this you will kindly omit the real names. I cannot explain anything; I am interested and will investigate whenever I can.

Very respectfully,

(*Signed*) LILLIAN F——.

(*To be concluded.*)

FROM THE DEPTHS

By ARTHUR GAY

THE following strange adventure happened some years ago, but as I have never spoken about it since I came home from Australia, it is probable that no one at present in England has ever heard of it. I am a very matter-of-fact sort of person, so that oddly enough this is the only time in my life I have had the slightest glimpse into the supernatural.

It was, I remember, a wild stormy night when Jack Milner failed for the first time since we had known him to put in his weekly appearance at the club-room of the only hotel pertaining to the little township of Sharwak.

I, his chum and partner, turned up as usual, hoping against hope to find old Jack smoking and drinking amongst our pals congregated there. For I had not seen him since breakfast that morning, and somehow, I remember, I felt vaguely uneasy.

Jack and I were graziers, and as the long drought had broken up some days before, we had been very busy ever since. It had been raining at dawn, and the clouds overhead were sullen and threatening, but Jack obstinately insisted upon keeping an appointment he had made with a grazier who lived some twenty miles away.

He had gone, but he had never come back.

The clouds had dispersed about midday, and the sun had come out for a time, but there was no sign of Jack Milner. Evening came, but I had to eat my dinner alone. Then, feeling strangely uneasy, although it had become stormy and rough again, I mounted my horse, and rode into Sharwak, arguing to myself that I was sure to find my chum there. It was more than probable that, finding himself late, he had gone straight to the hotel for our weekly meeting.

But no one there had seen anything of Milner, since a few nights before, when, as usual, he had been the life and soul of the party.

"He is such a reckless sort of chap, he has probably met with some accident," suggested a red-haired man, with ferrety eyes and coarse untidy beard.

I hesitated a moment before replying. The vague uneasiness which had obsessed me for some hours was rapidly developing into a horrible, sickening fear. Placing my pipe beside my untasted glass of whisky and water, I said slowly and deliberately—

" He has either met with an accident, or is the victim of foul play."

All the other men looked at me with astonishment.

" What makes you think that ? " asked half a dozen voices.

" Of course there may have been an accident," I said, " but I can't forget that dear old Jack had a good deal of money on him. He took it to pay for some cattle we had last week from Brown. If he doesn't turn up at home to-night I shall go over there to-morrow, and inquire if he ever arrived there."

" Perhaps Milner has given you the slip for reasons of his own," suggested Riley with a sneer.

Riley was the man with the shifty eyes and coarse beard who had spoken before.

" He has been delayed, and will turn up to-morrow morning right enough, if not before," suggested one of the other men confidently enough, and this idea seemed so prevalent that I began to feel more reassured, and even enjoyed my glass of toddy before setting off home.

Three years before Milner and I had emigrated to Australia from the old country, with light pockets, and even lighter hearts. We stuck to it, worked desperately hard, and now at the end of three years found ourselves prosperous and respected. Without any exaggeration I can safely say that no graziers for miles round were more popular than we were, and it was easy to see that every one sympathized with my anxiety.

Milner had not turned up when I reached home, and it was with a very heavy heart that I lay down and tried to sleep.

When it became known at Sharwak that Brown had not seen Milner at all, and that he was still missing, everybody began to share my worst fears. No stone was left unturned to find him. Search was made in every direction, but in vain, and at the end of three weeks hope was abandoned by all, including myself.

One evening, exactly three weeks after Milner's mysterious disappearance, I was returning home from my day's work drearily enough. My mare had carried me a good many miles that day, so I was walking her with a slack rein, pondering upon what was to happen to me now that there seemed no chance of my partner ever turning up again. How long, I wondered, should I be able to bear this lonely life without him ?

I had turned into a bypath which skirted a deep, broad sheet of water. The tall shrubs and brushwood, as well as the rank grass which grew thick and wild all round me, shut out the setting sun, so that I was completely environed by all the shadows of twilight.

I had progressed along this path for about five minutes when I heard just in front of me a series of muffled groans. And then in the semi-darkness I saw something which at once caused me to pull the trembling mare up short. It was the crouching figure of my dear old comrade sitting by the margin of the pond, in the identical suit, brown gaiters, and slouch hat he had worn that fatal morning three weeks before.

I instantly sprang off my horse, and rushed forward, when, to my horror, the figure of my friend grew less distinct. Something in the ashen-coloured, sad, inexpressibly melancholy face which was turned towards me froze the blood in my veins. The mare trembled and neighed, and I paused to tether her to a shrub. Then I turned to look once more at my chum. I strove to speak to him, but my tongue felt as if glued to the roof of my mouth, while my limbs refused to move.

On this the figure became more palpable, if I may so express it, and raising its right arm, it pointed the first finger of its right hand to a dark, deep hole in the great pond, where the water was still and black beneath an overhanging tree. This action was slowly and deliberately repeated twice, while I could only stand there and watch as if petrified. Then the figure gradually faded away.

Terrified and alarmed I stood rooted to the spot until darkness speedily fell and still more overawed me. The silence and solitude, which I had not noticed before I heard those awful groans, seemed to have turned me to stone. With a tremendous effort I untethered my mare, and rode home as fast as I could.

And all night long, as I tossed and turned on my sleepless pillow, I pondered on what I had seen. By the next morning my mind was made up. There was only one thing to be done.

I insisted upon the black pool in the big pond being dragged, and in the depths of the foul slime at the bottom poor Jack Milner's dead body, weighted down by a large stone, was found. The dead man's pockets were empty, and the back of his head badly battered in. From the same spot was recovered an axe with which the foul murder had evidently been committed.

The axe was recognized as belonging to Riley, and when it was proved that Milner's horse had been sold by him soon after the murder, his guilt was easily proved. Finally the wretched man confessed his crime, and was duly executed.

And thus was poor old Jack's murderer brought to justice by the apparition of the victim to the murdered man's living friend.

OUR NEXT STEP FORWARD

By W. J. COLVILLE

NO intelligent and observant student of the manifest signs of this present day can possibly fail to note the extreme unrest prevailing everywhere, coupled indubitably with a widespread and intense desire to fathom as deeply as possible the mysteries of the usually unknown aspects of our universe. Many causes are alleged to be at the root of the prevalent discontent which possesses so many well-to-do people, for it is not chiefly those who are inadequately supplied with worldly goods who manifest this token. Poverty, difficulty of finding suitable employment, and many other altogether external causes undoubtedly operate to produce dissatisfaction among those hard pressed by outward circumstances; therefore social and political remedies may well be recommended and employed when distress is clearly due to outward conditions, but legislation is powerless to stem the tide of spiritual perturbation or to quench the thirst of those whose aspirations are for clearer insight into their own mystical interior. Spiritualism, Theosophy, Occultism, Mysticism, and many other less easily designated schools of thought are now endeavouring to answer, to an extent hitherto unknown and formerly undemanded, the manifest call of the age for first-hand information concerning our spiritual being and the destiny of the individual after physical dissolution.

As all sorts and conditions of people take an equally active interest in much that is generally designated psychical investigation, it is by no means surprising that the most conflicting theories are in constant and active circulation and that much mental confusion results therefrom. It may sound contradictory to assert that there is in reality no absolute conflict between opposing theories, but such is essentially the case. It is because our points of view are commonly so narrow, as well as so diverse, that we think there is no reconciliatory philosophy. When wider outlooks and deeper reasonings than usual prevail, we shall find it to be quite self-evident that every theory may be relatively correct and yet no theory be absolutely all-including.

No intelligent student of psychic phenomena who has enjoyed much diversified experience can fail to see how easily an author

like Monsignor Hugh Benson may gather together the disagreeable material which he has dramatically utilized in his unpleasant novel *The Necromancers*. But on the other hand it is quite as easy to discover the sources whence eulogies of Spiritualism derive their sustenance. The fact is that psychic experiences range over such an extremely extensive mental territory that they include the sublime and the horrible; the uplifting and the degrading; the comforting and the terrifying; and all other varieties recorded in print or recited on the platform. Unbalanced writers and speakers when touching this fertile and attractive theme are almost certain to exhibit partisanship in such marked degree as to render their conclusions so one-sided as to be eventually unsound, even when no facts have been definitely falsified. Monsignor Benson sees danger and insanity ahead of all who toy with Spiritualism. Many Spiritualists indignantly rebut his accusations and point enthusiastically to the blessings they have derived from practices very nearly allied to those which he vociferously condemns. The unprejudiced and non-partisan outsider may well say, let the battle be fought to the sweet or bitter end by the interested parties; but so curt a dismissal of an exciting controversy indicates indifference rather than interest, and it is not possible for deeply interested persons to steer entirely clear of the discussion. Wise middle ground can easily be taken, provided we are neither hysterical nor fanatical, and it is only clear-headed, reasoning men and women who are ever likely to arrive at anything like a sane decision concerning the merits and demerits of so large and difficult a case. On one side we hear a great deal about seducing spirits, obsession, and much else that is hideously uncanny, and we must not forget that many Spiritualists are quite as much convinced of obsession as are any Roman Catholics; but all Spiritualists declare that we can enjoy communion with pure and wise spiritual helpers if we approach the unseen spheres in the rightful manner, though sometimes very hazy notions are entertained as to what mental conditions are necessary for the evolution of the beneficent results desired. The subject is now so largely before the public, and so many theories are freely ventilated, that it is safe to say the time has fully come for a review of the entire situation from the broadest and sanest standpoint possible, and every one who is truly interested in clearing away prevailing misapprehensions may well endeavour to lend an earnest hand in the clearing process.

As many false inferences are often inadvertently drawn

from well ascertained phenomena, and the sad fact has often to be chronicled that sensitive persons are accused of fraudulent practices when they are entirely innocent,—it has become highly essential to pursue investigations into the complexity of our human nature to an extent positively bewildering to the average reader. The Society for Psychical Research, being constituted almost exclusively of well-educated men and women, including many distinguished specialists, has quite inevitably annoyed and perplexed many sincere Spiritualists and others who desire very simple and straightforward explanations of all phases of psychic phenomena. But however anxious painstaking scientific investigators may be to gratify this natural desire, they find themselves quite unable to do so by reason of the complicated character of the phenomena they observe and the frequent general unreliability of sensitives who manifest at times, quite undeniably, their possession of unusual powers or gifts. The theories of dual, and even multiple, personality industriously exploited in certain quarters often seem vague and unsatisfying, and they fail to account for a considerable portion of arresting phenomena of special interest to men of the calibre of Sir Oliver Lodge, who often makes good a case for simplicity of statement, and has often said that he is convinced that even though it may be but occasionally, and then under certain difficulties, we do get real communications from human entities who have passed through the change called death.

Though complex theories, suggested by learned men who are authorities in certain fields of scientific investigation, are always interesting and worthy of careful consideration, a far simpler view of phenomena taken by a so-called " man in the street " may be after all more nearly true, for the more we study the workings of the universe the more convinced must we become that there is no unnecessary complexity anywhere, but that everything is run on the simplest lines possible, compatible with the perfect execution of an entirely harmonious plan. Such at least is the view taken by Prof. Alfred Russel Wallace in his magnificent work *The World of Life*, and by many other distinguished naturalists who study nature at first hand.

A false idea of what constitutes dignity leads many people to suppose that, if there is any real communication with unseen spheres of intelligent entities, it must all be of a very serious and almost formidable character, whereas from all the evidence we can gain we are led to conclude that the Bishop of London was quite justified when he said we had no valid ground for imagin-

ing that we should be inwardly different five minutes after physical dissolution from what we were five or ten minutes earlier. It is such sayings as these which serve, at least in some slight degree, to clear away much of the unnaturalness of conventional notions concerning the unseen universe. Why there should be fear of unseen influences *per se* is rather difficult to explain, unless we admit that dread of the unknown, simply because it is unknown, is an almost universal human experience. Judging by all accounts of actual or alleged spiritual visitants through the literature of many ages, we can only surmise that they were usually accustomed to appear nearly in ordinary human guise, and very often if their appearance differed in any way from the ordinary it was far more beautiful and attractive. "Young men clad in white and shining raiment" constitutes a familiar biblical description of angels, and such a description carries nothing alarming with it, but quite the reverse.

Nowhere in Sacred Scriptures does there seem to be any suggestion made that we are at the mercy of diabolical entities unless, as in the case of "lying prophets," we have opened ourselves to infernal influx, by encouraging in ourselves those dispositions which render our own state congenial to those deceiving entities, who may readily co-operate with us in mischief if our own desires and general tendencies are mischievous. With celestial angels, or any class of intelligences far beyond our present levels, we have probably but little to do so far as our consciousness is concerned, and most of us can sympathise heartily with the sentiment expressed by Dr. Joseph Parker (for over thirty years minister of the City Temple, London) who shortly after the transition of his beloved wife said publicly that he cared far more to know that he could communicate with Emma Parker than with a whole host of unknown angels. Considering the source whence that remark proceeded, it is extremely significant, for Dr. Parker represented Evangelical Christianity, the advocates of which are usually supposed to look askance at all that is allied with Spiritualism. The truth of the matter is that human instincts in time of real emotion are far too strong to be suppressed by aught that is unreasonable in codified theology; it therefore comes to pass that, when suffering from a deeply felt bereavement, practically every one has the same feeling about the desirability of helpful and comforting spiritual communion. The altogether baseless assumption that we are radically changed by dropping the robe of flesh receives no support whatever from any logical scientific inference, nor can it be sustained

by an appeal to aught that is reasonable or edifying in religion. Swedenborg's declarations concerning the perfect naturalness of the " world of spirits " are quite credible, though many inferences derived from even so great a seer's clairvoyance may be inaccurate if we assume that conditions immediately following physical dissolution are as long-continuing as people often conclude. Very much, indeed, depends upon our general view of the inside of human nature, when we soberly discuss what must be the next step immediately following our present physical existence ; and it is always exactly at this point that the roads divide, separating optimistic from pessimistic theorizers. Where there is no definite knowledge and people insist upon theorizing, they cannot do other than base their conclusions upon the views of human nature which they definitely entertain ; for this reason it must of necessity follow that, if it be granted that we simply continue to live, *minus* our discarded physical envelope, the manner of our existence must be an outgrowth of our interior condition.

Nothing can be truer or simpler than the phrase found in widely circulating Jewish liturgies (*vide* American Union Prayer Book) : " Death does not annihilate the spirit, but liberates it." Now the question instantly arises, who or what is that spirit that is liberated ? We are probably in most instances possessed of much more interior goodness than is outwardly exhibited, and, were we given all possible opportunity for manifesting that latent goodness, we should surprise all our neighbours by appearing at a much greater advantage than we appeared when surrounded by trying and conflicting terrestrial limitations. We should not be intrinsically any better or nobler than before, but our formerly concealed nobility would be revealed. In like manner also, if it be supposed that we have secreted vicious tendencies within us during an earthly life-time, which for prudential reasons we did not allow to manifest, our *post-mortem* condition would appear far inferior morally to our previous outward manifestation on earth.

A fair consideration of the foregoing will throw much needed light on what is often difficult to understand in the writings of Swedenborg and in the testimonies of other earlier and later seers. Communion with spiritual entities must depend very largely indeed upon interior sympathy, and very little, if at all, on the fact of previous acquaintanceship, for actual outward associations are not always provocative of friendship, but often quite the reverse. To catch even a single intelligible glimpse of what must be the chief regulating factor in spiritual intercourse,

we must imagine a state of society in which relationships are immensely more voluntary than they can generally be on earth at present, and we must also take into account the obvious inference that distance as we know it on earth is not spiritually a separating barrier. That eminently philosophic writer, Dr. John James Garth Wilkinson, used a singularly expressive phrase, while seeking to explain Swedenborg, when he said that in the spiritual world we could not be conscious of "stated places," as on earth, but that we should find ourselves in "spaced states." To simplify that profound saying and put it into quite commonplace language, we may say that societies in a spiritual state of existence are constituted through the manifest operation of what Goethe called "elective affinity." When this consideration receives something like the amount of attention its importance deserves, we shall soon be able to account for the many apparent discrepancies which baffle inquirers very early in their psychical investigations. What one communicating entity declares is well known in the spirit-world, another knows nothing whatever about, and the tyro in psychical research quite naturally asks who is to be believed. When we advise the acceptance of the testimony of all alike as a simple record of individual experience, he is at first mystified and cannot understand how such widely conflicting testimonies can be unified, but after submitting the case to sober philosophic reasoning he soon comes to the decision that every testimony may be true to the actual experience of the testifier, who cannot speak for others than himself and those whose similar condition causes them to share his experiences.

Take as an illustration the widely conflicting testimonies offered concerning animals and no animals in spirit-life. At first it seems incredible that contradictory declarations are alike true, but it may yet be discovered that these opposite testimonies come, in the one case, from those who have such sympathy that they perceive animals and enjoy association with them, and, in the other case, from those who have no sympathy with animals and therefore see nothing of them. We all know that much that gives great pleasure to some people on earth is a source of annoyance to others, and, had all these different persons an entirely free hand to regulate their surroundings, their respective environments would be widely diverse. Supposing now that they can and do regulate their surroundings in spirit-life to a far greater extent than they ever found it possible on earth—seeing that the matter of the astral realm is far more pliable than the much grosser matter of the

physical plane, and this also applies fully to the relative transportability at will of our astral and physical bodies respectively —the case is quite easily established for the equal veracity of different testifiers, describing their own relative and necessarily very limited experiences after physical dissolution. It is only from higher spheres, where intelligence is much more extensive, that we can derive information so wide-embracing that it solves riddles instead of creating puzzles, and though the very highest circles surrounding this planet—and indeed comprising its widest spiritual region—are accessible to all who provide necessary conditions for consciously approaching them, it is only with comparative rarity that our aspirations rise into such exalted states as to make communion with them a known fact in our psychical experience.

A very definite word needs frequently to be uttered concerning the *pros* and *cons* of common methods of attempting communion with unseen entities, for there are said to be grave dangers confronting all who rashly seek to peer through the mystic veil which hides the spirit-world from ordinary mundane vision. It can never be desirable to subject oneself blindly and unreservedly to unknown forces, and it must always be dangerous to seek any kind of intercourse with the spirit-world for unworthy and unrighteous ends; but that point settled, there still remains a very wide uncertain territory where we need to exercise reasonable caution, but where we may learn to make investigations profitably as well as safely, provided our intentions are invariably upright and we never permit ourselves to yield foolishly to promptings from the unseen, as though whatever proceeded from a mysterious region was necessarily of great importance and altogether trustworthy. Ordinary clairvoyance, psychometry, and kindred demonstrations of limited mediumistic capacity are not now as definite as we hope they will become in the near future, and many of them are of only very slight evidential value. There are, however, many instances occurring where some very useful light is thrown on psychic matters, and many more where comparatively trivial incidents have served to pave the way for much more important results that quickly followed.

Let us picture a scientific man, hard-headed and avowedly agnostic, but fair-minded, consulting a clairvoyant with a view to recovering his favourite dog which has strayed from home. Many people entertain such stilted and stupid notions about the spirit-world that they seem to be quite shocked at the idea of using clairvoyance for any such mundane purpose, quite

forgetful, if they respect the Bible, that so great a prophet as Samuel in no way rebuked young men who inquired of him as to the whereabouts of missing donkeys. Our agnostic inquirer may be a very kind-hearted, truth-seeking man who is actuated by two noble motives when he consults the seer, one of which is to find the lost animal, which may be suffering, and in danger from the emissaries of vivisectors, and the other a sincere desire to test the claims of clairvoyance with a view to proving, if possible, that there really is a psychic faculty of which he has heard much, but which he has never yet seen demonstrated. Our advice to the clairvoyant is to find that dog if possible, and we stoutly maintain that to do so is to perform a lawful and even praiseworthy act. But should any one approach a clairvoyant seeking to make mischief in a family or in any way obtain information to the detriment of others, if that clairvoyant wishes to attract only safe and desirable psychic influences, a point-blank refusal must at once be given.

Moral aspects of any case are always far more important than physical, and as our relation with unseen entities is primarily and ultimately based in the realm of intention, if we resolve always to act with honourable motives only, and to serve upright causes exclusively, we can go forward with psychical investigation loyally and fearlessly, because we have unreservedly consecrated whatever gifts or endowments we possess to the service of righteousness, which must ever include the genuine scientific enlightenment of the whole human race.

CORRESPONDENCE

To the Editor of the OCCULT REVIEW.

SIR,—Your summing up in "Notes of the Month" should give rise to much serious reflection on the part of your readers.

In a few well-chosen words you have put before us the Ideal of Humanity, i.e., the Perfect Man.

This Perfect Man cannot be a one-sided creature—all heart, or all head!

In his make-up, and because of his force (straight-lined and curved), he is bisexual—half man, half woman; and herein lies his immeasurable possibility of ultimate perfection. For the man the attainment of almost omnipotent Power: for the woman an all-prevailing Love, without which Power is purely destructive.

From the beginning man is essentially the Divider.

When the microscopic man joins up with the microscopic woman—two Architects—to build together a new organism, body and soul, he brings with him his dividing mechanism, and his destructive force; and mostly all he does, to the end of his career, is by way of division—subtraction, analysis, discernment, criticism, judgment, on the mental side of him; on the physical, his character is too well known to call for any remark from me, we all know what he is!—surely he has need of his other-half, as she has need of him; alone she is an unbalanced creature, and there is extreme danger in regarding the subconscious, i.e., feminine side of nature and character, as the highest, and most trustworthy; to be cultivated at the expense of the other, and regarded as an infallible guide, philosopher, and friend!

Though verily it is the side of construction, creation, and regeneration; of addition and multiplication; of love, and sympathy, and self-sacrifice; of genius, and intuition; of imagination and idealism, and of synthesis in general, yet it cannot—*must* not be trusted to work alone, without the calmer thought, and reason, and criticism of the man-within.

The woman-within is too impulsive, too emotional, too purely natural and receptive, too ready to believe without sufficient evidence; she is too much of an Artist, a Dramatist, an Idealist to be trusted when it comes to matters of fact! At her lowest, she may be purely animal and unmoral—or she may be vile and immoral. At her highest we call her Saint and Mystic but only together, the man, and the woman, can they form "The Perfect Man" you set before us as our Ideal.

Yours faithfully,

M. HUME.

PERIODICAL LITERATURE

IN the *Annales des Sciences Psychiques* there is an arresting article on the present experimental method adopted in psychical research. The writer is Dr. Gustave Geley, and it is significant that it occupies the place of honour, though there is no attempt to disguise that it embodies a criticism of the procedure followed by Professor C. Richet, who is director-in-chief of the periodical. It suggests that the present stagnation of psychical studies, or the slow rate of their progress, is the result of adhesion to methods which are rightly adopted in ordinary scientific research, but from which "metapsychism" stands utterly apart. The conditions requisite therein have no analogy elsewhere. The instrument is a human being and not therefore physical in the ordinary sense, nor are the means similar—as, e.g., chemical. The special faculties with which the research deals are eminently unstable, capricious and independent of the operator's will, as well as that of the subject. The research is also one which is negligible in its concrete results apart from the hypothesis which explains it. There is no interest, for example, in the fact *per se* that a medium speaks in a foreign language, but it is of vital interest if he does not know that language in his normal state. The investigation is made on the hypothesis of his ignorance—which has to be proved otherwise—and its object is to ascertain how he comes to speak it in the condition called abnormal. Contrary, therefore, to all other sciences, the hypothesis is important from the beginning and must proceed hand in hand with the research. The distinction between elementary and complex phenomena is deceptive, partly by the hypothesis of origin and for the rest because of their intermixture. Those which are most important to the interpretation which warrants experiment are, however, those which are complex, and it is these which should be attacked systematically. To affirm all this is to abandon the old method which begins with the elementaries and seeks to study the facts apart from a preconceived opinion. It will be interesting to see what response is evoked by this criticism.

In the last issue of *The Seeker* Miss Evelyn Underhill begins an epitomized version of John Ruysbroeck's *Adornment of the Spiritual Marriage*, based on Maeterlinck's rendering of the

Flemish mystic's masterpiece, and she promises to follow it by an analysis of the *Seven Degrees of Love*, recently translated by Chamonal. The presentation is simple and clear, and an attempt to make more accessible in English the spiritual doctrine of him who was once called the Admirable Doctor deserves cordial welcome. He had entered states of consciousness which are comparable to seas unknown. The Rev. G. W. Allen continues his excellent introduction to the philosophy of Jacob Böhme. It is regrettable that the present instalment is somewhat marred for the censorious by a few errors of expression and printing.

La Revue Théosophique Belge announces the foundation of an *Ordre de l'Étoile d'Orient* for the integration of persons—within and without the Theosophical Society—who believe in the approaching advent of another great spiritual teacher. The duty of members will be (*a*) to prepare public opinion, (*b*) to create a suitable atmosphere, and (*c*) to combine with the unseen power for the production of an instrument which will serve his purpose. The three aspects of this duty are formulated more expressly in a declaration to which candidates must subscribe. Mr. Krishnamurti is the chief of the Order, which was instituted at Benares in the first days of 1911. The pity of it is that a name has been chosen which is sure to spell confusion and perhaps cause a little feeling on the part of those who possess a prior claim to the title. The Order of the Eastern Star is a recognized Rite of Masonic Adoption in America, where it has innumerable members; it exists also in Scotland and has its custodians in this country. Possibly the Benares name is Order of the Star in the East, but this distinction is too phantasmal to remove the difficulty. For the rest, God and His Christ are within, and a society designed for the better realization of this truth would be more to the purpose for some of us, without prejudice to any expected teacher or deliverer, and without denying that the present experiment is likely to find a sympathetic response in several quarters.

It so happens that under the pontificate of Urban VIII the ingenious gentleman Galileo discovered that in the procession of material things the earth is accustomed to perform the ceremonial circumambulation of the sun, and a good deal of trouble followed. It so happens also that the same sovereign pontiff who tolerated or approved the persecution of the immortal astronomer did either approve or tolerate the discovery of another ingenious gentleman—this time a Jesuit named Henriquez—and the book which records his invention is still extant. It has given a writer

in *La Revue Spirite* an opportunity to contrast the two cases to the detriment of papal infallibility, which had not, however, been defined, and it may be a delicate question whether the Vatican decree of *circa* 1870 has a retrospective effect. It appears by the Jesuit's memorial—which is concerned with the blessed state in Paradise—that heaven is "a city much like London" or Paris—that (*a*) each saint keeps house for himself; (*b*) the palace of Jesus is especially magnificent; (*c*) the fine arts are cultivated; (*d*) there is much feasting, dancing and singing; and (*e*) the angels—whose choir seems rather like that of a ballet—affect very extravagant toilets. Perhaps the explanation is that the Jesuit being a resident in the sanctuary had taken out a licence to make a little jest therein; or perhaps his work was the record of an allegorical vision. It may be somewhat disconcerting to aspects of purely earthly convention, but it should be added that, according to the same witness, there are baths in Paradise and that mixed bathing is countenanced. We feel grateful to *La Revue Spirite* for so delectable a narrative.

The Theosophic Messenger of Chicago borrows from some French contemporary a very interesting collection of legends concerning the Star of Bethlehem. It is interesting on the merits of the stories and by the care which the compiler has taken, but also occasionally in the sense which he has not intended. The celestial planisphere of Gaffarel is held to prove that the Chaldean Magi must have been able to read with facility in the heavens the exact hour of the coming of the Messiah. But Gaffarel was a contemporary of Cardinal Richelieu; his planisphere was constructed on data drawn from late Kabalism; though supposing that it were of Enochian antiquity, it would not require the skill of a Chaldean Magus to read anything at pleasure in its collocation of the Hebrew letters about the points of the heavens. The article goes on to quote Sybilline Oracles and sayings attributed to Zoroaster as if there were no question about their authenticity. One is therefore a little discouraged when the evidence is transferred from things that can be checked readily to Astronomical Tables of the Chinese. They are said, however, to make mention of a peculiar star at a time corresponding with that of the coming of Christ. Some of the remaining items are more useful and alluring. It is always good to hear of Tycho Brahé and the new star in Cassiopeia, which he called the Star of the Pilgrim. So also the Rosicrucian star in Serpentarius appears on the authority of Kepler to have been that of the Messiah. If it were not for the blemishes mentioned,

we can imagine a susceptible freethinker exclaiming: "Almost thou persuadest me to be a Christian."

The few of us who care in these days for the practice of intellectual gymnastics may be recommended an article in the last issue of *The Theosophist* which has reached us from Adyar. It is by Mr. Francis Sedlák and it lays a trap in its title—a device that seems rather dear to the author's heart. It is on the Import of the Simplest Experience and so will deceive the unwary by an air of unconcerted innocence. But Mr. Sedlák wrote recently *A Holiday with a Hegelian*, and we know all about his simplicity and the quality of his vacation rambles. The present paper is Hegelian and presents the root-matter of a philosophy of "becoming," just now rather fashionable, as shown by our remarks on Mr. Mead and others last month. Mr. Sedlák argues (*a*) that whatsoever is in the state of "becoming" is *not* as yet, (*b*) which notwithstanding, it *is*, because "becoming" implies being, and (*d*) this implication negates pure nothing. The conclusion is that "becoming" is a pure and simple state, the recognition of which puts an end to the distinction between being and nothing. How it strikes a contemporary is that words can be tortured up to a point, but thereafter they bow their heads and give up of the ghosts of their meaning. Yet a paper like this is a good exercise for those who can stand it.

The Open Court is excellent as usual, both in matter and appearance. That which will attract the majority is an article on the Catacombs by the Editor, Dr. Paul Carus It is accompanied by an unusual number of photographic reproductions, including the Burial of St. Cecilia, by W. A. Bouguereau. A paper on Idols and Fetiches embodies considerable learning in a comparatively small space. But perhaps the most important contribution, from the specialist's point of view, deals with the priest Adam, or *King Tsing*, a Nestorian missionary to China towards the end of the eighth century. He was the author of an inscription to which great historical and literary importance is held to attach.

REVIEWS

INTERPRETERS OF LIFE AND THE MODERN SPIRIT. By Archibald Henderson. London: Duckworth & Co., 3, Henrietta Street, W.C. Price 5s. net.

THE studies in this book relate to George Meredith, Oscar Wilde, Maurice Maeterlinck, Henrik Ibsen and George Bernard Shaw. The essays are brilliantly alive, and seek to lay bare to our view the secret springs of the life and work of each subject in turn, and to statement and analysis are joined illuminating insight. On the other hand, the sense of leisure is wanting, there is even an effect of "hustling" now and again, and there are crude expressions and unlovely Americanisms. Mr. Henderson has done justice to Meredith's spirit and to his splendid achievement, though he does not estimate highly enough his sane materialism and his scorn of the sentimentalist. He exposes Meredith's fundamental weakness as an artist when he says: "Meredith's characters seem uninformed with that interior logic which should solve the problems of their character and destiny." We pass on to Oscar Wilde who is, of all the writers studied in this volume, the most perfect "lord of language." At its best his style is simple and rhythmical and has as fine an edge as the carving on a Greek gem. Mr. Henderson's essay on this amazing Irishman, who began his career as a dandy, won great distinction and ended as an outcast, is a balanced estimate, not deficient either in criticism or in appreciation. The great beauty of Oscar Wilde's work in prose culminates in certain stories in *The House of Pomegranates* and *The Happy Prince*, and his intellect, both passionate and cool, is mirrored most perfectly in certain of the essays in *Intentions*, which Mr. Henderson rightly calls "that miraculous masterpiece of connected writings." *The Picture of Dorian Gray* has extraordinary power. The four comedies, brilliant as they are in one sense, by no means reach a high level of drama, and our author justly says that "*Salomé* is Wilde's one dramatic achievement of real genius, unapproached as an individual and unique creation in the literature of the world." In the third essay we have an interesting account of Maeterlinck's development, and the large space given to Ibsen in the fourth essay is rendered specially attractive by the introduction of documents which throw light upon the evolution of his plays. The essay on Bernard Shaw is admirable and is a fine tribute to the essential sanity and serious purpose of this powerful intellect.

B. P. O'N.

THE NEW TESTAMENT OF HIGHER BUDDHISM. By Timothy Richard, D.D., Litt.D. Edinburgh: T. & T. Clark, 38, George Street. Pp. 269. Price 6s. net.

A BOOK which promises much, but does not quite fulfil the high expectations aroused. One of its most striking features is the wide and

admirable sympathy displayed by the author—a member of the English Baptist Mission in China—for the religious beliefs and practices of the East. His aim in translating these Buddhist scriptures is to draw attention to the similarities existing between them and our own New Testament, but, even after reading his very enthusiastic and sympathetic introduction, it is hard to understand how the first book—*The Awakening of Faith*—can have had such an enormous influence, and can still hold so high a place among Buddhists in Japan and China. The author himself states that the original is "profoundly philosophic," and "harder to understand than Bishop Butler's famous *Analogy*." Altogether it seems doubtful whether it could ever make a very direct appeal to the Western mind. The latter half is certainly more practical and more easily grasped, and it contains some passages of undoubted interest—as the paragraphs on "The Practice of Checking Vain Thoughts," and on the Ten Commandments. Among the latter we find these: "Thou shalt not be double-faced."—"Thou shalt not insult, deceive, flatter, or trick."—"Thou shalt be free from anger and heresy." Self-conceit seems to be held in great abhorrence, "those who are conceited" being classed with "blasphemers" and "great sinners," who cannot obtain "The Peace of the Eternal." Again, in the second book, *The Lotus Scripture*, we find: "Most men are evil, cherishing conceit." This book makes a much more instant appeal than the first, and the similarity between its teachings and those of the Gospel of St. John is quite obvious, and would repay a detailed study. At times the language becomes poetical and dignified, and there are some eloquent passages strongly reminiscent of our Book of Revelations. The numerous references in the footnotes will be very useful to the student. The book, indeed, contains a vast amount of information on the subject of the Higher Buddhism, and the author's plea for a sinking of differences and a uniting of sympathies, as a preliminary step towards founding a World-Religion "which will satisfy all nations and all races," cannot fail to kindle a response in the hearts of thoughtful people of the present day. E. M. M.

A KEY TO LIFE'S MYSTERY. By W. B. Norris, M.A. (Third Edition.) London: Simpkin, Marshall, Hamilton, Kent & Co., Ltd. Price *7s. 6d.* net.

A BOOK that has passed through two editions may be regarded as having something of vital interest in its pages. I have read the book without discovering which particular feature of the many presented has contributed to its success as a publication. I find every chapter and indeed every page of great and even of prime interest. How else could it be, when life holds all our interests, and its mysteries are the sole subject of our study? It is shown how good and evil in the human heart counterpoise one another like a see-saw, but the problem of the chronic "saw" without the reacting "see" is unfortunately not adequately dealt with. One of life's greatest mysteries is the congenital criminal, the natural perverts of human generation. Are all souls of divine origin, or are not some by-products from the postulated counterpoise of Heaven? Fate and freedom are shown to be alike true although antagonistic; it is a standpoint only that makes them appear as distinct. Yet that man is master of his fate is shown to be true also, but in the larger and ultimate

sense, which is further developed in a separate chapter where it is shown that man's present election of good constitutes his future freedom, showing that motive surpasses action and that purpose makes use of circumstance to its ultimate advantage. There is an important section devoted to the question of Death and Immortality, to which may be related the chapters on the non-postponement of justice, the working of the "Law of Compensation" and "What and where Heaven and Hell are." Incidentally the author shows the "lawfulness of strengthening argument by quoting from great authors"; and certainly makes good use of his beliefs, for we find lengthy excerpts from Emerson, Pascal, Sir Thomas Browne, Dickens, Ruskin, Robertson, Tennyson and many others. The consensus which he has attempted and which characterizes the original part of the work is to the effect that there are not two sorts of men, some good and others bad, but one sort of man in two moods, good and evil alternating in him. In consequence of this concept he shows that man must instantly punish or reward himself as he chooses to act on a selfish or unselfish basis. This see-saw idea is worked out to its conclusion and it is shown that the repression of evil is the uplifting of good in the man. Thus action and its inevitable consequence is set upon a rational instead of a superstitious basis, inasmuch as effects are related immediately to their antecedent cause, and not in this sense to be regarded as either primitive or compensatory.

The idea is probably new to the western world where Heaven or Hell fire is the future of the good and the evil. Yet it is permissible to think that evil may be eventually consumed as in a fire by experience and the wisdom of experience, since even the selfish will espouse the law of good when they know that it is the only profitable thing. But this idea of immediate reward and punishment has been worked out in Oriental philosophy, and the doctrine of Karma which is the doctrine of action and its results. The doctrine, however, distinguishes between action from pre-established tendency (*prarabdha*), action from present circumstance (*sanchit*), and action from considerations of the future (*kriyomāna*), with their related effects. This seems the more reasonable and complete conception since it serves to explain the differences of birth and environment, affords reason for present action and its effect, and provides for retributive justice, which cannot in the nature of things be experienced in the present life, but may very well serve to determine the conditions of a future existence whether on this earth or elsewhere. The "man in two moods" is a progressive idea from the point of view of orthodox western thought, and from this point of view it is quite satisfactory and is well worked out. From an Oriental standpoint, however, it is altogether controversial. I should like the reader to look at it in this light, for it as frequently happens that a review of all the facts may serve to correct a standpoint as that a point of view will alter the significance of the facts. The work of Mr. Norris is heartily to be commended.

SCRUTATOR.

LIFE TRANSFIGURED. By Lilian Whiting. Boston: Little, Brown & Co. Price $1.25.

THE element of charm is pre-eminently a characteristic of Miss Lilian Whiting's books. Her aim is not so much to tell us something new, although many of her readers will learn through her writings facts new

to them; her aim is rather to re-vivify familiar truths and to impress them upon the mind in a truly inspiring manner.

This she has done in her last work, *Life Transfigured*, which not only gives us her own beautiful thoughts, but also the result of her study of the thoughts of many minds; these are woven into the substance of her book (never without graceful acknowledgement).

The result is that a reader feels that he has been brought into a wide fellowship, and that he has been made a sharer in the experiences and meditations of many writers concerning this wonderful universe, which is ever revealing new marvels to those who seek.

The spiritual significance of facts, scientific, psychical and occult, is kept always in view; in whatever she writes, we are reminded that "receptiveness to all that makes for the spirituality of life" is the quality most essential for those who desire to "enter into the truest recognition of interpenetrating realms" (p. 250). If we forget this and do not consider how the results of research affect daily life in its wider aspects, we miss the best fruit of knowledge and culture, and all our studies, either in the direction of material or psychical science, may only serve to divert our attention from the real purpose of our present incarnation. In line with this, whilst the author discusses such subjects as "the ether of space," "physical and ethereal world," etc., the *motif* which gives unity to the work is that which gives the title to the book, namely the transfiguration of life, which deeper insight into the universe should effect.

The book is tastefully bound and has eight interesting illustrations from works of great masters, chiefly from works of art in the Vatican.

H. A. Dallas.

Miracles at the Door. By Grace Rhys. London: The Priory Press, High Street, Hampstead. Price 6*d*. net.

There is no "age of miracles," for miracles never cease, nor will while the universe holds together. The miracle is always with us, and the only thing necessary is the faculty of seeing it. Thought lifts the veil from the commonplace and reveals a universe of miracle; "a phantasmagoria of marvels with mystery before and behind." There is a pregnant sentence in the author's Preface which is significant of the purport of this book and will serve as an example of the clear thoughts and crisp, incisive style which characterizes the work. "Everything above us is miraculous; the blackness of night, the fantastic resorts of sleep, the magical tides of morning, the eye in a man's head, the deadly bitterness of evil, the nearest church, the soul of a beggar, the love of a child. In truth, nothing is commonplace, every least hangs by the greatest; and it is thought that can show us the greatest behind the least; often, too, the rottenness of what we call great." Those who do not suspect the miracle in the street, and whose front door does not open upon Paradise, will do well to read this thoughtful and well-written book.

Scrutator.

A Psychic Autobiography. By Amanda T. Jones. Cr. 8vo, pp. 455+5 plates. New York: Greaves Publishing Company, Tribune Building. Price $2.00.

This is a very remarkable account of a life which may almost be said to

have consisted of a continual series of extraordinary experiences of that sort which are termed "psychic." Miss Jones, now in her seventy-sixth year, is well known in the United States of America as a writer of poetry and as an inventor of several useful appliances. She was encouraged to write an account of her psychic experiences by the late Prof. William James.

At a very early age, the authoress exhibited mediumistic powers, writing (and later, speaking) automatically, though not in a condition of trance. To behold spiritual beings who once lived on this world (to speak in terms of her own beliefs), to converse with them and to be guided thereby, became almost habitual with her; and the power called "psychometric" is also claimed. The most remarkable of all her experiences, perhaps, are some instances of prevision that are recorded; though, from the scientific point of view, it is greatly to be regretted, in spite of the authoress's claim that the hand of time has in no way dimmed her memory of psychic facts, that the accounts of these and other cases are written entirely from memory. Miss Jones is an ardent spiritist, and as we have indicated above, the spiritistic explanation of the phenomena is the one she holds and puts forward in this book. Whilst, however, we must to some extent agree with her trenchant criticisms of the too far reaching assertions and negations of Dr. T. J. Hudson, and whilst we cannot (in the face of other evidence) deny the possibility of spirit-intercourse, it appears to us that the majority of the experiences recorded permit of a more probable explanation in terms of subconsciousness and telepathy. Prof. Hyslop, who writes a preface to the work, in which, however, he states that he does not indorse the critical views of the book, estimates Miss Jones's life-experiences at their true worth, we think, when he remarks that he does "not speak for them as scientific evidence of the supernormal, where that method involves certification and corroboration for each incident, but . . . as human experiences coming from a source that is entitled to have its testimony heard." From this point of view, whatever the true explanation of these experiences may be, the book should prove of very considerable interest to students of psychology.

H. S. REDGROVE.

THE SONGS OF EXPERIENCE. By William Blake. With designs by Celia Levetus. Published by David Nutt at the Sign of the Phœnix, Long Acre, London. 6s. net.

THE life of William Blake was a kind of golden unity which seldom falls to the lot of man, and among modern men he can only be compared for grandeur of calibre with Goethe. Both faces are set in majestic serenity, the German open-eyed in universal contemplation, the Englishman gazing in concentrated vision. Under the outward condition of a frugal and domestic life, Blake had a mind coeval with the ocean and the winds and the stars and all the shapes hidden from those stricken with interior blindness. *The Songs of Experience* express his magnanimity, his compassion, his grand simplicity, his subtlety and swiftness in identifying good with evil, his prophetic insight and his joy in the whole round world. The present edition has ample space and margin, and the designs, though not strongly individual, have many points of interest and considerable merit of invention.

B. P. O'N.

ESSAYS. By Joseph Strauss, Ph.D., M.A. Walter Scott Publishing Co. Pp. 264, with eight portraits. Price 3*s*. 6*d*. net.

THIS is a collection of eight essays by a learned Jewish author who has delivered them as lectures to literary societies and college students and now publishes them in order to reach wider circles. The subjects treated of are Hillel, Spinoza, Moses Mendelssohn, Kant, Goethe's mother, Heine, Woman in Ancient and Modern Jewry, and Zionism. Several books of Jewish authorship have lately appeared that bring us into closer touch with the mind and heart of Jewry and that tend to break down barriers of prejudice and ancient asperities between Hebrews and non-Hebrews and to conduce to a better understanding between them. As one of such this volume is to be welcomed, apart from its merits as a record of the personalities and the work of some notable characters.

Dr. Strauss is a strong champion of the claims of the feminine sex and states that "the position of woman in Jewry will command the approval and admiration even of our modern suffragettes." He quotes with relish Goethe's famous lines from *Faust* that "the eternal feminine draws us upwards and on." The great poet's sentiment has, of course, a far deeper sense and application than its association with social sex-rights and relations, as also a profoundly mystical sense is attachable to the Hebrew aspiration called Zionism. But truth is true upon all planes, and the feminine movement and Zionism are perhaps but the exoteric expression of an esoteric, subconscious movement to recognize the sacramental value of feminism and to "turn again home" towards a Zion that is not in this world.

W. L. WILMSHURST.

THE PORCH OF PARADISE. By Anna Bunston. London: Herbert & Daniel, 21, Maddox Street, W. Price 3*s*. 6*d*. net.

THIS poem, for true poetry it undoubtedly is, will be read for the fine passages scattered throughout, discoverable, indeed, on almost every page. Although it is divided into eleven separate parts, each of which illustrates some scene in the porch of Paradise, it cannot be said that the plan of the book is either convincing or arresting. It is emphatically the telling of the story in the separate parts, the imagery, the texture and very grain of the verse to which lovers of poetry will return with delight. Supposing we imagine it for a moment to be a work of painting instead of poetry, we can equally well see the critic turning at intervals to a companion and saying, "What a *quality!*" and likening it to the beauty of a Van Eyck or a Memling. Take the following passage from the part called "Work and Rest in the Fields":—

> For many a summer afternoon
> Beneath the junipers the shepherds lay
> And plucked the gentian's little sky-filled cups,
> The sun-kissed marigolds, the violet,
> The daisy's babyhood, the harebell's truth,
> The mystic herbs of trefoil, colchicum
> And asphodel, with all the fairy blooms
> That grow where shepherds tread, and make the floor
> Of Earth more lovely to the hosts of Heav'n
> Than are the starry skies to us who pray.

Or turn to these lines in "Dawn in the Porch of Paradise," in which the reference is to an awaking in an atmosphere of darkness:—

> Its fragrant warmth
> Was eloquent of hidden light, as when
> The bridegroom's overshadowing breast builds up
> His lady's cell and paradise, though all
> The lilied glories of the walls are lost
> To sight through very nearness to her lips.

And we might go on quoting without misgiving from any part of the book, there is such a sureness of touch. The dignity, the harmony and the sustained high level of workmanship must be highly praised.

B. P. O'N.

PRIMITIVE PSYCHOTHERAPY AND QUACKERY. By Robert Lawrence, M.D. London: Constable & Co., Ltd.; Boston and New York: Houghton Mifflin Co. Price 7*s.* 6*d.* net.

WITH praiseworthy industry Dr. Lawrence has collected an immense number of facts illustrative of the credulity and superstition of all nations and ages. He shows himself in possession of all the necessary materials for the writing of a most interesting and instructive book. That book, however, remains to be written, for the aforesaid materials, as they here confront us, instead of being unified by the power of a well-thought-out theory, are huddled together in merely mechanical juxtaposition like the objects in an ill-kept museum. Consequently, the book is somewhat wearisome to read, and the mass of undigested and indigestible material produces a confusing effect upon the mind. Certainly the author supposes himself to have a theory—witness the constantly-repeated statement that the curative powers of amulets, talismans, charms, phylacteries, relics, music, etc., are due simply and solely to the effect produced through the imagination upon the subconscious mind. This is a somewhat trite hypothesis, containing probably a good deal of truth, nevertheless; but the trouble is that Dr. Lawrence makes no serious effort to prove it, or even to define its terms. What is the imagination? What is the subconscious mind? How is the one awakened? How does the other produce its curative effects? These are the things we want to know, and the things as to which we learn little or nothing here. It seems to me, too, an unwarranted assumption that there is nothing more in these innumerable practices of primitive psychotherapy than can be accounted for by suggestion or auto-suggestion. Is it quite so certain that there is not a germ of truth in the fetichist conception of material objects as the vehicles of spiritual power? Can we be sure that the immemorial belief in the existence of personal *emanations*, capable of storage in such objects and of producing characteristic effects upon the person who carries them constantly about him, is altogether baseless? If our author will reconsider these points and write another book dealing in less external fashion with his important facts, he may achieve a genuine contribution to science.

C. J. WHITBY.

FIRST PRINCIPLES OF ESOTERICISM. A text-book for students of the first degree of The Oriental Esoteric Society in the United States of America and elsewhere. By Agnes E. Marsland. The Oriental Esoteric Publishing Co., Washington, D.C.

A VERY good little book in its way. The writer claims to be a member of a society that believes in One Truth underlying all religion, One Power, One Love and One Light. This society, it is affirmed, is linked to The Great White Brotherhood, and controlled by the Great Master-Souls of the Ages. The chief aim of the book is to show intending disciples of real occultism what they will be expected to do, and to give them a bird's-eye view of the régime to which they will have to submit themselves. Above all they must be humble and sincere, earnestly desiring truth. To such an one the utterance of the Master will come true, "Knock, and it shall be opened unto you! Seek, and ye shall find!" Many are the steps from discipleship to Mahatmaship, many the trials, the sufferings. He who would be possessed of the Rose of Love must give his all. *First Principles of Esotericism* contains some illuminating and helpful remarks on Karma and the cycles of life. It does not go very far, but as far as it goes it is excellent.

MEREDITH STARR.

LOVE IN PERNICKETTY TOWN. By S. R. Crockett. London: Hodder & Stoughton. Pp. 320. Price 6*s*.

MR. CROCKETT is a born romancist to whom one longs to give the final lesson which would perfect his art—a lesson in the beauty of convincingness. Notwithstanding an artificial plot and an occasional touch of feeble Scotch sentimentality, there are interesting characters and exciting incidents in this latest or recent product of his kailyard. The tale is told by a schoolmaster and the wife of an evangelist, who uses mesmeric power not only to make converts but also to gratify his lust. When the schoolmaster finds that one of the daughters of his Principal is under this missionary's evil spell he exerts himself on her behalf, without much success. His altruism, tried in the fire, proves strong and genuine; and his antagonist (the missionary) after repenting his errors falls a victim to the violence of a jealous woman. Mr. Crockett depicts a morbid aspect of revivalism with force and skill, and in the presentation of a landlady and a female domestic his humour is at once admirable and true to life.

W. H. CHESSON.

RIDDLES OF THE SPHINX. A Study in the Philosophy of Humanism. By F. C. S. Schiller, M.A., D.Sc., Fellow and Senior Tutor of Corpus Christi College, Oxford. New and Revised Edition. London: Swan Sonnenschein & Co., Ltd. New York: The Macmillan Co. Price 10*s*. net.

THIS new edition of a work which was first published twenty years ago appears appropriately at a time when the philosophy of which Dr. Schiller is a founder and brilliant exponent is the subject of such lively contention. The book which, as its name implies, discusses the deepest problems of existence, is written in a flexible and flowing style in every way serviceable to the subjects of which it treats. In the course of the argument,

interspersing the sequence of orderly exposition, we are delighted by passages of singular charm, so that we are almost beguiled into addressing philosophy in the words of Faustus to Helen :

> Oh, thou art fairer than the evening air,
> Clad in the beauty of a thousand stars.

At the same time that the book contains much close and cogent reasoning it is characterized, though in a less degree than the works of William James, by the appeal which it makes to the multitude on account of its comparative freedom from difficult terminology. It is in effect an attempt to base a metaphysic or view of ultimate things on the notion that a truth is an organism launched into a world where it is obliged to struggle for its survival like any other existence. It has to secure its foothold in a world of continual flux by its adaptability to surrounding conditions. This does away with the conception of the absoluteness of truth and brings us as near to concrete things as philosophy is able. It was Goethe who said : " Men desire the concrete and nothing but the concrete can satisfy them," and our author shows no mercy to abstract metaphysics, but clearly exposes their futility. When, however, metaphysics cease to be abstract and ally themselves with the world process as we understand it in evolution, they are seen fulfilling their right function as both illuminating and corrective. Science and metaphysics are thus complementary and either one without the other will be apt to run into grave error. The author's account of Pessimism, the arch-enemy of mankind, ever ready to devour its prey, is profoundly dramatic, but, nevertheless, in the very teeth of this dread monster, he himself forges a way to a belief in a God, freedom of the will and immortality, though he concludes the book with an admission that reason alone is not adequate to accomplish this and a declaration that there are other functions in the soul of a man beside reason which must be pressed into service in order to overcome the Pessimism that lies in wait. The discussion of these functions in their relation to philosophy forms the very groundwork of the method of Pragmatism.

The merits of this volume are the breadth of its point of view, its freedom from pedantry and its admirable style. Its chief fault seems to be that it attempts to prove too much and thus tends to diminish our sense of mystery and wonder.

B. P. O'N.

THE PRACTICE OF OPTIMISM. By Helen Keller. London: Hodder & Stoughton. Price 1s. net.

THE first feeling on reading this little book is one of astonishment that a girl who has been blind, deaf and dumb from an early age should have acquired so great a range of ideas and so much grace and lucidity in expressing them. The tone of the writer is throughout joyful and her courage and faith are beautiful and inspiriting. Her portrait at the beginning of the book indicates an energetic temperament, a lucky compensation which the goddess of fortune often enough withholds. The work of disillusioning people is analogous to the practice of anatomical dissection, and though it is a necessary process, it makes Helen Keller declare : " Schopenhauer is an enemy to the race." It is not really so. He merely prepares the way for a higher synthesis.

B. P. O'N.