

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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No. 2

NOTES OF THE MONTH

I HAVE pleasure in reproducing below the portrait of Mr. Alfred J. Pearce, the reappearance of a new edition of whose *Text Book of Astrology* I alluded to in my last issue. Mr. Pearce, who has now edited *Zadkiel's Almanac* for many years, and who succeeded in this position to the late Commander Morrison, R.N., the founder of the almanac, is the son of the late Dr. T. C. Pearce, a homœopathic physician of marked ability. Mr. Pearce's own predilections ran not a little on the same lines, and it was more the result of apparent chance than anything else that he abandoned, or partially abandoned, the medical profession, and chose

instead to devote his life-work to astrological study. That success would have awaited him in his father's profession none, I think, who are qualified to judge of his talents and aptitude, would feel the smallest doubt, and even now at his present advanced age he is careful to keep *au courant* with the latest developments of

THE TEXT
BOOK OF
ASTROLOGY.

medical science. Particularly he has laid stress on the value of a knowledge of Astrology as an important adjunct to the equipment of the medical practitioner, especially in cases that call for the assistance of the obstetrician. In such cases Mr. Pearce holds—and his opinion is entitled to weight on account of his own extensive experience—that many mothers' lives could be saved by utilizing a knowledge of the planetary positions at such critical moments.

The book before me runs to nearly 500 pages demy 8vo, and includes the bulk of the two volumes originally published, with extensive alterations and additions. It covers thus, not only genethliacal but also mundane Astrology and the doctrine of Elections. The book is one which, on account of its scope, and the information it contains, is absolutely indispensable to the advanced astrological student. To give even a bird's-eye view of its contents in the space at present at my disposal would be quite impossible, but a few comments and criticisms may not be without interest.

Among the horoscopes which appear in the new edition there are, in addition to those of Goethe and the Prince Consort, which already figured in the old, the horoscopes of Prince Rudolph of Austria, King Edward VII and King George V, and data with regard to the planetary positions with regard to many other nativities. Certainly Mr. Pearce did wisely to insert Prince Rudolph's nativity, for a more remarkable confirmation for the truth of Astrology it would be impossible to produce. For the astrologer even to have invented a horoscope out of his own brain to tally so well with the life of this unfortunate Prince would have been hard indeed—seeing that the disaster which befell him and its special cause and nature are indicated with the most remarkable precision. The long arm of coincidence would have to be stretched far to get over so extraordinary a piece of evidence.

There are, of course, many points that call for critical discussion, and for divergence of opinion in the views held by the author on specific astrological points. That such should be the case is inevitable in the present early stage of the evolution of the science. It may be thought, for instance, that Mr. Pearce under-estimates the influence of Uranus over the later years of life in King George's horoscope. Again, there is much room for difference of opinion on the question of what are called in Astrology the *prorogatory* or *hylegiacal* places. The *hyleg* is, I may mention for the benefit of non-

PRINCE
RUDOLPH'S
HOROSCOPE.

THE
"GIVER OF
LIFE."

astrological readers, the term employed for the giver of life, and the question is, of course, a very important one. What constitutes in the horoscope the vital power? This has generally been assigned to the Sun, Moon, and Ascendant, according to the positions which they relatively occupy. Ptolemy's rule with regard to these *prorogatory* places may be repeated with advantage :—

The sign (he says) on the angle of the ascendant, from the fifth degree



MR. ALFRED J. PEARCE.

above the horizon, to the twenty-fifth degree below it ; the thirty degrees in dexter sextile thereto, constituting the eleventh house ; also the thirty degrees in dexter quartile, forming the mid-heaven above the earth ; those in dexter trine making the ninth house ; and, lastly, those in opposition, belonging to the angle of the west.

Mr. Pearce follows Commander Morrison in the main in his views on this matter. Morrison wrote that the Sun is always hyleg, and has chief rule over the life when in any of these places,

but if he be not there and the Moon be, then she is hyleg. When neither luminary occupies the positions in question, Commander Morrison stated that he preferred to consider the ascending degree as hyleg. Mr. Pearce declines to recognize the rights of the luminaries in the lower half of the eleventh house. It must, however, I think, be admitted that either of the luminaries when elevated alone above the earth, has some considerable influence on the constitution, and we cannot, of course, overlook the aspects of the Sun in estimating the lasting power of the heart. Though these rules may be taken in a general way, I am inclined to think that some earlier authors were not entirely mistaken in laying stress on the dominant planets in the horoscope as testimonies to the strength or weakness of the constitution. There are many horoscopes which can evidently only be rightly interpreted by attaching weight to the predominance of benefic or malefic planets as affecting the constitution, even where these are not in aspect to either of the lights. Take, for instance, the horoscope of the late Prince Leopold, the youngest son of the late Queen Victoria. This Prince, always exceedingly delicate, met in the end with an early and untimely death. He had, however, the Moon elevated in conjunction with Venus, and there was nothing in the position of the lights in his horoscope to augur a radically vitiated constitution. In this case, however, we

DO THE
PLANETS
AFFECT THE
HEALTH ?

have Mars and Saturn conjoined close to the mid-heaven, a potent conjunction of malefics which certainly should have weight in estimating the vital powers. Another instance I would refer to is that of the present Emperor of Austria. Here we have Venus lord of the ascendant, brilliantly placed in the mid-heaven, and the other benefic close to the fourth angle. I think that we may safely say that had it not been for the strength and predominance of these benefic influences, the Emperor who has both Sun and Moon elevated in the eleventh house and conjoined with Saturn, would not have attained to the age of fourscore years. The younger son of the late Lord Tennyson (Lionel Tennyson) is another case in point. Here we have Mars predominant over the horoscope, but the position of the luminaries points to a better constitution than that of his brother who, however, in spite of the Sun at his birth being in close square with Saturn, has long survived his brother Lionel. The elder brother, however (the present Lord Tennyson), it is worth noting, has Venus instead of Mars elevated above all the other planets in the mid-heaven. One further instance I will give, and doubtless

they might be extensively supplemented. This is the horoscope of the late Prince Consort which is given in Mr. Pearce's *Text Book*. Now the Prince Consort had the Sun rising in close sextile aspect with the Moon, the two Lights thus being most harmoniously placed, nor was there any serious affliction of the ascending degree. In spite of this, the Prince Consort's life was a short one, and his constitution always delicate. To what are we to attribute this, unless to the fact that Mercury, Mars, and Uranus are all in square and opposition to each other from the angles? that the afflicted Mercury is lord of the ascendant, and that Mars is elevated above all the other planets? I merely mention these instances to show that the old rules for judging the vital force require modification, or at least amplification, by the inclusion of a due consideration for the dominant planets at birth. Of course it is admitted by all astrologers that these planets affect the fortunes and the character. What I wish to lay stress on is the fact that they are very liable to affect the health as well.

Mr. Pearce gives some very useful chapters on the difficult question of primary directions with mathematical examples subjoined, an appendix with the most useful formulæ for obtaining the positions in Right Ascension, Declination, Oblique Ascension, Latitude, Longitude, and the Semi-arcs, etc., of the heavenly bodies. The tables of Right Ascension and Declination at the end of the book have been revised and brought up-to-date, and Tables of Houses are added for London and Northampton. I confess I should like to have seen New York included for the benefit of American readers, and indeed the tabular matter in this connection might with advantage have been amplified and extended. Mr. Pearce

dismisses secondary directions in a very brief chapter. That undue stress has often been laid on these I think there can be no doubt. At the same time the "day-for-a-year" principle, as it has been called, seems to me not without a certain validity. The whole question of directions is an exceedingly vexed and difficult one, and it would be impossible to discuss it in the present brief review. My own experience, in so far as it may be taken as a guide, has led me to think that the importance of the revolutionary figure and the transits of the slower-moving planets over the radical places of the planets at birth, are both commonly under-estimated by the astrological student. In especial I have found the transits of Uranus, Saturn and Jupiter of great power, and particularly the first-named of the three. Transits of Uranus seem frequently to indicate a somewhat long-lasting period of trouble,

and though undoubtedly this planet's action by direction is of a sudden and somewhat sensational kind, by transit it appears to act more in accordance with the nature of the partly kindred planet Saturn.

With regard to Revolutions, or as they may perhaps better be called, birthday figures, I always erect these for the exact moment when the Sun returns to the degree, hour and minute of its place at birth as indicated in Mr. Pearce's *Text Book*, putting in the planets as they appear at the moment of the Solar return and treating the figure as a nativity for the year. I am inclined to lay more stress on the positions occupied by the planets at the date of the birthday than of the positions occupied by the radical planets of the nativity, in such figures, though these, I think, must not be entirely ignored. As far as I have been able to judge, the houses and their significations are not without weight in these subsidiary figures.

A very interesting section of this book is devoted to Medical Astrology treated under the various headings of Epidemics and Planetary Influence ; Crises in Disease ; Diagnosis and Prognosis ; etc. The attention of the up-to-date physician might with advantage be directed to these pages. Our author

MEDICAL
ASTROLOGY.

puts some very pertinent questions which tend to show that recent developments of medical investigation in the pursuit of germs and bacilli may not prove as fruitful in their results as many of our leading practitioners anticipate. He quotes with approbation Dr. Maudsley's dictum, which seems to me to go very much to the root of the problem : " Disease is not a specific morbid entity that like some evil spirit takes possession of the body, but a condition of degeneration from healthy life." This is not, of course, to deny the presence of bacilli. The real point is that degeneration invites the bacillus, whereas our modern doctors have been labouring under the delusion that the bacillus brings about the degeneration. This

FUNDA-
MENTAL
ERROR OF
NINETEENTH
CENTURY
SCIENCE.

error is so radical that it is safe to say that its acceptance as a basis for investigation has led to more wasted lives and the pursuit of more mare's-nests and will-o'-the-wisps than almost any other scientific assumption. Looking back over the scientific history of the nineteenth century, vain as we may well be in some respects of its achievements, I think we must admit that there was throughout a very large part of it a fatal tendency in more than one direction to put the cart before the horse, and thus to confuse the sequence of cause and

effect. The materialist saw in his imagination—if he had one—the brain evolving the mind instead of the spirit evolving thought through the instrumentality of the brain, just as the physician continues to regard his task as that of counteracting the ravages of the bacillus instead of devoting his efforts to insure the healthy flow of the vital force and checking those processes of degeneration and decay without which the fatal microbes would find no means of entry into the citadel of the body.

One more comment on Mr. Pearce's book may perhaps be allowed me. Admittedly the investigations into the character of the planet Neptune have not resulted in as clear a conception of this planet as we possess of all the others in our system. At the same time I feel that something more might have been said of its effects in nativities than Mr. Pearce tells us. The fact is the influence of Neptune has very direct relation to problems of what I may perhaps call the New Psychology of Psychical Research. This is not a question which Mr. Pearce himself has taken up, and it has not in consequence fallen to his lot to have his attention drawn perhaps to the same extent as my own has been to the extraordinary part which this planet plays in the psychic and clairvoyant temperament. I should be inclined to say that without Neptune there would be no psychics. Our author says something more of its influence on the material plane and the unfavourable effect of its affliction on the finances of the "native." He might have instanced in this connection the remarkable horoscope of Balzac, whose whole financial career was wrecked by the opposition of

THE
PLANET
NEPTUNE.

Mercury and Neptune from the tenth to the fourth angles in a horoscope which, but for this position, would have promised him the most brilliant financial success. (My thanks are due to the late Dr. Richard Garnett for drawing my attention to this horoscope.) The nature of Neptune always appears to be undermining and disintegrating. Hence its association with bogus schemes, bogus companies, and all sorts of financial bubbles. It appears to me to be in many ways the antipodes to Saturn, Saturn typifying concentration, while Neptune always acts as a dispersive. I suggest that it is probably the lack of coherence in the astral particles which gives to the Neptunian his power of absorbing currents and "conditions" that are too subtle and too tenuous to be sensed by the average man or woman. It is obvious that in this subtle power lies a great danger of infection, and indeed of physical and mental disintegration. The

psychic may take on evil "conditions" once too often, and by so doing may convert temporary into chronic states. As a matter of fact the work of investigating the planet Neptune and its influence in combination with the Moon over the psychic temperament is one of the most important fields, perhaps *the* most important field, of all which the Psychological Research Society exists



"CHANGED INDEED, MYSTERIOUS, WONDERFUL."
(From *The Mahatma and the Hare.*)

to take up. Needless to say, any action so boldly scientific is not to be looked for from this quarter.

I have offered a few modest criticisms on this admirable textbook rather from the standpoint of my own personal opinion. Certain defects and omissions are inevitable in a work of such a vast scope, but the student will agree that they are not to be

weighed against the cumulative value of a volume which covers in so comprehensive and masterly a way the whole field of Astrological Research.

While I am reproducing portraits of psychical and astrological notabilities, it has seemed to me an appropriate occasion to include also that of my friend, Mr. W. T. Horton, whose allegorical pictures have created no little interest in the occult and



MR. WILLIAM T. HORTON.

artistic worlds. This is the more timely on account of the recent appearance of Mr. Rider Haggard's dream story *The Mahatma and the Hare*,* illustrated conjointly by Mr. W. T. Horton and

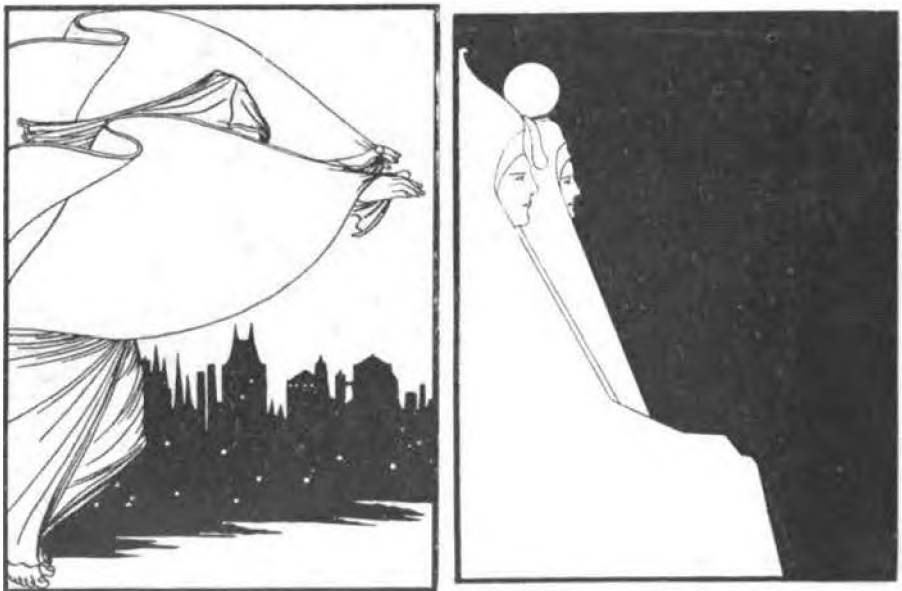
MR. W. T. HORTON. Mr. H. M. Brock, R.I. The illustrations in this book, it may be mentioned, are of the essence of the story and not mere artistic embellishments. By kind permission of the publishers, Messrs. Longmans, Green

* A review of this book appeared in the December issue of the OCCULT REVIEW.

& Co., I am reproducing one of these. At the same time I take occasion to give four reduced illustrations from Mr. Horton's allegorical fantasy entitled *The Wdy of the Soul*,* which has already been alluded to in these pages. To quote from the dedication :—

The aim of the symbolical pictures of which this book consists, is to portray the upward struggle of the soul of man through conflict and effort on the material plane to the realization of his Higher Self.

Life is an experience, a sacrament and an adventure, and it is through mundane adventure and suffering only that man can fulfil his destiny by the attainment of this self-realization. There are many paths which lead to the goal, but none leads to it direct, and the dropped threads that the wayfarer leaves behind him, in the pursuit of his Ideal, he must



perforce return to pick up before he can obtain entrance within the portals of the Palace Beautiful.

Mr. Horton's name was already known in the mystic world in connection with his earlier work published in collaboration with Mr. W. B. Yeats, and entitled *The Book of Images*. Those who have had the privilege of his friendship will think no less highly of some of the most striking of his chalk and colour drawings than of that portion of his work which is known to the public, and will regret that it has not seemed possible to reproduce any of these in their original form and colour. Mr. Horton, though in many ways possessing the salient characteristics of the Englishman, is not a native of this

* *The Way of the Soul*. London: Wm. Rider & Son, Ltd. 6s. net.

country, but was born of Belgian parentage. Like the majority of those who have marked psychical gifts, he has Neptune and the Moon ascending at his birth. These influences are curiously modified by the strong and predominant position of the planet Mars, which gives a side to his character which contrasts strangely with his psychic temperament. The subject of our biography stands six-foot-four in his boots, or his socks—I forget which—and is therefore not a person to be passed by in a crowd. It may be of interest to mention that many of Mr. Horton's pictures have been drawn from visions presented to his inner sight, and are therefore purely efforts at the reproduction of what he has sensed clairvoyantly.



The question of the influence of the psychic life on the physical appearance is raised by two photographs sent to me by Mr. Vincent Turvey, the author of *The Beginnings of Seership* (London : Stead's Publishing House), a book which I hope that all readers of the OCCULT REVIEW will read if they have not yet done so. The explanation of the arrival of these was that I wrote to Mr. Turvey for permission to reproduce his portrait, as likely to be of interest to my readers, especially after the appearance of his recent work. The result was the arrival of the two photographs given below. Of these two, one (that on the right) gives Mr. Turvey at his present age (38), and the other at the age of 26. At the earlier date, to quote Mr. Turvey's own words, he was "a healthy man of the world, with his psychic part dormant since the age of ten. Just 'a

have-a-good-time sort of man.' " Since that date, as readers of his book will know, Mr. Turvey has had ten years' illness, but though these years in an ordinary way might have been taken as likely to age him at least fifteen years, he contends that the photograph on the right, i.e. of himself at the age of 38, does not make him look more than two years older than the other. But this is not all. Mr. Turvey's main point is that the two faces are utterly different, and I think my readers will agree that if they were shown to them without any remark they would not realize that they were the same person. Mr. Turvey continues: " I maintain that something has not only made me live when



At the age of 26. MR. VINCENT TURVEY. At the Age of 38.

medically I should have died five times, not only turned me from the world to heaven in desire, not only given me marvellous gifts, but has stamped youth where old age should have been clearly visible." Mr. Turvey writes to me that he had been just considering how best he could arrange for the reproduction of these photographs from the point of view of their psychic interest, when my letter reached him. Was my application the result of the exercise of his volition? He maintains that it was.

Attention is called to the fact that in the advertisement of the book entitled *Happiness by Power*, the price and address were incorrectly given. Instead of 1s. net, the price should be 6d. net, and the address should be 48, Edgware Road, London, W.C.

ALCHEMY AND MODERN SCIENCE

BY WILLIAM R. MOORE

"THERE is nothing new under the Sun." Nevertheless Alchemy, amongst other teachings, has been labelled, by general consent, as an ancient superstition, which, though firmly believed in by the people of its time, cannot stand the light of modern science. At the same time what are commonly known to-day as "New Thought" and "New Theology" are claimed by many to be but a revival of the oldest occult doctrines taught by the Greeks, Hindus, even by the ancient Egyptians. The object of the following article is, therefore, to investigate the possibility or impossibility of reconciling Alchemy with modern science.

Our task is a complex one, as it is evident at the outset that, in order to attain our object, it will be necessary to turn from one sphere of thought to another of a completely different nature. The reason of this is obvious. Modern chemistry has practically rejected Alchemy as a physical impossibility; therefore, it would appear that we are compelled to seek our solution in the regions of unexplored science, or else in the psychic realm.

Alchemy may be roughly defined as the doctrine which teaches that all matter in the Universe may be reduced to one fundamental element, in consequence of which no distinct form of matter is permanent. From this follows the theory of the transmutation of substances, i.e., the conversion of iron into gold and so forth. This includes the theory that the human body might be converted into the most perfect form of life, or, in other words, might be made immortal.

It is unfortunate for our purpose that science is to-day on the point of undergoing a revolution, so that any attempt to reach our goal compels us to discuss scientific theories which are still in the embryo stage. Here it might be appropriate to follow the recent development of the atomic theory. According to Isaac Newton's theory the atom was held to be a minute particle of a given element, so small as to be undividable, and so hard as to be unbreakable and incapable of wear.* Since there are many different elements there must be a corresponding variety of

* Goodeve's *Manual of Mechanics*.

atoms, therefore according to this theory there could not be a substance common to all the elements.

This seems to be a most correct definition of the atomic theory as it was understood towards the end of the nineteenth century, a theory afterwards superseded by the Vortex Theory of Helmholtz and the late Lord Kelvin, which describes the atom as a minute whirlpool or vortex of ether, the various properties of matter being due to the size and velocity of the vortex. Later theories assume matter to be built up of numbers of positively and negatively electrified particles, the interaction of which gives rise to all its various properties, the atom being equivalent to a collection of small negative and large positive particles.* It is quite conceivable, in view of the latter theory, that the most recent hypothesis, which assumes that matter is but a form of energy, should have been developed.

If these later theories are correct, and we have the most competent scientific authority to support our belief, there seems to be no objection to our assuming, in the first place, that the primordial or "first matter" of the alchemist, that is to say, the fundamental element which is claimed to be common to all matter, is, in the case of the Vortex Theory, none other than ether. In that case it follows that if there is a power which can alter the size or velocity of the atoms of a given material, so as to convert it from one form of matter to a totally different form, as, e.g. from iron to gold, it would appear that our alchemical task would be accomplished. But here is the difficulty. The mathematical considerations on which the Vortex Theory is based point significantly to the fact that the size and velocity of the atom when once established are permanent and cannot be altered. Perhaps it is as well that it is so, or else things would be transmuting themselves of their own accord, very much to our embarrassment, on the slightest provocation. In the case of Sir Joseph J. Thomson's theory of electrons, we are told that the negative particles shot off from heated bodies are the same whatever the nature of the substance from which they are derived, and thus form part of the atoms of all elements. The positive particles vary in size and weight. Beyond the fact that these corpuscles are positively or negatively charged nobody can say of what they consist. However, the theory that electricity, like light, uses the ether as a medium for manifesting on the material plane is regarded favourably in

* Lectures on "The Properties of Matter," by Professor Sir J. J. Thomson, F.R.S., given before the Royal Institution in 1909.

scientific circles. Therefore, it seems very probable that ether is the primordial matter of the alchemist. Sir J. J. Thomson's theory of electrons also points to the stability of the atom against any attempt to change its nature. Science, however, takes only physical agencies into consideration, any other agency being outside the scientist's sphere.

Hitherto, we have endeavoured to keep in sympathy with that class of scientists who have an aversion to statements which are not founded on the soundest authority. But we have to consider that science has now reached a stage at which the tangible realities seem to melt gradually into the abstract, and at which visible phenomena will not admit of a physical explanation. For example, the law of evolution is based on scientific investigation; nevertheless, it remains a mystery how organic life could have evolved from inorganic matter. Again physiologists have discovered that certain physical disorders of the body can be traced to a mental origin. It appears that Murchison and Sir George Paget have discovered cases of cancer originating from prolonged anxiety. Professor Elmer Gates, of Washington, has found by experiment that malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous. On the other hand happy emotions bring about healthy changes in the cells of the body. The rigid physical scientist cannot explain these phenomena on strictly physical lines.

It must be confessed, therefore, that we have reached the point where physical science blends into a far less tangible plane of action, otherwise we should not find eminent scientists like Sir Oliver Lodge or Sir William Crookes devoting their time to such things as Spiritualism, almost at the risk of their reputation. Therefore, we feel justified in taking up the thread of our discourse, though we find it leads us outside the realm of visible phenomena, even if we are accused of indulging in speculation or conjecture. Very often speculation is the forerunner of an actual discovery.

It is clear that if the atom consists of a substance in motion, and modern science confirms it, this is due to two principles, namely, matter and energy, and the vigorous molecular combinations which take place when two or more chemicals of a different nature are brought together, point to the fact that atoms have a capacity for spontaneous work, or, in other words, they possess potential energy. The extraordinary conduct of some chemicals when brought into contact with one another has often suggested

a conscious or voluntary effort on the part of the individual atoms, or the existence of a third principle in their constitution, namely mind. Attempts have been made to explain this action as being automatic and due to the relation which the vibrations of one series of atoms bear to those of the other. But whence the original impulse causing the vibration of atoms? It is, in the first place, unimaginable how regular and methodical phenomena in nature could be the outcome of a lifeless and automatic impulse. It is a contradiction of the law of cause and effect. Secondly, it appears impossible that such a stupendous capacity for work existing in the Universe should have been kept under strict control for such a length of time without the agency of intelligence or mind. And, lastly, if matter is a form of energy, what proof have we that energy itself does not originate from some still finer and more subtle principle, for example, mind? Mind and energy are known in certain cases to be inseparable from one another, as will be seen later.

| Before we proceed any further it would be well to define these three principles. Firstly, matter is that which occupies space and is perceptible through the physical senses. Energy is that which is essential to and underlies all manifestations of work. Mind is the faculty by which one thinks; understanding, consciousness, choice, intention, and so forth. Mind should not be regarded as an appendage of brain matter, but an independent principle, for reasons which will be given later. Mind uses matter as a vehicle for manifesting on the material plane, but this does not necessarily imply that mind is a property of matter. The atom might be defined as the trinity of matter, energy, and mind. Energy is the impulse which imparts motion to the atom, by means of which one atom combines with others. Mind is the consciousness or intention which directs and controls the energy. Nerve or brain tissue is an ideal example of the trinity of matter, energy, and mind. It is not only the organ of mind, and a medium for thought messages, but it gives the impulse to the muscles which enables them to work. Here mind and energy are so closely united that it is almost impossible to discriminate between the two. What is it that flows from brain to muscle, and which gives the latter the impulse to move? Is it a thought message, or a current of energy? So in this case mind and energy seem to be one and the same thing. We may lie down and relax all the muscles of the body while we work out a deep problem with our brain. Here is a case where mind is working, actually working, and using up energy, although no visible motion

is manifested, but,—as the physiologist will testify, brain tissue is being worn out and nourishment is being drawn from the blood to replace it. But mind is obviously the predominating factor, since without thinking this phenomenon is impossible. Is it fair then to say that mind is a property of matter, depending on matter for its existence, where mind is the master and matter the slave? It is true that as far as we are able to perceive them, mind, energy, and matter are inseparable from one another; yet as mind is distinctly the predominating, governing, and controlling principle, it is fair to claim that it existed before matter, and exists now in matter by involution rather than the reverse. Later considerations of the human organism will confirm this idea.

Science is beginning to regard matter as a form of energy and our observations of the human mind, in thought impulses, show evidence in favour of energy being a form of mind. Thus it would appear that matter originated indirectly from mind. There are some who cannot think of mind apart from a brain. Lower forms of life, however, show every evidence of primitive consciousness and yet they have no brain or nervous system. The amoeba, for example, and the plants have no trace of brain or nerves, yet both amoeba and plants show signs of consciousness, however primitive. It is only after this consciousness develops into higher forms of mind in the scale of evolution that nerves with a ganglion or nerve centre appear, which shows how the internal arrangements adapt themselves to external requirements. This is suggestive of Herbert Spencer's assertion that function precedes structure; that is to say, mind first asserts itself, then the brain is provided to accommodate it. For those who have any difficulty in conceiving of mind without brain we might suggest the following illustration. It is a fact well known to electricians and physicists that the dynamo does not generate electricity, but that electricity is everywhere and the function of the dynamo is to concentrate it and direct it along the required channels. In the same way we might think of the mind principle being everywhere like an exceedingly fine and subtle form of energy, and the brain acting like a dynamo in concentrating and directing this mind principle in the form of mind currents or thoughts. And surely mind existed before it appeared in the form of human mind. For example, the cleverest scientist has not been able to create the humblest form of vegetable life, to say nothing of animal life, yet both animal and vegetable life existed before man. Any one who has studied even the humblest form of life under a microscope cannot but admit that it is the work of a designing intelligence, and the

cleverest engineer with all his intelligence is incapable of designing such a perfect and infallible machine as the animal organism, yet such things existed long before man. Surely then mind underlies all nature, and directs all its wonderful and intricate work just as it underlies the work of the human body in all its minutest particles.

This analogy between the human being and the Universe surrounding him, is one of the phases of Alchemy. The Alchemists of old claimed that the human being is a miniature of the Universe around him, for which reason man was termed the *Microcosm* while the Universe was termed the *Macrocosm*. The reason of this is obvious. Not only is every element in the Universe contained in the human body, but every particle of matter in the body has its duty to perform and every function in its turn is governed by the central mind just as in the greater world without. We say that all the elements in the world are contained in the human body, and this is quite conceivable, for are not the elements perpetually circulating between the body and the world without? Every thought and every motion of the human being, no matter how slight, wears out tissue, and this worn-out tissue has to be both ejected and replaced. It is replaced by the nourishment derived from the food he eats, and is ejected through the medium of the exhaled breath, the perspiration, and the urine. These consist principally of carbonic acid gas and ammonia, both of which are essential to plant life, and after being ejected from the human body they go to nourish plants either directly or indirectly. These plants are eaten by man or they are eaten by animals who in their turn are eaten by man; thus the elements ejected by the human body return to it again after completing the circuit only to be ejected again. So we borrow our material body from the world surrounding us, and matter is constantly circulating through our body and back again to the outside world. How then can we call this body our own? We are told by scientists that our body is completely renewed every seven years. This may or may not be true, but it is certain that as long as every particle of matter in the body is used, ejected and replaced, the whole body from head to foot must be completely renewed after a time, the length of which is immaterial to our present purpose since it is obvious that it must happen considerably more than once in a lifetime. How then is man to be identified? Surely not by his body, for that does not belong to him any more than the air he breathes. It is not the same two years together. Yet we recognize a friend and call him by his

name after not having seen him for ten or twenty years, but still knowing him to be the same ; yet he is not the same as far as the physical man is concerned, for even the brain undergoes the same process of change ; yet we retain memory for scenes and sounds, recall ideas and remembrances, which may have been forgotten for twenty years or more, as vividly as if they had only passed through the mind a day ago. We may have an uninterrupted consciousness of our identity throughout our life. Where does this consciousness take root ? Surely not in the brain, for even brain is not permanent. If we preserve our identity in spite of the constant change which is taking place in the physical man, what reason have we for believing that we cease to exist when the body dies and disintegrates ?

We have just seen the human being as a vessel swimming in an ocean of matter, and through this vessel matter flows in one continual stream. We have seen matter as consisting of myriads of atoms which are nothing but ripples in an ocean of ether, animated by energy and governed by a Supreme Intelligence. We have seen these particles of matter, the moment they enter the human vessel,—governed and controlled by the mind ruling that vessel. Physical science cannot deny it, as it claims that every particle in the human body is subject to the control of the brain and nervous system which in themselves are nothing but matter animated by mind. Yet materialists vehemently deny that this mind principle can trespass beyond the limits of this puny material nervous system into the ocean of matter surrounding it, and yet there is evidence of the existence of mind in every blade of grass, in the flower that turns itself to the sun, in the poor impoverished plant that has taken root in a cellar and finds its way by mysterious ways into the light of day. There is evidence of mind even in the chemical affinity of the elements of which dead minerals are composed. Still the narrow-minded would-be scientist who has just grasped an atom of the infinite knowledge of the Universe, will not admit that thought messages which are nothing but mind in motion can pass beyond the limits of nerve tissue into the matter surrounding it, can pass, in fact, from matter to matter. Once it was similarly held that electric currents could not be carried beyond the limits of the telegraph wire, but now it has been proved that telegraphic messages can be conveyed through the air. We grow wiser as we grow older. Is it fair to say that the elements surrounding the human body are really separated from it ? Is there not oxygen in the body as well as in the air outside it and in the ground beneath it ? The

human body is but an eddy in the ocean of matter, distinct from it yet a part of it. We have seen the elements enter the human body and become transmuted by the mind controlling it. Meat, bread, fruit, and water are turned into bone, muscle, soft velvety white skin, frail delicate nerve filaments, the ear, the nose, and that beautiful and wonderful instrument the eye. Yet by an arbitrary law of the physical scientist the moment we reach the limits of the human body a voice cries out "Thus far shalt thou go, and no farther!" and the transmutation of the matter surrounding us, though we be part of it, becomes a physical impossibility.

It is true that this transmutation within us is an unconscious process. We have seen, however, that it can also take place consciously, though apparently involuntarily. We have given the evidence of eminent scientists to the effect that cancer can arise from prolonged anxiety, that poisons are created by fostering evil thoughts, also that healthy tissue is created by happy and healthy thought. On the other hand it is claimed that the morbid disorders of an unhealthy body can rule the mind. Truly the dyspeptic suffers from bad temper and is haunted by morbid fear, but is this typical? Will you, reader, admit that you must be ruled by the gloomy reflections of an unhealthy constitution?

Man is constantly struggling between his highest and lowest impulses, between the will of the Ego and the morbid reflections from the body, the spiritual and the earthly tendencies. The ideal man, however, is the man who controls his mind, and through the mind controls the body. There is no doubt that the mind can be controlled by that individual will which is behind and superior to mind. We can fix our mind on the work that is before us in spite of all distracting tendencies. There are men who can cease to think at will, make the mind a complete blank as it were. And what remains? What is it that is apart from and superior to mind and body? We may call it the Personality, the Ego, or Spirit. We have also seen that mind controls the changes in the body. Therefore, the man who can control both mind and body has taken the first step towards controlling the elements around him, which though apparently separated from him are in reality only an extension of himself. As long as the mind and body stand like a barrier between the Ego and the Universe without, no great things can be achieved, but when the Ego has completely mastered the mind and body then, and only then, is it able to control the elements outside. Most truly do the Scriptures say that "He that is slow to anger is better than the

mighty ; and he that ruleth his spirit than he that taketh a city " (Prov. xvi. 32).

Now we enter the field of pure speculation, which we are forced to do owing to science being still in its infancy. We ventured to assert that the atom consists of the trinity of matter, energy, and mind. This is not our original thought. Ernst Haeckel has made the same assertion, as have many others. We have also stated that the master mind, the human mind, asserts its authority over the subordinate mind of the atom, in order to bring about atomic changes in the human body. Further, we have claimed that the masterful Ego who has attained the mastery over his mind, and through his mind dominates the mind portion of the atom, thus controlling the atomic changes within himself, can also control the atomic changes outside himself, since the separation is not real. Why then should not such a masterful Ego assert his dominion over the mental principle in the atoms in order to alter their rate of vibration, thereby changing their fundamental properties? We have asserted that matter is a form of energy, also that energy and human mind are so closely related as to be indistinguishable from one another. Therefore, matter originates from mind, and from this it follows that matter can be regenerated by a master mind. If this is possible then the dream of the Alchemist is realized. We read of the great Master who so asserted His authority over His body as to fast for forty days, and when the harassed body reflected itself on the mind, suggesting that the stones might be turned into bread, the Master replied that it is unworthy of a master who is governed only by the Supreme Intelligence which rules the Universe, to be ruled by earthly matter. Having gained this sublime victory of spirit over matter, the Master was afterwards seen to transmute the atoms of water into those of wine ; also He Who was always able to subdue the stormy passions within, was heard to say to the stormy elements without " Peace, be still ! " and they must needs obey. Do we not also read of this same Master establishing the immortality of the soul ? And did He not teach that these things were not confined to Himself but were permitted to all who had sufficient faith to put them into practice ? The Alchemists were not above recognizing a spiritual phase to their doctrine, neither were they above recognizing the Supreme Creator of the Universe as their loftiest ideal. Verily, there is nothing new under the sun.

A BATCH OF STRANGE STORIES

By A. DE BURGH.

AT the last National Free Church Council at Portsmouth Sir Oliver Lodge spoke on the subject of "The Christian Revelation from a Scientific Point of View," in which he stated that "he regarded the universe as a concrete and full-bodied reality with parts accessible and intelligible to us, all of it capable of being understood and investigated by the human mind."

"Were not people (he continued) too much given to suppose the universe limited to the simplicity of their first and every-day conception of it? The stockbroker had his idea of the totality of things, the navy had his; students of mathematical physics were liable to think of it as a determinate assemblage of atoms and ether—with no room for spiritual entities—no room for ghosts. . . ."

The writer of this paper quite agrees with the speaker and holds strongly to the opinion that everything that occurs on our planet might be explained were we fully cognizant of the secrets of the law of nature. Sir Oliver observed that the progress of the last century was quite exceptional and marvellous in respect to mechanics, electricity and all connected with them. "Part of the experience of the great pioneers in these matters had been the connection of spirit with matter. We sought to deny either the spiritual or the material: both were real; both were true. . . . Scientific progress was made by accepting realities and learning from them. The risk was speculative. The region of the miraculous, as it was called, had been hastily and illegitimately denied. . . . Our denial had no foundation."

That many things happen which pass our understanding cannot be doubted, and such are the experiences of, we should almost venture to say, the majority of the inhabitants of our planet.

A few weeks ago a remarkable statement was made by a member of the German Reichstag during the discussion of the law for the control of quacks, etc. A farmer declared that he himself had seen numerous cases of animals being healed by incantations or charms. The official speaker for the Government declared all this talk of charms and phrases about sympathetic

suggestion and so on was the merest quackery, and really a kind of modern witchcraft. It was a fact that many young girls were preyed upon by self-styled professors of faith-cure and magnetism. He insisted that there was no such thing as animal magnetism. However, so strong proved the belief in such cures that, although the committee adopted resolutions recommending Parliament to forbid professional treatment of sick persons by faith-cure, charms, spiritism, etc., it refused to extend this prohibition to treatment by "magnetism."

We come now to the subject which we have especially on our mind in writing this paper. Coincidences doubtless are often so startling, so frequent and so extraordinary that it is indeed difficult to believe that it is coincidence to which these various phenomena must be ascribed.

It is by no means our intention to venture upon explanations or even theories, but we feel convinced that there is an explanation which the future may divulge. For many years and on frequent occasions we had our attention drawn to some remarkable coincidences, until at last we became specially interested in them and investigated and verified them as far as possible. We can vouch for the fact that the great majority of the phenomena we intend to relate have actually been seen and experienced, and in all cases by absolutely sane and healthy persons. We are not yet prepared to agree with Sir Oliver when he tells us (at the already mentioned Church Congress): "I have become convinced that occasional communication across the chasm is possible." But our mind is open.

Here are two instances which I have from a gentleman of the highest integrity.

"A widowed sister of mine is the mother of a grown-up family. One of the sons, a young fellow of nineteen, in 1894 left home for Africa and settled in Buluwayo. During the Jameson raid he joined the famous party on their disastrous ride to Johannesburg and was killed before the Krugersdorp fight in an affair of pickets at 4 a.m. At the same time my sister, the mother of the youngster, was awakened suddenly, and looking up, saw her son standing at the bedside. He was hatless; the bosom of his shirt was torn open showing a bullet wound in his breast, to which he silently pointed.

"In another instance my sister again was the subject of a supernormal warning. She was awakened one night by a weird cry which seemed to come from her bedside. She got up, lit the gas and searched but could find nothing. The clock pointed to

2.25 a.m. Later information showed that a great and most intimate friend of hers had died that morning at 2.25 and had uttered a great cry when life left her."

One of the most remarkable coincidences is the following. (We have authenticated all details of the story and have only changed the names to avoid identification.)

Ranleigh Castle is situated three miles from the village from which it takes its name. Sir John Ranleigh had just brought home a young bride, and the festivities prepared for the occasion were too many for delicate Lady Ranleigh and she was taken suddenly seriously ill with heart complaint. Doctor Wingfield, the village practitioner, was summoned by a mounted messenger and arrived within an hour at the Castle.

Youth and the great exertions and perpetual watching and nursing of the doctor saved the bride's life. When convalescence came to the patient the physician had worn himself out and his pale and haggard face showed only too clearly that his own health was in a precarious state. He admitted the necessity of spending some time in rest and therefore engaged a young assistant, anyhow, for the night service. However, he arranged with Sir John that if he were needed, really needed, his night bell should be pulled three times in quick succession as a sign that the call was to the Castle. His services were fortunately not required.

Twenty years had passed. Sir John and his wife were surrounded with a family of boys and girls of whom the eldest had just left her home as the bride of Captain Maxwell. Dr. Wingfield was still the village physician. He and his wife occupied now a pretty villa near the Castle. They were on intimate terms with the Baronet and his lady, and the Doctor was an almost daily guest at their board.

There had been no repetition of Lady Ranleigh's illness, and his professional services were needed, with rare exceptions, only for the family.

The last of the guests of Sir John and Lady Ranleigh, who had formed the house party for the marriage fêtes, had departed, and all was quiet again around Ranleigh Castle. The Baronet has asked Dr. and Mrs. Wingfield to an informal dinner, and walked with them part of the way to their home. The hostess, feeling tired after the excitement of the last few days, retired early, as did the younger members of the family.

The Doctor had been asleep some time when he was suddenly awakened by three rapid pulls at his night bell. He started up—such a thing had never occurred before—but suddenly he

remembered an incident which had escaped his memory. It was no doubt a call to the Castle; he was wanted at once, Sir John had not forgotten the arrangement of twenty years ago.

Dr. Wingfield slipped into his clothes and opened the door. No one was to be seen. The groom evidently had returned after having pulled the bell. He hastened to the Castle.

Great consternation reigned there. Lady Ranleigh had a few moments before been discovered dead in her bedroom. A groom was then saddling a horse to summon the Doctor and his arrival caused the greatest astonishment. She had died of heart failure.

Two further instances from the writer's collection may prove of interest. Here is the first:

It was at the time of the Jubilee of Queen Victoria, of gracious memory, that Mr. and Mrs. L. and their two daughters had accepted an invitation to spend three days at Mrs. L.'s grandparents' house in Kensington. During the festivities the old grandfather was taken seriously ill and when the L's returned to their home in the Isle of Thanet they left their elder daughter with their hosts so that she might assist in the nursing of their stricken relative.

As is quite natural Mr. and Mrs. L. received every day full reports of the course of the old gentleman's illness. They were by no means of a hopeful nature and as a matter of fact a telegram was expected almost hourly to announce the end. Father, mother and daughter went out for an hour's walk, when upon their return to the house they were informed that a telegram had arrived and was on the drawing-room table on the first floor. The young lady rushed up to fetch the message and had hardly disappeared from view when a terrible scream of agony was heard and the terrified parents hastening up the stairs and into the drawing-room found their daughter on the carpet in a dead faint. She was at once removed into her bedroom and the medical man was sent for. It took some time to bring the young girl back to her natural state, when she declared that she had been unspeakably frightened by seeing, when entering the drawing-room, her elder sister, pale and ghost-like, with blood on her mouth, standing at the table. It was only then that the telegram was thought of and fetched and opened. It contained not the news of the death of the old grandfather, but of the daughter who, although very delicate in her first youth, had afterwards grown quite well and strong, and who had died quite suddenly and

unexpectedly and without the slightest warning, from internal hæmorrhage.

In the second case, which is well authenticated, a young Indian civil servant came to Ireland to settle the affairs of his father, lately deceased. He received great assistance in this matter from the former secretary of the old gentleman, who on account of his long association with him was fully acquainted with every detail connected with the estate. For fully three months the heir and the secretary worked together and the latter seemed to become strongly attached to Mr. M., the son of his late master, and upon his departure for the East became very low spirited and ill.

Soon after the heir's return to India, and after he had settled down again in his bungalow, he happened to walk out into the garden one evening after a lonely dinner. The moon was shining brilliantly. Suddenly he observed to his great surprise a lady walking along one of the garden paths. As there was no female in the neighbourhood for many miles round, M. followed the figure, which was dressed in white, and as he approached he recognized the face of the secretary he had left behind in Ireland and at the same time the apparition disappeared. Some weeks afterwards he received the news that the young secretary was drowned in a boating accident and it was then discovered that it was a woman and not a man who had served the old gentleman as secretary. The secret was so well kept that no one had even the slightest suspicion of the fact. It was on further investigation found that the secretary was in fact a natural daughter of M.'s father, and as the old gentleman wished to avoid any possible scandal he invited the girl to adopt male garb and live at his country seat as his secretary. The girl had become very much attached to M. during his stay in Ireland, and it is a strange coincidence that he should have seen, thousands of miles away, an apparition of the secretary in female attire, not even knowing that she was a woman, and this, as it proved, at exactly the hour the young girl was drowned.

Whether our tales, of which we have a large collection, may be attributed to coincidence or to some unknown power we must leave entirely to the individual judgment of our readers. One thing, however, is certain, namely that the possibility of coincidences of the most remarkable nature exists, and when we look back in our lives, we, one and all, I am convinced, have experienced such coincidences, though perhaps none so striking as some related above.

THE HOLY CATHOLIC CHURCH A MYSTICAL SOCIETY

A LECTURE DELIVERED BY THE REV. HOLDEN E. SAMPSON
(Author of *Progressive Creation* and *Progressive Redemption*)* TO "THE CHRISTIAN MYSTICAL SOCIETY," LONDON

THE SUBJECT upon which I have to speak to-night is one which for years has given me most anxious thought. What therefore I have to talk about to-night is the result of very real and solemn experience. There are certain things which come to the knowledge of man that cannot be proved by exact *data*, nor by quotations from so-called "authorities." People sometimes ask me how I *know* the things that I have written and affirmed. Well, I know because I *do* know them, and the only "authority" I have really to quote is the "authority" of *Holy Scripture*, together with common-sense and experience, and with more confirmation than many would suppose, with scientific research, history, and archæology.

I will begin, therefore, by requesting you all not to believe anything I say, *because I say it*. Let it remain as seed sown in your brain, which may, or may not bear fruit, according as it may, or may not, synchronize with your intuitions, or with your intellectuality.

The chief criticism of my books (and there have been very few) is that they contain so few quotations from, or references to, reputed "authorities." But, I may challenge any one to find books of the dimensions of mine that contain more quotation from Holy Scripture. But to affirm, as so many people do, that nothing has any value as testimony to truth that is not founded upon written and orthodox "authority" is the greatest fallacy on earth. I think that the greatest blessing, and, at the same time, the greatest curse, that has affected Religion, is what is called the "*Canon of Holy Scripture*." The "blessing" is that had not the "*Canon of Holy Scripture*" been compiled and authorized by the Church, the Christian Faith would never have held together and been kept intact as it has been. It has preserved to us the "oracles of God" handed down from the ages past. Let us be thankful for that "blessing." On the other hand, had it not been for the "*Canon*," the Christian Faith would have enjoyed a greater heritage of knowledge than it possesses to-day, eliminating, as it has done, so vast a compendium of knowledge contained in the so-called *apocryphal* scriptures, and the ever-increasing discoveries of undoubted "Scripture" of which the compilers of the "*Canon*" were ignorant. Likewise, how much of the Sacred Wisdom of the past is lost to Chris-

* London: Rebman Ltd.

tianity from the sources of "inspiration" and "revelation" which are accessible to man still by the exercise of the "intuitional" and "inspirational" gifts of the Holy Spirit, which the "Canon" has nullified and discredited? It is on this account that the idea prevails in the Church, with theologians as well as the general public, that all has been said that can be said, all spoken that can be spoken, all revealed that can be revealed, and that all is contained in the Canonical Books of the Old and New Testament. Now, on the contrary, I believe that there are volumes of secret knowledge, hidden and forgotten truth, once known and universally understood (for "there is nothing new under the sun"), which has to come back to us, to make this Holy Scripture the complete content of Truth which it really is; and therefore, that the day of Inspiration, of Revelation, is not closed with the *Canon of Holy Scripture*; but that by developed human interior faculties this Truth may be restored by Spiritual and Divine inspiration operating upon the intuitive faculties of the soul.

Well, I am here to endeavour to give what I believe to be a small part of that hidden and forgotten knowledge, as it has been revealed to me, as I humbly believe, by Spiritual illuminations. In dealing with the subject of the Holy Catholic Church as a Mystical Society we come face to face with the question: *What is the Holy Catholic Church?* Therein is involved a great controversy. Let me give you my own definition. I believe the Holy Catholic Church to be an eternal institution, of Divine origin, that never has not been, that never will cease to be. It has its deaths and its resurrections, its births and its re-births, as do races and individuals. But the Holy Catholic Church remains to-day what it was before there was such a thing ever thought of as Redemption, or before Evil came into existence. It is the Divine Hierarchy in its fullest manifestation, its widest acceptance, extending throughout the whole universe. Just as in the Heaven of Heavens, in the Centre of the universe, the Abode of the God of Gods, and of the Gods, the "Elohim," there is a Temple, a Throne, a hierarchical Monarchy, so there is the same in every planet and sphere of existence, extending throughout the whole cosmos—a Hierarchy of Hierarchies.

It has happened, however, that, in one of these spheres, and that one a sphere of peculiar importance in the cosmical economy—the planet earth—a revolt has taken place, a revolution, and the consequence has been disastrous to the whole Divine creative economy, which is an eternal, constant, and progressive system. But I must not dwell on that. The Holy Catholic Church, then, on this earth of ours to-day, is but a poor replica of that Temple and Hierarchy which obtained originally upon this planet, and which still obtains in the spheres of the Kingdom of Heaven.

Now, the history of the Holy Catholic Church, which we can count as within the historical era, begins with the time of the Fall, when the human genus, with all its various cosmical and creative species and orders of being, fell from the Divine Hierarchical and mediatorial

Over-rule ; and for long ages (buried mostly in the geological periods) descended to the most gross and degraded states of barbarism, when Evil predominated and destroyed the Good. "Abel" (representing symbolically the Holy Catholic Church), "Abel" the Shepherd, was murdered by "Cain" (representing symbolically the "world-spirit" of "Mammon" and self-seeking), "Cain," the getter, the greedy, grabbing man of lust, hate, and jealousy. "Cain" is the incarnation of the *world-spirit*, of aggrandizement, greed, ambition, "mammon" worship. So "Cain" destroyed "Abel"; the "world" destroyed the "Church"; and the earth was corrupted and sodden with the consequences of Sin—disease and death. But did the world destroy the Church? No, the Church is *indestructible*; it rose again from the bloody ground of "Abel's" murder, *reincarnated* in the new-born Church of the age of "Seth," when once again "men began to call upon the name of the Lord." Thus the Church reincarnated, and thus we have the continuous lines of descent from the age of "Cain" and "Abel" till we reach the age of "Noah"—the two lines of descent, of "Cain" (the world), and of "Abel" (the Church). But I must pass over this symbolism lightly, fascinating as the subject is, embracing the tragic history of ages of physical cataclysm, of racial dispersion, and nation-making, the age of the birth, as separate races, of the great civilizations of antiquity and their survival in the Oriental races, and of the "aborigines" of the Western continents. At last there came a time when, in ancient Chaldæa (in those days a great centre of the Holy Catholic Church of that age) from the famous sacred city of Ur, there was born a man, belonging to the priestly caste, named "Abraham" (synonymous with the Hindu "Brahma"). God called Abraham out from the Chaldæan hierarchy, not because the Chaldæan Faith was untrue, or contrary to the Divine Faith of the Holy Catholic Church of that age, but simply because the time had come for a new dispensational age to be inaugurated, when the human race, after the long ages of the tragic and terrible past, was in the course of racial development, fitted to carry out the scheme of Redemption another stage further in its progress—that scheme, or system, of Redemption which superseded the eternal system of Creation, arrested by the Fall. The earth had to be *redeemed*, to be re-created, to be purified; disease, corruption, death, had to be taken out of the earth—the ultimate end of Redemption, and the Church's "great work" till it is accomplished. The earth once more was to become a living, vital thing, an integral unit of the Divine creative Cosmos; to recover its normal condition. Owing to Sin, disease and death entered into the earth's constitution. The "whole creation waits for the adoption, to wit, the redemption of the body." We are—together with all terrestrial nature—waiting "groaning and travailing in birth" for the "manifestation of the Sons of the Gods." But this reincarnation of the "Sons of the Gods" is for the present an impossibility. The Church is not anywhere near that consummation. The first step actually in that direction was taken when "Abra-

ham" was called out of Chaldæa to become the father of "Israel," the Church of the new dispensation of that age. Abraham started a segregated family. We know his ancestry, from Adam, Seth, Noah. By his "Seed" all the nations of the earth are to be blessed. So we follow the line of generations until the children of Israel, the new dispensational Holy Catholic Church, are rescued from Egyptian bondage by Moses, brought into the wilderness, and, under the Aaronic and Levitical hierarchy, formed into a segregated, sacred, and Divinely governed Society—a Divine Society, communal, and separated from all people. The ancient sacrificial, sacramental, and sacerdotal functions of the Eternal Divine Church were instituted, and the Orders of the Church consisted (as they always have consisted) of High Priest, Priests, Levites, Prophets, and various Orders of women and "laity." This went on ideally for some time, and Israel symbolically stood (as the Church at Her best always does) for the Redemptive work, as a "parable" for future time. Israel's career was the "example" of the Soul's career in the following of the mystical "Cross of Christ." Then the Arch-Enemy the "devil," crept in and spoilt it all, after the reign of "Solomon," the highest approach to Israel's attainment of the Divine purpose. I do not refer to Solomon as a reality. He was a mystical and symbolical figure. I do not say he had no existence, or was not an historical personage, but he stands to the Church and the world as a mystical character, symbolical of great things, as a Master of the Wisdom. But the time of destruction came with the entering in of the false "serpent" of Wisdom, the *demon-craft* and worship, imported from the depraved cults of Phœnicia. They ceased to worship "The Rock which followed them" even "Christ" and worshipped "devils" posing as the Christ and the Gods of Heaven. The "Rock which followed them" in the wilderness they forsook, "and that Rock was Christ." The ancient sacrificial, sacramental ordinances of the Holy Temple—the Food and Drink of God to their souls and bodies—were perverted to the bestial and gross blood-orgies of Bel and Ashtoreth. Then came the "exile," God's own retribution. After that came the wonderful *post-exilian* period, when the "great Congregation" re-organized the ancient ordinances and hierarchical Orders. Finally that organization vanished, and was superseded by the degenerate "Sanhedrim" and the corrupt conditions of the hierarchy which existed when John Baptist preached the coming Messiah.

This was the crucial period of the history of the Holy Catholic Church. *What did Jesus Christ come to do?* To destroy the old "covenants" of the past? To abrogate and supersede "the Law and the Prophets"? To annul the dispensational Church of the ages? Not at all. To do anything destructive to the eternal and continuous organization of the Holy Catholic Church? To destroy its statutes and ordinances; to abolish the Holy Sacrifice and the Ceremonial and Sacramental Oblations of the Altar? Not in the least. The *destructive* work was the work of the Arch-Enemy in the Church of Israel,

and Jesus came solely for re-constructive and reformatory purposes. The sacrifices of the Altar were perverted, and the Mysteries behind the grand ceremonial of the Temple and its ancient and eternal symbolism, had disappeared in a dense cloud of superstition, hypocrisy and worldly-mindedness. Christ came to restore those lost Mysteries, to bring back the Mysticism of the Sacred Wisdom of the eternal ages. "Think ye that I have come to destroy the Law and the Prophets? I have come not to destroy, but to fulfil."

Now, it is remarkable how our Lord's birth took place, if only because it explains the call of Abraham, and the whole pageant of Israel-symbolism of the "Old Covenant." It is significant that, in the Synoptic Gospels, we have *two genealogical records* relating to the line of ancestry of our Lord Jesus Christ. And these two genealogies are of *Joseph, and not of Mary*. No reference is made to the ancestry of the Virgin-Mother of God. Now, I believe devoutly in the "*Virgin Birth*" of our Lord Jesus Christ, I believe in the "*Immaculate Conception*" of Mary, the daughter of Anna, also a "Virgin." I believe in the virginal conception and birth of all Mary's fore-mothers from Abraham. She was of priestly ancestry and a "ward" of the Temple. Joseph was of Royal and Hierarchical ancestry. The idea of "*Virginity*" was a mystical one, and had great "occult" significance. Herein is involved the great question of conception and birth in the incarnation, or reincarnation, of beings on the earth. I believe that the same cosmical process operates in the conception and re-birth of every soul. This process is described in the Gospels as "*overshadowing*," that is, the immanence of an invisible, "*cloud*" of "*powers*" in the unseen world. I believe that every soul that comes from "Paradise," or from the zones of "Hades," to be reborn into this world, or reincarnated, comes by means of an "*overshadowing*" (whether it be of evil "*powers*," or of good); but, owing to the infernal prostitution of the "Sacrament of Marriage," the utterest confusion and chaos of re-births take place, and "microcosms," or spirit organisms, become hopelessly divided and intermixed among wrongly-mated pairs in the false conditions of sexual unions. Our Lord, and His ancestors, *on both sides*, escapes this terrible peril of re-birth. As I have shown, it took many generations in one single family to create an "*immaculate*" parentage, so that, in the sexual union and marriage of Joseph and Mary, the "*Power of the Highest*" could successfully oppose the astral array of "*powers*," and "*overshadow*" these two "*Virgins*," Joseph and Mary, in the conception of our Lord Jesus Christ. Both were ancestral "*Virgins*," in the "occult" and mystical meaning of that word, signifying physical and spiritual purity and immaculateness of nature throughout. There were "*initiates*" in those days as there should be in these. The Sacred Mysteries symbolized so perfectly in the Temple Rites, the Mysteries of the Holy Catholic Church, were concealed in the days of the post-exilian Jews, and were practised and taught in secrecy by the Essene Jews, who kept themselves hidden in the many secret colleges of their

order in Syria, Samaria, Galilee and Egypt. These secret Brotherhoods were known as the Therapeutæ of Egypt, and the Essenes among the Jews. It was by them that Joseph and Mary received their initiatory instructions, as from the same sources, in more ancient times, their ancestors had received them before them. Thus, generation after generation, a pure and immaculate family existed, until the time came, dispensationally, for *the Son of God, the Second Person of the Holy Trinity*, to be begotten of human parents in the natural process of birth and incarnation. That, in my belief, is the true story of the Virgin-Birth. God never goes outside of nature, breaking its immutable laws, but He works always within them and through them. I was discussing this question some time ago with a theologian of the "orthodox" persuasion. He said to me, "You do not believe in the Virgin-Birth." I replied that I did. "Well," said he, "your view is contrary to Scripture; it is unorthodox." I replied that I could show him two incontrovertible arguments from Scripture, against which no other scripture can be brought, except passages which must be interpolations and fraudulent, or else these two Scripture records to which I refer are fraudulent—namely, *the two genealogies of Joseph*, which would be purposeless if Joseph were not the earthly father of our Lord. If Joseph was not His father, why do we have *his* genealogy, and not that of Mary? You cannot get over that. Anything that may be brought, such as the passages which say that Joseph could not take Mary to wife, and so on, which seem to point to our Lord being the earthly child of Mary and not of Joseph, is put out of court by the genealogical tables of Joseph. I believe that the Holy Scriptures contain the whole Truth, but I do not say that it has not suffered from gross mis-handling through the fraudulence of scribes, in its transit through the ages. Therefore I believe that Jesus Christ was "*conceived by the Holy Ghost, born of the Virgin Mary*," in as true a sense and belief as every priest of the Catholic Church ought to believe it.

When Jesus Christ came, the rites and ceremonies of the Church under Moses and the Aaronic priesthood, the Five Offerings of the Levitical Law, had degenerated to merely perfunctory ordinances, without more than the slightest priestly reference to a mystical purpose, or spiritual dynamic power behind them. Therefore Jesus denounced the priesthood, and railed vehemently against the whole state of "Pharisaism" and hypocrisy which characterized the Temple régime. But Jesus was no "*schismatic*," He stood by the Church, He stuck to His guns and held to the Holy Catholic Church of His day, in its most degenerate state. He started no new "*sect*" of His own. He and His followers continued true Israelites. He lived and died a faithful member of His Church. He preached in their synagogues, worshipped in the Temple, fulfilling all the Law of the Jews till the day of His death, when He was murdered by the priests. But in the meantime He was doing a very subtle thing. He knew that the Church was in a moribund state. The poor unhappy Church, the custodian of the oracles of God,

was dying. But, as Paul reminds us, we have that decadent Church, which crucified our Lord, to thank for preserving and handing down to us the "*oracles of God*," the "*Service*," and the "*Covenants*." They kept for us, intact, the sacred Symbols and Services, which contain the ancient Mysteries which they forsook, abjured and lost. But He did not neglect to whip the priests and their satellites, the Pharisees. His brave frontal attack of Truth-bearing exposed their shallowness, their commercialism and mammonism. Therefore, as all Truth-speakers must do in all ages, He made enemies, the official Church-people hated Him. And not only so, but he who dares to speak Truth brings down upon himself the animosity of the *demon-hierarchy*, which employs humanity as their weapons of malignity and persecution. Still Jesus did not hesitate to preach the Truth, to proclaim the mysteries in parable and plain teaching, and to expose the hypocrisy and uncleanness of the lives and characters of the leaders of the Church, from the priesthood downwards. *So they crucified Him.*

But before His crucifixion and particularly before His wonderful Translation, or Ascension, into Heaven, He accomplished His object, the inauguration of a new dispensation, the last of all the dispensations, as I verily believe. He had secured the perpetuity of the Catholic Church, and inaugurated its fullest "*Catholic*" ideal, its world-wide scope and area, and the building of temples and altars, the reproduction an hundredfold of the Sacred Ministry of the Sacrifice and the Priesthood, in every nation and part of the round world. He secured, I say, in its world-wide diffusion the perpetuity of the Holy Catholic Church. He did not destroy the old Catholic Church, but He prepared beforehand for the event of its destruction, which came by the hands of the Roman Empire. Meanwhile the Church lived and revived from the débris of the destroyed Church. He created a *nucleus* for the continuity of the Church of the ages, to be restored upon the foundations of the ages, to be continued in the new dispensation, in the same system precisely, in perpetual succession to the past. The Church did not perish when the Holy City and Temple of Jerusalem were destroyed by the armies of the Roman Cæsar, when the Holy Sacrifice ceased forever from the Jewish rites. Upspringing from the deceased Church of the old Israelite Covenant, the new-born Church of the new Israelite Covenant arose—the same eternal Covenant of the ages *renewed*, restored, and given world-wide "*Catholicity*," to be proclaimed to all nations—God's Covenant to all mankind, now that God's "*Israel*" were diffused amongst all nations, and were to be gathered out from them by the Church's world-wide witness of the Divine Covenant of Redemption for the whole earth.

But let this be remembered, no change was made in the *system* of the Covenant. In the New Covenant all that formed the system of the Old Covenant, and the Covenants, oft-times renewed, of the ages, remains the same. The "*Holy Orders*" of the Holy Catholic Church of to-day are the survival of the "*Holy Orders*" of the Aaronic

Priesthood. The Sacrifices of the Altar, with¹ their ceremonial, vestments, and their Sacramental uses, survive in the Holy Catholic Church to-day, the perfect continuity of the same in the Church of the Old Covenant. Christ departed not from the earth until He had perfected the *nucleus* of this renewed Catholic and Sacerdotal system. You remember how, first, He took His disciples aside, on a certain memorable occasion, and put the question: "Whom say ye that I am?" And Simon Peter answered and said, Thou art the Christ, the Son of the Living God." Then, to Peter He said, "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, That thou art Peter (*πέτρος*), and upon this rock (*πέτρα*) I will build My Church: and the gates of Hades shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." But I think I hear you say, "*But is not this Papal Supremacy?*" *Most truly it is.* Peter, on this occasion, was appointed the "*High-Priest*" of the New Covenant in the Holy Catholic Church, the successor of Aaron in the High-priestly Order. He was the Arch-hierarchy, the apex of the triangle of the Church, the earthly head of the Body of Christ, the Church's Celestial Head. This triangle descends to the base in the Orders of the Church, the Kingdom of Priests, the Royal Priesthood. †

On a later occasion, again He called His disciples together, immediately before His Translation, after the forty days which, as we now know, He occupied in giving to His disciples His final and detailed instructions concerning the upbuilding of the re-newed Holy Church from the ruins of the old and departed Church of the Jews. On this occasion, it is recorded by John in his Gospel, He "breathed on them, and saith unto them, Receive the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." From St. Paul we gather that Jesus created in the Church, besides the Apostolical and Priestly Orders (in succession to Aaron and the Priests) certain graded Orders embracing the "priesthood" of the whole Church. All were to be *mediatorially* ordered, from the Apostles to the humblest member of the Body of Christ, in the Holy Catholic Church. All had some functions of the Holy Spirit given to them, some "*spiritual gift*" to devote and use for the Divine service of the Church.

We possess little of the records of those forty days' instruction to the Church by their soon-departing Lord. Still, the "*Mystic*" knows much of what Jesus taught during this period, and if you want light on that great subject, you cannot do better than read the able translation of the "*Pistis Sophia*" by Mr. G. R. S. Mead, which reveals very clearly the *mystical* character of the Church as Jesus intended it to be, mystical and occult in its faith in, and use of, the Symbols of the Church as conveying the Sacred Mysteries. Then followed the

Translation of our Lord, His Ascension into Heaven, the Crowning of His Incarnation, pointing so deeply and significantly to that consummation of Redemption, when "*death will be no more,*" and man's passage from earth to Paradise will be as His passage from earth to heaven. Now, at Pentecost—ten days after the Ascension—a wonderful thing took place. The disciples, the Lord's followers, led by the High-Priest, St. Peter, and the rest of the Apostles, the Chief Priests of the new dispensational Holy Catholic Church, came right out boldly from the "world," and formed a Society—not a "*sect*"—a community, in which "they had all things common," and the "Cain—" idea of the world, "*possession,*" was abjured. This was a *new "Israel,"* the Israel of the New Covenant, the new Israel going "into the wilderness" to rebuild the structure of the Church so soon to be destroyed in its old form of the Jewish Church. Peter assumed his rank as the *Arch-Bishop,* the Pope, or Holy Father, and his co-Apostles were the Bishops, and Fathers under him, and (according to the testimony of St. Paul) the lesser "Orders" followed in their ranks, right down the lines of the ecclesiastical and hierarchical triangle, to the "helps," "healers," etc., among whom the women were numbered. Every one had the rank of a "Priest," a "mediator" of the Divine Gifts, in their several "Orders." The whole system of the Church was "*mediatorial,*" which the Divine Hierarchical system has been in all the ages past. In the Aaronic and Mosaic Hierarchy it was the same. God spoke through Moses and Aaron, and by them His Voice was conveyed to the congregation. Moses was the Prophet, Aaron the High-Priest. Through Aaron the people confessed their sins before the Altar, and from him they received Absolution, and Communion of the Altar, in the several Sacrifices and Oblations. These old Covenant Sacrifices were continued and renewed in *the Seven Sacraments of the Holy Catholic Church* to-day. Nothing differs except the "*species*" of the Offerings. We do not now for reasons obvious when we consider the difference of human conditions kill flesh, and shed material blood; but in the Holy Eucharist flesh and blood are substituted by "*Bread*" and "*Wine,*" by our Lord's own institution. Nevertheless the sacrificial system is the same. It is not the mortal flesh and blood of a crucified man that are partaken in the Holy Eucharist; but it is the Eternal Flesh and the Eternal Blood of the "Lamb slain from the foundation of the world." That is the "Christ" partaken by the Faithful in the Holy Eucharist, into which the Bread and Wine are transmuted, or "*transubstantiated.*" It is Spiritual Food, Angel's Food, into which the Oblation of the Holy Sacrifice is changed, from Bread and Wine to the Divine Body and Blood of the Eternal Son of God, "The Lamb in the midst of the Celestial Throne." Through the ministry of the Priesthood Christ gives Himself (as He did in the old Covenant offerings) to His Body, the Church, wherefore He said, "Except ye eat My Flesh and drink My Blood, ye have no Life in you." And the earthly *medium* or agent for that transmission of Himself is the Holy Catholic Church,

whose priesthood has been continued in unbroken succession from the Holy Apostles and Prophets since the world began.

Now let us turn our attention to another point: *the Holy Catholic Church as it is to-day*. That is the great point. Do you mean to say, I think I hear you ask, that the Pope of Rome, the Archbishop of Canterbury, the Bishops, the "Vicars," and the poor "unbeneficed clergy," of to-day are truly the *successors* of the Apostolical Orders? My answer is, *Yes, verily, and indeed*. But you ask, Are they to-day in the same ideally pure and true state, spiritually and mystically, as the Holy Apostles of Jesus Christ, and the Orders of the Church, were at that period? As Peter was at his hierarchical consecration? As the Apostles were when they received the Holy Spirit? My answer is, *No!* With the feeling of deep humiliation I speak for myself and my fellow-priests, *No*. If anybody has lost faith in the present spiritual state of the Holy Catholic Church, it is myself. I mean not that blame attaches to any *persons*, of the present or past, individually. The present-day Church is the inheritor, it is my strong conviction, of a *past apostasy*, a "falling-away" from the Christ, the Divine Head of the Church. That is my belief, and it is supported by the prophetic utterances and warnings of Jesus Christ, of St. Paul, and of St. Peter, in their writings, who warned the Church that the great consummation of the earth's redemption, the triumph of the Cross, would not take place until after that "falling-away" had occurred. We are told by many preachers to-day that the reason we see no "signs following," no manifestations of the Apostolical gifts of the Holy Spirit is *because they are no longer needed*. We need no "inspiration," no "mighty works," no healing gifts, no prophecy, and so on; because we have now an advanced medical science, and learning, and scholarship, and the final word of Divine Knowledge, in our present-day creeds and theology. There is now no use for those ancient mystical powers and occult gifts which the early Church had need of. In a word, scholarship, science, and modern philosophies, have superseded and ousted the Holy Spirit. Men quite forget that in the time of Jesus and the Apostles, and for ages previously, these attainments far exceeded the attainments of modern scientists and philosophers.

But, my friends, the Holy Spirit is still present in the Holy Catholic Church, as He ever has been. He is only lost, hidden, buried, in all this accumulated trash of modern superstition and pretence of culture and power. Would that the priests of our Church to-day did but realize this! Well, my friends, the thing we all want to find out is: *Has there truly been an Apostasy?* I beg you to study your Scriptures, and compare them with the history of the early centuries after the Apostles. "Our fathers have eaten sour grapes, and the children's teeth are set on edge." The history of the Papacy, the fall of the Church under the temptation of the "devil" which Jesus resisted and overcame—"And the devil, taking Him up into an high mountain, showed unto Him the Kingdoms of the World, in a moment of time. And the devil

said unto Him, All this power will I give Thee, and the glory of them . . . if thou wilt worship me, all shall be Thine"; this is the story of the Church's apostasy. Beginning from the days of the Apostles, it reached its climax in the amalgamation of the world-powers and the Church—of "Abel" and "Cain" in a confederacy of temporal sovereignty. It is by reason of this confederacy that the Church has lost the Sacred Mysteries, and the plenary powers that its Symbols and Sacraments convey. But, thank God, though the Mysteries have disappeared, the Holy Catholic Church has preserved still the Symbols, the Rites, Ordinances and Sacrifices. We still possess the Altar and Sanctuary, the Temples of God, the Ceremonial, the priesthood and the Sacraments. We have all the Ceremonial in the Catholic Church, all the "*exotericism*" of the Mysteries, and all we have to do is to get back to the Mysteries and the occult and mystical forces of the Divine Essence behind the Symbols—the "*esotericism*"—the positive end of the poles to be joined to the negative, for the creation of the Divine Power, such as the Church once possessed and manifested.

Somehow or other, I seem to have earned the reputation of being a most "*advanced ritualist*" in the Church of England. But in reality I am not a "ritualist" at all, in the ordinary sense of the word. That is, I am not a blind superstitious believer in empty rites and ceremonial, *in the external show*. But I am a believer in the mystical life, and the occult power, behind the ritualistic practices of the Church. I do fervently believe in the real objective Presence of Our Divine Lord in the sacred "*elements*" of the Holy Eucharist—and in *all* that Presence means, in its most potential and dynamic significance. "Oh," you say, "I do not believe in that!" *But you would believe it if you were a mystic.* You want to see it from the mystical point of view. Once your *mystic sense* is aroused your soul's eyes are opened, you would all become "*ritualists*" in this sense, and you would strive for the preservation of the Sacred Rites, for the sake of the hope of their ultimate mystical fulfilment. But the Holy Catholic Church has lost touch with the Mysteries. I am not hereby condemning the Church, mind; that were a base thing for a son of the Church to do!—although the hypocrisy, the commercialism, the egotism, and often the cruelty, that I see in the Church, this I condemn. I *do* blame that. But I blame no *persons*. I blame *false principles* in the Church. I seriously believe that the Church has a severe time of suffering and mortification in front of it. It will be despoiled of its "*worldly*" possessions, that it may regain its spiritual birthright in the Mysteries.

I have laid great stress, you will notice, on the Seven Sacraments of the Church, and on the Catholic ritual. Why? First of all, because they have been handed down to us from all the past ages, our eternal heritage. Secondly, because they are the "*pattern*" which Moses saw on the Mount of Sinai, the "*pattern*" of Celestial ritual, of the cosmical worship in the Hierarchy of Heaven. Thirdly, because they are the "*body*"—the bone and sinews and nervous system—of the Body

of Christ on earth. Now unfortunately the ritual, the Sacraments and Ceremonial, have been largely shorn of their Mysticism, the "soul," their "esotericism." But, *Mysticism is in the soul of the people*, and because the Church fails to provide for this, the main purpose of her "*raison d'être*," Mysticism has found outlets *outside* the Church. Here is the glory of those numerous sporadic movements of the "Higher Life" outside the Church to-day! This is why there are so many little "sects," communities, societies all around us—Christian mystical societies, theosophical societies, spiritualistic societies, "Higher Thought" societies, and every other kind of society; which all have so much good in them, but which all are so invertebrate and unstable, because they are all, perforce, for the present, *outside the Body of Christ*, the Master Mystic, the Holy Catholic Church. And that is why there is this profusion of mystic and quasi-mystic, occult and quasi-occult movements. But for the unfaithfulness of the Church of the past, inherited, unbeknown and unsuspected by its descendants, the inheritors of an ancient apostasy, there would have been none of this—no "sectarianism," no extra-Catholic or anti-Catholic, mystical or occult movements—and I look forward—am I over-sanguine?—to the time when they shall, as separate movements, exist no more, but all will be *enfolded* in the Holy Catholic Church, the True Home of the Mysteries.

And—who knows?—perhaps some day you, my friends of the "*Christian Mystical Society*," will rechristen yourselves by the name of *the Catholic Mystical Society!*

DIVINING FOR WATER

BY J. D. L.

A BELIEF in the divining rod has existed from the remotest times and in the remotest countries, and although there is doubtless much exaggeration in some of the reports of water-finding by this method which have appeared in the press, and although it is equally certain that many of those who claim to possess the mysterious art are mere impostors, the widespread nature of the belief in the rod would seem to indicate that its virtues rest on something more than superstition or quackery. At any rate, it may be permissible for the writer to discuss the pro and con of the matter.

Cases where water has been found by this method, under circumstances which preclude all idea of trickery or deception, have been vouched for by the best authority. The instrument used by the water-finder or "dowser," as he is popularly called, is generally a forked twig of hazel wood, though some persons claim that the wood of any deciduous fruit-bearing tree will serve equally well, while others ignore the use of such twigs altogether, and use simply a straight rod, held lightly in the hands, with the finger-nails turned upwards. It is even said that some adepts can "divine" without the use of a twig or rod at all, by simply joining the hands, which receive a certain impression or sensation when passing over a spot where water is to be found. It has even been suggested that Moses, when he struck the rock with a rod and caused water to issue from it, merely acted as a water-diviner.

If you ask a "dowser" for an explanation as to the why and wherefore of his mysterious art, he will perhaps tell you that he is as ignorant as to the real logical reason as you are. He cannot tell why the twig moves when it approaches the water; all he knows is that it does move. Only certain persons possess this peculiar art, and they often possess it in a marvellously high degree. The writer knows of one "dowser" who used to be peculiarly affected by electrical conditions in the atmosphere, the approach of a thunderstorm producing sensations in all his limbs "like pins and needles," as he expressed it. Yet he

declared that he was not conscious of any such sensation when "dowsing."

A case was recently reported in the papers (the names and locality being indicated) of a Dutch boy in South Africa who developed a remarkable power for locating water. Whenever he stood over water in walking over the land, he would stop involuntarily and was instantly seized with facial contortions and muscular movements of the arms and legs. If these reports are true (and many similar cases might be instanced) the conclusion to be drawn would seem to be that the power of finding water does not rest in the divining rod, as is popularly supposed, but in the holder of it, the rod or twig merely facilitating the operation. Does the water diviner possess some mysterious power, like that of a "medium" in the spiritualistic world, which is denied to others? Some diviners declare that the act of "dowsing" produces in them a sense of fatigue; if so, it must cause some strain on their physical or nervous power. Others, however, assert that they experience no such feeling.

Not only water, but also other minerals, may likewise be located when hidden underground, by means of the divining rod. It may seem strange to class water as a mineral, but it certainly belongs to the mineral kingdom, as does the air we breathe. The fact that the one is liquid and the other gaseous at ordinary temperatures in no way detracts from their mineral character. We read only recently that a famous Yorkshire water-diviner located the hulk of a Spanish treasure ship in Tobermory Bay by the aid of the divining rod. In this case, as the vessel was immersed in water, the presence of that element could not have helped him. He seems to have been guided by the metal which the ship contained, for in addition to the cannon which formed part of her armament, he was able to locate two chests of specie. The diviner's method in this instance was as follows: He held the divining rod over the stern of the boat as it proceeded, and immediately on coming over a mass of metal, the forked twig twisted upward like a living thing in his hand, making a sound that was easily audible.

In Germany, Prince von Carolath is an adept in the use of the divining rod, and not long ago he made some experiments with it in the presence of the German Emperor. By means of the rod he found several underground springs which did not reveal themselves to his Majesty, and also discovered through its aid numerous objects which had been hidden by the Empress in the sand. Personal experiments made by the Kaiser himself gave no result whatever.

That the German Kaiser is a great believer in the virtue of the divining rod is proved by the fact that a famous water-finder was sent out under his auspices for the purpose of discovering water in German South-West Africa, where the precious liquid is very scarce. This diviner, who is a land official, is considered in his own district the most marvellous water-finder in the world. With a forked hazel twig in his hand he walks over the barren land. If there is water anywhere underneath, he is able to tell where and at what depth the liquid is to be found. The success obtained by this diviner in his own country is too well substantiated to be lightly set aside; yet it is to be noted that in South-West Africa his attempts ended in complete failure. Borings made at the spots where he declared water would be found gave no result, while in other places where he asserted no water existed, wells were successfully dug.

Among many newspaper reports of the "dowser's" art, the following may be quoted as a recent case: "By the help of a hazel wand, Mr. Golding, Chairman of the Bocking Council, has succeeded in finding water in twenty-five cases in farms in Essex."

The following account of a water-diviner, which is translated from a German publication, may be of interest:—

"I remember, as a boy of ten, witnessing some remarkable experiments made by a water-finder. He was a man about forty or forty-five years of age, and lived in the Swiss canton of Bale. It was about the end of the fifties, and the cantonal government of Bale decided to make some experiments with the object of boring an artesian well, such as is often employed in mountainous districts for the water supply of small towns.

"This man, whose name was Meier, was employed for the purpose; and he soon discovered an underground spring of running water about half an hour's distance from the town of Bale, at an elevation of about 200 metres. The subterranean vein of water having been struck at this spot; the liquid was conveyed in pipes to the town, where the same water is still employed in supplying wells and fountains. This man never used a divining-rod, but employed instead a hollow plummet of lead, which was attached to the end of a string, and inside the plummet was a piece of glittering white stone, about as thick as one's thumb, which resembled the lumps of alum which tinsmiths use for rubbing their soldering-irons. When I asked him what kind of stone it was, he replied, 'It is a stone which was taken from a meteor' which had been dug out of the ground in that neighbourhood. He asserted that whenever he came to a spot where water was to be found, the stone, which was held at the end of the string in a vertical position, was drawn strongly towards the earth, which fact I was myself clearly able to observe. Wherever the stone sank to the earth, there water was certain to be found."

Can it be that certain electrical conditions exist in the atmosphere over spots where great masses of water or minerals are con-

centrated? If so, may it not be possible that certain persons of a sensitive disposition are liable to be affected by these conditions and so discover the presence of the minerals?

The writer makes this suggestion with some diffidence. The fact, however, that such conditions do actually exist where mineral deposits are found has been proved by the German physicist, K. Zenger, who made photographic experiments, using plates coated with fluorescent substances, and the photographs so obtained showed that radiant emanations took place, although they were not visible to the human eye. Luminous vapour at night, marking the location of extensive ore deposits, was recorded one hundred and sixty years ago in Germany, and has been noted since in North America, but the observations were generally attributed to superstition or error. In South America, the writer has frequently heard it stated that quantities of treasure buried by the tyrant Lopez were discovered by the appearance of luminous vapour over the spot where they were concealed, and it is a common superstition of the country people in the same part of the world (which may have the usual grain of truth) that luminous vapour is to be observed at times over spots where gold has been buried. Such emanations are said to be more frequent and noticeable before and during thunderstorms.

Water-finding by means of the divining rod may have something in common with that remarkable gift by which many savage tribes, and even the lower animals, are able to trace the existence of water from afar, when civilized man, with all the appliances of his boasted civilization, is hopelessly at a loss to do so. The black of Australia can detect the presence of water in the desert where his more civilized brother would die of thirst. The writer remembers reading a story in *Chambers' Journal*, in which "explorers" captured a "blackfellow" and utilized this instinct (if such it can be called). When he showed some reluctance to help them, he was given a supply of food which had been liberally salted, and the thirst thus created had the effect of greatly expediting his search for the precious liquid. The same instinct has been utilized by the Dutch in South Africa, who, in their travels into the arid districts of the interior, are said to take with them tame baboons, who are able to detect the presence of water when their masters cannot. It is noteworthy that in this case, the same ruse is adopted to accelerate the baboons in their search for water—their food is well salted. Such, at least, is the account given in a German publication, though the writer confesses that he never before heard of it.

Horses and other animals can detect the presence of water from afar, and although this is generally attributed to their fine sense of smell, there would seem to be quite as much reason to attribute it to the mysterious faculty which manifests itself in the "dowser." The writer has never heard it asserted that the blacks of Australia possessed such an extraordinary power of scent, yet they also achieve the same result.

Of course, there are other methods of finding water, besides those employed by the diviner. For example, when in spring, some parts of the ground are observed to be greener than the surrounding portions, the presence of water immediately underneath is to be presumed; as is also the case when the ground, recently overturned by the plough, is seen to be slightly darker in patches here and there. Gnats and other insects are fond of dancing in swarms over spots where underground water has collected, and in such spots the mist is apt to collect first, owing perhaps to the greater moisture of the air. But these indications are apt to be deceptive, and in any case they only indicate the presence of water in small quantity and at a slight depth below the surface; whereas the diviner is able to detect water at a depth of two hundred feet or more. The search for water is most deceptive. A well may be dug and excellent water found a yard or two beneath the surface, while another well may be dug ten yards away to a depth of twenty or thirty feet without finding a trace of moisture. For water sometimes runs underground in veins and streams just as it does above ground, and the great difficulty is to strike the vein, whether the search is for water or for gold.

CORRESPONDENCE

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

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I was deeply interested in A. E. Waite's review of Paul Flamert's essay on spirals, and would like to read it. I have not, up to the present, heard of these laws from the physical side, but for some years have known of them in spirit. For nine years I have been quietly studying spiritual laws, and during that time have learnt more through the spirit than I could in as many ages by the physical alone.

The real man is, apart from his body, not an elusive astral, but a strong capable being, with his destiny in his own hands.

Until we realize this, we are but animal human. When able to live in the spirit whilst possessing an earthly body, we are divinely human; and by the laws of harmony may explore many spiritual planes or zones and gain knowledge inaccessible by the physical alone.

The statement that "every animate being is a complex machine, designed to transmit energy," is true, and there is an "unseen world" around us. The body is affected by several electric streams, each working in its own sphere. I do not know what terms to use, to make this clear, but I think each planet has its spiritual counterpart, and these streams of light are from this source. This, however, remains to be proved, but I do know there are spiritual suns, and from them come great spirals, with lightning-like rapidity.

I have a spirit teacher whom I call my guardian angel; it is in his care and by his power, I have learnt these things. Often in quiet moments when my body is resting, this friend stands before me, and with the one word "come" he takes my hand and leads me along a path or stream of light that flows to the heart, then always prays over me, just the Lord's Prayer, but every word rings through me and I comprehend fully the deep meaning of each sentence. This fills me with adoration and love for the Maker of all things, and brings me into harmony with His works. Then still holding me by the hand, he draws these spirals; they come in great, golden rings, right over me and circle round with a rapidity never seen in physical movement.

In this way we are initiated and protected, until able to bear the pure rays of naked truth.

Yours sincerely,
MARY HAMILTON.

13, SOUTH AVENUE, GARDEN VILLAGE,
BURNAGE, MANCHESTER.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—May I suggest a possible explanation of the noble beauty which the human face takes on just before or just after natural death? Your correspondent "Inquirer," in the November Number of the REVIEW, calls the expression a "seal of nobility," but I think if the expression be studied, it will seem to be rather one of wonder; and this gives us the clue to its explanation.

The spirit body is just breaking away from the physical body, and is still connected with it by sufficient strands to influence by its impressions the body it is leaving behind. These impressions are due to the sights and sounds now for the first time fully perceptible to the spirit body, rid as it now is of the clogging material which during its earth life has obscured its faculties. The sights and sounds now apparent are the actualities on the spirit plane, of which the sights and sounds of earth are the mere expressions in material. The inexpressible wonder of these sights and sounds fills the spirit body and is expressed also by the dying faculties of the physical body and shown on the countenance of the latter.

This, I believe, is the real significance of the phenomenon which is by its very nature common to all natural deaths—the degrees from the merely purified up to the awesomely grand and beautiful depending upon how far the faculties of the spirit body have been developed during its period of schooling in the physical body.

Yours faithfully,
A. R. C.

DREAM PROBLEMS.

To the Editor of the OCCULT REVIEW.

DEAR MR. SHIRLEY,—The following incident may probably be of interest to your readers.

In the month of April, 1855, my father, the late Dr. Charles T. Pearce, M.R.C.S., Eng., was entreated by a gentleman to

visit his daughter, a young lady about twenty years of age, who had been treated for several weeks for congestive headache and insomnia by an old school physician, aided by a specialist, without success, and was in a very weak and exhausted state. The physician in attendance, when asked by the father of the patient, refused to meet a homœopathist in consultation, so the case was taken over by my father. On examining the sufferer, Dr. Pearce was of opinion that sleep could only be safely induced by means of mesmerism—soporific drugs having been thoroughly employed and the state of the patient rendering it highly dangerous to continue the use of them. With the, at first, rather reluctant consent of the parents, my father soon put the patient to sleep, about eight o'clock p.m. On the following morning at eight o'clock he awoke her, and she said she felt greatly refreshed by the sleep, but still had a great deal of pain in the frontal region of the head. "But, doctor," said she, "I have seen your mother, and she took my head in her hands, and said to me, 'You have an abscess forming on the brain, and it will break on the first of May. If it does not, you will be in the cemetery soon after.'" My father replied to this effect: "I cannot understand how you could see my mother, for she is in London, a good many miles away from here." However, soon after he returned home, he received a telegram informing him that his mother had died suddenly very early that morning. The fear that an abscess was probably forming had been expressed by the physicians in attendance to the parents, but the sufferer had not been permitted to know of this. For several subsequent evenings the mesmeric treatment was necessarily continued, homoœpathic medicines being given in the daytime. One evening my father had unexpectedly to take a long journey, in consultation with a medical friend in another case, so he asked a colleague, Dr. R., to mesmerize Miss J. that evening, which was done by him. On the patient being awakened the following morning, she said to my father, "Never send that doctor again to mesmerize me, for I saw some wicked spirits."

Although improvement was maintained steadily for some fourteen days, on April 30, Miss J. became very much worse and there was ground for apprehending a fatal issue. On May 1, there was evidence of the bursting of the abscess, in the profuse discharge which took place through the nostrils, and in a few days afterwards the patient quite recovered.

This is, I think, a remarkable instance of a telepathic and prophetic vision in the case of a young lady who knew nothing

of mesmerism ; to whom my father was quite a stranger ; who could not know that her new doctor had a mother living ; and was not aware of the probable cause and nature of her illness. When I mention that her parents were members of the Society of Friends it will be seen that there was no family predilection in favour of mysticism of any kind. In fact the parents were surprised when my father proposed to resort to magnetic as well as homœopathic treatment.

The foregoing is simply a plain statement of facts.

I was in my fifteenth year at the time of this occurrence, and I often heard my father recount, in subsequent years, the experience to friends who were sceptical in regard to mesmerism and prophetic visions or dreams.

Yours sincerely,

ALFRED J. PEARCE.

LONDON, S.W.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In my letter that you published in your last issue, I omitted to mention that as late as August, 1894, Mr. Waite, as editor of *The Unknown World*, wrote some very remarkable papers in that magazine entitled "What is Alchemy?"

In his "Second Paper" (p. 80) the author speaks even more enthusiastically, and lengthily concerning the book, the subject of this Correspondence, and he says:—

"Later speculations have, however, for the most part added little to the theory as it originally stood, and the *Suggestive Inquiry* is in this respect thoroughly representative. To understand what is advanced in this book is to understand the whole theory, but to the unprepared student its terminology would perhaps offer certain difficulties and therefore in attempting a brief synopsis it is as well to present it in the simplest possible manner."

Mr. Waite, then, as "a prepared student" writes several explanatory paragraphs. He sums up thus:—

"It is impossible in the above synopsis, and is indeed immaterial at the moment, to exhibit after what manner, the gifted authoress substantiates her theory by the evidences of alchemical literature. It is sufficient for the present purpose to summarize the interpretation of Alchemy which is offered by the *Suggestive Inquiry*."

Mr. Waite continues to write in the same strain of deep respect, before he on his own account deals with the story of Alchemy. With Mr. Waite's explanation as that of a prepared

student, to an unprepared reader I am in entire accord; but my position is still the same, that of wonder, why he has so completely changed his opinion concerning a work he so highly extolled 1894-5, that 1911 he pushed it away from all serious criticism, merely describing it as "a morass."

Of course *all* must concede, especially in the profound subject under discussion, that students may hold conclusions for a certain time, and then find such conclusions unsound. Granted. Nevertheless, as Mr. Waite's views were freely given to the public both then and now, I feel it due to myself as editor of the coming re-issue, that the book should not be pre-judged prematurely by this admittedly changed opinion—or rather it is due to the work in question, the authoress being no longer here to defend her own teaching.

It seems to me either that Mr. Waite's views 1894-5 were then quite unsound, in which case his conclusions were also, *or* that they are not *now* valid.

When I spoke of the Transcendental School of Alchemy it was with reference to Mr. Hitchcock's book, as opposed to the physical or generally received views. I said the Transcendental view was perilously near sentimentalism, and I repeat this statement. I do not know any one person representing any School of Alchemy, whether Transcendental or not.

Students doubtless lean to one or the other mode of thought, or opinion rather, for as far as I know, there *is* no actual "School of Alchemy" where any one can study one way or the other; but personally I hold it now as ever to be the work of a Philosopher as well as of a Mystic. Robust commonsense with keen intelligence, together with the much abused but most necessary item, the Highest Aim. *Cela va sans dire*. But there is also another item to be noted, recommended by Jacob Böhme: "*one must trust another somewhat*."

I write in no desire for vexatious combat, and in no spirit of self-assurance, but as the champion of my faithful Teacher, who cannot now speak for herself and the Royal Art she loved so well.

I have yet to find or hear of the book that can at all compete in its deep understanding of the sublime subject with the *Suggestive Inquiry*, and I challenge its production.

I am, Sir, faithfully yours,

ISABELLE DE STEIGER.

BOURNEMOUTH, E.

To the Editor of the OCCULT REVIEW.

SIR,—While professing every respect for the bona fides of your correspondents Mr. Hereward Carrington and Mr. Dudley Wright, and allowing that so far as they knew, his tricks were merely clever deceptions, this does not in the least affect the particulars as given by me. There was absolutely no trick that could be performed by mortal man unaided by Spirit power!! The feat was a special challenge thrown out by Houdini that none could construct any apparatus from which he could not escape without in any way disturbing the locks, seals, etc., of such apparatus.

The challenge was taken up. A special iron cylinder was made and perforated by punches before the audience. He was placed in this with his coat on, and after half an hour during which I felt all the sensations of icy cold magnetic waves all over my body which announced the fact that I was being drawn upon for vital force, where I sat two yards away from him, he appeared before the audience in a muck-sweat, which would be quite consistent with dematerialization, as all the secretions would be dislocated. No violent effort could have rid him of the cylinder. The only possible trick would be everything being arranged beforehand; the wager, acceptance, prepared cylinder, etc. The only trick way would have been for the outer cylinder to have been in two parts in the middle, with an accomplice to detach it. As a matter of fact there was no trick at all but a clear unmistakable piece of spirit translation. I am well aware Mr. Carrington and Mr. Wright are both interested in spirit manifestation; but as neither are mediums they have not the psychic sense, nor the experience to judge this particular case. Neither of them were present. My other cases, notably that of the Zancigs and the Georgia Magnet received convincing proofs; and so will this. Now let Mr. Carrington try and get his friend Houdini to sign an affidavit that he is not a spirit medium, and does not perform his feats by the aid of spirits. I make this prophecy, first he will get no such affidavit nor even any admission for or against. On the other hand, should he be so unwise as to be trapped into the denial, his power will be withdrawn and he will suffer for his repudiation of spirit aid. Last November twelve months you printed my prophecy that Christian Science must die out, wherein I gave cogent reasons for it. Within one week Mrs. Eddy died, and to-day a strong reactionary movement has set in. This is because the counterfeits have stolen the spiritual gifts of the spirit mediums,

who starve, or are patronised by medium hunters merely to make copy out of, when dabbling in literature. Since the persecutions of the Davenport Brothers, all such phenomena pose as tricks. If Houdini gave his performance as a spirit medium he would starve and be asked to give his work for nothing and pay to advertise it. I am also a spirit medium and I know it, but I could not get a living at it.

Yours truly,

6, WYNELL ROAD, FOREST HILL.

W. H. EDWARDS.

CHARMS FOR WARTS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Personal experiences are always interesting, particularly when they are strictly founded on truth, as is evidently the case with the narrative of Mr. D. G. Morrison in your recent issue. As he asks for information, perhaps the following account may interest him and other readers of the OCCULT REVIEW.

In 1864 or 1865 my wife was a little child of a few years of age, living at Chudleigh, in South Devon. She had three warts on her hands and she disliked them very much. An old woman in the village—Nanny Petherick—who was regarded with some amount of awe told the little child what to do. I repeat the exact details for Mr. Morrison's benefit. She was to steal a piece of thread from somebody's work-basket and tie three knots on it. Her mother's work-basket would not do; but her grandmother's would. So she took the thread from her grandmother's basket, when no one was looking, secretly tied three knots on it and then proceeded to hide it. She was told whereabouts to place it. She must go up the road towards Exeter, turn off down the lane to the right hand side, go on towards the cemetery and when no one was looking, hide it under a big stone in the hedge. No one must be told. This was rather a terrifying business for a timid little girl, who had been taught that God was always watching you when you were doing anything wrong or unknown to mother. However, she carefully carried out the instructions, and *the warts stayed just where they were*. They persisted until she was fourteen or fifteen years of age. At that time she was living in Yorkshire. The warts were treated with strong vinegar and disappeared.

Yours faithfully,

JOHN NAYLER.

WIMBLEDON.

(Further correspondence is unavoidably held over until next month.)

PERIODICAL LITERATURE

AS one was drawn on the last occasion, naturally and almost unavoidably, to Mr. Balfour's critical appreciation of Professor Bergson's philosophy, so in the present issue of *The Hibbert Journal* the attraction in chief passes for a reply to that criticism by Sir Oliver Lodge. Much that was of importance otherwise was passed over in the first instance, and it will be the same of necessity now. Sir Oliver Lodge is not really writing a reply; it is another critical and discriminatory appreciation. Mr. Balfour showed himself full of respect and admiration for the work of Bergson, though he was doubtful on certain points. Sir Oliver Lodge begins by accepting "the main part of Mr. Balfour's contention," as set forth in the *Foundation of Belief*, that (a) we are moved by values rather than by logic, and (b) that our judgments about the material world rest on postulates which we can neither prove nor abandon. He thinks, indeed, that a similar view is accepted by many physicists. He is in agreement also with William James and with Professor Bergson when "they claim that the philosophy of the past has formulated a complete scheme too speedily," and that though unification is the goal before us, we are as yet far from that term. Philosophy is and must remain, for the present, at least, tentative and groping, even as physical science. The system of Bergson is an effort at unification, and it is thought that in comparison with him, some old philosophers "have seemed to be beating their heads against a locked door, to which no key could be found." But M. Bergson has found "something that to me, at any rate, from a distance, looks very like a key."

We have most of us heard a great deal and have incorporated into our mental equipment some part of the body of affirmation and evidence concerning the dangers of mediumship and the abuses to which it is liable. Our contemporary *Le Fraternaliste* gives details, accompanied by elaborate illustrations, of a mechanical invention originating in Holland and designed to establish communication with departed spirits in the absence of any psychic organism of the human kind. It appears that there were three friends who, in the year 1893, entered into a covenant that whichever one of them passed first out of earthly life should endeavour to communicate from the other side with those who remained. One of them actually died a few weeks subsequently, and the survivors went to work, at first in the ordinary manner of spiritism and apparently with successful results. They

desired, however, to secure more precise conditions, and they constructed a highly complicated apparatus which, in its present developed form, is called the Dynamistograph. It is intended (a) to communicate with the dead, obtaining news from the invisible world untingered by the non-conscious personality of a medium; (b) to register the volume and weight of the communicating spirit. The machine is electro-static and is worked by an electric motor. *Ex hypothesi*, it is to be put in motion by the spirit, who is provided with a neutral space between two wooden plates designed to receive the positive and negative charges respectively. He or she is supposed to influence another plate, which gives birth to an electrical current and causes letters to appear successively at a certain opening above, thus furnishing the desired spirit-message. There is also a carton cylinder which, it is assumed, may enclose the spirit, to ascertain his weight and volume. The departed personality wherein the inventors are more particularly interested has an absolute weight of 360 milligr.12, a specific weight 12.24 times lighter than hydrogen. The *Journal du Magnétisme*, which reproduces the account, is awaiting further developments and evidence, exercising for the time being a laudable reserve of judgment.

Le Voile D'Isis enters in a creditable manner on its new volume, depending, as it has generally done, in part upon texts of the past and in part on original contributions. The first of these sections is represented in the last issue by Saint Martin's metrical lines on the Cemetery of Amboise—that is to say, of his native place. Some introductory words by the editor dwell on the mystic's elevation of feeling and his depth of thought, in which those who know will concur. The editor does not, however, confess that, in order to make contact with these, the disillusioning effect of very indifferent French verse must be overcome in the first place. It is perhaps to the second category that an article on colour-symbolism should be allocated. It seems to be the beginning of a series, and as it is a field of inquiry where much yet remains to be done, so its progress should be watched with interest. One finds it difficult to judge by the first instalment as to the ground which will be covered by the author, who is M. F. Portal, or indeed as to his purpose in view.

The Co-Mason is interesting as usual, and may be recommended without prejudice as an example for the attention of Grand Lodges, Supreme Councils and Great Priories, here and elsewhere. It may not be always informed correctly on historical points; it has also its reveries and certain predispositions, which

are to be expected, having regard to its intellectual localization at the present time; but it is always carefully prepared and creditably expressed. Quite apart from its proper subject, the editorial *From the Master's Chair* presents an exceedingly clear summary of the new departure in philosophical thought which is identified with the name of M. Bergson. . . . Speaking of Masonic publications will remind every one who is properly informed of that which for forty-three years past has been issued weekly in London under the title of the *Freemason*. Of recent times it has been perhaps more fully representative of the wide circle of interest which is compassed by the craft and its adjuncts. At one period it seemed to be devoted more especially to reports of the conventional kind, but it is now characterized by thoughtful and informing articles. We have noted in recent issues a critical appreciation of Dr. Hammond's work on the *Symbols of Primordial Man* and an address of some interest, though highly debatable in respect of matter and opinion, on operative and speculative Masonry and on the question whether the latter should be referred ultimately to the former as to its source.

A new periodical which will appeal to French readers is announced for publication immediately as a monthly magazine devoted to Art, Occultism and Mystical Philosophy, under the title of *Le Graal*. The list of contributors in chief includes Sédir, F. C. Barlet and Édouard Schuré—who is well known among us by Mr. Rothwell's excellent translations of *Pythagoras*, *Krishna and Orpheus*, *Jesus the Last Great Initiate* and other sections of *Les Grands Initiés*. The phantasiast *par excellence* of Parisian occultism is also mentioned, namely, Sar Péladan, who once re-edited some of his essays under the title of *La Quête du Saint Graal*, so that he could appropriate—as he said frankly—the name of that mystic and sacramental vessel. The essays contained no reference to their implied subject, and our new contemporary is, for the time being at least, in the like case. It promises an appeal to idealists of every school within the wide domain which is characterized as neo-spiritualism, but it does not undertake to say anything on the literature of the Holy Graal and on the great research symbolized by romantic chivalry. Speaking generally, French psychical, occult and mystical litterateurs do not seem acquainted with the subject. *Le Graal* is in any case a magnetic title, and we take this opportunity of wishing the new magazine not only the material success which is necessary to its maintenance, but gifts to cast fresh light upon the path to which it is dedicated.

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REVIEWS

LAUGHTER : AN ESSAY ON THE MEANING OF THE COMIC. By Henri Bergson, Member of the Institute, Professor at the Collège de France. Authorized translation by Cloudesley Brereton, L.Ês.L. (Paris), M.A. (Cantab), and Fred Rothwell, B.A. (London). Macmillan & Co., London, Price 3s. 6d. net.

THE theory elaborated in this graceful essay is that laughter is a social gesture, a reaction of impatience and repression on the part of society at the exhibition of absent-mindedness in its members. As long as life proceeds in perfect harmony, and the spirit is always alert, the soul vitalizing every part of the body, there is no occasion for laughter, but the moment the living spirit ceases to have full control or, in other words, the moment there is a lapse of attention, which produces a kind of clock-work or automatic action instead of action which is living, the situation becomes comic, and laughter supervenes and castigates and corrects the lapse. In the author's words, "the comic is that side of a person which reveals his likeness to a thing, that aspect of human events which, through its peculiar inelasticity, conveys the impression of pure mechanism, of automatism, of movement without life. Consequently, it expresses an individual or collective imperfection which calls for an immediate corrective. This corrective is laughter, a social gesture that singles out and represses a special kind of absent-mindedness in men and in events." A simple instance of this absent-mindedness would be that of the philosopher contemplating the absolute and walking bodily into a drain. M. Bergson proceeds to apply his theory to the comic in all its manifold phases, and he argues that the end of light comedy or the comedy of situations is always a mechanization of life. He says that light comedy "holds the same relation to actual life as does a jointed dancing-doll to a man walking—being, as it is, an artificial exaggeration of a natural rigidity in things." Light comedy as exhibited in the comic in words, in a similar manner, has for its objective the mechanization of language, which is the translation of thought, and therefore should be as living a thing as thought. The author passes on to an elaborate analysis of the comic in character, which he declares to be more easy of apprehension than any other phase of the comic. "The deeper the absent-mindedness the higher the comedy. Systematic absent-mindedness, like that of Don Quixote, is the most comical thing imaginable: it is the comic itself, drawn as nearly as possible from its very source." In the course of this analysis there is a passage of some length on art of profound significance, which should be read in conjunction with Nietzsche's *The Birth of Tragedy*, just as the whole essay might profitably be compared with Meredith's *An Essay on Comedy*. It would be difficult to controvert M. Bergson's assertions that "there is nothing comic apart from man" and that "laughter has a social meaning and import." The laughter of Aristophanes, Rabelais, Cervantes and Molière was provoked by man and by society. The essence of Swift's

savage lashings was his rage against mankind. The laughter of the maniac and of the *Spisemann* and the mocking laughter heard in dreams, do they all belong to the same social category? It may be so. The theory seems to be of wide, perhaps universal application, and yet, according to M. Bergson's own philosophy, any theory about laughter must miss the reality. This, however, is of the nature of things. The essay reveals the penetrating thought of this brilliant Parisian. Its charm, so akin to a work of art, will be appreciated by every cultivated reader. The translation is admirable.

B. P. O'N.

CREATIVE THOUGHT. By W. J. Colville. London: Wm. Rider & Son, Ltd., 164, Aldersgate Street, E.C. Price 3s. 6d. net.

THIS series of essays in the art of self-unfoldment forms another welcome volume from the pen of the versatile author and lecturer, Mr. W. J. Colville. The essays embody the principal subject-matter of lectures delivered in various parts of England during the past year. Great stress is laid upon that part of his work which deals with the problem of immutable law in relation to human freedom. In this estimate Character is Destiny, and this, considered as a continually evolving factor, allows of adjustment to environment and change of destiny from one life to another. To quote our author, "Freedom consists in our ever-increasing knowledge of the immutable relation between sowing and reaping. Were this relation not exact and ascertainable, we could never know what was likely to happen in any realm of Nature; we should, therefore, be the sport of undiscoverable causes or mere playthings of Chance." In a word, knowledge determines our degree of play-space. We are fated to the extent that we are ignorant of the laws controlling destiny. Mr. Colville has put the case about as plainly as it has ever been done by anybody, and more concisely than many brain-beaters who have essayed the problem.

Equally succinct and lucid is his admirable essay on "Attraction," on "Genius," on "True Views of Occultism," on "Dreaming," on "Healing," and a large number of other allied subjects that form the subject-matter of this vitally interesting book.

Mr. Colville brings to his works the rare faculty of introspection and a fine gift of literary construction. His impressions are never superficial, he shows deep discernment, and his conclusions are eminently reasonable and satisfactory. How far they may be considered as finally authoritative must remain a moot point, seeing that we are almost daily in possession of new facts concerning the world about us and the world within. As a constructive and synthetic system of thought, however, these essays will admirably serve the purpose of individual unfoldment to which they were designed, and doubtless will secure a wide recommendation.

SCRUTATOR.

MYSTICS OF THE RENAISSANCE. By Rudolf Steiner, Ph.D. 278 pp. Cr. 8vo. London: Theosophical Publishing Society. Price 4s. 6d. net.

IN the present volume of Dr. Steiner's works we find the Mysticism of the Middle Ages subjected to keen analysis by a subtle and penetrative mind. Equipped with a thorough grasp of modern German philosophical systems,

Dr. Steiner gives us, not a mere tabulation of historical data, but an illuminative survey of the metaphysical concepts of the most philosophical of the mediæval mystics—Eckhart, Tauler, Boehme, Bruno, Angelus Silesius, etc. Original and independent in his thinking, the Doctor scorns to limit his interpretation of modern German philosophy to the calibre of the well-meaning critics who would have him "see no more in these philosophies than they can themselves." His independence of thought is shown in his treatment of the vexed question of Freewill. We venture to quote his views upon this much-discussed subject. "Man is not, in general, either bound or free. He is the one and the other. He is bound before his (spiritual) rebirth; and he can become free through this rebirth. The individual upward development of man consists in the transformation of unfree willing into will possessing the character of freedom." We regret that considerations of space forbid the extended notice which this work deserves, and can only recommend lovers of philosophical mysticism to peruse it for themselves, when we trust that they will find—in the words of the author himself—that he "has shown in this book that one may be a faithful adherent of the scientific conception of the world and yet be able to seek out those paths of the Soul along which Mysticism leads."

H. J. S.

POWER WITH GOD. By the Ven. Basil Wilberforce, D.D. Cr. 8vo, pp. viii, 182. London: Elliott Stock. Price 3s. net.

IT would be justifiable, if indeed it were possible, to speak of these discourses in detail, for though the general idea which gives a title to the volume is that actually of the first section only, a similar motive runs through all. The "Power with God" which was gained by Jacob in the parable, through his struggle with the Elohim, is understood by Archdeacon Wilberforce—and in his view should be understood by us—as (a) "the acquired habit of systematic thinking into God," and (b) "the determined wrestle of the human mind" in saying to the Soul of the Universe: "Tell me thy name, I will not let thee go until thou bless me." It is the search after God in creation and the imperious demand that creation shall give up its divine secret. The extraordinary freshness and consequent stimulation of the papers will be that which must strike the reader who has reflected previously on the same and cognate subjects; and while he may feel that they are much older than his own independent thought, he is likely to be in agreement with me that here and there—indeed more than there and here—they are born anew in these pages. He may not be in agreement with everything; there is small reason why he should: he will differ less or more according to his school, or if he have come out of all schools, to wrestle with the angel of the mystery in no armour but that of his own forging, he may be yet in the like case. If the gate of reviewing could be wide as all the interests, on that gate I might have my propositions to hang up; but it does not matter. I have been reminded of much that I knew, and most often after a novel manner, but especially of that quest which is called the finding of God. And here is another quester, who is speaking after his best manner of that which has helped him on the way, of that which he has realized on the way, of that which he sees beyond. The matter and manner of his speech show that he carries titles; many have heard him before, and this is well; if they hear him once again, perhaps—I do not know—it may be even better. A. E. WAITE.

DEATH. By Maurice Maeterlinck. Translated by Alexander Teixeira De Mattos. London: Methuen & Co., Ltd. Pp. 115. Price 3s. 6d. net.

M. MAETERLINCK, in discoursing on death, is uninfluenced by spiritualism and the supernatural phenomena which tend to demonstrate the immortality of the soul. He seems to regard death as an inevitable event wrongfully accused of causing pain; and, asserting that "all our knowledge only helps us to die in greater pain than the animals," he prophesies that "science will . . . no longer hesitate to shorten our misfortunes," and that "life, grown wiser, will depart silently at its hour, knowing that it has reached its term." He asserts (I know not on what evidence or authority) that "the soul is insensible to all that is not happiness," and that "infinity is nothing if it be not felicity."

It must be confessed that even the translator's well-acquired reputation for competence does not prevent one from occasionally wishing to examine the original in the hope of dispelling a suspicion that M. Maeterlinck indulges in rhetoric as an intemperate god indulges in nectar; but when this book was put into my hands for notice, the original was not accessible in book-form.

As we have it this opuscle certainly fails to satisfy, being unsound in its reasoning and substituting uninstructed cheeriness for revelation.

Still M. Maeterlinck is a genius, and the prestige of his genius will cause what seems to me mere rhetoric to glow with and command conviction. Nor will I deny that when he says, "the one sorrow of the mind is the sorrow of not knowing," I hear a thinker worthy of respect. W. H. CHESSON.

THE CENTAUR. By Algernon Blackwood. With a design by W. Graham Robertson. London: Macmillan & Co., Ltd. Pp. 346. Price 6s.

INSPIRED by Fechner and William James, Mr. Blackwood has exerted his strong and idealistic imagination to depict cosmic beings. His hero is an Irishman who comes under the influence of a Russian, in whom is the soul of a centaur. Mythology, of course, is not particularly serviceable to the reputation of this combination of horse and man. Cheiron, who taught Asklepios medicine, was seemingly an exception. One figures the average centaur as noisily fond of wine and venery. It is easier, however, to suppose that all centaurs were closer to Nature than the civilized man. Mr. Blackwood elaborately describes his hero's gradual surrender to the liberating but body-menacing power which woos him through the agency of the Russian. He accepts the idea (which surely did not originate with Fechner but is as old as astrology) that the earth is a sentient being, and assists in the evocation of love for that being by the fervour and beauty of his narrative. It is in effect a womanless book, and its rapture and ecstasy are beyond those of groom and bride. The contempt for civilization which it evinces is somewhat irrational. Necessity was the mother of civilization, and the study of savages does not enable one to regret the existence of the child. As in *Jimbo* Mr. Blackwood deals with the mystery of death in a manner worthy of a poet with an instinct for drama. He has certainly made a distinct place for himself in modern literature. His books are real soul-wakers, and are therefore more valuable than many which are described as exciting and absorbing.

W. H. CHESSON.

THE NEW TREATMENT OF THE MIND. By R. Demain-Grange. London : Bennett & Co., 8, Henrietta Street, W.C. Price 3s. net.

PEOPLE are only now beginning to realize that the invisible may actually have existence. Yet most thinkers know that all that is most real is outside the perception of the senses. The real is apprehended by other faculties than those which put us in relations with the external world. The soul-world is cognized by means of the psychic faculties. This is the motive of a really good work which deals with the "New Treatment of the Mind." In a section on the "Influence of Thought" the author takes an illustration from the effects of emotion upon the body. A violent emotion may be caused by the voicing of a sentence, such as to cause fainting. Yet if analysed it will be seen that words as sound have none but an auditory effect on the brain. It is the value or meaning of the words, which the mind imparts to them, that produces the emotional effects, and so disturbs the body. The whole effect, therefore, is due to the action of Mind. It is this superiority of mind over matter that constitutes the basis of the spiritual method of treatment. Often enough a man blames his food when he should rightly refer physical disturbance to the poisonous emotions which stirred his soul at the time of eating. The mental world is the causal world. Bodily health belongs to the world of effects, and is controlled by the mind. Life and Mind do not originate in the brain. The greater subjective mind is quite independent of the physical medium of the senses. It is the seat of emotions, the storehouse of memory, and its best effects are seen when the objective mind is in abeyance.

The book contains some valuable suggestions on "Thought Control," on the "Purification of the Mind" and the supreme function of correct Praying. It is in many ways an enlightening and useful book, and will be appreciated by discerning readers.

SCRUTATOR.

THEURGIA, OR THE EGYPTIAN MYSTERIES. By Iamblichos. Translated by Alexander Wilder, M.D., F.R.S. 9½ in. by 6½ in., pp. 283. New York : The Metaphysical Publishing Co., 500, Fifth Avenue. Price \$2.50.

IAMBlichos, who lived during the latter part of the fourth and the earlier part of the third century B.C., was the founder of what is generally termed the Syrian school of Neoplatonism. He has been accused of polluting the pure philosophy of Plato with vulgar superstitions, and degrading it by applying it to magical practices. But whilst the truth of this criticism must, on the whole, be admitted, it should not be forgotten that the magic (or better, theurgy) of Iamblichos, with which this book is concerned, was a very different thing from the black magic (or goëty) of the Middle Ages. Iamblichos' magic involved, doubtless, much that is foolish and, perhaps, something of danger ; but it was not concerned with the evocation of evil spirits nor was its end immoral. It was, properly speaking, a form of worship, and aimed at Divine Union ; and even if it aimed at this by an external and, therefore, in itself, unfruitful method, it must be remembered that all worship, in the last analysis, is magical, because all worship deals with symbols.

For those who can interpret it aright, the philosophy of Iamblichos

has a value for the present day. The theory of the graded series of demigods, heroes, etc., extending between the Absolute and man, as also the early Christian doctrine of the hierarchies of the Angels, contains a genuine truth, though expressed in crude symbols. At first sight, perhaps, this theory seems to over-emphasize the transcendency of God at the expense of His immanence; but it is counterbalanced in Neoplatonism by the emanationist theory of creation. Both the official theology and so-called scientific philosophy of the nineteenth century taught an *ex-nihilo* theory of creation; one asserting that all things sprang into being at the command of the Deity, the other asserting that all the life and activity of this world have been evolved from inert matter. The Neoplatonic philosophy suggests a more reasonable theory.

The late Dr. Wilder has produced an excellent translation of the work of Iamblichos on Theurgy, and has added a number of explanatory notes; and the book should be in the library of all who are interested in Greek philosophy. There is, by the way, a bad printer's error on p. 30, a footnote having been confused with the text of the work, which will doubtless be corrected in future editions.

H. S. REDGROVE.

SPIRITISTIC PHENOMENA AND THEIR INTERPRETATION. By J. Godfrey Raupert. London: St. Anselm's Society, 3, Dyer's Buildings, E.C. 1s. net.

MR. RAUPER is probably the best-informed and most able opponent of spiritism from the Roman side, and his writings ought to receive the consideration of all investigators. In the pamphlet under review he re-states his opinions in concise form, in order that a wider public may be reached. The opinions in question are, that *soi-disant* human spirits are devils in disguise; that mediumistic practices "wreck the moral life and the physical constitution," ending frequently in the sanatorium or the lunatic asylum; and that the whole movement is "in violent and bitter antagonism to the *Revealed, Supernatural Truths* of Christianity, tending to separate the human soul from the supernatural order and reducing it to that state of helplessness and naturalism from which Christ came to set it free."

These opinions are legitimate and maintainable, but few non-Catholic investigators will be likely to endorse them. For example, the opinion that all communicating spirits are devils seems to be rather the outcome of traditional Church teaching than of unprejudiced consideration of evidence. Mr. Raupert almost ignores the identity-evidence which exists in such quantities. E.g., he does not mention Dr. Hodgson's Reports, or the recent cross-correspondences. And he seems doubtfully justified in dismissing the sub-conscious-mind-theory so easily, while asserting that "it is certain beyond all doubt, that independent spirit agencies exist," and that "no reasonable doubt can be entertained" of the existence, "as a conscious independent entity," of Stainton Moses' Imperator (pp. 11, 40). Evidently, personal idiosyncrasy counts for a great deal in the formation of judgments. We see the facts through the variously-distorting lenses of our personality.

However, it is well to hear all sides; and Mr. Raupert almost disarms criticism by the statement that his "one desire is that in this deeply important matter the truth, so far as it is attainable, should be established." So long as that desire is the ruling motive, nothing but good can come of the discussion, however opposed and mutually exclusive the various opinions may at present seem to be.

J. ARTHUR HILL.

A BRIEF FOR ANIMAL IMMORTALITY. By Walter Clifford Meller. M.A., S.C.L. London: G. Bell & Sons, Ltd. Pp. 100. Price 2s.

IN this little volume many arguments for the survival of the animal *ego* after death are set forth in succinct and convincing form. It is decidedly a book which all animal-lovers should read. Mr. Meller does not make a sufficiently clear distinction between *life* and *spirit*, and this to some extent weakens his argument, but the chapters on "Invention and Language," "Natural Religion," and "Revealed Religion" are full of very interesting, though somewhat controversial, matter. In the chapter on "Instinct and Reason" a few convincing and well-authenticated anecdotes are given, showing the extraordinary power which some animals possess of "putting two and two together," and drawing reasoned conclusions therefrom, and no unbiased reader will be able to deny that a remarkably good case is finally made out for the immortality of animal souls. One would have liked the author to give some idea of his views as to the source and ultimate aim of the life that animates the still less evolved forms of creation, as in the vegetable and mineral kingdoms, but this, after all, would have widened his subject far beyond the limits of the present concise and handy little volume. All lovers of animals owe Mr. Meller a debt of thanks for the way in which he has carried out a difficult, but obviously a congenial, task.

E. M. M.

DORMANT. By E. Nesbit. London: Methuen & Co. Pp. 312. 6s.

Is the reader one who thinks that the immortality of the body is a "forbidden thing"? Would he consider the acquisition of the elixir of life an impiety or theft?

If so, here is *Dormant*: let him fall to: it is food for his obedience, humility, incuriosity.

Mrs. Nesbit's hero, having discovered how to render the bodies of dead people fit for their tenancy, restores to carnal life his dead ancestor's sweetheart, who has been behind the veil forty-five years. The result shows human nature hugging its own feebleness, prejudice and superstitiousness, and the artificial triple tragedy which concludes the tale excites me to a wondering compassion for the mind that has conceived it; for if decay and death be dolorous, how much more dolorous it is to think them divinely guarded institutions.

Fortunately Mrs. Nesbit, the famous fairy-tale writer, is blessed with a notable sense of humour, and there are at least six smiles in this novel which shed on its fatalism a light as of flippant sunshine on dropped specks of glass. Her heroine, Rose Royal—a name delightful to ear and eye—is excellently drawn; and the construction of the story reveals the practised hand. My disagreement with the story is philosophical, hedonistic, sentimental. Frankly I should like to be immortal; my imagination refuses to ignore the enormous prizes of wisdom, power and pleasure which are waiting for him who shall pilot his youth through centuries of mundane life.

W. H. CHESSON.