THE

OCCULT REVIEW

EDITED BY

RALPH SHIRLEY

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OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

IT may probably be contended with truth that no religion that has ever been held by any large section of the human race is traceable to one single source. This statement is pre-eminently applicable to Christianity. The teaching of Jesus of Nazareth was only one strand in the fabric of orthodox Christianity, even though it was the most important one. Paul added vital portions to the creed of Christendom, and doctrines were adopted as integral parts of that religion for which there is no historical sanction outside the Pauline epistles. To Philo Judæus, more than to any one man, we must attribute the acceptance as an essential part of Christianity of the doctrine of the Logos. It is true that the Logos of the author of the preamble to St. John's Gospel is not identical with the Logos of Philo, but the idea was unquestionably taken by him from the voluminous writings of the Alexandrian sage and adapted to the requirements of the new religion. The writings of Philo, therefore, have an importance among Christian origins which it is impossible to underestimate.

PHILO JUDÆUS.

Whence, it may be asked, did Philo obtain this conception

of the Logos, or Word? Two theories have been advanced: one that it was derived from the Hebrew prophets, and the other and more generally accepted one that it was an essentially Greek conception. The true solution of this question will, I think, be found when we realize the peculiar position that Philo occupied in relation to the thought of his time. He claimed, indeed, to be an orthodox Jew, but in reality he interpreted Judaism in terms of Greek thought. When Alexander founded the city which was destined to perpetuate his name, he transferred thither the nucleus of a large Jewish colony, upon whom he conferred full civic privileges, and this policy of giving Jews equal rights with the other citizens and indeed giving them, to a certain extent, an independent jurisdiction, was persevered in by Alexander's successors, the Ptolemys, after the Alexandrian empire had suffered disruption on the death of the great conqueror. For a considerable period the Jewish colony had its own chief magistrate, denominated the *alabarch*, and in the time of Philo Judæus this alabarch was Philo's own brother Alexander, who was thus the most prominent individual in the Jewish community. The date of Philo's birth was approximately 20 B.C., and as he lived to a good old age his life overlaps that of the Prophet of Nazareth in both directions. Thus we may safely assume that Jesus and Philo were both preaching and teaching, the one in Judæa and the other at Alexandria, at precisely the same time. Philo stood forth before the world as an interpreter of Moses, but it must be frankly admitted that had the Jewish lawgiver returned to earth he would have been the first to have repudiated Philo's interpretation of his teachings. Philo aimed, through this method of exegesis which sought to find common ground between the Jewish lawgiver and Hellenic and, more especially, Platonic philosophy, at widening the basis of Judaism so as to render possible its adoption as a world religion. A similar work was attempted by Paul in relation to Christianity, but while Philo failed in his object through the inherent conservatism of the race to which he belonged, Paul was successful in achieving his object. But Philo, while failing to convert his own countrymen to his philosophical standpoint, found favour with the Christian community, who realized that his views were capable of adoption and incorporation in the Christian creed. Philo, as a matter of fact, was constantly quoted by the early Christian Church as giving colour by his writings to the Johannine interpretation of

THE JEWS IN ALEXANDRIA.

PHILO'S FAILURE AND PAUL'S SUCCESS.

the Gospel message, the early Christians claiming that they had merely crossed the t's and dotted the i's in the Philonian theory of the Logos, and that John's identification of the Word with Jesus of Nazareth was the true completion of Philo's teaching, though Philo himself had failed to grasp it. The Logos of Philo Judæus was the principle that mediates between the Supreme Deity, or First Cause, and the material world. He borrows from Plato the idea that the Logos contains in itself the Ideas in accordance with which the phenomenal world was created, and though the meaning of Plato in this respect has been disputed, Plotinus, in his Neo-platonic philosophy, accepts the views of Philo as the true interpretation of his great master. It will be seen, moreover, that Philo comes very near to the Christian doctrine in identifying the Logos with what he calls the Second God.

PHILO'S LOGOS.

With regard to the source of the Logos conception, while the origin of this may fairly be attributed to the Stoics, who obtained the original notion of it from Heraclitus, the Stoical conception was essentially materialistic, and Heraclitus's system may be most aptly described as a form of Pantheistic materialism, the Logos, of course, being regarded as entirely impersonal. If, however, the original idea is in the main derived from Greek philosophy, it is impossible to deny the existence of a parallel strain of thought running through the Hebrew Scriptures. In Philo the two strains blend together, but in their blending they undergo a modification, this modification being subsequently further developed and directed in a special channel by the author of St. John's Gospel. In the Hebrew writings we notice the process by which the Word of God becomes gradually almost personified, and the creation and ordering of the universe are ascribed by preference to the Word of God, or the Word of Yahveh, rather than to God Himself. Thus in the Psalms we are told that " by the Word of God were the heavens made and all the hosts of them by the breath of His mouth." There is a tendency, indeed, constantly to use expressions which suggest the thought that the actual Creator of the world was in some sense to be differentiated from the Supreme, whose true name it was profane even to mention. And there are books, such as Ecclesiasticus and the Wisdom of Solomon, together with passages in the Proverbs, in which Wisdom instead of the Word is anthropomorphized, and, where divine activities are concerned, is substituted for that of the Supreme Being. We

ADUMBRATION OF THE IDEA IN HEBREW SCRIPTURES.

meet, however, with nothing so definite in the Hebrew Scriptures as in the Stoic philosophy, where the Logos assumes a position of supreme importance in the cosmogony of the universe.

This Logos represented with Heraclitus the Universal Reason, or, as we may term it, the cosmic principle which regulates the whole material manifested cosmos, not excepting the destinies of man. This philosopher taught that all things were in a state of constant flux. No one, he tells us in illustration of his doctrine, can enter the same river twice; for every moment its waters pass on and it is therefore no longer the same. In spite, however, of this change of its constituent elements, it possesses in some sense a continuing identity. Heraclitus's point is that this identity does not consist in the actual water but in a permanence of its ideal relations; that is to say, in that Logos in which consists the abiding law of its being. So also in the universe, amid its ceaseless changes, there is one permanent element, a Logos or divine reason, persisting through all changes. Only through participation in this Logos can the human mind attain the Truth. According to Heraclitus this rational principle or Logos is inherent in the manifested phenomenal universe, and by no means external to it.

HERACLITUS'S PHILOSOPHY.

When we realize this original conception of the Logos as postulated by the Stoic philosopher, we begin to grasp the distance the idea traversed and the transmutations it underwent before it came to be described by the author of the preamble to St. John's Gospel as "the Word (Logos) which became flesh and dwelt among us." It was Philo's peculiar destiny to form a link between the old Greek ideas associated with this pregnant expression and its last phase as identified with the Christian Messiah. As we find in his writings the Greek and Jewish mental outlooks united in a system which interprets Moses in the terms of Plato, so also we see converging in his teaching the pantheistic philosophy of immanence which was adopted by the Stoics, and the Platonic doctrine of transcendence. But as the kernel of his philosophy was essentially Greek, in spite of the fact that he himself was a Jew and accepted theoretically the divine inspiration of the Pentateuch, so in the case of the Stoic and Platonic cosmo-conceptions the pantheism of the Stoics is made subservient to the Platonic doctrine of transcendence. It is certainly a far cry from the Pentateuch to Plato, but the gulf was bridged by Philo's infinite capacity for

TRANSMUTATIONS OF LOGOS IDEA.

PLATO AND MOSES.

allegorical interpretation, a capacity which we find reproduced in modern times perhaps only in the case of the New Gospel of Interpretation associated with the names of Kingsford and Maitland. Philo recognizes that the Supreme transcendent Deity must necessarily be described in terms of negation. At best we may allude to Him as the One or Self-existent. It is only of the Logos or Second God that we can form anything in the nature of a mental conception. This Second God is the energizing principle of the universe.

The literal interpretation of Biblical records so dear to the divines of a century ago found scant sympathy with Philo. Thus of the account of creation in Genesis, he writes that it is foolish to suppose that the universe was made in six days, or in time at all. He proceeds to point out that the interval between days and nights is dependent on the sun, and consequently posterior to the creation of the universe. He accordingly merely regards the expression in Genesis as referring to the orderly method of creation and, as regards the six days, he states that the number six is the most perfect and productive of numbers. He equally brushes aside the idea of the Garden of Eden, observing that to imagine that God planted fruit trees in Paradise is "great and incredible silliness." The reference, he says, is to the Paradise of virtues implanted by God in the human soul. Again, in alluding to the story of the cherubim who were placed with a flaming sword that turned every way to guard the approaches of the Tree of Life, Philo, after citing certain suggested interpretations of this, which he is inclined to dismiss, observes :

PHILO INTERPRETS SYMBOLICALLY.

> I once heard an even more solemn word from my soul, accustomed often to be possessed by God and prophesy about things which it knew not; which, if I can, I will recall to the mind and mention. Now, it said to me that in the one really existing God the supreme and primary powers are two, goodness and authority, and that by goodness he has generated the universe; and by authority he rules over what was generated; and that a third thing in the midst, which brings these two together, is Reason (Logos), for that by Reason God is possessed both of rule and of good. (It said) that of rule, therefore, and of goodness, these two powers, the Cherubim are symbols, and of Reason the flaming sword (is the symbol); for Reason is a thing most swift in its motions and hot, and especially that of the Cause, because it anticipated and passed by everything, being both conceived before all things and appearing in all things.

REASON AS A FLAMING SWORD.

Philo laid the greatest stress on the reality of divine inspira-

tion, maintaining that this form of communion between God and man is one of the inherent powers of the human race. This divine afflatus he claims himself to have experienced on numerous occasions. Thus he observes in one passage—

PHILO'S ECSTASY.

> Intending sometimes to come to my usual occupation of writing the doctrines of philosophy, and having seen exactly what I ought to compose, I have found my mind fruitless and barren, and left off without accomplishing anything, reproaching my mind with its self-conceit and amazed at the power of Him Who Is, and by Whom the wombs of the soul are opened and closed. Sometimes, on the other hand, having come empty I suddenly became full, ideas being invisibly showered upon me and planted from above so that by a divine possession I was filled with enthusiasm and was absolutely ignorant of the place, of those present, of myself, and of what was said and what was written. For I had a stream of interpretation, an enjoyment of light and a most keen-sighted vision of the subjects treated, producing an effect on my mind such as the clearest ocular demonstration would have on the eyes.

This divine afflatus he claims for Moses, who was, he tells us, in the highest degree an interpreter of God combining the functions of king, legislator, high priest and prophet.

Philo's latest years were overclouded by political troubles. The accession of Caligula led to a period of persecution of the Alexandrian Jews, the Jewish quarter being given over during his reign to mob violence, while the Roman governor, Flaccus, openly connived at the outbreaks. During these disorders whole families were burned to death and many perished by tortures, while thirty-eight members of the council of elders were arrested in their own houses, and in many instances scourged and tortured to death. At the same time, some of the synagogues were pillaged, while others were burned to the ground. The Jews, in their extremity, decided to send an embassy protesting against their treatment to the Emperor himself, and of this embassy Philo was appointed as the leader. The date of the embassy in question was A.D. 40. It met with no success at the hands of the half-insane wearer of the imperial purple. The Jews, however, recognized that they had been avenged by a just Deity when in the following January Caligula fell a victim at the hands of the assassin.

PERSECUTIONS OF ALEXANDRIAN JEWS.

Nothing could have been more distasteful to Philo than his intervention in the political troubles of his time, and he laments how his studies had been interrupted through his " being dragged into the vast sea of the cares of public politics," which he

describes as "the most grievous of all evils." While still immersed in these political cares he recalls with regret a time when he was able to devote his leisure to philosophy and "reaped the fruit of excellent and desirable intellectual emotions," "always living among the divine oracles and doctrines on which I fed incessantly and insatiably, to my great delight, never entertaining any low or grovelling thoughts, nor ever wallowing in the pursuit of glory or wealth or the delights of the body."

"A VAST SEA OF CARES."

There is no reference in the writings of Philo to the Prophet of Nazareth, whose brief mission was begun and ended while Philo was penning his interpretations of the inner meaning of the Jewish Scriptures. It is worthy of note that the doctrine of the Logos, which played so prominent a part in these cosmological disquisitions and which subsequently took such an important place in Christian doctrine, should have found no echo whatever in the thoughts and words of the Great Teacher in whom its supreme realization was subsequently claimed to have been attained. Nor did Philo on his part, while writing with such ample illustration of the divine Logos, ever allude to the earthly labours and mission of Him who was proclaimed less than a century later to be this very Logos incarnate. Needless to say, the curious circumstance has not been lost sight of by those who have argued against the historicity of the life of Jesus.

JESUS AND PHILO.

We may perhaps place the writing of St. John's Gospel as some eighty years subsequent to the death of Philo. At this time every student of Alexandria was familiar with the idea of the Logos as typifying in some mystical manner the Architect of the universe, and intermediary between God and man. We can only understand the preamble to this Gospel if we see in it an appeal to those familiar with this conception by a champion of the new faith who turns to them and, reminding them of this philosophical theory of the origin of the universe, proceeds to annex it in the name of Christianity and points to the Prophet of Nazareth as this very same Logos whose nature and attributes had been so often discussed in Alexandrian schools, and who, in the fullness of time, had actually "been made flesh and dwelt among men." By this method the writer would hope to rally to the Christian standard the Greek philosophical thinkers and disputants of Alexandria, who would have no dealings with a religion devoid of a metaphysical basis. A

THE POINT OF THE PREAMBLE TO FOURTH GOSPEL.

similar device, it will be remembered, was adopted by St. Paul in another appeal to another portion of this same Greek race, when he made his great speech in the Athenian Areopagus, and pointing to an inscription in their city, " To the Unknown God," boldly avowed that it was this very Unknown God whom they were then ignorantly worshipping that he, Paul, was there to make known to them.

STARTLING DREAMS OF THE TSAR AND HIS FAMILY.

Readers of this magazine are aware of the prominent place occupied by dream phenomena in its columns. My attention has been drawn in this connection to a curious story in relation to the disasters which overtook the late Tsar and his family. The record originally appeared in the issue of *Truth* for March 17, 1918, but I have permission to reproduce it, and it is probable, I think, that the majority of readers of the OCCULT REVIEW will not have been cognizant of it. The account in question was communicated by Madame O'Sullivan Beare, widow of the late Lt.-Col. O'Sullivan Beare, who was recently H.M. Consul-General at Rio de Janeiro. Madame O'Sullivan Beare, it may be mentioned, is of a psychic temperament, and has had numerous remarkable experiences in the course of her life. The first series of dreams alluded to occurred in 1903, and the second in 1914. In the first of these, Madame O'Sullivan Beare was residing in East Africa with her husband, who occupied an official position there. Upon five successive nights during the month of November, 1903 (the 8th to the 12th), she had a series of vivid dreams, the import of which was identical on each occasion. In these dreams she saw the mother of the Tsarina, the late Princess Alice, daughter of Queen Victoria, who, it will be remembered, was married to the Grand Duke of Hesse Darmstadt. Madame O'Sullivan Beare was familiar with her appearance, as she had seen her several times when staying at Darmstadt. In these dreams the Grand Duchess urged her to communicate to the Tsar the information that a son would be born to him within the following year, but warning him that this son would suffer a terrible death unless the Tsar took steps to put a stop to the persecution and massacre of the Jews in the Russian Empire. In these visions she saw the Tsarina kneeling with her arms outstretched and weeping bitterly, while her mother appeared to float round her, though the Tsarina did not seem to be aware of her presence. On awaking, Madame O'Sullivan Beare asked her husband if there was any special

news about Russia. Thereupon he handed her a copy of *The Times* weekly edition, in which she read an account of terrible massacres of the Jews which had recently taken place throughout that country.

Colonel O'Sullivan Beare was much interested, and advised his wife to write to Mr. W. T. Stead, giving an account of the experience. She acted on this suggestion and proposed in her letter that Mr. Stead should himself write to the Tsar, as, being a personal acquaintance, she thought that a letter from him would be more likely to receive attention than her own. Mr. Stead wrote back recommending her to write direct herself, and giving instructions as to how she should address the letter, which she accordingly did, taking care to register the letter, but she received no answer. It is interesting to note that the fifth of these dreams was experienced on November 12, 1903. Exactly nine calendar months later, August 12, 1904, the Tsarina gave birth to her first and only son. Of these dates there is no doubt, and the original letter from Mr. Stead has been preserved. Whether the Tsar read the letter or not the persecution of the Jews ceased after the birth of his son and heir. After this, a period of ten years elapsed, and in the month of July, 1914, while residing at Richmond, Surrey, Madame O'Sullivan Beare had again a most vivid dream in reference to the Tsar. This was, of course, the period immediately preceding the Great War, when the war clouds, which were so soon to break, were brooding ominously over Europe. This dream was twice repeated, viz. on the 16th and 17th of the month. The Grand Duchess again appeared and implored Madame O'Sullivan Beare to communicate with the Tsar forthwith, and dissuade him from embarking upon the war. She was directed to warn the Tsar that if he did so he would bring upon himself and his family untold perils from violence, incendiarism and revolution. Again the dreamer felt herself compelled to comply with the urgent request of her mysterious visitant, and accordingly sent the following communication to the Tsar :—

AN EXACT FULFILMENT.

A WARNING OF THE WAR.

THE HYDRO, RICHMOND, SURREY.
27th July, 1914.

May it please your Majesty to remember me, the undersigned, who wrote to your Majesty from East Africa in January, 1904.

In my said letter I mentioned to your Majesty the extraordinary series of dreams which I had upon five consecutive

nights, the last one being on November 12, 1903. On that date I wrote to Mr. W. T. Stead (since drowned in the *Titanic*), telling him of my dream, and desired him to inform your Majesty of the same. He, however, advised me to write direct to your Majesty, as I was told to do in my dreams, that the son and heir who would be born within a year to your Majesties would suffer a horrible death unless your Majesty strenuously prevented the further massacre of the Jews in the Russian Empire. Your Majesty's son and heir was born exactly nine calendar months from the date of my last dream. I still hold Mr. Stead's letter to prove my assertion.

The same person has again appeared to me in a dream, telling me to warn your Majesty not to interfere in war. I had this dream on two consecutive nights, viz. upon 16th and 17th inst., but I feared to be considered presumptuous in venturing to write it to your Majesty. The spirit who appears in my dreams is a near relative of her Majesty the Tsarina, and she impressed on me strongly the need to inform your Majesty, at once, of the awful danger to your Majesty's Imperial Household through Incendiarism, Fire Arms, Revolution and Massacres, and of probable dethronement if your Majesty goes to war.

I ask your Majesty's permission to sign myself,

Your Majesty's Humble and Sincere Well-Wisher,

(Madame) NITA O'SULLIVAN BEARE.

The letter was again dispatched by registered post, and the post office receipt has been preserved. But again no acknowledgment was received. Before, however, the letter could reach Russia, war had been declared by Germany. It should be added that though Madame O'Sullivan Beare had seen the Tsarina's mother on various occasions, she had never made her personal acquaintance. Nor is there anything outside her naturally psychic temperament which explains why she should have been chosen as the recipient of the mysterious communication in question.

Spiritualism has sustained another severe loss. The passing of Dr. Peebles has been closely followed by that of Dr. Ellis T. Powell. But whereas Dr. Peebles was full of years, Dr. Ellis Powell was in the prime of life, and his sudden death on June 1 at Siddington Manor, Cirencester (where he was on a visit), came as a great shock to his legion of friends. His versatile talent expressed itself in many fields, and it only became generally

known a few years ago that "Angus MacArthur" of *Light*, ardent speaker and writer on Spiritualism, was the *nom de guerre* of Dr. Ellis T. Powell, barrister, scientist, politician, and editor of the *Financial News*. A brilliant linguist, he read several languages with ease, his scholarly knowledge of Hebrew and Greek enabling him to offer fresh light and suggestive applications regarding many Biblical problems. He was a staunch Churchman withal, and was able to reconcile the truth underlying strictly orthodox teachings with the philosophy and facts of spiritualism. The Rev. B. G. Bourchier, Vicar of St. Jude's-on-the-Hill, Hampstead Garden Suburb, admirably said of him, in a valedictory address, that "He had that gift from God which enabled him to restate in the language of to-day the Faith of the centuries, and if he had done nothing more in his lifetime he would have earned the gratitude of us all." Dr. Powell was a prolific writer both on political and on various aspects of the psychic realm. He was particularly interested in the problem of animal survival, and was intolerant of man's cruelty to our four-footed brethren. He also felt very strongly concerning the "barbaric legislation" of the Witchcraft Act. An eloquent and impressive public speaker, he won the earnest attention of large audiences by his calm and impressive logic, rather than by rhetorical *tours de force*. Dr. Powell's last appearance on the spiritualistic platform in London was at the Queen's Hall on May 22, when he presided over a crowded meeting in connection with the newly-formed Society of Communion, at which the Rev. G. Vale Owen was the principal speaker. Dr. Powell, in the course of his remarks, mentioned having some time ago received a letter from the Archbishop of Canterbury, in which the Primate stated, in effect, that so far from being opposed to Psychical Research, he favoured "the careful and reverent inquiry into psychical phenomena by properly-qualified persons." Dr. Powell was addressing a meeting of the National Citizens' Union at Cirencester on May 31, when he was suddenly seized with the attack of cerebral hæmorrhage which terminated fatally the following day. He was only fifty-three years of age, having been born at Ludlow in 1869, but he had crowded into that brief half-century the activities of an earth-life at least twice as long, and it is certain that in his new life he will be no less active on behalf of the many good causes he had, and has, at heart.

DR. ELLIS POWELL.

JOHN VARLEY: ARTIST AND ASTROLOGER

By H. STANLEY REDGROVE, B.Sc., F.C.S.

JOHN VARLEY was born at Hackney, London, on August 17, 1778. His father, Richard Varley, was a Lincolnshire man, who had migrated to London. His mother was a Fleetwood, and numbered amongst her ancestors both General Fleetwood and Oliver Cromwell. John was the eldest of a family of five—three boys and two girls. Like him, both his brothers, Cornelius and William Fleetwood, became artists, though Cornelius created for himself greater distinction by his scientific and technical work, especially in the grinding of fine lenses, than with pencil or brush.

At an early age two proclivities became manifest in John Varley that remained with him throughout his days. One was a fondness for fisticuffs and feats of strength, the other a delight in sketching. A third passion, perhaps the strongest of his life, namely that for astrology, was to develop later. His boyhood was a period of many escapades. Generous and amiable to a fault, possessed of unusual courage, he was always ready to take up cudgels in defence of those he considered unjustly treated. Fortunately for himself, if not for his opponents, his muscular strength was considerable, and he was usually the victor in his fights even when these were against unequal odds. As a boy, so was he later as a man. We find him as an art-teacher engaging in bouts of boxing (it was a fashionable pastime in those days) with his students, and wellnigh ruining himself by backing the bills of his less scrupulous friends and acquaintances.

His father opposed his desire to become an artist, placing him instead with a silversmith with a view to an apprenticeship. Towards the end of 1791, however, Richard Varley died, and John eventually succeeded in persuading his mother to allow him to follow his bent. With the death of its bread-winner, hard times had fallen upon the family, now compelled to move to a house in a mean court near Old Street; and it is proof of the indomitable courage of John's character that he succeeded in his ambition in the face of a poverty that was only too real. In return for tuition in drawing from an art-master who held

classes near Holborn, he rendered various menial services as well as assistance in teaching. He persisted in his labours, working hard from daybreak till late at night, doing odd jobs for his teacher, sketching when possible from nature, and copying from his favourite masters, Claude and Gaspar Poussin. Amongst his acquaintances of this period should be mentioned John Preston Neale—chiefly noted for his entomological and architectural drawings—who became one of his lifelong friends, and Dr. Monro, the celebrated patron of young artists, who also befriended him.

Towards the close of the eighteenth century, Varley was able to commence teaching art on his own account. His first exhibit at the Academy greatly enhanced his reputation, and his success was well assured. During the years 1798–1802, he paid three visits to Wales for the purpose of gathering material for landscape paintings. During one of these visits he had the misfortune to be tossed by a bull, an accident which, curiously enough, befell him on two other occasions : later in life, when he became devoted to astrology, he found an indication in his horoscope of danger from attacks by animals. In 1803 he married Esther Gisborne, a sister of John Gisborne, well known on account of his friendship with Shelley. In 1804 both John and his brother Cornelius took an active part in the founding of the Water-Colour Society, Cornelius, according to his own statement, having originated the idea of such an organization. John was a keen member of the Society and an indefatigable worker, contributing to its exhibitions an astonishingly large number of pictures.

A word here, perhaps, should be said concerning the quality of Varley's art. Within its limitations it attained a high degree of perfection. Varley was a master of composition, and his pictures show great skill in the treatment of still water and facility in the blending of light and shade. Many of his later productions, which, as we shall see, were produced by necessity and without inspiration, must be criticized as conventional ; but his earlier pictures, produced under the direct inspiration of Nature, are possessed of much charm, and exhibit breadth of treatment and delicacy of feeling. Their chief weakness is in the foliage. Varley treated this in masses, paying no attention to individual leaves. The result is unpleasing, especially to the eye of a botanist, his trees seeming to have enormous leaves like those of some exotic genera strangely sprung up in rural England or Wales. On the whole he realized his limitations, and did not attempt to transcend them. He liked best to depict

Nature in her peaceful moods of quiet loveliness. "An artist," he writes in his *Treatise on the Principles of Landscape*, "should not content himself with what is only good, he should always aim to select those effects which are *most* beautiful, and which are within his compass." He aimed at beauty, and achieved it; but his work does not strike one as particularly original. He preferred to work in water-colours as best adapted to produce the effects he desired, and rarely employed any other medium. "Painting in oil and water," he remarks in the Introduction to the work from which I have just quoted, "have each their peculiar advantages, in those qualities which are difficult to each other; and while locality and texture is one of the great excellencies of oil painting: clear skies, distances, and water, in which there is a flatness and absence of texture, are the beauties most sought after in the art of water colours." He had a thorough appreciation of the importance of the scientific principles underlying the technique of art, for instance, those of perspective. An ingenious device is due to him, namely, the use of whitey-brown paper laid down on white for the production of warm tones—high lights being got by rubbing down to the white paper—by means of which he obtained effects approximating to those of oil paintings. He also tried experiments in the use of varnishes and gums. As a teacher he was unequalled: William Mulready, W. H. Hunt, John Linnell and other well-known artists were amongst his pupils and were inspired by his enthusiasm. Mr. Cosmo Monkhouse says "that his training was the very backbone of the English school of water-colour,"* and certainly the debt which the art of water-colour in England owes to him is great.

A period of prosperity for Varley now began: his pictures were appreciated and sold for high prices, pupils flocked to him, and his genial temperament, liberal views and original conversation caused his house to become a resort for the intellectuals of his day. The mean court off Old Street had, of course, been left several years ago, and many changes of residence followed. During 1815–1817 we find him residing in Conduit Street, from whence he published some works dealing with art-technique. These comprised *A Treatise on the Principles of Landscape* (or *of Landscape Design*, as its title latterly became), *A Practical Treatise on Perspective*, and a *Table of Colours*.† The first work was to

* *Dictionary of National Biography*, art. "John Varley."

† Other works on art by John Varley are mentioned by his biographers, but I cannot find them in the Library of the British Museum.

have been completed in twelve parts, but all of these were not issued. Each part contains two landscapes in monochrome with comments thereon, and useful advice to young artists.

Not only his knowledge and mastery of the technique of water-colour, but also, and perhaps especially, the study and practice of the occult science of astrology, to which he had become devoted, attracted people to the house of John Varley. Alexander Gilchrist, in his *Life of William Blake*, however, is in error in writing of him as "earnestly practising judicial Astrology as an Art, and taking his regular fees of those who consulted him." Varley's first remark to a new acquaintance would not infrequently be an inquiry as to the latter's birth-date and time, so that he might amass more astrological data and test his particular theories; and he regulated his own life by astrology, commencing each day by determining the secondary directions for his own horoscope; but he never practised astrology professionally. The error is not important, but Gilchrist, who by his remarks betrays his ignorance of the subject, does Varley a serious injustice when he writes of him as being "not learned or deeply grounded or even very original in his astrology, which he had caught up second hand." Whether astrology be a true science or not may, of course, be disputed; but, beyond dispute, Varley was a master of it, and what is especially remarkable is the large number of his predictions which appear to have come true.

The following cases, which I give on the authority of Mr. Alfred T. Story's *James Holmes and John Varley* (London, 1894), are amongst the most striking of the many that have been recorded.

One morning in 1825, whilst living at Bayswater Hill, Varley observed that, just before noon, he would, according to his horoscope, be menaced by the planet Uranus, which had not long been discovered, and whose occult properties had not been determined by astrologers, though it was agreed that these were malefic. He was much perturbed, not knowing what disaster was threatened. Just about the time indicated a fire broke out in his house, which was completely burned out. He was, of course, not insured. It is characteristic of him that his first act was to sit down and write an account of his discovery concerning the astrological signification of Uranus. His joy at this discovery and his relief at finding that it was not his person that was threatened more than compensated him for the loss of his goods.

On another occasion, we are told, having cast the horoscope

of a young lady, then aged about sixteen, and predicted marriage for her in a few years, he added, with surprise, that she would marry a second time; and then, with the remark "there is something wrong here," refused to say anything further. He had seen that the second marriage would take place before the death of the first husband. Actually this occurred. The young lady's first husband went to Australia and she, after many years, concluding him to be dead, contracted a second marriage. Later it was discovered that the first husband was still living.

Varley was present at the birth of a daughter to his friend William Vokins, the art-dealer. He naturally cast the baby's horoscope, and advised his friend to take especial care of her when she became four years of age, as she would then be in great danger from fire. Vokins and his wife forgot Varley's admonition, and the girl was almost scalded to death at the age predicted. Her hearing was permanently affected as a result of the accident.

Varley is said to have accurately foretold the death of Collins, the artist, and, with equal accuracy, to have predicted the time and manner of that of Paul Mulready (son of his brother-in-law and erstwhile pupil, William Mulready*), who died in consequence of an accident to his knee at the age of sixty, as Varley said would be the case.

It is interesting to note that both Sir Richard Burton and the first Lord Lytton, who were students of astrology, were largely indebted to Varley for their knowledge of the subject.

In 1819 Linnell introduced Varley to William Blake. It was but natural that the man of vision should have had a great attraction for the student of the occult science of astrology; and a close friendship sprang up between them, which persisted until Blake's death in 1827. It was at Varley's suggestion and for him that Blake made the remarkable series of drawings known as the Visionary Heads. Varley took these to be pictorial representations of actual apparitions from the spiritual realm which appeared to Blake, and was much disappointed that he could not likewise see them. Whether Blake regarded them in the same light is a somewhat moot question. Gilchrist seems to suggest that he did not. "A 'vision,'" he writes, "had a very different signification with Blake to what it had in literal Varley's mind"; but Blake's language concerning the Visionary Heads, as reported by Gilchrist himself, seems hardly capable of bearing any other interpretation than that Varley put upon it. It is

* He married one of Varley's sisters, but the union was not a happy one and the couple separated.

true that on one occasion Blake, when questioned as to the location of the things he saw in vision, pointed to his forehead saying, "Here"; but it is equally certain that had his interrogator remarked, "Then it is merely imagination," Blake would have replied, "Imagination" is the highest reality.

The following account of the drawing of these heads is quoted from Gilchrist's *Life of William Blake* :—

At Varley's house, and under his own eye, were drawn those Visionary Heads, or Spiritual Portraits of remarkable characters, whereof all who have heard of Blake have heard something. Varley it was who encouraged Blake to take sketches of certain among his most frequent spiritual visi-

VISIONARY HEAD OF "EDWARD III WHO NOW EXISTS IN THE OTHER WORLD," BY WILLIAM BLAKE.

(Reproduced from Gilchrist's *Life of William Blake*, by kind permission of John Lane.)

tants. The Visionary faculty was so much under control, that, at the wish of a friend, he could summon before his abstracted gaze any of the familiar forms and faces he was asked for. This was during the favourable and befitting hours of night; from nine or ten in the evening, until one or two, or perhaps three or four o'clock, in the morning; Varley sitting by, "sometimes slumbering and sometimes waking." Varley would say, "Draw me Moses," or David; or would call for a likeness of Julius Cæsar or Cassibellaunus, or Edward the Third, or some other great historical personage. Blake would answer "There he is!" and paper and pencil being at hand, he would begin drawing with the utmost alacrity and composure, looking up from time to time as though he had a real sitter before him. . . . Sometimes Blake had to wait for the vision's appearance; sometimes

it would come at call.* At others, in the midst of his portrait, he would suddenly leave off, and, in his ordinary quiet tones and with the same matter-of-fact air another might say "It rains," would remark, "I can't go on,—it has gone! I must wait till it returns"; or "It has moved. The mouth is gone"; or "he frowns; he is displeased with my portrait of him": which seemed as if the Vision were looking over the artist's shoulder as well as sitting *vis-à-vis* for his likeness. The devil himself would politely sit in a chair to Blake, and innocently disappear; which obliging conduct one would hardly have anticipated from the spirit of evil, with his well-known character for love of wanton mischief.

As is to be expected, a marked quality of symbolism betrays itself in these heads, as, for example, in the portrait of Edward III, whose skull swells into a sort of crown—"for type and punishment of earthly tyranny"—and in that remarkable production, with which I shall deal in a moment, "The Ghost of a Flea." But it is difficult to read, *e.g.*, the riddle of the portrait of "The Man who Built the Pyramids"; surely no man such as is here depicted accomplished this momentous achievement. If, in the light of the findings of psychical research, we are to regard Blake's portraits as those of actual spiritual visitants, then assuredly their identity was not always that which they claimed. Indeed, we are told that there are two portraits, both inscribed "Richard Cœur de Lion," which are very unlike. Varley has been accused of credulity in accepting the reality of Blake's visitants; to my mind his credulity resided rather in his acceptance of their alleged identity.

In the year following Blake's death, Varley published the first part of *A Treatise on Zodiacal Physiognomy; illustrated by Engravings of Heads and Features; and accompanied by Tables of the Time of Rising of the Twelve Signs of the Zodiac; and containing also new and Astrological Explanations of some Remarkable Portions of Ancient Mythological History*. The Preface thereto opens with the assertion that "the apparent power of the various signs of the Zodiac in creating a great diversity in the features and complexions of the human race . . . is a subject capable of much more simple and ready proof than the astronomical fact" of the operation of the moon on the tides. Whether Varley altogether made good this claim in the course of his book is open to question; but he supplied tables for determining the sign rising at any hour, by means of which his readers might test his assertions

* On one occasion, we are told, the courtesan, Lais of Corinth, stepping in front of Corinna the Theban, had to be sketched first before she would go away and allow Blake to proceed with his portrait of the latter.

for themselves in the case of those of their friends whose time of birth was accurately known.

Astrology, he says, "does not necessarily interfere with the question of free will: for all astrology is nothing more than the experience and observation of coincidences, in which the astrologian is distinguished by a greater degree of knowledge and research, and a more methodical arrangement of facts and correspondences, than is possessed by our aunts and grandmothers, who are all sybils in their way, and predict from certain appear-

"The Ghost of a Flea," by William Blake.

(Reproduced from Gilchrist's *Life of William Blake*, by kind permission of John Lane.)

ances in the sky, fair or bad weather." We can, indeed, frequently and with considerable accuracy foretell how a friend will—in all probability—behave in given circumstances, without denying freedom to him to act otherwise.

After the Preface comes a short sketch of Zodiacal Physiognomy, or the doctrine of the influence of the Zodiac and stars on the countenance, features, complexion and temperament. The Galenical quadripartite classification of temperaments, namely into the phlegmatic, choleric, melancholic and sanguine, is naturally adopted, this corresponding to the traditional classi-

fication of the twelve signs of the Zodiac into four groups of three each, termed the watery, fiery, earthy and aerial triplicity respectively.

Succeeding this is the first part of "A Brief Sketch of Astrology," in the course of which Varley calls attention to the error commonly made in supposing that persons are born under the sign in which the sun is located at the time of birth. Then follow the Tables already mentioned.

The rest of the volume, apart from a short section entitled "On Physiognomy" at the end, is concerned with a detailed description of the physiognomical influence of the signs Aries, Taurus and Gemini and of stars situated therein. Some very ingenious attempts at the astrological explanation of certain fables of the ancients occur in the course of long footnotes. The fable of Saturn devouring his children and that of Pan's unsuccessful attempt to rape Omphale are two that are dealt with. The first is connected with the erroneous attribution of Aquarius—which Varley considers to be (in agreement with many modern astrologers) the house of Uranus—to Saturn; the second to the molestation of the sign Taurus (house of Venus) by the evil star Capella.

The work is illustrated by plates, amongst which are those delineating the various types of physiognomy given by the signs Aries, Taurus and Gemini. Under the last mentioned is included a reproduction of Blake's drawing of the head of "The Ghost of a Flea." Concerning this Varley writes:—

> With respect to the vision of the ghost of the Flea, seen by Blake, it agrees in countenance with one class of people under Gemini, which sign is the significator of the Flea; whose brown colour is appropriate to the colour of the eyes in some full-toned Gemini persons. And the neatness, elasticity, and tenseness of the Flea, are significant of the elegant dancing and fencing sign Gemini. This spirit visited his [Blake's] imagination in such a figure as he never anticipated in an insect. As I was anxious to make the most correct investigation in my power, of the truth of these visions, on hearing of this spiritual apparition of a Flea, I asked him if he could draw for me the resemblance of what he saw: he instantly said, "I see him now before me." I therefore gave him paper and pencil, with which he drew the portrait . . . I felt convinced by his mode of proceeding, that he had a real image before him, for he left off, and began on another part of the paper, to make a separate drawing of the mouth of the Flea, which the spirit having opened, he was prevented from proceeding with the first sketch, till he had closed it. During the time occupied in completing the drawing, the Flea told him that all fleas were inhabited by the souls of such men, as were by nature bloodthirsty to excess, and were therefore providentially confined to the size and form

of insects; otherwise, were he himself for instance the size of a horse, he would depopulate a great portion of the country. . . . This spirit afterwards appeared to Blake, and afforded him a view of his whole figure; * an engraving of which [adds the author] I shall give in this work.

Varley does not, however, appear to have been very fortunate in his literary ventures, and the three following parts which were to have completed this treatise never appeared; a fact, I think, much to be regretted, since the work was one of great originality, being a veritable "curiosity of literature."

In spite of Varley's seeming prosperity, he was always getting into financial difficulties. Abstemious himself—his corpulent

VISIONARY HEAD OF "THE MAN WHO BUILT THE PYRAMIDS," BY WILLIAM BLAKE.

(Reproduced from Gilchrist's *Life of William Blake*, by kind permission of John Lane.)

frame was nourished with the minimum of food, and with no drink stronger than the smallest of small beers—and an indefatigable worker—fourteen hours a day was his usual working period—he became, through his good nature and carelessness over money matters, the prey of innumerable persons less abstemious and less devoted to work than himself. His first wife, by whom he had eight children—a devoted wife, but one who seems to have valued money as lightly as he himself did—died in 1824. The following year Varley married again, his second wife being Delvalle Lowry, the daughter of an old friend. She was a true

* Blake's full-length portrait of "The Ghost of a Flea" (tempera on panel) is reproduced in Gilchrist's *Life of William Blake*.

helpmeet for him ; but alas ! he was now to reap the fruits of his past good nature. Writ after writ was served upon him, mostly for other people's debts, and he was arrested and carried to the Debtors' Prison again and again. Taking some sketches with him and the necessary requisites, he would there dash off one or more landscapes, and by selling them obtain his release. Naturally these later works do not represent him at his best, and it would not be fair to judge him by them, though they still show the hand of a master.

In spite of all his trials and troubles, Varley preserved his indomitable courage and optimism. "All these troubles are necessary to me," he is recorded as having said to Linnell, "if it were not for my troubles I should burst with joy."

The final crash came in 1842. He had conceived the idea that an eight-wheeled carriage would have greater stability than the ordinary four-wheeled type, as well as other advantages. The invention was patented, put to the test, and proved a failure on the first trial. The financial consequences were considerable and more than Varley could possibly meet. A writ was issued against him, but the man charged to serve it was kindly disposed towards the genial artist, and took him into hiding in his own lodging over a tripe-and-trotters shop in Grays Inn Lane. Varley communicated with his friend Vokins, who had him conveyed by stealth to his own house. All this time the poor debtor was in ill-health, having, previously to this adventure, contracted a cold in his kidneys by sitting on some damp grass in the gardens of the Royal Pharmaceutical Society at Chelsea while sketching there.

Varley, I should mention, had great faith in the virtues of a certain brand of pills, some of which he would always carry with him and offer to acquaintances as a cure for every malady. They continued to be sold after his death under the name of "Varley's Pills," although he was neither the inventor nor maker of them. On the present occasion they proved useless. It is said that one day during this illness he fancied some stout, which being got for him he drank, but as he was not used to this beverage, the inflammation of his kidneys was aggravated thereby. At any rate the malady proved fatal, and on November 17, 1842, he died at Vokins' house. A post mortem examination, which the surgeon attending him obtained permission to carry out, showed the whole of his bodily organs to be in a most unusually perfect condition, "as though," to quote the words of the surgeon, "he had never used them."

So ended the earthly days of this amiable and worthy character, this notable artist, ingenious astrologer and wholly lovable man. All who knew Varley loved him, and many are the testimonies on record to the high qualities of his character. Linnell, according to Story, had only two faults to find with him. "One is," to quote the latter. "that he was lacking in the qualities that constitute a shrewd, successful business man; the other, that he was not of a religious turn, or, in other words, that he was not much given to church-going or dogmatic religion." For the first defect we shall not love and value him the less. Indeed, if there were no "shrewd, successful business men" this world might, perhaps, be a pleasanter place in which to live. As for the second, it shows, I think, the strength of his mind. He was no atheist; but he would not accept the dogmas of the Church, and preferred "to look through Nature up to Nature's God." Linnell admits that he could not have been a better man even had he made the orthodox profession of religion! Gilchrist writes of him as "superstitious and credulous," which in view of his attitude towards theological dogma is absurd. And finally concerning his astrological beliefs, I would say that, if only one-half of the stories are true concerning his fulfilled predictions, he had been a very sceptical man indeed had he failed to be convinced.

PERCY BYSSHE SHELLEY

JULY 1822—JULY 1922

THE MYSTICISM OF SHELLEY

By L. GRANT

"POETS are the children of the Sun, and the Sun illumines them." In the soul of the poet the flame of God's Spirit burns so clearly and powerfully that mortal man can hardly endure its brightness.

Thus the flame burnt in the soul of Shelley.

He is essentially the Poet of the "Golden Age," both of a memory and a recovery. His poems are memories of ancient glory, telling of what the soul knew long ages ago in the real Golden Age, before the children of the Sun lost their first estate, when they were drawn down with her own children in the terrible Fall of the Planet. Prophecies those poems are also, of the awakening of those souls who have known this glorious past, and that recovery of the true vision of Divine Love, and Wisdom, which in these days is being vouchsafed.

So it necessarily follows that to the many the ideas of Shelley appear fanciful and unreal; beautiful poetry, yes; but the ideas themselves, beautiful in the same fashion that fairy stories and myths and legends are considered beautiful. Simply make believe, not to be taken seriously as potential realities; full of charming and delightful ideals, but ideals that are delusive and impossible of realization.

Only to the few do the poems of Shelley mean something very far beyond all this. To those few he sings of wonderful and deep and mystic things; of things that have been, and that can be, and will be again when the full time has come.

Throughout his life Shelley was alone; he walked apart. He was one of those whom nothing will fully satisfy. As he himself said when writing of the Epipsychidon, which he described as a mystery, "As to real flesh and blood, you know I do not deal in those articles"—you must not expect "anything human or earthly from me."

From his earliest youth he was haunted by mystic memories.

He was always longing to unravel their meaning; to penetrate into the mysteries and the secrets of this "unfathomable world," to see behind the veil into the inmost sanctuary.

He sought for ghosts, making his bed in charnels, and in coffins, hoping thus to gain some intimation of what he so greatly desired to know. In dreams he hoped to receive a vision that would be completely satisfying, of those dim memories that were for ever haunting him, and lighting his being with gleams of evanescent beauty.

Twice when he was still a boy, at the time when all vital things were awakening, and bringing news of things to come, of birds and blossoming, news came also to him in an experience of sudden spiritual ascent. The splendour reached by Shelley upon those occasions was of a very glorious degree. Then came to him a vision of awful loveliness; and he realized that if the revelations conveyed by that vision could only last, could keep firm state within his heart, could indeed pass into his consciousness—

> Man were immortal and omnipotent,

From that inspired moment of Divine visitation Shelley vowed to dedicate his powers to the unseen Power, the Spirit of Beauty, of Wisdom and of Universal Love. The fulfilment of that sublime dedication is shown in indeed a marvellous degree throughout his work.

The spirit of that poetry gets behind the copies of Divine ideas in the world; imaging directly the Divine archetype, it becomes a revelation of the idea itself.

So Shelley sees the coming of the Golden Age, the new Avatêr which has indeed already begun. When all things will be void of terror, when man will have lost that "terrible prerogative" which he has used for cruelty and wrong to those weaker than himself over whom he has dominion; when he acknowledges that love makes all things equal, and that with himself that even the spirit of the worm beneath the sod, in love and worship blends itself with God. When man will be king over himself; just, gentle, wise—but still man. Passionless no—but when passion will be a pure and beautiful thing—free from that guilt or pain, which his will has made or suffered through the breaking of Nature's laws.

In his whole nature, even physically, it is recognized that Shelley differed greatly from the "man of to-day." Herein are signs of Shelley's past; dim visions of a splendour once known.

Shelley in poetic inspiration foresaw when "Earth would be no longer hell," for

> Love, freedom, health, had given
> Their ripeness to the manhood of its prime,
> And, all its pulses beat
> Symphonious to the planetary spheres.

When

> Woman and man in confidence and love
> Equal and free and pure together

would tread the mountain paths of virtue which no more would be

> Stained with blood from many a pilgrim's feet.

No wonder then, being what he was, and knowing what he knew, that Shelley was consumed with a passion for reforming a world which is desperately "weary of the past."

In the prophetic and mystic vision of Divine visitation Shelley sees far beyond the attainment in the past and present of cosmic consciousness, or that consciousness of the Divine within themselves of a few here and there. He looks forward rather to that glorious time towards which the race is marching, when in the ages to come each soul will have gained the Divine vision for itself, and with it the conception of an immense whole, knowing itself to be immortal.

> When man who was a many-sided mirror,
> Which could distort to many a shape of error
> This true fair world of things, will be
> A sea reflecting love.
>
> * * * * *
>
> The One remains, the many change and pass;
> Heaven's light for ever shines, Earth's shadows fly;
> Life, like a dome of many-coloured glass,
> Stains the white radiance of Eternity;
> Until Death tramples it to fragments.

This utterance of Shelley's in "Adonais," one of the latest, and one of the most beautiful, which seems to sum up and epitomize all that he has ever said, is a profound and mystic utterance.

As all things exist as they are perceived, at least in relation to the percipient, so man's ideas of God exist according to his own powers of perception, and in proportion to the perfection of the mind upon which the image is impressed.

A ray of light falls upon a material surface, or passes into, or through, a portion of matter, thus suffering infinite changes. In

each case, certain constituents of the original ray are more absorbed than the others, and an infinite variety of colours appear in Nature.

So the One, the Eternal, the perfect white Light falls upon the floor of Earth in the broken rays of the spectrum; from the murky red of earliest perception, through the orange, the yellow, the green, the blue, to the healing violet of later days.

Yet still the light appears scattered and broken. Still men grope amongst these various and separate lights, not knowing that they are separate and broken, and that they must all be gathered up into one before the white, the perfect Light can be realized.

Then, one day by death, or in inspiration—which, his wife said, Shelley looked upon as a kind of death,—when the sense of the self is lost, and is merged in the Eternal and the non-self, or in ecstasy, or when cosmic consciousness is attained, the many-coloured dome is shattered. The Eternal, the perfect white Light streams through. It is waiting for this. There is the "stainless white radiance," for the soul to take his flight in. There is the "ineffable light, light rare, untellable light, lighting the very light, beyond all signs, descriptions, languages!"

The mists of earth may hide it, from time to time. But the vision is never really lost again. The dome of many-coloured glass has been shattered. To one who has attained the vision the light is no longer broken, or falls in separate colours upon the floor of earth. He to whom that vision is come finds himself in perfect truth, and his harmony with the All is established. To him even the "toads and efts" of the world have become beautiful. Time is borne to his tomb in eternity; that which is mortal is swallowed up of Life.

THE DEVAS

SOME LESS FREQUENT PSYCHIC EXPERIENCES

By IRENE HAY

SINCE humanity's earliest days, stories have abounded of man's encounters with both good and evil non-human beings. The long category of these includes the lesser kinds of elemental and nature spirit as well as the many grades of angelic forces or Devas —to use the Indian term—which work behind the Universe, guiding evolution, inspiring art and directing the processes of construction and dissolution in all forms of life.

It is generally admitted by those experienced in these subjects that, though the presence of a deva be a fact, the mind often involuntarily creates the *shape* in which the deva appears, since such beings are necessarily beyond form as we understand the word.

According to some people, the deva himself temporarily takes the form with which he wishes to impress his presence on the human consciousness.

Again, it is possible that some orders of devas may actually possess the form of the glorified human body with which they are usually visualized, as a vehicle for focusing on the lower planes.

It is not unlikely that if discarnate human beings materialize from the medium's ectoplasm, there may also be a corresponding but finer grade of emanation in certain people which could be used by non-human beings for the same purpose. Certainly the ancients made a marked distinction between the Sybil who was able to communicate with the higher forces, and the " medium " whose faculties were obviously of another kind.

It would appear that, just as evil entities can build themselves forms out of the vilest materials in the atmosphere, so angelic beings can draw to themselves substance for either partial or complete manifestation, out of conditions of beauty, prayer, harmony, etc.

It is said that devas may be attracted by the sound, form or colour that corresponds to their own vibrations. Sensitives have

claimed to feel and see their presence on the accidental striking of certain chords in music.

The pentagram and other mathematical figures used in various ways were considered by occultists to have a strong affinity with the non-human world, while to dwell upon the spiritual grades of certain colours is another means of attraction. By " spiritual grades of colour " I mean the finer tones of it that can only be realized astrally, and, of these, what is approximately gentian blue, approximately lilac, and approximately the translucent rose of a tourmaline are seemingly the most appropriate tints.

The word " angel," to use the term employed in Christian mysticism, means " messenger," and it is in this capacity that the devas have usually appeared to man. Occasionally they have been seen with wings. It may be argued that wings are merely symbolic of a certain quality and either that the subconscious creates them or that the deva elects to impress them on the visionary faculty of man ; also, the movement of the tremendous auras some of these Beings possess may have given rise to the idea of pinions, which certainly dates from long before the day when Ezekiel declared of his angelic visitors : " Each of them had six wings : with twain he covered his face, with twain he covered his feet, and with twain he did fly."

Every now and again we hear accounts of visions and inspirations derived from devic sources, and some people have attempted to portray the forms they have seen in this way. Verbal and pictorial reports mostly agree in suggesting large and sometimes colossal figures blazing with light, either nude or draped with some radiating material ; the hair mostly streaming upwards ; the expression impersonal, grave and inscrutable. It seems rarer to find experiences of a form that is quite beyond definition.

The vibration caused by the presence of a deva is exceedingly strong and often overpowering, according to those who have been in touch with them. On the other hand, a deva's " control " of a person has what might perhaps be considered a more " normal " effect than that of a discarnate human being, as the former is of the nature of illumination rather than of obsession. That is to say illumination greatly augments and extends the consciousness at the moment it takes place, whereas obsession temporarily obliterates one personality by another.

Those influenced by a deva sometimes utter their words in rhythm when under control.

It is another strange fact that the presence of devas of various types is often heralded by different kinds of vibratory sounds

ranging from a roar to a hum. It will be remembered that even the presence of that fairy elemental called the " banshee " makes itself known by a faint humming.

The following examples of communications with devas are derived from various sources. The collection is not intended to " prove " any special point of view; but it may perhaps be of interest in showing, on the one hand, some less frequent psychic experiences, and on the other, a less understood yet vital expression of the subconscious.

I

Rhythm is always a great power, and this experience suggests that a deva can be attracted by poetic form.

A., who had a very real love of poetry, was recuperating after illness in the house of some friends. The latter had a little boy of three years old who was devoted to A., and would hardly leave her. One morning, while in bed, A., who always found an hypnotic quality in the scansion of verse, was thus repeating to herself in a whisper Gray's description of Pindar, and reflecting that Tennyson had considered this contained the four most melodious lines in the whole of English poetry :—

> Both the pride and ample pinion
> That the Theban Eagle bare,
> Sailing with supreme dominion
> Through the azure depths of air.

In the meantime the little boy, who had been kept out of A.'s room so as not to disturb her rest, had insisted on having his toys and playing just outside her door. He was found there by his mother, much excited, waving his arms about in imitation of flapping wings " like the great big Thing, all light, that came out of A.'s door ! " Nobody else in the house (including A.) had seen anything. A. had not said any words aloud (her room was so situated that they would have been overheard if she had unconsciously done so). Nothing more explicit could be elicited from the child, except that the " great Thing made him feel he must fly too."

II

A series of dreams which seem to bear out the occult idea that devas control a human being's entrance into this life.

B. was much interested in hearing the lectures of a lady with

whom she was unacquainted at the time, and who was merely known to her under the professional name of Miss M.

From time to time B. dreamed of an enormous Being literally blazing with light who towered above Miss M., holding in his hands what appeared like a rolled-up skein of luminous thread interspersed with miniature stars (not unlike a ball of wool with the strand knotted at even intervals). The Being very slowly unwound this radiant substance and began to twine it round Miss M. Each time B. had the vision, the Being had entwined Miss M. more closely with the thread, till finally she was quite enveloped in it, while the words "28th August" appeared in large letters of light.

It transpired later that Miss M., unknown to B., was in private life married and the mother of several children, the youngest of which was born on the 28th of the following August.

III

Colonel C. was supervising the repairs of an empty house belonging to him. On one occasion, while doing so, he prepared to ride into the nearest town of B., which was many miles distant, on business. The weather, however, was so stormy that he decided to wait till the next day and spend the night in the empty house. He made himself as comfortable as he could, lighted a fire, and finally fell asleep. Hardly had he done so than he was wakened by a small luminous figure standing near him, saying in an odd, chanting voice: "Colonel C., Colonel C., ride to B. to-night!" Twice again during the night the same vision came and the same words were repeated. At the third time Colonel C. decided that there "must be something in it." He reflected that if he rode all night he could reach B. early the next day, and feeling an overmastering impulse to follow the injunction, he went out, saddled the horse, and started on his journey. When he arrived in B. it was too early to attend to his business affairs, and, feeling rather foolish, to pass the time, he went into the Courts where a murder trial was proceeding. The case was going strongly against the prisoner, who was unable to produce any witness of his innocence, though he declared that at the time when it was alleged he committed the murder he was travelling in a railway carriage and carrying on a conversation with a stranger. Colonel C., on entering the Court, at once recognized the man as an unknown fellow-passenger with whom he had talked in the train a few days before, and was able to give evidence on the latter's behalf.

IV

Just before waking one Monday morning, D. was startled by the apparition of a wave of golden light in the midst of which was set a triangle of white light. Out of the latter a little luminous naked figure with long hair streaming up on end, flashed for an instant and disappeared, saying the word " Wednesday " in a strange chanting tone. D. thought the vision mere nonsense, but was surprised on the following Wednesday morning when an important business letter which for months he had given up any hope of receiving arrived by the first post.

V

Two friends were climbing in the Lake District, and lost the way in a dangerous and unfamiliar spot. Night fell and they could neither retrace their steps nor attempt with safety a new path. Suddenly each (they did not compare notes till afterwards) became secretly aware of a presence near them that neither could see, but each realized by a curious inner feeling that it moved before them, lighting the way in an unaccountable manner, and they were impelled to follow it silently in a certain direction through the darkness. The direction was not one that would normally have seemed wise to choose, but to their astonishment they found that, by an unexpected turn, they came to a track which eventually led them to the place they had been so many hours trying to find.

VI

A small group of musicians, not all living in the same town, were having great difficulty in the practice of a certain passage which later on they had to play in public together. Three beautiful winged beings (rather like the angels painted by the Old Masters) appeared at night to some of them, showing them a correct and even finer method of arriving at the musical effect they wished to produce. The same beings seem to have also appeared to the rest of the company in another town and helped them in the same way, though the latter had at the time heard nothing of the experience of their confrères.

The above six examples are supported by a corresponding physical event; but the following have no such claim, and are given as curious types of dream which appear to touch on other orders of consciousness.

I

A certain Egyptian relic had been brought into the house. In various ways its presence affected everybody, including a quite " normal type " of schoolboy who went into trance while near it one afternoon.

One of the inmates of the house had a vivid dream she associated with it. She became aware of an overpowering influence that seemed to emanate from the open window. She began to feel very ill and devitalized, but subconsciously felt that the influence did not intend to hurt her, only that its vibrations, being so remote from her own, made the contact necessarily harmful to the weaker. She saw first a ring of fiery radiance in which floated little " pieces " of flame, not unlike merrythoughts in shape and size. As she looked at them she murmured the words " fire-spirits," and instantaneously they took the shape of little men and women. (This rather proves the theory of the mind involuntarily creating the human shape for non-human beings.)

After this a Power of some kind began to fill the room. It had neither form, size nor colour in the ordinary sense of the words, seeming without any dimensions that the mind could grasp. It emitted a curious hissing at intervals, and what might be defined of it appeared as a great mass of living Darkness with a hint of gold somewhere. It gave the effect of soaring, creeping, contracting and expanding all at the same time, until it gradually withdrew out of the window.

II

The dreamer was much frightened by an immense mass of flame and bluish cloud which floated in at the window and seemed to settle on her, touching her face. She fought it, and it withdrew, soaring upwards and out of doors again. As it went it gave a curious call or utterance the dreamer feels she can never forget, a medley of a horse's neigh, a child's cry, and the sound of the wind, the vibration of which left a streak of forked flame in the air.

III

The dreamer dreamed he was in the Auvergne Mountains. He saw live globes, about the size of a child's balloon, chasing each other up the hills. As these objects occasionally banged together in passing, a storm was produced. The globes were of a

semi-transparent colourless substance, with a reddish pattern inside gleaming faintly through. When the latter shone very red, the crops were plentiful. Subconsciously the dreamer heard the words: "The world is like one of these, but on a very much larger scale."

IV

A vision of three colossal Beings with stars on their foreheads and immense auras of crystal light (if one may use the only approximate expression) which had strangely shaped fiery centres above and at the sides respectively.

Each Being drew a spiral shape upon the air with His fore-finger. They gave the impression of great and terrible movement, rather like a storm tearing down a hill. Their presences seemed to rock the house and shake the atmosphere itself.

V

The dreamer was aware of a vast and shining presence. No form or face was distinct, yet there seemed both motion and expression. The dreamer felt a stupendous *slowness* that, seemingly stationary to outer eyes, was ceaselessly moulding and binding the earth's affairs the whole time. In this case the events appeared to be the personal destinies of two people known to the dreamer, and who were curious examples of the belief in reincarnation.

VI

The dreamer dreamed of the power which produces the whirlwind. He saw an infinitesimal greyish spiral in the centre of a vast vortex of air. The force of the spiral, though small, was terrific, and the feeling its faint humming vibration produced was as of something gigantic and deadly.

A NOTE ON AUTOMATIC WRITING

By H. ERNEST HUNT, Author of "Self-Training," "Nerve Control," etc.

IN view of the extraordinary interest aroused by the many automatic scripts now before the public, a few words dealing with the subject may be appropriate.

From the standpoint of psychology every idea that comes into the mind is a possible source of action, and tends so to manifest. We see this illustrated in the child mind: to see the watch is to grab it, and to hold it is to put it in the mouth and start eating it. Action follows hard upon the heels of the idea. In the rudimentary adult the same holds good: the thief sees the coveted article and forthwith lays hands upon it; and the angry word leads quickly to the blow. But the function of education is to build up inhibitions in the mind so that these elementary impulses are checked before they come to fruition, and, at a very early stage, the individual learns to exercise control over such detrimental ideas and thus to prevent them passing into action. In the course of time these controlling ideas become so firmly established that the evil of the impulse is completely outweighed by the chosen good. The principle, however, is quite clear that the tendency is for the idea to result in action unless it is held in check by other and more powerful ideas.

In proportion as conscious thinking is held in abeyance the subconscious thoughts tend to emerge. In brown studies, day-dreams, fireside reflections, somnolence, sleep and trance, there is a gradual diminution of conscious activity, and a corresponding increase and development of subconscious working. In the trance state of hypnosis, for instance, the subject seems to be completely asleep, and yet his subconscious mind is extraordinarily alert and active. In automatic writing, as a rule, a state of passivity is necessary, which amounts to an intentional "damping down" of conscious thinking; in this condition it is the subconscious thought which emerges and tends to pass into manifestation. When we are not engaged in active thought, or when we are day-dreaming, we may perhaps have a pencil in hand, and without knowing it we may trace geometrical designs

on the paper: squares, triangles, spirals, or odd figures, as may happen. This is a phase of automatic activity. Or when a young man and maid are seated on the bench in the park on a summer evening, and conversation is supplanted by silent fantasy, then one or other of the pair may idly trace the beloved's name with the tip of the prosaic umbrella upon the ground, only awaking to the realization of such automatic script by seeing it there. The subconscious thinking in such ordinary ways frequently thus manifests itself in action.

It is a truism that we are for the most part quite unaware of the matter that is so well and truly gathered in our subconscious storehouse; and even when it shows itself we are often loath to acknowledge its origin. But automatic writing thus demonstrates itself as a method of getting in touch with our inmost self. This self contains, as psycho-analysis shows, a mass of instinctive and inherited ideas which for the most part are anything but edifying: they are traces of a stage of evolution which we have outgrown, but which remain as yesterday's skeletons in the cupboards of to-day. Herein are the primal instincts which with our conscious thinking we curb, and the elementary impulses which in the light of our more advanced ideals of social obligations we restrain. In the chambers of the subconscious mind are also stored all the impressions which have passed the portals of our mind from childhood's earliest days. Things long forgotten are there on record, the passing incident is indelibly photographed therein, and information of all sorts faithfully inscribed; though it is possible that these may be lumbered up and obscured by a mass of later impressions. There is thus an extraordinary wealth of record with which we may become acquainted by the appropriate means.

When we realize all this hotch-potch of accumulated impression, it is not so difficult to account for the dubious matter, both in style and substance, which more than occasionally appears in automatic writing by the pencil, planchette, or other means of transmission. Indeed, the writer owes his first interest in this subject to a planchette operated at a children's Christmas party, when the astonishing feature was that the machine was using extremely bad language. It is a well-known fact that under the influence of anæsthetics some quite normally respectable and pious people give vent to language and expressions showing quite the reverse of these qualities; their subconscious store displays itself in a way which would never have been permitted had the consciousness been alert. So also when we get into communica-

tion with this part of the self below the threshold we may quite conceivably find curious matter emerging.

We must bear in mind, too, the natural faculty which the subconscious mind has of making logical deductions from given premises. It accepts the ideas which we send down to it, and then it proceeds to expand them, make elaborate deductions, and to work them out. To the novelist or dramatist this faculty is of the highest value; he starts with a character or group of characters, a situation or a central idea, and thence the plot seems to work itself out and to grow by a natural process. But it is another matter for the would-be automatist who sits down to get a message from Aunt Jane or Uncle So-and-so; this is the suggestion upon which the subconscious starts to work to elaborate its pious fraud, and unless the investigator is on the look-out he may possibly accept as genuine a spirit-message whose origin lies no further away than the recesses of his own mind. We may recall T. J. Hudson's story of the man who went to a séance where great names were the order of the day, and asked if he might receive a message from " that eminent Greek philosopher, Cantharides," and got it. " Lying spirits " have, we suspect, received a good deal of undeserved blame. In general, however, the practice of automatic writing has the disadvantage of temporarily dissociating the two minds. The danger of this is that a permanent dissociation, when the subconscious takes control and over-rides the rational consciousness, amounts to insanity.

Furthermore, this subconscious mind is the avenue for telepathy and inspiration. This complicates matters; for since all ideas—some inspired by our own spirit and some from other sources—come through this same channel, it is only by a consideration of the subject matter that we are able to decide as to their origin. As, moreover, the extraordinary wealth of information and material available for transmission on a natural basis must first be considered, it becomes evident that we must be prepared to rule out a vast number of pseudo-spiritistic scripts. But after we have so ruled out the majority, and queried many others as doubtful, there still remains a valuable residuum which we can only explain on the basis of their being genuine spirit communications.

Some of them, indeed, have a worth that is all their own, quite irrespective of their mundane or spiritual origin. We might quote the " Song of the Beautiful Being " in the first book of the " Letters of a Living Dead Man " as being a very beautiful fancy. Again we might refer to the very remarkable prose and poetry

emanating from the spirit giving the name of Patience Worth; poetry of bygone centuries that for style and quaintness of expression is worthy of careful study. We might also refer to the wisdom, prophetic vision and insight displayed in the Bligh Bond script, recently published under the title of "The Hill of Vision." These are all automatic writings of value, and they give the lie direct to those who assert that automatic communications are always insignificant, disconnected and worthless.

Of the actual manner in which these communications are received one can only say that it varies much with the individual. Some automatic writers must be passive, while others read a book, and some even go so far as to discuss extraneous matters to divert their attention from the matter they write. From the writer's personal experience it may be said that the script is sometimes written out backwards, though it may change on request to the forward style. On one occasion at least the script was backwards and upside down simultaneously, and it was necessary to use a looking-glass to decipher it. Each communicating entity in this script, as is usual, possessed its own style of expression and caligraphy, and the manner of communication was strangely suggestive of a number of individuals waiting their turn at a call box in order to 'phone their messages. In the issue the psychological results upon the author decided him to terminate the experiments. This was upwards of a quarter of a century ago. The records are still extant, but a perusal of them in the light of later knowledge and experience serves but to emphasize the perennial difficulty of distinguishing between the authentic spirit messages and the dictates of the subconscious. No hard and fast line can apparently be drawn. But with the march of psychology we may hope to be able the more surely to say that this or that is the work of the self-spirit; and when we outrange this limit, then, for the residuum, we must seek another and probably a truly spiritual and other-world origin.

THE SKELETON

By KATHERINE GODEFROI

I EXPECT that a good many readers of the OCCULT REVIEW will have visited at some period of their lives the ancient castle of Hurstmonceaux, or at any rate will have heard of it. Perhaps they will have been told of the many Roman treasures that have been unearthed from time to time from the barrows on the hills surrounding the castle. The property for some miles adjacent belonged to a well-known doctor, whom we will call "Dr. Smith," as the incidents I am about to relate are absolutely true, and actually happened to this friend of mine; and he naturally does not wish his real name to appear.

Dr. Smith was a man about forty years of age, very strong-minded, hard-headed, and extremely clever, and quite the last person in whose way one would think that anything supernatural would be likely to come.

Two years previously he had married a charming girl whom he had met in London. She was an only daughter, but had one brother, who was at this time a medical student at St. George's Hospital.

Occasionally Dr. Smith allowed archæological parties to visit these hills on his estate, and if they discovered any art treasures he gave them permission to do what they liked with them. His own house was full of antiquities, and he was quite satisfied as a rule to make his visitors presents of any new discoveries that they found there.

For some months no one had journeyed to this place, when one morning he received a letter from some society in London saying that two or three gentlemen would be most grateful if they might come and make excavations in a barrow which had never been opened before.

The one that they were speaking of was quite near to the bottom of Dr. Smith's garden, and he was rather disturbed that these people were wishing to examine the ground so near to his house, as his wife was not feeling in the best of health just then. She was very shortly expecting their first child; and it being her custom to take exercise every day in the garden, she naturally did not much like the idea of possible contact with strangers.

But Dr. Smith had never refused a request like that before, so reluctantly wrote an answer in the affirmative. A week later the three archæologists arrived from London and began most carefully to dig in the barrow. This work has always to be done with the greatest delicacy, as a too strenuous effort may ruin things of inestimable value.

The first morning that they were there nothing of much interest was discovered beyond a few Roman coins in a very bad state of preservation.

On the second day Dr. Smith watched them work, and offered to help them in their efforts, but they toiled all day long without finding anything of importance.

Towards evening when the moon began to rise, shedding its brilliant radiance over the landscape, and they had almost thought of ending their labours, they suddenly saw peeping through the freshly disturbed earth, the beginning of a human skull.

Dr. Smith knew that in all probability they would find a skeleton in its entirety, and after another hour of very careful exertions, his surmise was found to be correct, as a most perfect specimen of a man's fleshless body was exposed to view.

Then for the first time Dr. Smith felt that he would like to preserve for himself this wonderful specimen of the human frame. He accordingly mentioned his wish to the three men, who of course at once assented to his request.

Dr. Smith then had the skeleton removed with all possible care to his house, and had it set up in his study, where it remained a joy to his eyes for some weeks to come.

In due course the baby was born, a son and heir.

When the wife was well enough to see visitors her brother came to stay for a long week-end.

He was delighted with his nephew, but even more delighted with the wonderful skeleton. He was just going in for a course of anatomy, and before his visit came to a close, he asked his brother-in-law if he would lend him a little finger off the specimen for the purpose of dissection. Good-naturedly Dr. Smith agreed, and his brother-in-law then went off with his newly-acquired prize.

Now begins the curious part of my story.

This young fellow went home in the very best of health and spirits, and at once set to work on the finger.

After an interval of two or three days he began to feel a pain in his own little finger. He then noticed that gradually it

was getting smaller and smaller, and in a few weeks' time it had quite withered away and he was obliged to have it amputated. He did not in any way connect this misfortune with his possession of the skeleton's finger, but subsequent events almost proved that this was the case.

Some months later an old friend of Dr. Smith's (also a medical man) came to pay him a long-promised visit, and naturally he too was most interested in Dr. Smith's archæological find, and one day he said to his host how very much he should like to take the skull home with him to examine it.

Again Dr. Smith consented, and his friend left with this head piece in his portmanteau.

Two or three days after his departure, when Dr. X was on his way to see one of his patients, he unfortunately slipped upon the kerbstone when crossing the road. Being a very heavy man, he fell with great force on his face and broke his jaw.

He was taken to St. George's Hospital, where they discovered that he had damaged himself very badly, and it was found necessary to keep his jaw in splints for over a month. He made a complete recovery in course of time, but before leaving the hospital he came across Dr. Smith's brother-in-law, the medical student, who then told him about the wretched fate of his own finger, and how he had lost it after carrying away the piece of bone from the skeleton's hand at Dr. Smith's house in Sussex.

Directly Dr. X could be moved, he went to his house in Harley Street, and wrote to Dr. Smith, telling him of his accident and saying that he was sending him back the skull. He thanked him for the loan, but added that he felt he had better not keep the skull any longer, as the two facts were so extremely curious. Firstly the loss of the medical student's finger, and secondly his own serious misadventure to his jaw. Dr. Smith received the skull quite safely (he had already had the bone of the finger returned to him) and he made up his mind never to lend any of the parts of the skeleton again.

He had in his study a small cupboard where he kept his poisons for his medical prescriptions, and to which there belonged a key, which key he always kept attached to his watch-chain.

He determined to put the skull and finger in this place of safety till he could have them replaced on the skeleton.

In a little less than a month he summoned a man from London to do this job for him, and after telling him exactly what he wanted done, he unlocked the cupboard with the key which never left him night and day. Then, to his dismay, he found that

both the skull and the finger bone had totally disappeared. Dr. Smith was gravely disturbed by these happenings, and telephoned to his vicar, begging him to come and see him as he was most anxious to consult him.

The Vicar arrived the same evening and Dr. Smith recounted to him all the facts of the case, and asked him what he should advise him to do. They both agreed that there were more things in Heaven and Earth than *they* could understand, but thought it would be as well to give the skeleton another burial.

The next day Dr. Smith had all the bones that were left carefully placed in a sheet, and taken to the churchyard and reverently placed in a newly dug grave, the vicar saying a few prayers for the dead over them.

Since then nothing unusual has happened to Dr. Smith or to any of his friends.

ABSOLUTION

By TERESA HOOLEY

I CAME into the quiet fields
With anger in my heart,
And the fields sighed and said to me—
"With us thou hast no part.

"No sweet communion canst thou know,
Nor peace nor beauty find,
While thou dost bear within thy breast
Evil against thy kind."

Sudden there sang a little bird:
His notes, like silver rain,
Washed all my bitter wrath away,
And I was clean again.

ROYAL HEALERS

By WILLIAM GILLESPIE

UP to the early part of the eighteenth century it was the custom of the sovereign of Great Britain to go through at certain periods the ceremony of touching for the king's evil, as scrofula was generally called, for it was a matter of popular belief that a real sovereign, that is, one reigning by a legitimate hereditary title, or, in other words, reigning by divine right, had the power to cure any person suffering from that disease, merely by a touch of his hand. This gift of healing was attributed to the unction imparted to the hands at the coronation, but, however that may be, it is certain that many hundreds were cured by the royal touch during the centuries that it was practised.

According to the testimony of the old chronicler, William of Malmesbury, the practice of touching for the king's evil had its origin in England during the reign of that saintly king, Edward the Confessor. In his *Chronicle of the Kings of England* he relates with reference to the miracles performed by Edward that "a young woman had married a husband of her own age, but having no issue by the union, the humours collecting abundantly about her neck, she had contracted a sore disorder, the glands swelling in a dreadful manner. Admonished in a dream to have the part affected washed by the king, she entered the palace, and the king himself fulfilled this labour of love by rubbing the woman's neck with his hands dipped in water. Joyous health followed his healing hand; the lurid skin opened so that worms flowed out with the purulent matter, and the tumour subsided. . . . Before a week had expired a fair new skin returned and hid the ulcer so completely that nothing of the original wound could be discovered. . . . Those who knew him more intimately affirm that he often cured this complaint in Normandy. . . ."

Shakespeare described this practice of the holy king in *Macbeth*, Act IV, Sc. III, the gracious Duncan having been contemporary with the Confessor:

MACDUFF. What's the disease he means?
MALCOLM. 'Tis called the evil;
A most miraculous work in this good king,
Which often since my here-remain in England
I've seen him do. How he solicits heaven

Himself best knows, but strangely-visited people
All swoln and ulcerous, pitiful to the eye,
The mere despair of surgery, he cures;
Hanging a golden stamp about their necks
Put on with holy prayers; and 'tis spoken
To the succeeding royalty he leaves
The healing benediction. With this strange virtue
He hath a heavenly gift of prophecy,
And sundry blessings hang about his throne,
That speak him full of grace. . . .

Shakespeare's authority is Holinshed's *Chronicle*, but by referring to the passage it is seen that Shakespeare has mixed up in his description the practice of his own times, that is "the hanging of a golden stamp about their necks, put on with holy prayers," which was first introduced into the ceremony by Henry VII. In the passage referred to relating to the Confessor, Holinshed simply states: "As it has been thought, he was inspired with the gift of prophecy, and also to have the gift of healing infirmities and diseases. He used to help those that were vexed with the disease, commonly called the king's evil, and left that virtue, as it were, a portion of inheritance to his successors, the kings of this realm."

There is no mention of the first four English kings of the Norman race ever having attempted to cure the king's evil by touching; but that Henry II performed cures is attested by Peter of Blois, his chaplain. John of Gaddesden, physician to Edward II, who flourished about 1320 as a distinguished writer on medicine, treats of scrofula, and after describing the methods of treatment, recommends, in the event of failure, that the patient should repair to the court in order to be touched by the king. Bradwardine, Archbishop of Canterbury, who lived in the reigns of Edward III and Richard II, testifies to the antiquity of the practice, and its continuance in his time. Sir John Fortescue, Lord Chief Justice of the Court of King's Bench in the time of Henry IV, and afterwards chancellor to Henry VI, in his *Defence of the Title of the House of Lancaster* written shortly after the accession of Henry IV, represents the practice as having belonged to the kings of England from time immemorial. Henry VII was the first English sovereign who established a particular ceremony to be used on the occasion, and, as has already been said, also introduced the practice of presenting a small piece of gold, or "stamp" as it was called.

Little trace of the custom is to be found during the reign of Henry VIII, but Elizabeth put it into practice on several occasions,

and one William Lookes published a book on the subject of the cures effected by the royal touch, entitled, *Charisma : sive Donum Sanationis*. He states that many people from all parts of England, of all classes, were, to his knowledge, cured by the Queen's touch, that he conversed with many of them, both before and after their return from the court, and understood that they were actually cured. Some of them he met a considerable time afterwards, and upon inquiry found that they had remained free from the disease from the time of their being touched. William Clowes, Her Majesty's surgeon, denominates scrofula " the king's or the queen's evil, a disease repugnant to nature ; which grievous malady is known to be miraculously cured and healed by the sacred hands of the Queen's most royal majesty, even by divine inspiration and wonderful work and power of God, above man's will, art, and expectation." There was a regular office in the Book of Common Prayer for the performance of the ceremony inserted about this period. Those desirous of being cured appear to have been introduced by a bishop, Prayers were said, and every effort made to produce in the patients a firm reliance in the power of God as about to be manifested through the royal hand. At the moment of imposing the hand, the king said, " I touch, but God healeth," and afterwards hung a coin round the patient's neck, which he was to wear for the rest of his or her life.

James VI of Scotland, when he became James I of England, at first objected to touch for the king's evil, but in later years showed less hesitancy, and on several occasions touched those brought before him. In the State Paper Office there are preserved eleven proclamations issued during the reign of Charles I respecting the practice. Most of these relate to the periods when the people might repair to the court to have the ceremony performed.

The practice seems to have reached its height in Charles II's reign. Mr. Wiseman, principal surgeon to the king, after the Restoration, states, " I myself have been a frequent eye-witness of many hundreds of cures performed by His Majesty's touch alone, without any assistance from the chirurgery." It is stated that Charles, in the first four years of his reign, touched nearly 24,000 persons. Under date June 23, 1660, Pepys, in his *Diary*, says, " To my lord's lodgings, when Tom Guy came to me, and then staid to see the king touch for the king's evil. But he did not come at all ; it rained so, and the poor people were forced to stand all the morning in the rain in the garden. Afterwards he touched them in the Banqueting House." Evelyn, in

his *Diary* under date March 28, 1684, states, " There was so great a concourse of people with their children to be touched for the evil, that six or seven were crushed to death by pressing at the chirurgeons door for tickets," while the *London Gazette*, October 7, 1686, contains an advertisement stating that His Majesty would heal weekly on Fridays, and commanding the attendance of the king's physicians and surgeons at the Mews on Thursdays in the afternoon to examine cases and deliver tickets. Macaulay, in his *History of England*, states that Charles, during his reign, touched 92,107 persons; the smallest number in one year was 2,983 in 1669 and the largest in 1684, when many were trampled to death.

James II continued the ceremony. In Bishop Cartwright's *Diary*, published by the Camden Society, it is stated that on August 27, 1687, James healed 350 persons. William III never performed the ceremony. In fact the Jacobites believed that he, not being an hereditary king, was not possessed of the gift. Queen Anne, however, being a Stuart, touched, and she appears to have been the last English sovereign who actually performed the ceremony. Dr. Dicken, Her Majesty's sergeant-surgeon, examined all the persons who were brought to her and bore witness to the certainty of many of her cures. Dr. Johnson in Lent, 1712, was amongst those touched by the queen. For this purpose, when only two and a half years old, he was taken from Lichfield to London by the advice of the famous Sir John Floyer, then a physician in Lichfield. Being asked if he remembered Queen Anne, Johnson said he had " a confused but somehow a sort of solemn recollection of a lady in diamonds and a long black hood."

With the coming of the Hanoverian kings, the practice ceased, probably owing to the belief aforementioned that the gift was purely hereditary. The adherents of the Stuarts, however, still believed that the gift remained with that royal race, and in 1716, one Christopher Lovel, of Bristol, who suffered from scrofula, journeyed to Avignon, where the court of the exiled " Old Pretender " was, and was touched by him there. Carte, in his *History*, states he saw the man on his arrival back in England in the January following, and found him " without any remains of his trouble." Later it broke out on him again, and he perished in another attempt to reach Avignon. The last instance of healing by touch occurred during the Rebellion of 1745, when Prince Charles touched a female child at Holyrood House, who was cured within twenty-one days.

REFLECTIONS ON REINCARNATION

By J. SCOTT BATTAMS

EVERY reader of the Editor's interesting and instructive anthology of reincarnation—if I may so describe it—must hope that it may reach a wider circle of readers than this journal commands. If it were published as a brochure, and were followed by another along philosophical lines, they would form a closely reasoned and authoritative presentation of a great subject. Moreover, they would supplement each other, whilst appealing to different types of mind.

It is but natural that many are incapable of fully grappling with philosophical and metaphysical subtleties, and the truth of reincarnation is with them—as it is with me—rather in the nature of an intuition than a logically reasoned conviction. Intuition springs from the spiritual Ego, who, knowing the limitations of the embodied self, may sometimes try to impress us with his own higher knowledge. But it also seems possible that *the strong desire to believe* may often be confounded with intuition, especially in those who lack the capacity, or shirk the effort, to bring reason and intellect to the support of their belief.

Those who have followed "Notes of the Month" for some years can hardly fail to realize that the most convincing evidence for the truth of reincarnation can be reached along philosophical lines. Indeed, it is said to be the only theory of immortality that can satisfy the philosopher.

Now, occultism declares that first-hand knowledge of the truth of reincarnation can be obtained; and that being a spiritual truth or fact, it must be spiritually discerned. The Bible makes a similar assertion in regard to certain truths; but whether re-birth is included I cannot say. What is meant by "spiritual sight"? The astral clairvoyant may claim to possess it, whether spiritual in the higher sense, or the reverse; for he has access to a plane where spirits abound. But psychism does not necessarily imply spirituality. We are also told that in all occult schools the neophyte is early taught to convince himself of the truth of reincarnation. But there are living seers—true and *trained* occultists who claim to *know*. In the preface to that remarkable book, *Man: Whence, How and Whither?* we learn how step by step,

along a path few travel in these days, the two seers—Mrs. Besant and Mr. Leadbeater—reached that stage of spiritual and psychic unfoldment that opened up to them the Memory of Nature—the reflection of the Divine Memory, which embraces all that has been, is, and will be. The records so obtained abundantly illustrate the workings of the great laws of Reincarnation and Karma. They who have thus discerned the truth stand on an impregnable rock. No doubts assail, no arguments can shake them; and their knowledge becomes an impelling and directing force in their lives. Such testimony is beyond proof or disproof, yet it must ever influence certain minds. Moreover, occultism declares that all life is One; that all is in the All; and the All is in all. The true seer claims to see, not only forms, but the ever-flowing Life without which they could not be. Hence to the spiritual vision the One Life is a truth, and Brotherhood its corollary. Of a different order are the communications or revelations filtered through automatists or other human channels, and purporting to emanate from more or less exalted beings. What evidential value can we assign to such messages? They vary in character from the trite and trivial to the sublime. Details of the abounding life beyond the veil are poured out in bewildering profusion; and, naturally perhaps, there is often disagreement, even on fundamentals. The occult teachings are often confirmed, and frequently at the expense of the orthodox. In *Letters of a Living Dead Man* the theosophical trend is evident, and re-birth is taken for granted; whilst in the Vale Owen script I believe it is unmentioned. When we realize the vast content and potentialities of the subconscious as taught by occultism, we may easily underrate the part it plays—and has been proved to play—in such communications.

We may also reasonably assume that not all these spirit communicators are in touch with the Cosmic Wisdom, or are allwise in regard to God's mighty plan and purposes. But we need not doubt that there are lofty Intelligencies who ever do the will of the Supreme, and from time to time, in various ways, and through chosen channels, transmit some spiritual truths for man's helping. The absence of any reference to reincarnation need not imply that it is not the law of evolving life. Early humanities, we are told, *knew* it to be a fact in Nature; but as mind evolved the knowledge faded, as it hindered their all-round evolution. Although Christ did not make re-birth a prominent teaching, yet we are told that He taught it *secretly* to His disciples; for He knew that its general acceptance would not conduce to

the evolution of those faculties that our fifth sub-race is destined to bring to perfection.

But a Truth which, if properly presented, makes so strong an appeal to intellect and reason—one, too, that has appealed to some of the greatest intuitional minds in history, does not cease to be a Truth because submerged. The exalted Beings who guide and guard our evolution would seem to place a " time lock " on much that makes for progress until the time be ripe. It may well be that reincarnation is destined to play an ever increasing part in the New Age ; and thousands believe it must, and will, be so, if the threatening problems of our time are to receive safe and adequate solution.

The evidences in favour of reincarnation are very weighty when taken *en masse*, especially as presented by the Western schools of occultism. In that interesting work, *Rosicrucian Fundamentals*, they are very clearly defined and summarized, almost as if they were axioms of universal validity. That re-birth is a spiritual truth or fact to be spiritually discerned is held to be sufficient refutation of all arguments brought against it. The close correspondence between the life-cycle of the virgin spirits and the seed planted in the soil is held to be evidence that it is a fact in Nature. Amongst other familiar arguments much stress is laid on the fact that it is taught by Jesus and the Bible, and was formerly taught by the Church. It offers the only satisfying explanation of the apparent incongruities and injustices of life, and many theological discrepancies. It has to-day, and has always had, the greatest number of adherents of any theological and philosophical doctrine. It is the logical and scientific sequel of evolution, whilst offering the only acceptable evidence of the divine mercy and wisdom in the care of humanity. It also supplies the only logical explanation of prodigies of genius. It can only be called a doctrine of fatalism or predestination by the ill-informed and prejudiced. When we are further told that it is not antagonistic to the teachings of any *true Church*, we seem on more debatable ground.

If reincarnation is to become a factor in the life of the West, where the logical, analytical, concrete mind dominates the more advanced, it would seem essential to present the doctrine—I put it no higher—from the standpoint of metaphysical philosophy. A majority of thoughtful people will doubtless attempt to reach conviction along a less Hegelian road. Now, the Churches, whilst endeavouring to safeguard a sacred trust, cannot ignore the assaults of science and the higher criticism on certain cherished

dogmas. A few free-lance theologians open their minds to the Spirit of the Age and the new knowledge; whilst others, secretly doubting, are oppressed by the fear theological; and their most passionate support of things as they have been tends to reveal, rather than mask, their doubts and fears. Meanwhile, academic science is rapidly nearing the borderland beyond which it cannot penetrate, except hand-in-hand with occult science. This happy co-operation would lead to a more spiritual science, and a more scientific religion.

I have confined myself chiefly to the more mystical and occult type of evidence because it makes the stronger appeal to the emotional nature, to unreasoning faith, and, perhaps, to incomplete, but not necessarily less spiritual, minds. But to bring about so great a change in the thought of the West, as the acceptance of reincarnation implies, would seem to demand a different class of evidence, and different types of mind to present it.

QUIETUDE

By FREDERICK NICHOLLS

O BLESSED calm of long sweet summer days
In grateful fields clothed with the verdant grass,
'Neath leafy screens through which the sunbeams pass
All filled with rapture and with silent praise,
Where happy streamlets in contented mood
'Mid shady forests sing their mystic lays!
Upon a wanderer here no burden weighs
That can disturb the soul-deep quietude!

For Life and Joy are born in Silence deep.
The Secret hidden by the world's unrest—
Not by the anxious and the fearful found—
Unveils Itself (as dreams unveil in sleep)
To all who know how quietness is blessed,
How senses hushed with joy serene are crowned.

HAUNTED HOUSES AND EXORCISM

By CONSTANCE FROST

THE dictionary definition of "exorcism" as "the drawing out of evil spirits by conjuration" sheds little light upon the subject, and tends to leave the inquirer with the impression that the "exorcist" is concerned solely with the "possession" of human beings by malignant entities.

Few weeks pass without some instance of "haunting" being recorded in the press, but that the victims of these eerie manifestations should avail themselves of the services of an exorcist is not suggested.

Two courses of action only seem to occur to the inmates of a haunted house, either to quit the place as speedily as possible, leaving the intruder in possession, or to "sit tight," trusting that the disturbances will shortly cease.

Some months ago a few friends tried by means of "planchette" to solve the mystery of incessant tappings on the walls of certain rooms in the house of one of their number. The attempt was successful; not only was a name given purporting to be that of the spirit, but details also of her suicide during a terrible fit of depression. This information was unknown to the sitters, but all the circumstances were subsequently verified. The poor soul pleaded piteously for release by any "man of God."

When the fact is recalled that in the primitive Church any Christian was permitted to exorcise, this request is illuminating.

It was not until the fourth Council of Carthage that a form of ordination was prescribed for the exorcist, and it then became one of the Minor Orders. To-day in the Roman Church priests only may act in this capacity, but in every case the special sanction of the Bishop must be obtained.

That this power of granting release to the "earth-bound" is not limited to the Romish priesthood is shown by the following true story.

About twelve years ago a detached house was built in a country neighbourhood some miles from London.

It was speedily sold, and the owner moved in with his family. Before many weeks had elapsed the sounds of heavy footsteps and desperate struggling came at night from one of the attics. The

terrified inmates rushed upstairs to the room, only to find it silent and undisturbed.

It was not long before the owner realized that no material explanation of these sounds was possible, and a young Nonconformist minister was invited to conduct a short service of exorcism in the room. From that night the sounds entirely ceased; inquiries were set on foot and it was discovered that the house stood on the site of a much older dwelling in which, many years before, a peculiarly brutal murder had taken place.

A curious case of unpremeditated exorcism came recently under the writer's notice.

A rectory in the north of England had been, for several years, troubled intermittently with the vagaries of a "poltergeist" or mischievous spirit. From time to time loud noises were heard, crockery was thrown about, and coverings plucked from the beds by unseen hands.

A daughter of the house fell ill, and the Holy Sacrament was administered to her in the sick-room. From the day when the sacred service was read, now some years ago, until the present time, the rectory has remained entirely undisturbed.

In a small south country town there is an ancient stone cottage which bore for many years a most unsavoury reputation. An old man had murdered his wife after a violent quarrel, and the terrible deed left behind it a very uncanny atmosphere. The little place is picturesque and roomy, with a good garden, but its owners would not live in it, and a succession of tenants came and went, but none made a lengthy stay. Not only were unexplained sounds heard, but the form of the old man was occasionally seen.

This sinister atmosphere was once "sensed" acutely by a little girl, the daughter of a well-known artist. Her parents were anxious to settle for some months in the neighbourhood, and as the cottage was at this time untenanted, the child went with her mother to look over it, with a view to occupation.

The beauty of the old place attracted the lady strongly, and she felt that she had chanced at last upon the temporary home they were seeking.

Missing the child from her side, she eventually found her by the garden gate, white-lipped and shaking.

"Don't come to live here, mother!" she implored, "it's a horrible house; I shall die if you come to live here."

The child's terror was so genuine that her mother determined to fathom the mystery. As a result of her investigations, a much less picturesque abode was decided upon!

Some years after this incident a Catholic priest read the prescribed office in the cottage. The place is now tenanted, and the atmosphere normal.

One more curious instance may be cited of this intuitional knowledge of a past tragedy. A lady, the widow of a barrister, was inspecting an empty flat in the South of London. She was accompanied by her young daughter, a girl of fourteen or fifteen.

As they entered the tiny bathroom, the girl, who up to that moment had appeared delighted with the place, exclaimed excitedly that nothing would induce her to live in the flat, and begged that the key should be at once returned to the agent.

Inquiries were instituted in the neighbourhood of the " Mansions," and the fact was brought to light that the former tenant had, a few months previously, committed suicide in the bathroom.

It is useless for us to hazard guesses as to why such visitations and hauntings should be permitted. From the mists which shroud the subject one fact emerges with indisputable clearness : all through the centuries the belief has obtained that the prayers and exhortations of a man of godly life will provide a means of escape for discarnate entities unable to free themselves from the shackles of the earth plane.

This belief may or may not have any foundation in fact. The " long arm of coincidence " might be stretched to cover all the cases cited, but just so long as one voice appears to come from the void praying for " release," it would seem to be a simple matter for those who hear it to provide for the unhappy one the comfort and aid of the exorcist.

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.]

PARALYSIS ON AWAKENING.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Is it not time your readers received some fatherly advice on the above subject? Especially as some correspondents appear to be quite distressed over their experiences.

Your correspondent "Incognito" is an exceptional case, who would, to my mind, require special treatment. I should certainly advise her (I presume it is a lady) to practise more self-confidence. She should know, above all things, that no man or woman can be hypnotized against his or her will. She is evidently under hypnotic influence, aggravated by her own fears, however she may deny it, and half the battle, if not the whole, would be won by a calm, fearless, self-reliant attitude; and a firmly rooted knowledge, that the Ego, which is her real self, is invincible and invulnerable. This can be attained by self-suggestion. She should read carefully through Mr. Ernest Hunt's *Nerve Control* (Messrs. Wm. Rider & Son), and I would even suggest that she should get into communication with the Author (possibly through the Publishers), as I know him to be an expert on the subject of auto-suggestion, and, what is more, he is a most adaptable and obliging gentleman.

With regard to your other correspondents, I can only repeat that the greatest danger, under this paralytic spell, is first, fear; and, secondly, the attempt to force matters by making a violent effort to recover self-possession. When I first experienced it, I hailed it with secret joy as my first real psychic experience, and looked forward to its repetition, with the result that it repeated itself very rarely and finally ceased altogether. Allow me to relate my first experience.

I awoke very early one morning, and found, to my surprise, that I could not move. I was bound to my bed with the iron grip of a vice. When I made an effort to rise, I felt myself hurled violently into space, like a stone out of a sling. During this curious period of flying headlong into Infinity, I saw visions which seemed to be reflected on a fluid mirror, in the surrounding ether. At last I gradually recovered my recumbent position in bed, and, before my release,

felt myself rudely shaken ; just as if some invisible person had caught me by the shoulders, and given me a violent shaking.

As I said before, I was so delighted at the idea of my developing into a practical occultist, that the phenomenon did not repeat itself very frequently, and now I have not experienced it for many years. It was, however, always the same, with the exception of the final shaking. I always felt myself hurled violently into space, and occasionally saw visions on a strange fluid mirror ; but, as I took it very coolly (as a kind of psychic looping the loop) I never suffered any inconvenience, or any disagreeable after effects. I took the precaution, however, to ask the opinion of one or two doctors, and they were all rather at a loss to explain it, but were unanimous in their advice not to worry over it. I particularly wanted to know whether it were possible to have epileptic fits in my sleep. They all, however, disagreed with that idea.

I feel convinced that the paralysis is the first experience of a novice in occultism, who has not learnt to control his astral body. I would most decidedly recommend *absolute fearlessness* and a resigned, relaxed attitude, in the full confidence that the body will right itself if left alone.

Yours very truly,

WILLIAM R. MOORE.

ST. BENEDICT,
95 CENTRAL HILL, UPPER NORWOOD,
LONDON, S.E. 19.

To the Editor of the OCCULT REVIEW.

SIR,—May I ask your courtesy to correct an error in the minds of those who read my letter in a previous issue signed " Incognito " ?

The error has, curiously enough, arisen that I was actuated by " fear " ! and that I required help to assist *personally*. While thanking those who expressed sympathy, may I say that it seems curious that this error should have arisen. It must be known to your readers, as students in occultism, that a definite and strenuous effort is being put forth by certain occult cults to establish the supremacy of sex or duality as against the primal truth of unity.

So far from being frightened into submission to this cult, my attitude was one of sheer amusement. When I said, " There *is* no stronger spirit," I felt sure your readers would understand that the *mother*-spirit is allied to all the strongest forces in the universe, and that the " veiled threat " which reaches me, in *many* ways, has no power whatever to alter my attitude and induce me to submit to the imposition, or to deliver up " the child " to this cult. My attitude certainly was one of *surprise* that one *never* discovers, in occult circles, those who realize the necessity of " impeding the progress " of that " influence " which *has* been " flung forth " *to capture*

a whole world. It is a tyranny like that of the present rule in Russia, and calculated to prevent the true evolution of the race for all time. Somebody kindly suggests that "the writer of the anonymous card" (containing the veiled threat that dire consequences would ensue unless I changed my attitude) "knew the Tarot." Possibly. But that does not explain why the agent of these "threats" should always "prefer to be anonymous"! If he would come out in the open and make clear the issue, I might *respect* my unseen foe, though not converted to his will; and when the issue were made clear, some who now are in his camp would consider they had found their way into the wrong camp. The cunning secrecy of his methods betrays an author not of divine order. Perhaps that is the reason he "prefers to be anonymous."

I am, sir, with thanks in advance,
Yours faithfully,
INCOGNITO.

P.S.—One correspondent refers to my use of a *nom de plume*: there are reasons for it, but as the subject, not my personality, is what matters, those reasons would not interest your readers, so they are not intruded.

PERIODICAL LITERATURE

SIR OLIVER LODGE has put on record some further considered opinions regarding ectoplasm in a letter to a private correspondent, and *Light* has been permitted to publish extracts therefrom, the gist of which is as follows: (1) It is material stuff drawn from a medium; (2) it is "temporarily animated, moulded and manipulated by something from the next order"; (3) this "something" does not of itself appeal to our senses, but is genuinely real none the less; (4) it is conceived by Sir Oliver Lodge as having an ethereal embodiment, which embodiment is the protoplasm of the next world; (5) it assumes ectoplasmic material—as we assume clothes—"for the purpose of demonstrating its existence and powers to our material senses." It follows herefrom (1) that the animating "something"—understood of course as intelligence and not impossibly as a discarnate human being—manifests at séances in the psychic or astral body, which has no visibility *per se*, except perhaps to the psychic eye of a clairvoyant; (2) that the protoplasmic substance of which this body is formed bears such a relation to the material ectoplasm exuded by a medium that the latter can be assumed or put on to render the former visible by earthly eyes; (3) that "tangible and visible ectoplasm" is not animate until it has been so assumed. These are exceedingly clear propositions and we trust that they interpret rightly what Sir Oliver Lodge calls his "present working hypothesis." They appear to set aside a suggestion formulated by his correspondent, namely, that ectoplasm "has its forms of polyp or amœba, protean in their changes and reactions." We are led back in this manner to a description of the First Matter in Alchemy which has become famous suddenly in these recent days. When the whole works of Thomas Vaughan were edited for the first time in 1919, the editor of the OCCULT REVIEW was the first to point out—*Notes of the Month*, July, 1919—that Vaughan's description of the occult *Prima Materia* was in singular correspondence with Mme Bisson's account of substance disengaged from the body of the medium Eva C. in the phenomena of materialization. The latter was described (1) as "a fibrous mass, torn or perforated," (2) having "irregular streaks and curious thread-marks," (3) heavy to the touch and also damp and cold, (4) adhering at times to the hands of those who touched it. Vaughan compares his First Matter to (1) a "laxative, unstable, incomposed substance"; (2) a "slimy, spermatic, viscous mass"; (3) "obscene to the sight but much more to the touch"; (4) "almost a living thing," having indeed (5) "some small portion of life, for Nature doth produce some animals out of it." Vaughan claimed to speak from direct experimental knowledge, and the analogy instituted by Mr. Ralph

Shirley between the First Matter of materializations and the Hermetic prime substance not only produced a considerable impression, but was the subject of comment and development both here and on the Continent. Now, it is to be noted that although Vaughan called his mysterious substance the " sperm of the great world " and suggests, as we have seen, that it might generate spontaneously, it was for him more accurately " the mother of all things," thus postulating a father, who is termed " sulphureous fire," the two being in the respective positions of agent and patient. We are reminded at this point of Dr. Gustave Geley's " unity of organic substance," *plus* an organizing and directing force, at the back of which is a directing intelligence. But at the back of Vaughan's universal active and passive there was the eternal intelligence of God. If we can suppose for a moment that the alchemist came to know of his First Matter under circumstances analogous to those which have discovered ectoplasm to modern psychical research we shall have to admit also that he regarded the one as Dr. Geley regards the other, that his views concerning it did not differ from those of Sir Oliver Lodge and his working hypothesis, or in other words that all three testify in their records to one and the same thing in one and the same way. The two great modern observers are only on the threshold of discovery and may go much farther, or alternatively others will follow them. Vaughan also stood upon a threshold but with far less equipment for research, and those who venture to read his cryptic record will find the most extravagant reveries mixed up with what may be an essential root of fact.

The periodical literature of Theosophy grows from year to year, and the remarkable output must be taken to indicate a corresponding development in the life of the Society itself, as also the extent of its appeal in very different places and directions. We meet, moreover, with new magazines which disclaim official connection and are yet organs of the movement to all intents and purpose. We have received, for example, the first issue of *Fohat*, appearing at San Francisco, and described as (1) non-sectarian, (2) unidentified with any organization or society, and (3) dedicated to " altruistic service." But the Tibetan word *Fohat* is found in Madame Blavatsky's *Secret Doctrine*, where it is said to signify Light, Life, Guiding Spirit, the link between Spirit and Matter, Subject and Object, etc. Moreover, the editorial announcement which describes the venture and defines its purpose is preceded by a portrait of H. P. B. and a short sketch of her life, while it is followed by a paper on the source and nature of *The Secret Doctrine*, as representing her chief record in occult literature. Finally this first issue is produced " in commemoration of White Lotus Day." It would be difficult for the Transactions of a Lodge or Section to be more militantly theosophical. There is also *Teosofia en el Plata* of Buenos Aires, which has reached us for the first time but is in its second year of publication as the official organ in the Argentine. It is of considerable dimensions and quite creditably produced. The

theosophical articles are mostly translated matter, but there are original contributions on Bahaism, the Great Pyramid, the Elixir of Life and the Magic of Love. . . . Among long established periodicals it cannot be questioned that the first place must be assigned to the *Theosophical Quarterly* of New York, which may be termed handsome in appearance, as it is always excellent in contents. In the last issue there are translations from the Katha Upanishad and the Tao-Teh-King, elaborate individual studies of Cagliostro and a heretical Pharaoh of Egypt, but above all there is a little story called "The Dawning of a Soul," which belongs to the high order of literature. Certain Notes and Comments seem to take Mrs. Webster too seriously in her comparatively new book on *World Revolution*, a sort of sequel to the reveries which she wrote on the Revolution in France, more or less exact reflections of that "tale of little meaning though the words seem strong" which is poured out from month to month and from year to year by the ultramontane and anti-Masonic press of France. . . . *Theosophy in England and Wales* tells us that a "National Society" is about to be formed in the Principality—as we presume, for the first time. A short paper on the "Threefold Universe" describes life as a dream, "as we know it here," but according to theosophical teaching it will have "an awaking to realities more glorious." It was Novalis, we think, who affirmed that life is not a dream but that it ought to become one. Another contribution is called the "Anatta Doctrine," and presents Buddha as a heterodox teacher of his period who repudiated the *ātmā* theory, current views about the soul and the existence of an Absolute. Buddha is exhibited also—*pace* the late Mr. A. P. Sinnett—as rejecting categorically in his last moments the suggestion that he had any esoteric doctrine; but we have met with this statement before, and that recently. . . . *The Herald of the Star* continues its selections from Serbian folk-stories, the example given in the current issue being one of considerable interest, not only from the folk-lore standpoint but from that of spiritual significance. There are articles on practical idealism and on reincarnation, the latter doctrine being described as a fundamental tenet of Theosophy, by which and by that of Karma its teaching stands or falls.

The anniversary of Allan Kardec, who departed this life fifty-three years ago, has been commemorated as usual at the cemetery of Père-Lachaise, and a report of the proceedings has appeared in *La Revue Spirite*. It was testified that his work has gone on and shows no sign of growing old, that he founded a broad and progressive doctrine, the recognition of which by science will certainly come, and that it was never more solid or prosperous than at the present time. Moreover, M. Léon Denis affirmed that more and more exalted beings were manifesting in "The Groups and Institutes." . . . The *Bulletin Officiel*, which appears at Brussels under the auspices of the *Bureau International du Spiritisme*, announces that a Congress of Experi-

mental Psychology will be held at Paris at the beginning of 1923. It furnishes full details and programme of a much nearer event in time and place, being the International Spiritistic Congress of London in the first week of the present month, particulars and announcements of which are of course available in our own psychic periodicals. There will be representatives from Holland, Belgium, Czecho-Slovakia, Denmark, Spain and the United States. The meetings will take place at Caxton Hall and South Place Institute. . . . In *Psychic Magazine* M. Henri Durville gives account of a long interview with Professor Charles Richet, whose metapsychical programme covers the phenomena of lucidity, the exteriorization of motricity and materialization, but in the view of M. Durville sets aside hypnotism, animal magnetism and spiritism itself—understood presumably as an explanation of psychic facts by the intervention of discarnate human beings. The interview occupies some ten columns, but offers only three brief statements on the part of Professor Richet, in the course of which he affirmed (1) that he was no adversary of Magnetism but considered current notions on the magnetic fluid as exceedingly confused and demanding more precise investigations; (2) that as regards psychic or metapsychic science at large the coming years would be decisive, for there were great things and great surprises in store. It does not appear that M. Durville obtained much satisfaction as to his individual theories which are put forward at such considerable length. . . . *La Revue Mondiale*—which is the French *Review of Reviews*—has lost its founder and editor, Jean Finot, by death, and devotes an entire issue to a kind of memorial volume, embodying contemporary opinions concerning him and his many-sided activities and interests. Edouard Schuré, so well known among us, says that Jean Finot occupied an eminent place, apart from all, among the directors of the chief Parisian periodicals. He was one who emerged from scepticism into the spiritualist movement. Another personal friend, Jean Dornis, says that he came to regard the immortality of the soul as a scientific truth and—with Pascal—to look on the physical body as its mere hostelry. Other panegyrics look at him from other standpoints which only concern us by recalling the catholic interests of Stead, another great journalist—probably the greatest of all—whose interest in things psychic and strenuous work therein was based on personal experience.

A comparatively new Masonic periodical is being published at Vancouver, under the title of *The Square*, to represent the Craft and its developments in British Columbia. It is now in the second year of publication. There are papers on Architecture and Masonry—referring the decline of Operative Lodges to the upheaval of the Reformation—on the Real King Solomon, who "sought glory in the ways of peace" and established a "foreign policy"—on the Legend of the Phœnix and its connection with the Degree of Rose Croix, and on the history of the ancient Lodge Canongate Kilwinning.

REVIEWS

REALMS OF THE LIVING DEAD. A Brief Description of Life after Death. Transmitted from the Teacher of the O.C.M. By Harriette Augusta Curtiss, F.O. 15, in Collaboration with F. Homer Curtiss, B.S., M.D., F.O. 15. San Francisco: The Curtiss Philosophic Book Co., P.O. Box 556. Price $2.50 net.

WORKS purporting to give more or less minute and elaborate details of life in after-death conditions have been very numerous. Here is yet another, whose joint authors describe themselves as Founders of the Order of Christian Mystics, and they claim that their information comes, not through the tangled webs of ordinary mediumship, but through the training of their higher consciousness, so that it has been able to receive and interpret the Wisdom imparted to it by Teachers in the Higher Realms, otherwise Those Who Know. "Does consciousness survive death?" "Is communication possible?" "Is there a safe and legitimate method?" These are the three principal questions this volume undertakes to answer. The various realms of the "Astral" world are described along lines more or less familiar to readers of Theosophical literature, especially the writings of Madame Blavatsky: The relation of the "Self" to its different envelopes or vehicles of manifestation; the working of the law of Karma (otherwise Cause-and-Effect); the law of Affinity and Correspondence—"As above so below"—are woven together in an all-embracing cosmic philosophy. With regard to post-mortem expiation the Teachings of Those Who Know are no less stringent than those of orthodoxy, and though the "hell-fire" of Calvinism is sent to limbo, there are hints of indescribable "astral" horrors for misdoers, which run flames and brimstone a close race! There is, however, the vital difference that the former are purgatorial, while the latter are everlasting.

The latter part of the book is extremely sensible and useful. It reiterates emphatically the dangers of "subjective methods" of communion, notably trance, and any other form of surrendering the will and personality to the control of another influence. . . .

"One absolute test as to which method a psychic is using and from whence the messages come is the effect on the physical body. In spiritual communication the psychic is clothed upon by spiritual atoms which self-effacement and compassion have drawn to him, and he grows more spiritual. If after the experience his vitality is augmented, and a peaceful, happy and vigorous feeling remains, even for days afterward; if life seems fuller, trials easier to bear and love more abundant, you can rest assured that he has risen above earthly things and has been clothed upon by the Spirit and has brought back lessons for the benefit of humanity. This is the form of communion with the higher planes that should be desired."

There are also some beautiful and suggestive thoughts on Prayer, and an exquisite Evening Invocation wherein prayers are likened to flowers

in the fair "Fields of Asphodel," each flower symbolizing the nature and purity of the petitions that arise from the upward-glancing soul.

EDITH K. HARPER.

RAYMUND LULLY: ILLUMINATED DOCTOR, ALCHEMIST AND CHRISTIAN MYSTIC. By Arthur Edward Waite. 6½ ins. × 4½ ins., pp. 75. London: Messrs. William Rider & Son, Ltd., 8–11 Paternoster Row, E.C.4. Price 2s. net.

IN common, I dare say, with many other students, I have for some time awaited a volume in the "Mystics and Occultists" series from the pen of Mr. Waite. To say that I am not disappointed may seem a pallid way of expressing my appreciation; but, in point of fact, to describe this little work as just the sort of book to be expected from Mr. Waite is to bestow on it the highest praise. It is characteristic of the author to have tackled a problem so difficult as the problem of Raymund Lully. Lully, the illuminated doctor of Majorca and inventor of a queer art to replace scholastic logic, is known to all students of philosophy. He is an historical personage, and many facts—no doubt embellished with romance and legend—concerning his life are on record. But Raymund Lully is also known by his works, which are rightly held in high esteem, to all students of alchemy. Mr. Waite very convincingly demonstrates, what has for long been suspected, that these two Lullys are not one and the same. He finds amongst the enormous literature attributed to the pen of Lully—which is far too voluminous ever to have been the work of one, or, I should think, even two men—intimations of a third Lully: Lully the mystic doctor.

The problem of Lully is one of the most obscure and involved in a region of obscure and involved problems. Much—very much—still remains dark and conjectural, and seems likely so to remain, unless some unforeseen historical discovery should shed light thereon. Within the narrow confines of his volume Mr. Waite has packed all the available relevant information and has unravelled the skein of personality so far as this is possible. He has earned—as so frequently in the past—the gratitude of all students. Nor must I omit to mention how clearly he shows that we should not prejudge the claims of alchemy because its history is "a history of fabulous ascriptions." There were obvious reasons for secrecy, and perhaps there were other reasons not so obvious at first sight. The whole problem of alchemy is a most difficult one, but its difficulty ought not to deter the student from making the effort to solve it. Fortunately he has Mr. Waite to guide and assist him.

H. S. REDGROVE.

LUCIFER, OR THE TRUE STORY OF THE FAMOUS DIABOLIC POSSESSION IN ALSACE. Compiled from original documents by Abbé Paul Sutter of the diocese of Strasbourg. Translated into English by the Rev. Theophilus Borer. London: Bouch's Printing Works, Ltd. Pp. iv + 95 and 4 pp. of illustrations. Price 1s. 6d. net.

THE anti-spiritualism of Roman Catholics is supplied in this pamphlet with two remarkable examples of possession. Two children of "poor but respectable" parents and who were born respectively in 1855 and 1857, became mysteriously ill in 1864, and in 1865 began to behave like lunatics.

The activity in them of evil and alien intelligences was apparent by the uncanny vileness of their utterances and their phenomenal command of languages. Communication is said to have been established with these intelligences and ultimately they were expelled after ceremonies of exorcism. High ecclesiastical authority supports the fundamental veracity of the pamphlet, and I am not disposed to doubt that Thiébaut and Joseph Burner were the juvenile victims of a horrible and eerie invasion. It is odd, however, that the invaders should lend themselves to the cult of Trinitarianism and of the Virgin Mary—"the Great Lady" as she was termed. The reader is left in doubt as to the origin of the boys' deplorable condition; and it does not seem reasonable to ascribe it to precocious dabbling with black magic or attempts at raising spirits from the "vasty deep."

W. H. CHESSON.

ESSAYS AND ADDRESSES ON THE PHILOSOPHY OF RELIGION. By Baron F. von Hügel. Demy 8vo, pp. xix + 308. London: Dent & Sons, Ltd. Price 15s. net.

As many of the papers are drawn from their original sources in periodicals of importance, one is acquainted beforehand with some of them, and it is good to have the entire series in this reconsidered and permanent form. It is a great collection of essays, and we know that Baron von Hügel deserves the epithet of great within his own measures as a doctrinal and philosophical thinker. His work on *The Mystical Element of Religion* is a contribution of the first importance to the orthodox or Roman aspect of the subject. As regards the present volume, there are papers on responsibility in religious belief, religion and reality, the specific genius of Christianity, the meaning of Heaven and Hell, the essentials of Catholicism, Christianity and the Supernatural, nor is the list exhausted here. To make these extracts from titles is to show that within the brief space at my disposal, I am not offering their subject-matter in summary form and much less a review of their debate. As all literate persons know, Baron von Hügel is an exponent of religion under the obedience of the Latin Church, and I suppose that these papers belong, among other things, to the justification of the faith that is in him, not indeed that they are polemical theses, or that the justification does otherwise than arise naturally. It is as if the writer bore testimony to his own mind, as well as to those who read, in excursions of ordered thought. There are luminous pages on Mysticism, more especially in connection with the writings of Troeltsch, and they are valuable as illustrating the distance which divides a Catholic critic of the subject from its informed students and exponents in other regions of religious and Christian thought. It is said that "Pure Mysticism and Pantheism are one," and this is true, so far as the records of mystical experience and attainment are concerned at all times and everywhere. It is impossible that they should be otherwise, as I have shown on my own part. The inevitable result is that Pure Mysticism is under judgment from the beginning, or so far as it is pure is condemned, because the Latin Church condemns Pantheism. It is contrasted with "the Proximate Futurism of the authentic Jesus," than which nothing is more anti-mystical; but for the school to which I belong the "Proximate Futurism," the apocalyptic element, the immediate

Second Coming, are all understood in another manner than that of early Christianity and belong to the Doctrine and Experience of Divine Attainment in the soul. They are not therefore in contrast with Mysticism but belong thereto. And as regards Pantheism, there is one sentence in the New Testament which assigns a definite limit to all life of separation, to all human rebellion, to all evil, and to those hells, purgatories and paradises of the personal kind, about which Baron von Hügel has much to tell us, while he defines the Church standpoint admirably. The words are: "And God shall be all in all." This is the mystic and this the divine sense in which I write myself down a pantheist.

A. E. WAITE.

ROSICRUCIAN FUNDAMENTALS. By Khei. 8vo, pp. xiv + 398. New York: Flame Press. Price $3.15.

THE monthly Transactions of the *Societas Rosicruciana in America* have generally impressed me by their earnestness and the range of occult ground which they seek to cover. The present substantial illustrated volume, which comes from the same source, is entitled to the same praise precisely. It seems to have been compiled and written with the whole heart and mind of the personality which is veiled by a symbolical name on the title-page. Some of us are acquainted with the author in a more direct sense and can testify to his strenuous work in the field that he has made his own. His material in this volume is drawn from many sources, which are either purely modern or are modern endeavours to understand the language and present the doctrine of old philosophies, old religions, including myths of antiquity which have been taken to stand for science. It is also after this manner that we must account for and accept the use made of the term Rosicrucian, as applied to characterize the views and speculations put forward by Khei. It is desirable for the sake of readers—or at least for those in England—to put this point clearly, as they might misconceive the purport of a title like *Rosicrucian Fundamentals*. The work is not an evidential presentation of doctrinal theosophy and occult claims advanced in the early seventeenth century under the elusive denomination of the Rosy Cross. On such a subject it might be very difficult to write in America for want of available materials in books and pamphlets of the period. Were it otherwise the magnitude of the work would intimidate most minds. The result in fine might prove anything rather than attractive to the occult or any public across the Atlantic, unless a genius of interpretation took that subject in hand. I cannot bring myself to believe that—however important historically—the analysis of Simon Studion's vast treatise entitled *Naometria* and of Ægidius Gutmann's *Revelations of Divine Majesty* could be called of popular appeal. But they are fundamentals of the Rosicrucian subject on its theosophical side. The occult and philosophical ingarnerings which Khei has furnished under the old name signify—I take it—that he, as the head of the *Societas Rosicruciana in America*, desires them to be regarded as that to which the modern institution holds, without making any claim on a past of the order that still awaits reconstruction. From this point of view the work is of consideration and interest, covering also a very wide field: there are papers on Cosmology, Reincarnation, the Christian Trinity and the Human Temple.

A. E. WAITE.

SOME NEW EVIDENCE FOR HUMAN SURVIVAL. By Rev. Charles Drayton Thomas. With an Introduction by Sir William F. Barrett, F.R.S. London: W. Collins, Sons & Co., Ltd., Pall Mall. Price 10s. 6d. net.

READERS who have been looking forward to the appearance of the Rev. C. Drayton Thomas's book containing new evidence for personal survival will not be disappointed, for it in every way fulfils the high commendation given by Sir William Barrett in his Introduction, wherein he defines it as "one of the most important contributions yet made towards an experimental solution of the problem of survival after our life on earth," adding that its great merit lies in the fact that "the author conclusively shows that any explanation based on telepathy or clairvoyance on the part of the medium, or other person on earth, or any subliminal knowledge possessed by the medium or sitter, fail to account for all the facts he has recorded with such patient care and examined with critical acumen."

Mr. Drayton Thomas embarked some years ago on a long series of personal investigations with that wonderful "living link," Mrs. Osborn Leonard, and soon found himself in touch with his father who had passed away several years before and who, like the author, was a Wesleyan minister of cultivated mind, wide sympathies, and a liberal range of reading. The unseen communicator soon showed a keen determination to assist his son in adding to the sum of scientific testimony concerning the truth of life after death, first by making his own identity unmistakably clear. In this connection one is reminded of the strenuous interviews between the indefatigable Professor James Hyslop and his patient father in similar circumstances, with Mrs. Piper. Evidently the elder Mr. Drayton Thomas was in close touch with a group of scientists who are still

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carrying on the work they had so much at heart during earth-life, and who have devised an improvement on " cross-correspondence," in the shape of book and newspaper tests, a development which opens up a vast field for critical ingenuity and speculation, yet at the same time is able to afford evidence among the most convincing and most certain of any yet obtained along the rigid lines of psychical research. It is quaint to think of Printing House Square being invaded by a happy band of Invisibles hunting up material for suitable " tests " in forthcoming issues of *The Times*, before they were even in type. Indeed the chapter entitled " Newspaper Tests as viewed from the Other Side " is one of the most refreshingly interesting in the book. In it the communicator seeks to describe his *modus operandi*, which involves the reviving of long-past earth-memories and their association with corresponding names and ideas of to-day. The author's clear logic has met and countered every imaginable bogey of scepticism likely to be raised by the " credulous and the timid." And this too without a single dull page in the book. So anxious was he to exclude his own mind from possibly influencing the " book tests," that on one occasion he caused a number of books of whose titles and contents he was in complete ignorance to be locked in an iron box, and then begged his father to give some apposite message from these imprisoned volumes. A severe test but quite successful, for psychometry and clairvoyance, being faculties of the soul, have much freer scope on the other side of the veil.

In his concluding remarks on the significance of the evidence, Mr. Drayton Thomas expresses the wish that his experiences could be shared by others. " But," he adds, " for the present it seems inevitable that the many who have no opportunities must be content to learn from the few who enjoy facilities for this study." . . . " It is certain that verbal communication may be had with those spirits who are our own friends ascended to the next stage of life in the realms unseen by human eye ;

yet such intercourse by words is only possible under circumstances the laws of which are as yet too little investigated and understood."

Yet, to quote the author's concluding words :

"The peaceful mind, looking to heaven with adoration and trust, and regarding earth with a practical love that gives service, sympathy, and hope for all—such interior condition facilitates that spiritual communion which is the highest and the best, and which brings its own demonstration of immortality to those experiencing its joy."

May I add that few recent books on Psychical Research have, personally speaking, afforded me so much pleasure in the reading.

EDITH K. HARPER.

ST. FRANCIS OF ASSISI. By Edith K. Harper. London: William Rider & Son, Ltd. Pp. 78. Price 2s. net.

THIS latest addition to the "Mystics and Occultists" series is likely to be a very popular one. Not only is the subject of it one of the most attractive personalities in the whole history of religion, but it is written in a delightfully sympathetic and interesting style. Evidently Miss Harper is a keen admirer of this beloved saint, "the Troubadour of God," whose mysticism, it has been said, "was the spontaneous and original expression of his personality, the rare personality of a poet of the Infinite." She succeeds in giving a very vivid picture of his varied life, from its early beginnings in a wealthy and luxurious home to its ending beside the little chapel of "St. Mary of the Angels," when, by his own wish, he was laid upon the bare ground to die. St. Francis was no believer in gloom and melancholy, however, or in useless mortifications of the flesh. Even in his last moments he rejoiced in the sound of sweet music and in the chorus

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,,	,, Mr. A. Vout Peters.	Sun.	23. To be announced.		

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of birds who had gathered on the roof of his cell as though to bid him farewell. All this, and many other charming and touching stories, will be found in the pages of this brief biography, which should be studied by all who wish to gain a general idea of a rare and beautiful character whose influence has outlived the centuries. E. M. M.

LOTZE'S THEORY OF REALITY. By the Rev. E. E. Thomas, M.A. 8½ ins. × 5½ ins., pp. 1 × 217. London: Messrs. Longmans Green & Co., 39 Paternoster Row (New York: 4th Avenue and 30th Street). Price 15s. net.

MR. THOMAS provides an Introduction to this work dealing mainly with Lotze's place in the history of philosophy. It is too long as an introduction, but too short to be adequate to his purpose, and consequently is by no means easy reading. I mention this fact because the book itself is a model of lucid exposition and criticism, and I am afraid that the Introduction may deter some prospective readers from proceeding to the book itself. Lotze is of importance, not only because of his position in the history of philosophy, but also because of his influence on certain schools of modern thought, as exemplified in the cases of Ward and Ritschl. Lotze tried to steer a course midway, as it were, between materialism and idealism. He wished to preserve spiritual values, to substantiate them metaphysically, and he certainly could not tolerate the idea that mind and consciousness were merely the product of material forces. But no more could he accept the Berkeleian view that things have no existence apart from the perceiving mind. He wished to demonstrate the reality both of minds and of things, and in endeavouring to do this he was forced to attribute a low degree of consciousness to things, to transmute them, as it were, into minds. To this assumption, I think, can be traced the majority of the difficulties he met with (many of which he failed to overcome) in the development of his theory of reality. Mr. Thomas—although he has

no alternative thesis to develop—is as keen to notice the weak spots in Lotze's philosophical armour, and relentlessly to pierce them, as he is to appraise those points that are good and sound; and it is this impartial spirit, at once so rare and so valuable, that constitutes, to my mind, one of the most attractive features of this book. As concerns some matters of importance I think, however, that Mr. Thomas might have carried his criticisms of Lotze a little farther. For instance, on p. 101 he would appear to go with Lotze so far as to admit that the spatial properties of things exist in them independently of an observer. In view of the findings of the Theory of Relativity this can, I think, no longer be admitted. A thing has no size, no shape, in itself: it has size and shape only in reference to an observer, since for different observers its size and its shape may differ. Modern science is forcing us to the conclusion that *reality resides only in relations, not in things;* and this fact well illustrates the general principle of the dependence of philosophy on science. As science advances, so must philosophy advance. Without a scientific basis philosophy is of no avail, and it is for this reason, I think, that so much of the philosophy of the past (and not a little of the present) seems unsatisfactory. A by no means unimportant feature of this book, therefore, is the fact that Mr. Thomas appears to be at home in the domain of the natural sciences, and is able adequately to illustrate many of his points with examples drawn therefrom. In short, he has written a book to make us think, and those who enjoy philosophical literature will find his book both interesting and stimulating in a high degree.

H. S. REDGROVE.

SUGGESTION AND MENTAL ANALYSIS: AN OUTLINE OF THE THEORY AND PRACTICE OF MIND CURE. By William Brown, M.A., M.D. (Oxon.), D.Sc., M.R.C.P. (Lond.). 7¼ in. × 4¾ in., pp. 165. London: University of London Press, Ltd., 17 Warwick Square, E.C.4. Price 3s. 6d. net.

THE war has produced an aftermath of nervous and mental diseases: but it is an ill wind which blows nobody any good, and at the expense, it is true, of great suffering, science has been enriched with commensurate knowledge concerning these diseases. Opinion, however, is still divided as to the best mode of cure, though it is agreed that this must be mental. On the one hand we have Prof. Freud and the school of psycho-analysis; on the other those who believe in the efficacy of suggestion. The latter school of thought has gained prominence lately through the utterances of M. Coué, who, though he has little or nothing new to say, has said some old things very effectively. Dr. Brown considers that the teachings of both schools contain much that is valuable, and that—for successful treatment—the methods of each need to be combined. The use of hypnosis he deprecates, except in special cases. Hypnosis is in itself a form of dissociation of personality, and should only be resorted to in

cases where dissociation already exists. Psycho-analysis is necessary in order to arrive at a true understanding of the cause of a mental malady. "It is knowledge," Dr. Brown admirably says, "that sets one free." Yet to understand exactly what is the matter with him is not always all that is necessary for a patient to be free of his malady. Analysis must be followed up by suggestion; but it must be suggestion administered in such a way as not to involve dissociation, or, at any rate, any dissociation other than that which occurs in ordinary sleep and must be regarded as normal and harmless. M. Coué's work calls for a due measure of appreciation, but Dr. Brown points out the fallacy underlying his so-called "law of reversed effort." The struggle is not between will and imagination: the will that fails is a special kind of will, a rather weak, fitful form of will, because it carries with it fear of failure. Finally, Dr. Brown turns to the "philosophical background," because he recognizes that any system of mental therapeutics must necessarily have such a background; and he gives a short résumé and critique of the leading doctrines of the Bergsonian philosophy. Possibly this part of his book may seem somewhat inconclusive to many readers—but is it wise (or even possible) to be conclusive about the momentous questions which are involved when so much remains to be investigated? To sum up, Dr. Brown has produced a very valuable and interesting book, characterized by moderation and a wise eclecticism, and one which, by its avoidance of undue technicalities, should make a strong appeal to the general reader.

H. S. REDGROVE.