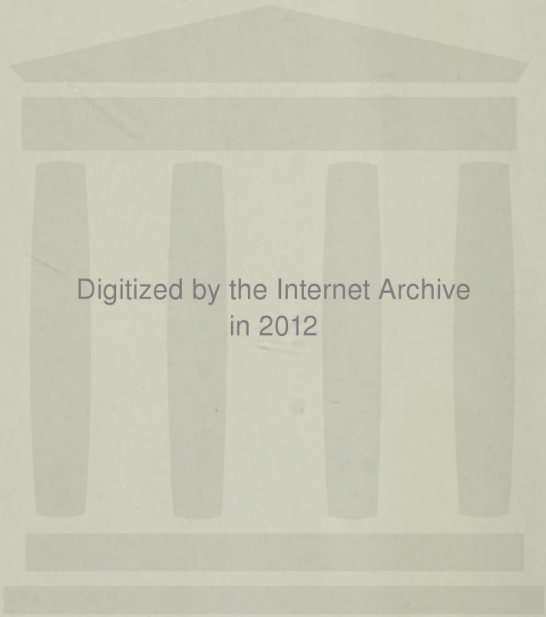

THREE FAMOUS OCCULTISTS

DR. JOHN DEE
by G. M. HORT

FRANZ ANTON MESMER
by R. B. INCE

THOMAS LAKE HARRIS
by W. P. SWAINSON

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DR. JOHN DEE

CHAPTER I

THE subject of this sketch cannot claim to rank among the world's successes.

He was, indeed, one of those who court failure rather than success ; who occupy themselves instinctively with the things which are too hard for them rather than with those they could accomplish with ease and dignity.

Dr. Dee's lot was cast, moreover, in troubled and baffling circumstances. He suffered much from his enemies, and still more from his false friends. Popular prejudice and popular ignorance, which were busy with his name in his lifetime, continued to pursue it long after his death. Butler's *Hudibras* contains a vicious caricature of him ; and writers more serious and restrained than Butler have done less than justice to his character and work, content to accept the floating tradition that blackened the one and dismissed the other as negligible ! [1]

Yet it is difficult to see how even the most hostile of them could have read the story of his life (especially those parts of it which he

[1] On the other hand, it has been contended with some show of reason that *Prospero* in *The Tempest* is Shakespeare's idealised portrait of Dee.

himself has narrated) without feeling some measure of sympathy and respect for this eager enthusiast and patient scholar, so devout yet so daring, so gentle of heart yet so inflexible of purpose.

The man was, in truth, a hero in his way. He was also an occult student of no mean order; and there is a sense in which we may count his failures in that Quest to which he sacrificed his best years and powers, and his fair fame also, as higher and worthier than many an acknowledged success.

. . . . . .

John Dee was born on July 13, 1527, in London, where his father, Rowland Dee, a gentleman of ancient Welsh descent, but apparently of no great fortune, held a minor post in the Royal Household.

We can form but a vague picture of the future philosopher's early childhood in Tudor London.

The times were tempestuous and transitional, and the political and religious troubles many.

The execution of Fisher and More took place, for example, when young John was eight years old; and the passionate discontent with the enforced religious changes broke forth in the unsuccessful insurrections of the succeeding year (1536).

But children, as a rule, trouble themselves but little with public events, except in so far as their own lives are affected by some par-

ticular penalty or privilege. We may safely surmise that the principal shadow on Dee's childhood was the one which, unfortunately, was never to be very far from him in mature life—the shadow, namely, of narrow means and financial difficulty.

Rowland Dee was, apparently, rather shabbily treated by his royal master ; the advancement for which he looked never came ; and his post as "a gentleman-server" could have been neither very important nor very remunerative. What he and his wife, Jane (whose maiden name was Wilde, and who seems to have been always a loving and beloved mother to her gifted son), thought of the religious changes we do not hear.

It would appear that Dee had a religious upbringing, such as the times afforded.

About the year 1537, when the greater monasteries were still waiting the doom that had overtaken the lesser ones, the boy was sent to the Chantry School of Chelmsford, where the worthy chantry priest, Peter Wileigh (with whose "honest conversation" even the King's Commissioners, some years later, could find no fault), grounded him in the elements of Latin grammar.

In this quiet little market-town, by the slow-moving river Chelmer, the mind and manners of young John must have received some lasting impressions from what he there saw and shared of the stately ritual of the old religion.

He, together with other little scholars, must

have heard many Masses said and sung at those chantry altars, whereof we know that one of them was dedicated to "Our Lady St. Mary" and one to *Corpus Christi*. He must often have served his tutor and other priests in the capacity of "altar-boy," and grown familiar with the details of the great Mystic Ceremony which, more than any other, links the living with the dead, the seen with the unseen.

We may conjecture that his schooldays were happy ones, and that he loved both his tutors and his tasks.

On the other hand, the cravings of his eager brain for what, in after-years, he described as "good learning" must have been but ill-satisfied at Chelmsford.

The grammar-schools of that day were truer than they now are to their limiting name. They aimed at little more than familiarising the scholar with the language in which his future studies at the University would have to be pursued. The Universities, indeed, took the place of the modern upper schools, and boys entered as undergraduates at what we should call a very immature age.

Dee himself was only fifteen when he left Chelmsford for Cambridge and entered as student at St. John's.

The reputation of St. John's stood high among its fellows. It took its origin and its name from a twelfth-century house of Austin Canons; but as a college it was comparatively

new, and had won the special commendation of Erasmus, who had discerned in it "sound learning and a truly evangelic spirit," the result of the fostering care of the enlightened and saintly Bishop Fisher, whose work lived after him, though he himself was gone.

Here Dee entered, like other newcomers, on the scholastic *Trivium*—the three years' course of grammar, logic, and rhetoric—which, in all mediæval universities, was followed by the *Quadrivium*—the four years devoted to the more practical sciences of mathematics, geography, music, and astronomy.

In his own words, he gave himself "vehemently to study." University life in those days was a strange yet not unwholesome mixture of rigid discipline and wide freedom. A student, provided he obeyed certain elementary communal rules as to attendance at lectures, chapel, and the like, could dispose of his time much as he wished. Dee was certainly not one of those who wandered "flown with insolence and wine" in the streets after nightfall, or laughed and idled through the lectures which their ignorance of the language in which these were delivered made unintelligible to them.

At one time, he only spared himself four hours for sleep and two for meals and recreation. The rest, apart from the unavoidable attendances at divine service—the "compulsory chapels" of a later day!—was devoted wholly to his books.

He had the blended fervour and patience of the true scholar. Those were the days when the New Learning was (by a seeming contradiction) turning men's thoughts more and more towards the wisdom of the ancient world. For centuries the Greek authors had been read, where read at all, in Latin translations. Now, scholarship had rediscovered that wonderful tongue of antiquity which, in our days, has been in danger of some neglect, as a musty, dusty heritage, but which, to Erasmus and his followers, was an enchanted key to the doors of all knowledge, the hall-mark of advanced, ever-advancing knowledge.

Of Roger Ascham (some twelve years Dee's senior, and himself a St. John's man) we hear that his lamp was often burning before daybreak; that he curtailed his sleep to study Greek. We can be fairly sure that Dee himself had a like habit. In 1546 he was appointed Under-Reader of Greek at the newly founded Trinity College, where Robert Pember, Ascham's tutor, was Principal Reader in the same subject. Dee was also made a Fellow of Trinity; and, earlier in the same year, he had graduated as B.A. at his own college.

A curious little incident may be recorded here, since it has something of the prophetic about it.

The Greek students of Trinity—the pupils, of course, of Pember and Dee himself—were to give a representation of the *Pax* of Aristophanes; and the young under-reader—then

but a youth of nineteen—took upon himself the task of stage-management, and planned a realistic stage-effect—the actual ascent or flight of Trygæus, the vinedresser, mounted on his great scarab or dung-beetle, from the stage to the "Palace of Zeus," situated somewhere in the roof.

The mechanical contrivance by which this was accomplished was probably suggested to Dee by the accounts he had read of the devices of the Athenian stage—devices which, as we know, were of the crudest description: such, for instance, as the use of upper windows at which an actor could suddenly appear; or of high ledges to which, when he represented a supernatural being, he could be hoisted by a crane. It is incredible that an Athenian audience should have estimated such obvious illusions at more than their face value. Indeed, historians are fond of reminding us that to eke out such scanty effects and to obtain the correct dramatic thrill, a strong imagination must have been necessary in the spectators.

Dee's audience seems to have used its imagination in a different and more disastrous manner! It was, we are told, this piece of boyish ingenuity and clever handicraft that gave rise to the first of those rumours of sorcery, those "vain reports," as Dee himself calls them, which were so long destined to darken our scholar's reputation and, more than once, to endanger his life!

Very likely the reproach was, at first, only flung at him as a jest by some fellow-scholar. But in those days "sorcery" was too serious a matter to make a jest of. We sometimes loosely suppose that the mediæval superstitions concerning witchcraft and black magic had died down in Tudor times, and that their notorious revival under "the learned fool," James I, was a new and dreadful development, due to him and his fanaticism. It is true that in the all-too-eventful reigns of Henry VIII and his son and daughters the fear of sorcery was kept somewhat in the background, owing to the multitude of other causes for fear—the frenzy against heresies, seditions, and treasons, and the many more convenient pretexts for putting unpopular people to death. But the belief in sorcery remained a dreadful reality. An Act against Sorcery, with terrible penalties attached to its practice, stood in the Statute Book.

In 1541—Dee's last year at Chelmsford—a certain Welsh minstrel had been denounced as "a false prophet" and put to death on that charge! The mere claim to any sort of supernatural powers might become at any time unspeakably dangerous to the claimant. So we can easily understand how the jest of Dee's friends might turn to a weapon for his enemies, and how he must have resented and feared the imputation.

At first, however, it could have done him but little harm. He had, in those days, more

friends than enemies, and moved in an academic society which popular superstition could not absolutely dominate.

What he himself calls his "boyish attempts and exploits scholastical" won for him much favourable notice. And his energies led him on to ever greater efforts and achievements.

About this time he began to be occupied with practical astronomy, and took countless observations of the heavens. Then, in the May of 1547—his twentieth year—his increasing thirst for knowledge carried him to the Low Countries—to the great University of Louvain—the resort of so many learned men, mathematicians and philosophers.

Among the friendships he made at this time, that with the famous Gerardus Mercator seems to have been the most fruitful and significant. Mercator is remembered, even by the general reader, as the originator of a method of cosmographical projection, in which latitude and longitude are indicated by straight instead of curved lines, to serve the purposes of navigation and steering by compass. Dee brought back with him to England and to his university two of Mercator's globes, as well as some astronomical instruments "newly devised," which he presented to Trinity College.

His stay at Cambridge was short. Indeed, he seems to have returned there chiefly to take his M.A. degree, and to obtain from the authorities a written testimonial to his character and scholarship, with which he could

return to Louvain, where he was formally entered as student in the summer of 1548.

The University of Louvain—founded in 1426 by John, Duke of Brabant—was, as Rashdall tells us, "one of the earliest and, for a time, by far the most famous home of the New Learning in Europe."

Its federation of colleges included the *Collegium Trilingue*, or "College of Three Tongues," for the study of Greek, Latin, and Hebrew; and its system of competitive honours—which it seems to have been the first university to develop—was a spur to the ambitious and promising scholar. It will be remembered also that such a scholar had, in those days, an advantage that he does not enjoy quite so freely now. No university of Europe but was a kind of native land to him! In all of them the teaching was conducted in a tongue which he already knew—the *Esperanto* of the learned—Latin.

The young clerk from Cambridge, who had already friends in the town, found at Louvain a congenial environment, and gained, we are told, a great reputation as a mathematician and philosopher.

Mathematics, we may note in passing, were far more *philosophical* than they are in our time!

The teaching of Pythagoras as to the mystical meaning of numbers had deeply impressed mediæval scholasticism; the propositions of Euclid were often treated as parables, and became the basis of conjectures and theories

concerning those spiritual bodies of which the geometrical were types and shadows.

The mathematician of that day was no cut-and-dried materialist. He thought, dreamed, and speculated from the visible to the invisible, guided therein by the maxim of St. Thomas Aquinas that the sources of knowledge are *two—reason* and *revelation.*

Dee's studies at Louvain must have done much to feed his interest in occult matters. In alchemy and astrology he was now an eager explorer; nor does he seem to have been troubled here by any reproach of sorcery.

Louvain had been, indeed, the home and refuge of the great alchemist, Cornelius Agrippa, who had acted as secretary and librarian to Margaret of Parma, and whose great work *De Occulta Philosophia* had been published at Antwerp in 1531. The opinions of Agrippa (who, in this book, defends the practice of magic as one of the lawful ways by which man can attain to a knowledge of God and Nature) evidently made a lasting impression upon the restless yet profoundly religious mind of Dee. Throughout his life this view of occult practices as being no hindrance to a devout faith, and in some cases a positive aid to it, remained strong and clear in him. . . . But of this we shall have occasion to speak, at more length, later on in his story.

At Louvain, Occultism was but one of his many interests. He taught logic, arithmetic, and the use of the globes; and was visited

by great men—"a noble crowd," as Isaac Disraeli calls them—from the court of Charles V, then resident at Brussels. . . . He himself, narrating years afterwards to Queen Elizabeth's Commissioners the story of those proud days, says that his fame had even wider wings. "Beyond the seas, was a good opinion conceived of my studies mathematical and scholastical." And probably those who saw and spoke with him conceived a good opinion of more than his attainments!

Aubrey described him even in his worn old age as a singularly handsome man. In youth he must, indeed, have been goodly to look on, with that tall slender figure of his, regular chiselled features, fair skin, and bright colour. The melancholy, austere expression with which the portrait in the Ashmolean Museum has familiarised us could not have been natural to him then. Among his super-normal gifts we cannot reckon prevision of his own misfortunes; and it must have been full of self-confidence and exuberant hope that, in the summer of 1550, just after his twenty-third birthday, he left Louvain and set out on his homeward journey to England, pausing on his way at Paris, the seat of another great university, and an ideal show-place for a scholar of parts.

In Paris Dee tarried for some months. His fame had preceded him there, and he was able, during his stay, considerably to add to it.

At the College of Rheims (one of the University federation of forty odd colleges, and named after its founder, Guy de Roye, Archbishop of Rheims) he gave a course of lectures on Euclid, free to all who chose to attend—an innovation in the educational methods of those days.

We have already spoken of the philosophical and mystical element that the scholars of the time discerned in mathematics. In Dee's teaching, this element must have bulked very large; even as we know it did in the *Preface* which he wrote, in later years, for the first English edition of Euclid.

A great audience flocked to hear him. The hall of the College would not hold the eager crowd, and many climbed the outer walls and looked in at the windows.

The University grew anxious to keep this brilliant bird of passage; Dee was offered a professorship of mathematics and a stipend of two hundred crowns.

But mere routine work, however honourable, was never, either now or later, greatly to his mind. He refused the post, and pursued his journey towards England, where he probably knew that Sir John Cheke (another of the Greek scholars of St. John's College, and now tutor to the young King, Edward VI) was ready to stand his friend at court.

CHAPTER II

THERE is no actual warrant for the very general belief that Dee took, at Louvain, the doctor's degree which had not been conferred on him at Cambridge.

The chances are that the title "Doctor," so inseparable from his name in after-life and in the popular idea of him, was merely bestowed in its original complimentary sense, when it had become self-evident that he was verily and indeed *doctus*, or learned.

As "Doctor" he was doubtless known at the court of Edward VI. Towards the close of the year 1551, Sir John Cheke introduced him to Secretary Cecil, and accepted on behalf of his royal pupil two MS. treatises on astronomical subjects, which Dee, already an industrious writer, had dedicated to the young King.

A yearly pension of a hundred crowns was now granted him by Edward. This was exchanged (not very profitably, as it afterwards appeared) for the lay-rectorships of Upton-on-Severn in Worcestershire and Long Leadenham in Lincolnshire. Soon after we hear of Dee's refusing the offer of a lectureship in Mathematical Science from the University of Oxford!

He was seemingly content with his income from the aforesaid rectorships, and with the patronage of the Duchess of Northumberland, which he enjoyed at this time, writing, at her request, a treatise on the cause of tides and another on the heavenly bodies.

The Duchess's ill-fated husband (the father-in-law of Lady Jane Grey) is better known to the general reader as an ambitious politician than as a literary student. But he was actually a man of considerable culture, a friend of Ascham's, and, for a short time, Chancellor of the University of Cambridge. Dee may well have believed that, in the shadow of such powerful patrons, he would be able to live a life of learned leisure, independent of formal appointments, and devoted more and more to his favourite lines of study.

What those lines were, and how increasingly he was attracted to them, was soon to appear.

In 1552 Jerome Cardan, the famous physician of Padua, visited England, and lodged at the house of Sir John Cheke, where Dee must frequently have seen and talked with him. Cardan was then in his prime; an occultist, surrounded by all the mysterious glamour of Padua, the supposed school of the necromantic art, with an intense belief in his own powers, and a keen, commanding intellect.

He had been invited to prescribe for the young King, whose health gave increasing anxiety; and, since Astrology was then a recognised aid to medicine, he drew the horo-

scope of the royal boy. His report was cautious enough. He prophesied the possibility of long life, if certain dangers from grave illnesses could be surmounted. But to Sir John Cheke, himself an astrologer, and to Sir John's learned young friend, the English scholar of Louvain, we can easily imagine that he spoke more freely, both on this and on kindred matters.

Dee was considerably Cardan's junior, and may well have looked up to him with something of a disciple's reverence, eager to learn what the Italian, on his part, would not have been unwilling to teach. The range of their discussions may be guessed when we remember the supernormal powers that Cardan claimed to possess and to exercise at will. He could, he declared, project his soul out of his body! He had a peculiar kind of clairvoyant vision! He practised divination, and dreamed prophetic dreams!

Also—and this is a fact particularly significant in the light of Dee's after-history!—Cardan believed himself to be accompanied by a genius or guardian spirit, like the dæmon of Socrates, which gave him counsel and assisted him in his undertakings.

At the same time he was a bold and independent thinker, by no means credulous, nor bound by the accepted superstitions of his time.

For instance, he confidently pronounced "witchcraft" to be a form of insanity; and

in physical science and his own profession of medicine he anticipated many modern theories and methods.

The whole life of this remarkable and, in his last years, unfortunate man is of unusual interest; but we are here concerned only with his influence on the gentler, less enterprising spirit of Dee, and with the stimulus and inspiration his companionship must have given to the younger man.

From this time the bent of Dee's studies is no longer in doubt: henceforth we see him committed, for good or ill, to the pursuit of occult knowledge.

The troubles following on the death of Edward VI (which took place soon after Cardan's return to Italy) could not have failed to distress and disturb the peace-loving scholar. Northumberland's tragic fate must have been also a blow to him. But the new Queen seems to have been kindly disposed to the son of Rowland Dee, and she had sufficient culture to respect and patronise his learning.

Apparently Dee was invited by the Queen to draw her horoscope. At any rate he did draw it, and, in due time, that of her Spanish bridegroom also.

The favour, however, of the elder sister was not destined to advance his fortunes very far. His eyes and thoughts were already turning toward the younger; and soon, with the connivance of her personal servants, the young "Astrologer Royal" entered into correspond-

ence with the Princess Elizabeth, in her semi-captivity at Woodstock.

It was inevitable that he should wish to know what the stars predicted for *her* future; whether to the daughter of Anne Boleyn a better fate was promised than to the daughter of Catherine of Aragon; inevitable also that Elizabeth should be eager to hear anything that could raise her hopes, or, at least, allay her fears.

Dee drew her horoscope; then, seemingly, was imprudent enough to show her that of her sister, and to discuss with her the differing aspects of the planets in the two maps.

Such discussions, in the case of royal personages, are easily suspected to be treasonable, and again we hear the ominous cry of "black magic"—more dangerous now, and urged with a more malignant will. There is a wild tale of children whom Dee had bewitched, and even of enchantments directed against the Queen's life!

Dee's lodging in London was searched, and his papers and his person seized.

All the cumbrous machinery of the law was brought against him; and even after he had been acquitted by the Star Chamber on the charge of *treason*, it seemed as if the popular accusation of *heresy* would give his enemies their will.

He was very near the flames! With him in the Bishop of London's prison, sharing his room and his very bed, was one Barthlet

Green, "a meek, religious man," but a suspected heretic, and, to his inexpressible horror, Dee saw his companion in misfortune dragged forth to his terrible doom. The passionate sympathy he showed could have done his own cause little good; but it is to Mary's credit that she recognised that there was no substantial evidence against him. He had, as Disraeli phrases it, "no leisure to become a heresiarch"; and though he doubtless held but loosely by the Faith in which he had been brought up, he could have had no violent animus against it. His learning in Divinity seems even to have won the confidence of Bishop Bonner; though the story that he assisted the Bishop to examine some suspected heretics is now generally discredited.

When set at liberty again, Dee occupied himself for a while with projects for founding a State National Library, and he drew up and presented to the Queen "a Supplication for the Recovery and Presentation of Ancient Writers and Monuments." [1]

His own library was by this time considerable; so, too, in spite of, or perhaps, because of his late misfortunes, was his reputation as an astrologer and a sage.

The rest of Mary's troubled reign passed for him peacefully enough. He lodged in London, though we do not know in what quarter, pursued his studies, and eked out the modest income that came from his rectorships

[1] Practically nothing came of this.

by drawing horoscopes and giving astrological advice to people of all classes who came to consult him.

In 1558 Queen Mary died, and her younger sister, remembering the sage whose prophecies had beguiled her dark hour, at once sent for Dee to come to court and to calculate a favourable day for her crowning. Dee named January 14, 1559, and was, from this time on, as his biographer, Miss Charlotte Fell-Smith, expresses it, "continually busied about one thing and another at the fancy of the Queen."

This was not, perhaps, in itself undesirable. Dee's attachment to Elizabeth seems to have been quite sincere, and he was never unwilling then or later to come at her bidding to give his judgment on any strange circumstance which troubled her—such as the discovery in Lincoln's Inn Fields of a wax image of herself, with significant pins driven through its heart, the appearance of a great comet, and so on! But Elizabeth had much of the Tudor close-fistedness; and her astrologer's services were not substantially repaid. Preferments for which he sought were given to others, and he seems to have grown weary of his ambiguous position.

It is also possible that the Statute against Sorcery (a re-enactment of the former statute of Henry VIII) passed in 1562, had some influence on his desire again to leave England.

Sir Walter Scott and other authorities think this Act was chiefly aimed against those who

PORTRAIT OF DR. JOHN DEE

falsely pretended to be magicians or victims of magic, and that it was not intended to convict anyone seriously of sorcery. But a man who had been twice accused of "black magic" may well have felt uneasy while such legal machinery was in motion.

Dee's expressed object in this new journey abroad was to take to the great printing press of Antwerp some of his more important MS.; among them the *Monas Hieroglyphica*—that curious cabalistic treatise on the Elements which, Mr. Arthur Waite has reminded us, had much to do with the later tradition of Dee as the founder of the Rosicrucian Brotherhood. The tradition, however, as Mr. Waite shows, is quite spurious; and, in any case, the *Monas*—an unpractical, mystical work, which says little or nothing of the means by which alchemy was to attain its ends—cannot be said to support it.

In these dissertations on "the primal Monad, the mortal and immortal Adam, and the horizon of Eternity," we are in the region of pure theory. Later writers employed the symbols used by Dee in their own more utilitarian alchemical works, and Dee got the credit of the association.

But the *Monas*, useless as a proof of Dee's Rosicrucianism, has a value of another kind. It serves to show that its author (however, under stress of circumstances in later life, he may have prostituted his gifts, and used spiritual things for material ends) was really

unworldly, a lover of wisdom for wisdom's sake, a dreamer and a thinker.

The book was dedicated to the Emperor Maximilian II ; and Dee presented him with a copy, which was, apparently, graciously accepted.

In June 1564, two months after the publication of the *Monas*, its writer returned to England. He was kindly received by the Queen, who, as he says, deigned to become a scholar in his book, and greatly comforted and encouraged him.

Preferment, however, though promised, did not come ; and in the Preface which Dee wrote for Henry Billingsley's *Elements of Euclid* (published by an English press in 1570), the disappointed scholar bitterly laments the reproach and suspicion under which he still labours. Honest students and modest Christian philosophers, he significantly says, are counted as magicians and conjurers. "He that seeketh by St. Paul's advertisement in the creatures' properties and wonderful virtues, to find just cause to glorify the Eternal and Almighty Creator . . . is condemned as a companion of hell hounds and a caller and conjurer of wicked damned spirits."

This sounds preposterous language to be applied to one so high in royal favour as Dee then was ! Even in those days of ferocious superstition, the violent prejudice against him and the dark construction persistently put upon all his actions seem in need of some

explanation. In the *Preface* he infers that it is his scientific studies and experiments—so much beyond his age!—that have blackened his character in the popular eye; and there is, beyond doubt, considerable truth in this. But as all the learned men of his time did not suffer—even among the ignorant!—the same dark reproach, and as Astrology and Alchemy had, with some reservations, a recognised place among the Sciences, we must find the explanation of Dee's peculiar unpopularity in his increasing obsession with what we now call the Psychic, in the atmosphere of mystery which surrounded his attempts to develop those supernormal powers which he believed to exist in man and to be capable of lawful use.

One of the faculties which he believed that he himself possessed was that of discovering hidden treasure. He offered to use this in the service of the State, and told Cecil (now Lord Burleigh) that if he were allowed to exercise his gift under the protection of Royal Letters Patent, he would do his utmost to discover mines of gold and silver "for her Grace's only use."

It must be remembered that the ancient belief that treasure buried in the earth was in the keeping of demons, and only to be discovered by their help, still influenced the opinion of those days in regard to treasure hunting. The Statutes against Sorcery made the discovery of hidden treasure "by the aid

of magic " a penal offence, punishable, if persisted in, by death itself !

Dee's anxiety for a licence from the State is therefore very explainable. And there is a certain boldness even in his cautious proposal. He practically sets aside the idea that such " discoveries " come under the head of " magic," and will see in them nothing but the lawful putting forth, in a scientific, well-trained way, of supernormal powers with which human nature itself is dowered !

Elizabeth's astrologer still enjoyed the royal favour. She was gracious and friendly in all her dealings with him, and made him occasional gifts of money. But his researches, in which he now needed paid assistants, were greatly hindered by lack of funds. There is little doubt that it was his desire for knowledge, rather than avarice, that made him hanker after hidden hoards.

Little or nothing seems to have come of his request, though a later grant to him of a royalty on mines may have been an indirect result of it.

Fortunately for him he had now a roof of his own. His widowed mother owned a house at Mortlake ; and this she practically ceded to her son, only reserving a set of rooms in it for her own use.

The Thameside village of Mortlake was then a village indeed, near enough to London to make it easy of access by the river to which the garden of Mistress Dee's house sloped

down, yet remote enough for the solitude and freedom from interruption that the scholar, now past middle age and sobered by several disappointments, desired to secure.

Here Dee worked ceaselessly in his library and laboratory, and received with due dignity the visits of his royal patroness and of the great folk who sought his counsel.

Here also, in 1574, he married as his first wife, a young woman of whom we know nothing save that she died in the following year, and was buried in Mortlake churchyard, on the very day of one of the Queen's informal, unexpected visits. Elizabeth, on this occasion, refused to enter the house of mourning, but dismounted from her horse in a field near by, in order that Dee might show her the curious properties of a convex mirror.

After being a widower for two years, Dee married Jane Fromond, lady-in-waiting to Lady Howard of Effingham, who was to be the mother of his eight children, and his faithful and beloved companion for many years, though she was considerably his junior.

About a month before her eldest grandchild's birth—which happened on his father's fifty-second birthday!—Mistress Dee made over to her son, in due legal form, her house and lands at Mortlake. She continued, however, to live in the house, where, in 1580, Dee records her "godly end," at the age of seventy-seven.

These years at Mortlake were not unprosperous. Dee produced a good deal of literary work of the more practical sort; wrote a treatise on naval defence, and made some geographical researches of which Burleigh spoke highly to the Queen. Navigators employed him to draw up instructions for their course; and Elizabeth graciously received some charts and maps, which he had made with wonderful skill and mathematical accuracy. These were designed to set forth the Queen's title to undiscovered countries. He was also employed in making the calculations necessary for the proposed reform of the Calendar.

But Dee was one of those in whom many normal tastes and outside interests may exist and flourish without weakening the bonds of the inner life or the claims of the ruling passion. It was still in Darkness that he sought for light, from Silence that he asked a message. . . .

In his *Private Diary*, among numerous notes of domestic and political matters, we get, ever and anon, a brief reference to things psychic, to some sign, real or supposed, that had reached him from the Other World.

He carefully records dreams, mysterious rappings, and the like. But these chance phenomena, which might come unasked to any man, do not satisfy his intense desire for real intercourse with the Unseen—an intercourse which he hopes to establish by other means.

The *Diary* for May 25, 1581, has this significant entry:

"I had sight offered me in *Chrystallo*; and I saw."

We have now to consider at greater length the nature of that clairvoyant vision, and the reasons for which Dee sought to obtain it.

CHAPTER III

DEE had been now some twelve years in the riverside house at Mortlake. They had not been obscure or isolated years, including, as they did, a journey abroad on some unnamed business of the Queen's, continual marks of court favour, and the frequent visits of important people. Nor had they been mentally idle ones. Apart from his public services, the scholar had been indefatigable in his researches, striving always to increase his store of "good learning," experimenting with his scientific instruments, and adding to his library of other men's wisdom manuscript works of his own.

He had arrived at an age when the student and thinker looks for some definite result of his study and thought; when he is, as a rule, sufficiently wearied with the path to desire a sight of the goal.

There are not sufficient grounds to infer, with some of his critics, that Dee was obsessed by the old alchemical ambitions of finding the "Philosopher's Stone" and the "Elixir of Life."[1] But the discovery of these and

[1] *Philosopher's Stone.*—The so-called "stone" was really a powder or mixture which "drove off the impurities of baser metals." The "elixir" was gold in a liquid or drinkable form = *Aurum potabile.*

kindred secrets may well have appeared to him as a possible solution of his financial embarrassments, and as an opening to a way of freedom for still greater quests.

A good deal of the work done at Mortlake must have had a practical purpose in view. But Dee did not feel that the alchemical experiments made by him and the young assistants he hired to work with him were carrying him fast enough towards the wished-for heights. The idea of access to certain stores of wisdom which God had withheld from man, but had, presumably, given to spiritual creatures of a higher order, had long attracted him, and had gained, with advancing years, increasing power over his mind. As he himself pathetically phrased it to Edward Kelley, in the first days of that notorious fellowship, he had " long been desirous to have help in his philosophical studies through the company and information of the angels of God ! " Here we see the influence of his astrological studies—studies which, when intelligently pursued, must needs widen the spiritual outlook.

Magic, vulgarly so called, he utterly repudiated. He was, he declared, " neither studied nor exercised " in it. And in so far as magic professes to accomplish or discover anything independently of the will and help of God, he spoke the truth. In the strict sense of the word he never practised *magic*. He merely practised certain means by which, as he believed, the spiritual part of him might be

aroused and put into communication with the spiritual world and those who inhabited it.

Crystallomancy—the time-honoured practice "of inducing visions by gazing into a clear depth"—may well have commended itself to him as one of the most venerable of such means, hallowed, as it were, by generations of devout seekers after hidden truths. He had always, besides, taken a keen interest in the science of Optics, then making such bold strides in unexpected directions, and he already possessed some curious mirrors of whose strange possibilities he must have been aware and over which he must have often mused. Had he himself any faculty of seership? A fleeting glimpse of it is suggested by the entry in the *Diary*! But from the first it is evident that he knew his limitations; knew that this was a path to knowledge he would not be able to tread alone.

It is in accord with occult tradition that the gift of vision belongs but to a few; and those few not necessarily of the highest intelligence or profoundest learning. The seer, with his purely intuitive faculty, might well be the mere instrument of lofty purposes which he did not really understand or share. Experience also tended to show that seership was a power more often displayed in the young and immature than in the old and experienced.

So Dee sought for a scryer among his youthful disciples and assistants; and was soon convinced that he had found what he wanted in

one, Barnabas Saul, who, with the pious pomp and circumstance always so dear to him, he proceeded to consecrate as his scryer.

He is a shadowy figure enough, this forerunner of a greater medium ; this young lay-preacher turned occultist, who, later, under terror of the law, was to repudiate the powers he had claimed, and to slip back into the obscurity from which Dee had drawn him !

Saul served the doctor in the capacity of seer for little more than two months. His scrying was done with a globular crystal, described by Dee as " my stone in a frame which was given me of a friend," and placed, according to a reported supernatural injunction, where the rays of the sun could fall upon it. When, in later days, Dee showed this stone to Kelley, he told him of his belief that certain good angels were " answerable " to it ; in other words, in the habit of manifesting either in or near it. " I was once willed by a scryer to call for the good angel Anael to appear in that stone to my own sight." This curious reminiscence suggests Saul's power of conveying to Dee his own sense of vision. But it also suggests the part played in the invocations by Dee's own will and knowledge.

It was certainly he and not Saul who identified the apparition with Anael—the " answering angel " who, in Talmudic tradition, often made God's secrets known to men ; and it was quite as certainly Dee's subliminal mind that transmitted the strange, significant message of

Anael that many things should, later, be revealed to Dee, not through Saul, but through a seer who should succeed him and be "assigned to the stone."

This prophecy was not long in fulfilment. Early in the spring of 1582, Saul was brought before the judges at Westminster on some charge, which, whether one of sorcery or not, involved perilous enquiries into his occult practices. The young man thought it safer to disown his psychic gifts, and also, it seems, to slander the sage in whose service he had been using them! He and Dee parted on ill terms; but the unpleasant episode had not quenched Dee's devout desires. Only two days after Saul's departure, the scholar's *Diary* records the coming of another guest, who was introduced as the friend of a certain Mr. Clerkson, and who gave the name of Edward Talbot.

The stranger—who was about twenty-seven years of age—at once began to speak of occult matters; and when he declared himself "willing and desirous to see or show something in spiritual practice," the scholar eagerly produced the showstone, and told, as aforesaid, the tale of its powers as an instrument of vision.

In a short time the young man, kneeling devoutly before it, was praying with apparent sincerity that sight might be given to him therein; while the elder, kneeling or sitting a little apart, earnestly invoked the help of God

PORTRAIT OF EDWARD KELLEY

and His good creatures "for the furtherance of the Action."

Of this séance—the first of many with the same seer—Dee records with joyful triumph that, before it had lasted fifteen minutes, an angel (Uriel, the spirit of light) appeared in the stone.

So began the long association of our scholar with one who was so deeply to influence his life. It is an association which irresistibly recalls Hans Andersen's story of the learned man and his ambitious shadow, which, by dint of trading on its owner's kindliness, contrived to make itself appear the more substantial and important personality of the two!

Edward Kelley, alias Talbot (there is considerable doubt as to which was his true name), was a born adventurer, with, as it would seem, the ingenious brain and personal charm which many of his kind possess.

Miss Charlotte Fell-Smith, in her *Life of Dee*, rightly says that sober fact and wild romance are so inextricably mixed in Kelley's story that it is difficult to know what to believe. But, at any rate, the traditions of his career are hardly those that would have grown up round an upright or high-principled man.

He had been an apothecary's apprentice; then (according to the commonly received story) a forger and coiner, who, in the barbarous fashion of the times, had been condemned to lose his ears and to stand in the pillory. For

some time before his coming to Dee he had led a wandering life, in the course of which his necromantic practices had included the digging up of a corpse in a Lancashire churchyard, and the summoning of the spirit of the dead man to reply to certain questions. Later, either in the wilds of Wales or at Glastonbury in Somerset, the mystic Avalon, he was said to have found an alchemical manuscript of priceless value, as well as some of the famous "powder of projection" which the adepts used in their attempted manufacture of gold.

It would have been strange indeed if one in possession of such treasures, and with so glib a tongue in talking of them and of his own psychic powers, had failed of a welcome in the house at Mortlake.

Yet the very horoscope which Dee, of course, drew up for this new friend should have given a warning to the astrologer. A strange and dangerous life was foreshadowed by that conjunction of Mars, Uranus, and Jupiter in mid-heaven ; and Neptune in opposition from the lower meridian threatened plots and schemes. Mistress Dee herself, though no astrologer, seems to have had premonitions of disaster.

Until now, despite the slanders of the ignorant and the many annoyances from lack of money, the family life of the Dees had a certain tranquillity and decent order. In the course of it an aged and honoured mother had

"made a godly end"; children had been brought to the font of baptism; faithful servants had been duly and justly paid; and the master of the house, for all the shadow of the black art that lay upon his studies, had been known as a pious and upright gentleman, whom Barnabas Saul had not, after all, been able to involve in his recent disgrace.

Now, the faithful wife dimly felt that this comparative peace and safety was about to be withdrawn; that her learned, unworldly husband was about to enter on a darker and more dangerous phase of study, under the leadership of this penniless but ingenious stranger, with his strange air of authority and supernormal knowledge, and his violent, moody temper, which he took so little pains to conceal.

She showed from the first a great dislike and distrust of Kelley—the name by which he soon came to be known in the household. But his wife's resentment, though there is evidence that Dee was much grieved and disturbed by it, was powerless against the growing influence of so wonderful and satisfactory a seer.

Angelic visions in the showstone came thick and fast now. Angelic voices sounded often in the little inner room, once a bedchamber, where the philosopher, withdrawn from the household's comings and goings, and denied even to important guests, gave himself over more and more to the life of dreams. There were not wanting all the "magical" accessories of ceremonial scrying.

By the end of the spring Kelley had obtained, with Dee's aid and approval, the so-called "table of practice" on which the stone was to be set, with a red silk cloth of peculiar make spread under it, and an inscribed tablet of wax to serve as a pedestal.

The legs of the table itself were also to be supported by similar, but smaller, tablets of wax.

Then, in late autumn, came the acquisition of another crystal, called, from the circumstances of its giving, "the angelical stone."

Towards sunset, in the November of 1582, in the western window of the laboratory, there came to Dee's tranced eyes a vision of a child-angel, bearing in his hand "a bright object, clear and glorious, of the bigness of an egg."

Later, Dee spoke to the Emperor Rudolph of this crystal as the gift of Uriel, the spirit of light, and said that it was of greater value than any earthly kingdom.

It is almost certain that this showstone, however obtained, is the one still to be seen in the British Museum, together with three of the inscribed tablets of wax.

Of these mystic seals it should here be mentioned that they bore, on their upper sides, the familiar cabalistic figure of interlaced triangles—the so-called pentacle or seal of Solomon—together with the seven "hidden names" of God and the names of certain angels and spirits. The "table of practice,"

which was made of "sweet wood," and was two cubits, or about 3 feet, in height, was also inscribed with sacred characters and with a mystic cruciform sign.

In the accounts of the sittings, we sometimes hear, moreover, of "the curtain of the stone." But this was seen *in* the crystal, and belonged, not to the material, but to the psychic, accessories. The peculiar clouding of the stone which precedes the vision, and follows after its departure, is familiar to all crystal-gazers.

Stress has often been laid on the fact that Dee himself saw little or nothing. We have his own regretful statement: "You know I cannot see or scry." But although both the character of his gift and the imperiousness of his temper made Kelley seem the leading spirit in this strange partnership, Dee, the careful recorder, eager questioner, and learned interpreter, was still, in a sense, the dominant force.

The complaint of Kelley that the spirits address him in learned tongues which are incomprehensible to him is, to say the least of it, significant. And the angelic visitants were certainly more likely to have used Dee than Kelley for such a message, addressed to the younger man, as this: "Thou, O yougling, but old sinner, why dost thou suffer thy blindness to increase? Why not yield thy limbs to the service and fulfilling of an eternal verity? Pluck up thy heart and follow the

way that leadeth to the knowledge of the end."

Again, on an occasion of Dee's absence, we hear of Kelley's unsuccessful attempt to summon a spirit known as Medicina, who had, in Dee's presence, previously appeared in the crystal.

We have to bear in mind that the phenomena of these séances cannot be explained as mere crystallomancy. The crystal purports to give no more than a fleeting vision of some future or far-off event. It utters no voice ; and the figures that move in its dream-like scenes are silent as puppets. Here the part played by the crystal irresistibly reminds us of "the cabinet" of modern spiritualistic séances. It is, generally speaking, a place from which materialised spirits emerge, and to which, having made themselves known and conversed for awhile, they again return.

The language of Dee's *Liber Mysteriorum*, or *Book of Mysteries* otherwise known as the *Spiritual Diary*, in which the record of the transactions is set down, is often vague and ambiguous ; but at least it leaves us in no doubt that the spiritual creatures were heard as well as seen, and that many of them manifested themselves outside the limits of the crystal. Dee, if he never actually saw them, was conscious of their presence ; and, as we have already said, there were many occasions when he, and not Kelley, seems to have been the mouthpiece of their messages.

There is no doubt that he also had mediumistic gifts, though not of the showier order. Equally there is no doubt that he did not knowingly employ those gifts in mere *necromancy*. The spirits he wished to converse with were not spirits of the dead, but "the living angels of God," the higher ranks of creatures.

But although the scrying now took up so much time and thought, and was rewarded by such frequent visions, it could not be said to be of much practical assistance in Dee's involved personal affairs.

We know that he had expected that it would be, and that he repeatedly put questions to the apparitions upon matters that troubled him; for instance, the refusal of the Queen's advisers to reform the Calendar according to the calculations he (Dee) had made, and the baffling characters of some manuscripts of Kelley's which were supposed to relate to hidden treasure or the means of manufacturing gold.

Worldly anxieties were natural, since his debts at this time amounted to £300. But the spiritual voices answered him but vaguely. Even Michael, the spirit of wisdom, who frequently appeared in, and sometimes outside, the limits of the crystal, said little that could be used for practical guidance. He gave but mystic encouragements, and counselled faith and patience.

Nor did the scryer invariably have sight of

such heavenly apparitions. "Merry" spirits of fantastic dress and foolish speech came and went, and vexed the grave scholar with occasional ribaldries. Yet withal Dee's confidence remained unbroken.

His profound piety probably made him blame himself that knowledge was withheld. When the spirit known as Medicina finely said that there were no secrets save those that were "buried in the shadow of men's souls," he voiced Dee's own belief that God desired to hide nothing from the faithful seeker.

And to Kelley's frequent outbursts of angry impatience, and threats to leave the unprofitable scrying and "follow some study whereby he may live," the scholar answered with firm serenity that he, for his part, was content to wait God's time.

The séances, interrupted by occasional journeys of Kelley's (ostensibly with the object of seeking hidden treasure), had continued for about a year, when there came a new development. A distinguished foreign guest of the Queen—the Polish nobleman Adalbert Laski—sent word to Mortlake that he desired to visit Dee, to see his books, and to talk with him of magic—a subject of which he (Laski) professed to be a student.

The Pole was by all accounts an intriguing and not particularly honest politician, who had taken French bribes in the matter of the election of Henry III of France to the crown of Poland, and who now aspired to that crown

himself. His chief concern was to obtain money to further his ambitious schemes ; and if money could be got by "magical" means, he was willing to patronise "magicians"! But he was a handsome and gracious-mannered man, and seems to have made a good impression at the house by the river, where, after having been introduced to Dee by Leicester, in the Earl's own apartments, he presented himself with only two attendants, and graciously "tarried supper." Again, a month later, he came more ceremoniously, by water, in a barge rowed by the Queen's men, and other visits followed.

Dee had to apply to the Queen for funds to entertain this new patron ! But the Polish prince professed to desire help from the spiritual creatures, and made flattering promises that he would reward their agents.

A spirit known as Madimi, who appeared about this time in the shape of a pretty female child, and another feminine spirit called Galvah, were questioned about the prince's political prospects. In Laski's presence also, Kelley professed to summon Laski's own guardian angel, and to learn of him concerning his charge.

A good deal of practical information here mixes with the mystical.

Laski was told of Burleigh's dislike of him, and of possible danger if he remained in England.

Dee also received mysterious warnings

through Madimi of his own danger from spies, who suspected the Pole of treason, and hated Dee as well.

Burleigh and Walsingham were said to be joined together against Dee. His house might be entered and searched.

In addition to these causes for anxiety, Dee was getting seriously distressed by the behaviour of Kelley, who was again threatening to depart, calling himself unfairly treated, and throwing himself into such mad fits of rage that Dee sincerely believed him possessed by evil spirits.

To get rid of these, a form of exorcism was gone through by Madimi—an interesting "spiritual creature," who in this and other matters shows Dee's mental influence on the séances, and who on one occasion described Dee's "faith and imagination" as a kind of "sight perfecter than Kelley's."

Kelley professed himself much benefited by the exorcism; but his deliverance was short-lived, for a little later Dee's *Diary* records another wild fit of rage.

Dee's habitual gentleness doubtless emboldened the younger man to put no curb on his outbursts. Kelley had another easy victim, too, in the young wife whom he had married, shortly after his arrival at Mortlake; professedly at the command of the spirits, and without even the pretence of affection.

Mistress Kelley also became an inmate of the philosopher's hospitable house, where

Mistress Dee pitied and befriended her, but must have felt her presence an additional burden on Dee's already heavily taxed resources.

Indeed, those resources were becoming more and more insufficient for what was required of them. In his devotion to the crystal, Dee seems to have largely neglected his astrological work, and did not, as in earlier years, add to his income by drawing the horoscopes of all and sundry. Kelley put him to continual expense. The Queen was still friendly: but the light of a royal countenance is not enough to live by.

Altogether, the hour seemed ripe for some new venture, such as had been of late foreshadowed by the spirit-voices. Laski was returning to Poland, and was eager to take his new friends with him, to employ the supernatural wisdom to which they seemed to have access, in the furtherance of his fortunes and the manufacture of the much-needed gold.

It was a wild project, and there is some suggestion that Dee recognised its wildness. But Kelley urged him on; and, after all, he was himself an incurable optimist and lover of noble patrons.

In 1583, on the afternoon of September 21 (which he does not forget to note was the Calendar feast of St. Matthew), he left Mortlake, neglecting, in characteristic fashion, to arrange his financial affairs, and apparently

believing that his absence would not extend over more than a few months. He was accompanied by his wife and three children, by the Kelleys, and some servants.

The party was joined by Laski and his own attendants; and together they set out for Holland, *en route* for Poland.

CHAPTER IV

THE long journey, which began ominously enough with a narrow escape from shipwreck, was continued overland with many hardships and delays.

Travel, in those days of cumbrous travelling coaches, was not, at the best, easy ; and these travellers were further encumbered with women, children, and heavy baggage.

No wonder that, in a strange vision of Kelley's, at Lübeck, which they reached early in November, an apparition in kingly raiment exhorted Dee to " pluck up his heart and pine not away with inward groaning." This apparition, one of a company of eleven, seems rather to have been a phantasm of the living than a messenger from the Other World ; and to have represented some royal patron who was waiting to receive and reward the travellers. But Dee obviously distrusted the dazzling promises of riches and fame, and asked in pathetic words for guidance.

Winter was setting in, and travelling was increasingly toilsome.

There was a suggestion that Laski should go on before, leaving the others to follow,

when spring came; but Dee thought this would be unfair to the Prince, and so they made shift to push forward.

In the vision at Lübeck, Dee had also received dark warnings about the house at Mortlake, left in the ineffective charge of Mistress Dee's brother. "It may be that thy house may be burnt!"

As a matter of fact, though the house was still standing, it was, at or about this time, broken into by a hostile mob, which destroyed all it could lay hands on of "the magician's" precious books and instruments. Still, no thought of returning seems to have entered into Dee's mind. Early in February they reached Lask, the Prince's estate, near Cracow; and here again came visions in the crystal, and presently news, through the voice of "Madimi," that all was well at Mortlake and that the Queen was still Dee's friend.

At Cracow, whither the travellers soon removed, Kelley, in his anxiety about money, tried to scry alone, but was reproved and baffled by a spirit known as Nalvage. The description of this spirit, by the way, recalls the young King, Edward VI. So possibly we have here an invocation of the dead!

Then followed some weeks of investigations after Dee's own heart. Nalvage and Gabriel spoke in some mystical language, and gave mystical information which Kelley did not understand and which filled him with angry impatience. Again he declared that he would

scry no more ; and again Dee persuaded and calmed him.

The old Polish town of Cracow must have held much that was congenial and inspiring to Dee. The travellers lodged near a church, and the angelic voices counselled to acts of ceremonial piety, such as church-going and the observance of holy-days—things always dear to the pious scholar.

At Cracow also came the curious vision of the Four Castles, which a spirit, known as Ave, interpreted as "watch towers provided against the devil." There was a castle for each point of the compass, and each was in the care of a mighty angel, so that the whole world appeared in the vision as under the protection of these invisible citadels and their garrisons.

Much time and trouble were spent in drawing an elaborate diagram representing all this ; and Dee would have been content to hear much more of the good angels, their names and functions. But Laski was already restless at the lack of practical results ; and, with a view to hastening these, insisted that Dee and Kelley should proceed to Prague and see the Emperor Rudolph, son of that Maximilian to whom Dee had dedicated his *Monas*.

To Prague they went accordingly in the late summer, leaving the women and children in Cracow.

But Rudolph, an eccentric and moody man, heard with thinly veiled impatience Dee's long

and rambling story of angelic visions; and Uriel's reported message to himself to "forsake his sins and turn to God" could have done little to increase his cordiality. He was civil, but committed himself to nothing; and, in spite of the friendship formed with Dee by Dr. Curtius, a learned member of the Council, and much kindness from the Spanish Ambassador, the stay in Prague was not profitable.

It was, however, a prolonged stay. The women and children came on from Cracow; and in the spring of 1584 another son was born to Dee, to be named Michael, after the great Archangel, and to receive baptism in Prague Cathedral.

Dee urged on Rudolph the great opportunity the Emperor was neglecting. He and Kelley, if Rudolph would but be their patron, would use the powder of projection to enrich him beyond the dreams of avarice.

But Rudolph remained cold, and, as Curtius said to Dee, regarded such things as impossible of belief without proof.

In April 1585 return was made for a short time to Poland; and at Cracow Laski presented his protégés to King Stephan Bathori, generally known as Stephan the Great.

Stephan received them courteously, and some experiments with the crystal were attempted in his presence. But these were, apparently, not successful. At any rate, Stephan was even more unresponsive than

Rudolph, and the wanderers had no choice but to return once more to Prague.

And here they were not to be suffered to rest!

The Pope's Nuncio at Rudolph's court was thundering now against the scandal of their presence; and the "magicians" were bidden to quit the city and the Emperor's dominions within six days.

At this crisis of indignity, however, they found a new patron and a new refuge. Count Wilhelm Rosenberg, Viceroy of Bohemia, interested himself with Rudolph in their behalf, and invited them to his castle at Tribau, or Trebona, in South Bohemia.

This was a pleasant place, surrounded by pleasant country; and Dee records with satisfaction the "goodly Chapel next my chamber," where the scrying was resumed.

A few months later Dee received an invitation from the Emperor of Russia to enter his service and to come and live at his court at Moscow. But the scholar, though highly gratified, refused. He desired no engagement that would bind him to a foreign prince, and under Rosenberg's protection he was enjoying comparative peace and comfort.

At Trebona, progress of a kind seems at last to have been made. Kelley's much-talked-of powder of projection is said to have produced gold; and Dee rejoiced in his companion's triumph, and wrote of it exultantly to Walsingham.

But now Kelley was finally resolved to have done with the crystal-gazing, the full record of which, both at Mortlake and abroad, had been kept by Dee in the aforementioned *Book of Mysteries*, or *Spiritual Diary*.

We may here say of this remarkable book that it is strange that anyone who carefully read it could have subscribed to the theory (once popular) that Dee made use of a mystical method of writing to conceal political secrets, and that he accompanied Laski to Poland as Elizabeth's agent and political spy. For the records could only have been kept by a true enthusiast, a spiritualist of deepest sincerity and faith.

While Kelley gazed into the showstone, Dee would be often wrapt in prayer, suspending his duties of noting what was seen and heard to murmur fervent intercessions for himself and others, now in English, now in Latin, and always in dignified and reverent words.

He could idealise the crudest details of "the Actions," as when a certain spirit who appeared wearing jewellery asked if they thought her a jeweller's wife, and Dee answered calmly that they thought her "the messenger of Him Who had purchased the jewel of eternal bliss by the jewel of His precious blood."

Here and in many another place Dee does not seem far from the standpoint of those mystics who allegorised the Philosopher's Stone itself into a type of Christ! But for Kelley, spiritual studies were valuable accord-

ing to their power of increasing material comforts. He had never loved visions for their own sake, and now they were an obvious waste of the time that might be profitably spent on transmutation.

In vain the angelic voices told him that his gift of clairvoyance was of more worth than earthly treasure. He remained obdurate ; and Dee reluctantly consecrated—with his habitual prayers for God's blessing on the work—young Arthur Dee in his stead.

But Arthur, who was only between seven and eight years of age, proved a very poor substitute. His bewildered child-eyes saw nothing of significance in the crystal. Then Kelley was persuaded to scry once more ; but felt, or professed to feel, reluctance to tell his vision. It was certainly a subject for shame ; as Dee calls it, a hard and impure doctrine. According to Kelley, Madimi and a spirit known to them as "Il" were persistently counselling that he and Dee must "share all things in common," not excepting their two wives. Both in and out of the crystal they had appeared to him, conveying this message by dumb show and by words. And Uriel, the spirit of light, the angel of God, had also appeared, with the same horrible counsel !

Dee was confounded. He does not seem to have accepted the explanation which most spiritualists of his piety would accept nowadays—namely, that such evil advice came from demons, disguised in the shape of angels

of light. He preferred, after the first horrified protests, to view the idea as an allegory of closer spiritual union among the four; and he drew up a document which was a virtual consent, and which the four signed! He has been vehemently blamed for this. But, deluded as he was, we must acquit him of all evil intentions; and, so far as we know, there was no attempt on the part of anyone of the four to carry out the impudent suggestion. Kelley, indeed, was fully occupied with more ambitious projects. As Miss Fell-Smith observes, *he* had no idea of sharing anything with his master. The "great secret" of transmutation he kept jealously to himself, and cunningly increased his own prestige with Rosenberg, in whose eyes the older sage, with his slow, painstaking methods, was gradually becoming a mere shadow of the younger, bolder one.

Dee was never invited now to share the alchemical counsels of the Count and Kelley. The scrying in "the goodly chapel" was entirely at an end.

Saddened and humiliated, Dee's thoughts turned towards England, whither Elizabeth had already invited him to return.

He wrote her a stately letter congratulating her on the defeat of the Spanish Armada; then, in the spring of 1589, gathered his goods together, and set out from Trebona with his family, further now increased by the birth of another son, Theodor.

They had been at Trebona a year and a half. Another year and three-quarters was to elapse before they reached England. So that their absence extended altogether to six years.

Dee fully expected Kelley to join, and embark with, him; and after a sojourn of several months in Bremen waited long for the younger man at Stade, the port of Bremen.

But he waited in vain. Kelley had no intention of returning to England, and, later, return was to be put out of his power.

Dee, in England, was to hear from time to time dazzling rumours of his success in the making of gold, and of honours he could never have hoped to gain in his own native country. Later came a story of swift and sudden disgrace—imprisonment, and, finally, death in prison, possibly by violence, possibly by his own hand.

Characteristically, the old scholar mourned for his treacherous friend, saw him sometimes in dreams, and in his own last days spoke regretfully of the wondrous things they had experienced together.

But they never met again. The strange fellowship was ended.

It is hardly necessary to say that of the annual sum of money promised to Dee when he left Bohemia, not a penny was ever received.

CHAPTER V

THE Christmas of 1589 saw Dee back in his own house at Mortlake. A few days previously he had been graciously received by Elizabeth in audience at Richmond; and the bitter memory of his humiliating experiences must have been somewhat softened by her kindness, and by that of friends like Adrian Gilbert, who came at once to visit him and to offer him help.

But his financial situation was sufficiently alarming. He had lost (through his own carelessness in not arranging for their payment to him when abroad) the small revenues from his lay-rectorships; many of his most valuable books and instruments had been destroyed in the mob's attack on his house; and there was, very naturally, no sign of the promised supplies from Bohemia. All his children were still young, and a few months after the return to Mortlake another daughter was born. Bestirring himself again in the quest for preferment, Dee asked, as he had asked many years before, for the mastership of the Hospital of Holy Cross, Winchester. But though influential persons interested themselves on his

behalf, the matter, like many another, came to nothing.

Full and free permission from Elizabeth to continue his alchemical experiments without hindrance from the laws in force against magic was, however, a consolation of sorts.

He still believed that Kelley, with whom he had some correspondence, might eventually return, or, failing that, that he himself might discover the great secret of transmutation by his own efforts. So he gave himself earnestly to his old studies, in which the Queen still took some gracious interest; and no doubt he also earned something by the drawing of horoscopes and other astrological work.

But it was a painful struggle. As he himself says, he was stinted in food and clothing, devoured by usurers, and daily put to shame.

At last, towards the end of 1592, the Queen, in response to his desperate petition, sent to Mortlake two commissioners—Sir John Woolley and Sir Thomas Gorges—to hear his statement of his affairs and to report to her.

Dee drew up for them that lengthy autobiographical statement known to us as the *Compendious Rehearsal*; and as he read it to them in his library at Mortlake, we may well believe that his voice often faltered with emotion and the sense of what he had suffered.

He who had given his life to the pursuit of knowledge, who had ever meant "all truth, sincerity, fidelity, and piety to God, Queen, and Country," saw himself in advancing age

without provision for to-day or prospect for to-morrow. Yet, as he said, there was a very easy remedy for his lamentable case. The Queen could bestow on him some office with due maintenance attached. The Queen did immediately send him a hundred marks, and though preferment still hung fire, there is evidence that the ecclesiastical prejudice against the spiritualistic philosopher was not quite such a barrier to it as formerly.

Archbishop Whitgift showed him respect and kindliness, and at length, through his good offices, Dee was recommended to the wardenship of Christ's College, Manchester, and actually obtained it.

The Manchester of Tudor times was already one of the most thriving and populous of English provincial towns, or, as they were then commonly called, *villages*.

Thanks to the Flemish weavers who settled there in the reign of Edward III, it boasted a busy trade, a cloth-mill, and a market.

The College, a pre-Reformation foundation which had provided priests and other spiritual necessities for the growing town, had been recently granted a new charter, with a warden, four fellows, two chaplains, and choristers. It seemed likely to provide a congenial retreat for a man of learning, and Dee took the long journey northward in a mood of gratitude and hope, though it must have been somewhat of a wrench to leave Mortlake, where, since the return to England, three little daughters had

successively been born to him, and Michael, the son born at Prague, had died of some childish illness.

The old house, too, was full of memories of Kelley and the crystal-gazing. Dee may well have felt that he was leaving much of his real life behind him, in the grave of those four walls.

Which, indeed, is very much our feeling also!

As Warden of Manchester College, Dee seems little more than a shadow of his true self. That tall, slender figure in the scholar's loose-sleeved gown seems grotesquely out of place, with the busy Lancashire "village" for a background.

Soon he himself was complaining bitterly of the continual interruptions to his beloved studies by "the cares and cumbers" of "this defaced and disordered College," which had not even gained him freedom from money troubles, but, on the contrary, involved him in money troubles of its own.

The revenues had sadly shrunk, and were, through the continual disputes over tithes and lands, still shrinking. The Warden was still supposed to be in priest's orders, and Dee, as a layman, had to pay curates to fulfil such priestly duties as had survived to Anglican times.

And in the society into which he was now thrown there was little demand for the gifts which he esteemed above all others and

found his greatest happiness in using. The sleepy, post-mediæval College and the expanding township were both of them "provincial" in their own way, both had their own narrow bigotry.

The new Warden received some odd tributes to his occult learning. We hear of him as lending books on demonology, out of his library, to puzzled justices, to assist them in examining and sentencing supposed witches; and as being consulted about a case of possession, in which one Hartley, "a conjurer," had made himself notorious.

Dee's curate, the Rev. Matthew Palmer, denounced as imposture Hartley's attempts to cast the evil spirits out of a poor woman and her children, who were grievously troubled with fits; and Dee himself sent for Hartley and "sharply rebuked him"—with the result, we are given to understand, of a temporary improvement. Dee, however, did not himself attempt the act of exorcism, but left it to "a godly preacher."

Probably his medical knowledge told him that epilepsy and not Satan was at the root of the trouble. With popular superstition and ignorance he had never had more sympathy than the majority of learned men.

The struggle to live went on.

The Fellows of the College do not seem to have been on very good terms with their Warden; and there were continual disputes with them and with the tenants of the College lands.

The Warden, however, did a little farming of his own land; and visits from friends from London, as well as a lengthy stay he himself made in London to transact College business, varied the monotony of the provincial years.

The happenings of this later period are not narrated with the old fullness in his *Diary*, but we get occasional glimpses of his inner life. Still he records dreams which may possibly prove prophetic! Still he meditates on occult works which he yet means to write, and on the triumph that may yet crown his alchemical researches!

We know also that he had occasional resort to the crystal; sometimes with the aid of a Mr. Francis Nicholls, who had been one of his astrological pupils at Mortlake; sometimes with Bartholomew Hickman, the son of an old acquaintance, whose mediumistic powers Dee had apparently detected years ago, when Bartholomew was a lad in his father's house.

So the years drifted on. Theodor, the boy born at Trebona, followed Michael to an early grave; but the other young Dees were growing up.

Sometime in 1602 Arthur (the child once consecrated as scryer, who in later life studied and practised medicine, and became the close friend at Norwich of Sir Thomas Browne) married the daughter of a Manchester Justice of the Peace; and Dee had the horoscopes of

young grandchildren to draw. Arthur seems to have been an affectionate and dutiful son, and of great comfort to the old scholar in the still darker time that was to follow on this interval of peace.

The spring of 1603 saw the death of Elizabeth, and with her died all hope of further preferment. Indeed, Dee seems to have believed his life in actual danger from the new Act against witchcraft, and the horrible zeal with which James and his advisers administered it. He drew up impassioned petitions to the King, to be cleared of the "infamous slanders" that represented him as "a conjurer and caller of devils." They went unregarded, but there was no definite attempt to molest him.

It may even be that James felt a certain respect for him, or feared his mysterious powers. There is a story (though not a very well authenticated one) that Dee or Kelley had foreseen in the crystal the Gunpowder Plot—the faces of the traitors, and the intended fate of the King and Parliament. At any rate, the new Government seemed content to leave the old man to die in peace.

One sharp and crowning sorrow was to follow. In the spring following Elizabeth's death the plague came to Manchester, and Jane Dee died of it. Perhaps, as Miss Fell-Smith conjectures, some of her children were also victims. At least, we do not again hear anything of the three younger girls. Katherine,

the eldest, survived to minister tenderly to the stricken man, round whom the mortal shadows were thickening, whose long life, vulgarly supposed to be one of the results of alchemical skill, was fast drawing to its close.

But there was to be light at eventide!

With every possible door of worldly advantage closed, and with even the Manchester wardenship perforce resigned through broken health and increasing infirmities, the old hope of intercourse with the Invisible was rekindled. About a year after Elizabeth's death, while Dee lay ill in London, there came to his scryer, Bartholomew Hickman, a sight of "God's blessed Creature," Raphael, the angel of healing, and Dee received comfort and reassurance about his physical state.

In the summer of the same year, when the old man, with his daughter, was lodging in an inn at Westminster, the vision came again, bringing this time a more definite message of health and vigour restored, and of "a long journey to friends beyond the sea" where all that Dee had so long desired to know should be made plain to him! . . . the secret of transmutation, and greater secrets still!

True to his old careful habit, Dee has many questions to ask about the manner and companions of that journey. His weakening mind is occupied with many trifling details. Yet, at the last, all doubts and troubles seem of a sudden to be resolved.

At Raphael's bidding, he renounces his

anxiety about the moneys that he should have received from the Emperor Rudolph—"The Emperor of all emperors will be thy comfort. Thou hast no more need of Rudolph," says the angelic voice.

It has been well observed [1] that in these last séances it is the voice, not the appearance, of the messenger of which we hear most. In earlier years Dee, who could "neither see nor scry," was troubled at his limitations, and resorted eagerly to clairvoyants to transcend them. He had never really quite believed that the vision of faith and imagination was "perfecter" than Kelley's gift of seership.

Now it is his own psychic powers that seem summoned and aroused. The subjective has become of more importance than the objective. "He sees with the soul."

The words of Raphael were not long in fulfilment. Dee had truly no more need of Rudolph or of any earthly thing, and in December 1608 the long journey—beyond the seas of time—was indeed taken.

It is pleasant to think that the love and care of a faithful little circle—of his son and daughter, of Bartholomew Hickman and another disciple, John Pontoys—surrounded him to the last; and that death came to him at quiet Mortlake, where, in spite of all the slanders, his memory was not unhonoured by the village folk, one of whom spoke of him to his kinsman Aubrey as "a great peacemaker"

[1] *Life of Dee*, by Charlotte Fell-Smith.

among quarrelsome neighbours, and as "a mighty good man."

. . . . .

We have spoken of the injury inflicted on Dee's posthumous reputation by popular prejudice and ignorance.

Perhaps also, occultists and mystics themselves are inclined to give him less than his due. He so often fell short of his lofty aims that it is easy to forget how lofty those aims in truth were, and how his very failures were, in part, the failures of one whose vision was beyond that of his age. His varied knowledge and eager, speculative mind often proved a hindrance to practical attainments.

It has been said that Dee was a spiritualist rather than an occultist; but, even so, he brought to his spiritualism some high, far-reaching thoughts from his occult studies.

He investigated spiritualism as an astrologer who had not forgotten the nobler lessons of his art; and his belief in "the might of stars and angels" saved him from too blind a belief in the wisdom of the spirits of the "earthbound" dead. His own words to Kelley, aforequoted, are his own best *Apologia*. It was, in truth, "the company and information of the angels of God" that he sought; and if he did not always take the best means to attain it, his *desire*—that "infinite desire" which a great mystic [1] has described as more pleasing to God

[1] "A great mystic"—Catherine of Siena.

than any fiinshed work—burned high and true to the last.

In an age at once superstitiously credulous and superstitiously sceptical, he upheld the great tradition that human nature itself contains the germs of supernormal faculties which, rightly understood and developed, may establish a real communication with the Spiritual World.

We may say with some justice that he himself did not use those faculties to any great profit.

But he passed on the Torch! Modern Psychical Research owes something to his memory.

FRANZ ANTON MESMER

CHAPTER I

EARLY THEORY AND PRACTICE

Such is the apathy prevailing, even at the present day, concerning the science of which mesmerism treats that comparatively few people are interested in the life of the man who gave his name to this study—Franz Anton Mesmer.

Mesmer was born on May 23rd, 1734, at Iznang, in the parish of Weiler, on the Lake of Constance, where he was christened Franciscus Antonius. Little is known of his childhood and youth beyond the fact that he received a good education, studied medicine, and took his degree at the University of Vienna in 1766. For the subject of his inaugural dissertation he chose the influence of the planets on the human body (*De Planetarum Influxu*). The theory to which he devoted his life was already germinating in his mind. In this essay he

maintained that "the sun, moon and fixed stars mutually affect each other in their orbits; that they cause and direct on earth a flux and reflux, not only in the sea, but in the atmosphere, and affect in similar manner all organised bodies through the medium of a subtle and mobile fluid, which pervades the universe, and associates all things together in mutual intercourse and harmony." This theory, it should be remarked, bears a striking resemblance to the theory of the ether of space held by certain of the scientists of to-day.

While studying at the University of Vienna Mesmer made the acquaintance of Professor Hehl, a Jesuit and professor of astronomy at the University. Professor Hehl was interested in the theory advanced by Mesmer in his essay. He had himself been experimenting with magnets, and he believed that certain forms of disease could be cured by their use.

Professor Hehl sent Mesmer some magnets to try on a patient of his. Mesmer applied them to the feet and heart, and a cure resulted, followed by relapses which were quickly cured by the same means. Hehl published an account of this cure and claimed it as his own. Mesmer resented this and a quarrel was the result, Hehl becoming Mesmer's irreconcilable enemy.

Shortly afterwards Mesmer happened to be present when a patient was being bled. It was on this occasion that he first entertained the belief that there is magnetism of some kind residing in the human body. He noticed that the flow of blood differed in amount according as he approached or receded. From this time he began to discard the use of steel magnets in his practice and relied mainly on the human hand.

Previous to this Mesmer had attained some notoriety owing to his treatment of Baron Hareczky for spasms of the throat. The Baron had consulted the leading physicians of Vienna, but without benefit. One of the doctors, Van Haen, suggested to the Baron to try Mesmer's treatment, although, he admitted, he had no faith in it himself. Mesmer was therefore invited to the Baron's castle of Rohow, in Austria.

Mesmer, relying at that time mainly on the use of magnets, took his magnetic apparatus with him. The news of his coming spread widely in the neighbourhood, and Mesmer found a large number of patients waiting for him.

From these he selected such as he considered were nervously afflicted cases ; the others he recommended to the doctors or wrote prescrip-

tions for them himself. Among well-attested cures performed by Mesmer at Rohow was that of a young Jew suffering from phthisis. Mesmer treated him, with the result that the sufferer, after a strong convulsion, was seized with vomiting. His condition under treatment steadily improved. A year later he was quite well. In his own words, spoken in a chance meeting with a friend, " I have taken nothing, and yet now I am always fresh, lively, and healthy as a fish."

But the Baron, on whose behalf Mesmer had come to Rohow, did not appear to make progress, despite the use of electricity and magnets. Baron Hareczky experienced no sensations of any kind under treatment and was in despondent mood. On the sixth evening, while treating him, Mesmer exclaimed, " Patience. You will soon feel something assuredly." Next day the Baron continued as usual. In the evening Mesmer warned the Countess that she had better fortify herself to bear the occurrences of the morrow. She had, however, no belief in Mesmer and placed no reliance on his words.

The following day, about eight o'clock in the morning, there was confusion in the castle. The Baron was in violent delirium. He besought everyone to shoot him and put him

out of his misery. He swore frightfully at Mesmer. The Countess ran up and down wringing her hands. "Ah," she cried, "that cursed Mesmer will send my husband to the grave." A note was despatched to the family physician, Dr. Ungerhoffer, begging him to come at once to the castle. Amid all the hubbub the only person who appeared quite unperturbed was Mesmer. He sat by the bedside holding the Baron's hand. The doctor, he said, had better be asked to bring two doses of cremor tartari with him. Nothing else would be required, as the Baron would certainly be up and about before his arrival. Mesmer then let go the Baron's hand and held him by the foot. The paroxysms thereupon gradually abated. Then Mesmer took him by the hand again, whereupon the paroxysms returned. Having continued his alternate magnetisms for a little while, Mesmer desisted. When Dr. Ungerhoffer arrived, about noon, he found the Baron in his usual health, playing the violin.

Dr. Ungerhoffer attributed the fever to chance coincidence; Mesmer maintained that, had there been no magnetism, there would have been no fever.

Two or three days later Mesmer desired to magnetise the Baron again. After much re-

sistance the Baron consented. But as soon as the symptoms began to show themselves he sprang out of bed. " Rather than endure such torment," he said, " I will keep my spasm for ever."

In face of this resistance Mesmer could do nothing more. Had he continued, he maintained that the cure would have been complete. Finding the Baron obdurate, he decided to leave the castle.

Just as he was taking his departure the Countess found him holding a peasant lad by both ears. " What is the matter with you ? " she asked. " Six weeks ago," the boy replied, " I lost my hearing in a great wind, and this gentleman is giving it back to me again."

Mesmer then walked down to his carriage and took his leave.

CHAPTER II

MADEMOISELLE PARADIS

After a tour in Switzerland in 1776, Mesmer returned to Vienna. His fame was already considerable, and his unorthodox methods had aroused the active hostility of the Medical Faculty. Mesmer's patients were drawn chiefly from desperate cases which the doctors had failed to cure. Many remarkable successes were reported. These the orthodox practitioners denied. They were by no means satisfied that "a charlatan," as they called Mesmer, should bring their own methods into disrepute. Baron von Stoerck, President of the Faculty of Vienna, and First Physician to the Emperor, advised Mesmer not to make his discovery public, lest he should incur the enmity of the profession. This advice came somewhat late, since Mesmer was already well hated by his professional brethren. They laughed at his theory and denied his practice, adopting the tactics which they have used, in similar circumstances, since

the days of Æsculapius. They refused to examine his patients before treatment began, and afterwards denied that there had been any serious illness. Mesmer, however, had the courage of his opinions, and refused to be silenced or ignored. He considered the pursuit of truth to be of more value than professional reputation.

His final encounter with the medical men of Vienna was brought about by his treatment of a gifted young pianist, Mademoiselle Paradis.

Mademoiselle Paradis, a protégée of the Empress Maria Theresa, from whom she received a pension, had lost her eyesight from paralysis of the optic nerve. Having undergone treatment from the leading physicians of Vienna without benefit, she was placed under the care of Mesmer.

After a brief treatment from Mesmer Mademoiselle Paradis was able to distinguish the outlines of articles brought near her. At first her returning sense of vision was very sensitive. If a lighted candle was held near her eyes, even though bound by a thick cloth, the effect upon her sight was as a flash of lightning. The appearance of the human form, seen for the first time, distressed her greatly. The nose on the human countenance moved her to laughter.

Speaking of noses, "They seem," she said, "to threaten me, as though they would bore my eyes out."

At first she found it of the utmost difficulty to remember the names of colours. The relative distances of objects puzzled her so that she was afraid to move about freely as formerly.

Her improving sight also occasioned her difficulty in playing the piano. Whereas, when she was blind, she could execute the most difficult movements, she now found it no easy task to play even the simplest piece. Her eyes persisted in following her fingers as they moved over the keys, with the result that she was continually missing the notes.

The case of Mademoiselle Paradis became something like a *cause célèbre* in the medical circles of Vienna. Despite the obvious facts, the doctors who had treated her without success denied that any improvement of sight had taken place. Mademoiselle Paradis, they declared, merely "imagined that she could see."

At first Herr Paradis, her father, was delighted. He caused particulars of the case to be published in the newspapers. Herr von Stoerck himself came and witnessed the cure and admitted its genuineness.

Opposition, however, came from Professor

Hehl, Herr Ingenhaus, a friend of his, and Herr Barth, professor of anatomy and specialist in diseases of the eye. To Mesmer, in private, Herr Barth admitted that Mademoiselle Paradis could see ; but afterwards, in public, he declared that she was " still quite blind."

These three united to get Mademoiselle Paradis out of Mesmer's hands before he should have time to complete the cure.

With this object they successfully appealed to the avarice of Herr Paradis. They persuaded him that, so soon as his daughter regained her sight completely, the pension she received from the Empress would cease.

The *argumentum ad hominem* proved entirely successful. Mademoiselle Paradis was taken home by her parents. For the time it appeared as though Mesmer's enemies had triumphed.

CHAPTER III

MESMER IN PARIS

DISGUSTED with his treatment at Vienna, Mesmer shook the dust of the city off his feet and went to Paris. His rapidly growing reputation had preceded him. Expectation was a-tiptoe. On all sides he was cordially received. The medical profession alone stood aloof, sceptical, unfriendly, suspicious. They saw in him only a rival using other methods than theirs. They also prepared for him a warm welcome—but of a different nature.

At first, finding his methods strange, people were inclined to laugh. But he had absolute confidence in himself, and a courage and perseverance which triumphed over all obstacles. Very soon the number of patients who sought his aid became so great that he found it impossible to attend to them all personally. He therefore had recourse to the baquet.

This curious device consisted of an oval vessel, about four feet in diameter and one foot

deep. It was placed in the centre of the salon. In it were laid a number of wine-bottles, filled with magnetised water, well corked up, and disposed in radii, with their necks outwards. Water was then poured into the vessel until it covered the bottles, and filings of iron were thrown in occasionally " to heighten the magnetic effect." The vessel was then closed with an iron cover and pierced through with many holes. From each hole issued a long, movable rod of iron which the patients applied to such parts of their bodies as were afflicted.

In addition to the baquet assistant magnetisers, trained by Mesmer, were employed. They made passes and laid their hands upon the patients, with the object of increasing the magnetism. Rigorous silence was maintained during treatment, and, to produce a suitable atmosphere of repose, music and singing were employed.

A description of the scene was written by an eye-witness, the historian Bailly.

" The sick persons," wrote Bailly, " arranged in great numbers, and in several rows, round the baquet, receive the magnetism by all these means : by the iron rods which convey it to them from the baquet, by the cords round their bodies, by the connection of the thumb, which

conveys to them the magnetism of their neighbours, and by the sounds of a pianoforte, or of an agreeable voice, diffusing the magnetism in the air. The patients are also directly magnetised by means of the finger and wand of the magnetiser moved slowly before their faces, above or behind their heads, and on the diseased parts, always observing the direction of the holes. The magnetiser acts by fixing his eyes on them. But, above all, they are magnetised by the application of his hands and the pressure of his fingers on the hypochondrium and on the regions of the abdomen. . . .

" Meanwhile the patients, in their different conditions, present a very varied picture. Some are calm, tranquil, and experience no effect. Others cough, spit, feel slight pains, local or general heat, and have sweatings. Others, again, are agitated and tormented with convulsions. These convulsions are remarkable in regard to the number affected with them, to their duration and force. They are preceded and followed by a state of languor or reverie, a kind of depression, and sometimes drowsiness. . . .

" Nothing is more astonishing than the spectacle of these convulsions. One who has not seen them can form no idea of them. The

observer is as much astonished at the profound repose of one portion of the patients as at the agitation of the rest—at the various accidents that are repeated, and at the sympathies that are exhibited. All are under the power of the magnetiser. It matters not in what state of drowsiness they may be, the sound of his voice, a look, a motion of the hand—brings them out of it."

"It is impossible," wrote Baron Dupotet, "to conceive the sensation which Mesmer's experiments created in Paris. No theological controversy in the earlier ages of the Church was ever conducted with greater bitterness."

His adversaries hurled all the hard names at him they could find or invent, and the Abbé Fiard asserted that he had, beyond a doubt, sold himself to the Devil.

CHAPTER IV

MESMER'S FIGHT WITH THE DOCTORS

During his residence in Paris Mesmer was involved in continual disputes with the doctors. This was neither his intention nor his desire. But the attitude of the Medical Faculty of Paris towards him was such that he was compelled in his own defence to waste valuable time in unprofitable debate.

It was impossible for the medical profession of Paris to ignore Mesmer as, no doubt, it would like to have done. His reputation had preceded him, and it was of that awkward kind which springs from results obtained instead of being founded upon honours and degrees which may be secured through favouritism or purchased by hard cash. Therefore, at first, the Faculty thought it wise at least to appear interested and friendly.

The President of the Academy of Sciences, M. Leroi, proposed that Mesmer should demonstrate the usefulness of his discovery by treating

a selected number of cases, chosen by a Committee of the Royal Society of Medicine, composed of Drs. Daubenton, Desperriers, Mauduyt, Andry, Tessier, and Vicq d'Azyr.

This offer Mesmer declined. To have accepted it would, he said, have been useless. His experiences at Rohow and in Vienna had taught him that those who do not desire to be convinced will not be convinced by the most incontestable and sensational cures. His object, he said, was to induce the Faculty to try his system for themselves and not to set himself in opposition to them. He wrote to M. Leroi : "My principal object is to demonstrate the existence of a physical agent hitherto unobserved, and not to array against my discovery medical men whose personal interests would necessarily induce them to injure my cause, and even my person. It is as a natural philosopher myself, and not as a physician, that I call on you, men of science, requesting you to observe natural phenomena and to pronounce on my system."

Wishing, however, to work in conjunction with the Faculty, he made a counter-proposition. He asked that twenty patients should be selected by the Committee of the Royal Society of Medicine, comprising cases of all

kinds, equally severe; half of these to be treated by the Faculty according to the old and approved methods, and the other half by himself. The division was to be made by lot. Neither the Academy of Sciences nor the Royal Society of Medicine would listen to this proposition.

In May 1778, weary of what he called the "puerile objections" of the doctors, Mesmer selected several bad cases and took them to his establishment at Creteil, six miles from Paris, first applying to the Royal Society of Medicine to examine and certify them. The Society sent two doctors for that purpose. But, on their arrival, they apparently mistrusted their skill in diagnosis, for they declined to make a report. The maladies chosen (epilepsy, paralysis, blindness, deafness) might, they said, be feigned.

Mesmer then applied to M. Vicq d'Azyr, Secretary of the Royal Society of Medicine, asking leave to present his patients before the whole Society for certification. "For," as he pertinently remarked, "men who thus doubt their own ability to ascertain the truth of a disease, would doubt still more when requested to pronounce on restoration to health." At the same time he enclosed certificates of independent members of the Faculty as to the

genuineness of the diseases of his patients. His application was refused and the certificates returned unopened.

Hearing nothing further, Mesmer wrote again to M. Vicq d'Azyr, saying that he would proceed with the treatment, and hoping that, when the time came, the Society would not refuse to hold an inquiry. In August Mesmer wrote to M. Leroi. His patients, he said, were almost ready for inspection. The President of the Academy of Sciences took no notice. Nothing daunted, he again applied to M. Vicq d'Azyr, requesting the Royal Society of Medicine to examine his patients. The only reply was a curt refusal. Nothing remained for Mesmer to do but to publish the sworn statements of his patients and of his witnesses. The most interesting of these sworn statements is that of Charles du Hussay, Major of Infantry and Knight of the Royal and Military Order of St. Louis.

Major du Hussay had suffered from typhus in the Indies. He was a physical wreck when he consulted Mesmer, broken in mind and body. His statement is as follows :—

" After four years of useless experiments and the constant attendance of eminent physicians, among whom I can name several members of

the Royal Society of Medicine of Paris, who personally know me and my case, I consented, as a last resort, to accept the proposition of Dr. Mesmer to try the proceedings of a method hitherto unknown. When I arrived at his establishment my head was constantly shaking, my neck was bent forward, my eyes were protruding from their sockets and greatly inflamed. my tongue was paralysed, and it was with the utmost difficulty that I could speak ; a perpetual and involuntary laugh distorted my mouth, my cheeks and nose were of a red purple, my respiration was very much embarrassed, and I suffered a constant pain between the shoulders ; all my body trembled and I staggered when walking. In a word, my gait was that of an old drunkard, rather than that of a man of forty. I know nothing of the means resorted to by Dr. Mesmer ; but that which I can say with the greatest truth is that, without using any kind of drugs, or other remedy than ' Animal Magnetism,' as he calls it, he made me feel the most extraordinary sensations from head to foot. I experienced a crisis characterised by a cold so intense that it seemed to me that ice was coming out of my limbs ; this was followed by a great heat, and a perspiration of a very fetid nature, and

so abundant at times as to cause my mattress to be wet through. The crisis lasted over a month; since that time I have rapidly recovered, and now, after about four months, I stand erect and easy. My head is firm and upright, my tongue moves perfectly, and I speak as well as anyone. My nose and cheeks are natural, my colour announces my age and good health, my respiration is free, my chest has expanded, I feel no pain whatever, my limbs are steady and vigorous, I walk very quickly, without care and with ease. My digestion and appetite are excellent. In a word, I am perfectly free from all infirmities.

"I certify that this statement is in every particular conformable to truth. Given under my hand and seal, at Paris, the 28th of August, 1778.

"(*Signed*) CH. DU HUSSAY, ETC."

CHAPTER V

MESMER AND THE ROYAL SOCIETY OF MEDICINE

Among the leading doctors of Paris, Mesmer had one firm friend in Dr. Deslon, a court physician of unprejudiced mind and wide reputation. Dr. Deslon firmly believed in Mesmer, and took a keen interest in his experiments. He was by no means satisfied with the attitude of the Royal Society of Medicine towards him, and persuaded him to make one more effort to gain their attention.

Mesmer therefore selected six new cases and asked the Royal Society of Medicine to examine them. Only three of its members, Drs. Bertram, Maloet, and Sollier, responded to his appeal. They did not deny the cures, but refused to certify them as conclusive. "Nature," they said, "often cures without the help of man." Mesmer thereupon begged these three to select some patients themselves. This they refused to do. They could not be present, they said, during the months of treatment, and

therefore they could not be sure that the usual medicines were not given. Their faith in " the usual medicines " appears rather pathetic considered in conjunction with their belief that Nature often does the work popularly supposed to be done by the doctors.

Dr. Deslon, however, was not discouraged by these refusals. Shortly after this he brought Mesmer's famous " Twenty-seven Propositions " before a meeting of the Royal Society of Medicine.

In these brief axioms Mesmer's main doctrines are summarised. They are as follows :—

1. *There exists a reciprocal influence between the heavenly bodies, the earth, and animated bodies.*

2. *A fluid universally diffused, and so continuous as not to admit of any vacuum, and the subtlety of which does not allow of any comparison, and which by its nature is capable of receiving, propagating, and communicating all impulses, is the vehicle of that influence.*

3. *This reciprocal action is governed by mechanical laws, at present unknown.*

4. *From this action there result alternative effects, which may be considered as a flux and reflux.*

5. *That flux and reflux is more or less general,*

more or less particular, more or less composite, according to the nature of the causes that determine it.

6. *It is by this operation, the most universal of those that Nature presents to us, that active relations are established between the heavenly bodies, the earth, and its constituent parts.*

7. *The properties of matter and of organised bodies depend upon this operation.*

8. *The animal body experiences the alternative effects of this agent; and it is by insinuating itself into the substance of the nerves that it directly affects them.*

9. *Properties similar to those of the magnet are found in the human body; different and opposite poles can be distinguished, which can be excited, changed, destroyed, or reinforced; even the phenomena of attraction and repulsion are observed in it.*

10. *The property of the animal body, which makes it susceptible to the influence of the heavenly bodies, and to the reciprocal action of those that surround it, has led me, from its analogy with the magnet, to call it Animal Magnetism.*

11. *The action and virtue of Animal Magnetism, thus characterised, can be communicated to other bodies, both animate and inanimate. Both are more or less susceptible.*

12. *This action and this power can be reinforced and propagated by the same bodies.*

13. *The flow of a matter whose subtlety penetrates all bodies without losing perceptibly its activity can be observed experimentally.*

14. *Its action takes place at a great distance, without the aid of any intermediary body.*

15. *It is augmented and reflected by mirrors like light.*

16. *It is communicated, propagated, and augmented by sound.*

17. *This magnetic virtue can be accumulated, concentrated, and transported.*

18. *I have said that animated bodies are not equally susceptible. There are some, though this is very rare, that have an opposite property, so that their mere presence destroys all the effects of this magnetism in other bodies.*

19. *The opposite property also penetrates other bodies; it can be communicated, propagated, accumulated, concentrated, and transported; reflected in mirrors, and propagated by sound; which shows that it is not a mere privation, but a positive opposing influence.*

20. *The magnet, whether natural or artificial, is, like other bodies, susceptible of Animal Magnetism, and even of the opposing virtue, without in either case its action on the iron, or needle,*

undergoing any alteration ; which proves that the principle of Animal Magnetism differs essentially from magnetism of the mineral kind.

21. *This system will furnish new ideas about the nature of fire and light, and throw light upon the theory of attraction, of flux and reflux, of the magnet and of electricity.*

22. *It will show that the magnet and artificial electricity have an effect on maladies similar to that of several other natural agents ; and if some useful effects have come from their employment, those effects are due to Animal Magnetism.*

23. *It will be recognised from the facts, according to rules which I will establish, that this principle will cure immediately all diseases of the nerves, and mediately all other diseases.*

24. *With its assistance the physician is enlightened as to the use of medicaments ; can improve their action ; and can bring on and direct beneficent crises, so as to make himself their master.*

25. *In communicating my method, I will demonstrate, by a new theory of diseases, the universal utility of the principle I oppose to them.*

26. *With this knowledge, the physician will judge with certainty as to the origin, the nature, and the progress of diseases, even the most complicated ; he will check their advance, and will*

succeed in curing them without ever exposing the patient to dangerous effects or unfortunate consequences, whatever be his age, temperament, or sex. Even women in pregnancy and childbirth will enjoy the same advantage.

27. *Finally the doctrine will put the physician in a position to judge accurately the degree of health of each person, and to preserve him from diseases to which he might be exposed. The healing art will thus attain to the utmost perfection.*

These strange doctrines proved too much for the Royal Society of Medicine. Its members were in no mood to sit at the feet of Mesmer. On September 18th, 1780, they rejected them in full and pronounced a decree depriving any qualified doctor (" doctor-regent ") of his diploma who advocated or practised Animal Magnetism.

CHAPTER VI

MESMER AND MARIE ANTOINETTE

Dr. Deslon's reputation was embarrassing to the Royal Society of Medicine. Thirty-three more or less insignificant members of the Faculty suffered deprivation under the decree issued against Animal Magnetism. But they were not in a strong enough position to enforce it against Dr. Deslon, who laughingly defied their thunderbolts. Deslon was therefore separately reprimanded, suspended for a year from voting at the meetings of the Society, and threatened with loss of his diploma in a year's time if he did not meanwhile abjure Animal Magnetism. The meeting necessary to confirm the decree before it became valid, however, was never held, and Deslon openly defied the Society.

Not content with their refusal to give countenance to Mesmer or his work some members of the Faculty resorted to the basest means in order to entrap him. A Dr. Portal, a well-

known practitioner in Paris, went to him, feigned the symptoms of a disease, gave him a fictitious history of it, and, after being operated on magnetically, pronounced himself cured. He then published an account of how he took in Mesmer, declaring that his allowing himself to be duped showed his ignorance and the folly of Animal Magnetism.

During Mesmer's residence in Paris Marie Antoinette had become interested in him and his work. Mesmer, despairing of gaining any recognition from the Faculty, wrote to her with the view of securing her influence in obtaining for him the protection of the Government. He wished to have a château given him, with a yearly income, in order that he might continue his experiments at leisure, untroubled by the persecution of his enemies. If he met with no more encouragement, he would be compelled, he said, to carry his discovery to some other country more willing to appreciate him. "In the eyes of your Majesty," he wrote, " four or five hundred francs, applied to a good purpose, are of no account. The welfare and happiness of your people are everything. My discovery ought to be received and rewarded with a munificence worthy of the monarch to whom I shall attach myself."

M. de Maurepas, on behalf of the King, thereupon opened negotiations with Mesmer to induce him to remain in France and teach his system publicly. At a conference between M. de Maurepas and Mesmer it was agreed that a certain large house and grounds should be given to him for the accommodation of himself and his patients, and a pension of 20,000 francs for himself, on condition that he treated cases, and taught the doctors. He was not to leave France until he had established his system or had obtained permission of the King.

Some weeks later Mesmer had another visit from de Maurepas, proposing certain alterations in the agreement: a sum of 10,000 francs was substituted for the proposed property, with which wholly inadequate sum Mesmer was to provide an establishment for his patients. His own pension was to remain the same, but the ratification of the agreement was to be left to the decision of his pupils, some of whom were to be appointed by the Government. They were at the same time to pronounce upon the value, or otherwise, of his system.

Mesmer very naturally rejected these conditions. "My intentions," he wrote, "when I came to France were not to make my fortune but to secure for my discovery the unqualified

approval of the most scientific men of this age. And I will accept no reward so long as I have not obtained this approval; for fame, and the glory of having discovered the most important truth for the benefit of humanity, are dearer to me than riches." Moreover, " it is contradictory and impossible," he said, " that I should be judged by my pupils. What if Drs. Laffone, Maloet, and Sollier were to be sent to me as pupils ? " Obviously his pupils could give no authoritative pronouncement on his discovery, and, since this was what he desired above all else, he decided that all further negotiation was useless and prepared to leave France.

CHAPTER VII

THE ROYAL COMMISSIONS

It has been argued that Mesmer's letter to the Queen, asking for the assistance of the Government, was proof of avarice and self-seeking on his part. Such a view is surely as absurd as it is unjust. Had his desire been merely to make a large fortune, all he had to do was to continue his work in Paris. But this did not satisfy him. He wanted the leading scientists of his day to make an honest investigation into the natural forces at work in his cures. And he wished to obtain a recognised position in France which would leave him free to continue his investigations instead of wasting time in disputing with the doctors.

His insistence upon the need of a large establishment where he could treat his patients arose out of the serious disadvantages which attached to the baquet. He knew very well that many of those who flocked to the public baquet came, not because they were ill, but merely for the

sake of excitement. The ignorant regarded him as a magician and his work as miraculous.

Moreover, scandals had broken out in connection with the baquet. Moral effects were attributed to its action. It was said that the moral influence of the baquet depended upon which side of the apparatus the patient connected himself with. To obviate these abuses Mesmer was anxious to treat each patient separately ; but owing to the large number of his patients, this was not easy.

In 1784 the King appointed a Commission, consisting of members of the Academy of Sciences and of the Royal Society of Medicine, to examine the claims of Animal Magnetism.

The sittings of the Commission took place at the house of Dr. Deslon, and most of the experiments before the Commissioners were conducted by him. Against this Mesmer protested. Dr. Deslon, while fully convinced of the phenomena of Animal Magnetism, did not agree with Mesmer's theories. Mesmer absolutely denied that imagination, or, as we should term it, Suggestion, had anything whatever to do with his cures. Deslon, on the other hand, attributed considerable effect to it.

As a result of the Commission, three reports were published in August 1784: the Report

of the Faculty of Medicine of the Academy of Sciences, the Report of the Royal Society of Medicine, and an independent report by De Jussieu—one of the Commissioners.

The first two reports were regarded at the time as a refutation of Mesmer's claims. They were, as a matter of fact, nothing of the kind. They constituted merely a refutation of Mesmer's theory of Animal Magnetism.

The modern theory of Suggestion, it should be remembered, was unknown at that time. Had the Commissioners been familiar with it, they would undoubtedly have worded their report differently. To have got rid of Animal Magnetism in favour of Suggestion would have been merely to exchange the frying-pan for the fire. But, in using the word "imagination," they fancied they had, once for all, given the quietus to Mesmer's discovery. The conclusion of the report states :—

"That which we have learned, or at least that which has been proved to us in a clear and satisfactory manner, by the examination of the process of Magnetism, is that man can act upon man at any time, and almost at will by striking his imagination ; that the simplest gestures and signs can have the most powerful effects ; and that the action of man upon the

imagination may be reduced to an art, and conducted with method, upon subjects who have faith."

De Jussieu's Report was more favourable to Mesmer. In his opinion there was evidence of the existence of a universal medium which was responsible for the mysterious phenomena which Mesmer had revealed. This medium appeared to him to be of the nature of heat rather than of magnetism. Other members of the medical profession, while compelled to admit the occurrence of the phenomena, steadfastly refused to trace them to that universal fluid which Mesmer called Animal Magnetism.

Thus Dr. Virey, in an article on the subject in the *Dictionnaire des Sciences Médicales*, denied the existence of Animal Magnetism and attributed the observed phenomena to some vital principle of the soul. "In order to act upon the body," he said, "the soul makes use of a vital principle or nervous fluid, which is capable of impressing motion and sensation on our organs. The sensitive element is not of the same nature as thought; it is secreted in the brain; it descends into the nerves; it exhausts itself and is renewed."

Had the deliberate intention of the Commissioners been to render themselves ridiculous

they could not have succeeded in doing so more successfully than was the case. Having solemnly declared in 1784 that no such thing as Animal Magnetism existed, the following year they invited foreign and provincial doctors to make observations on Animal Magnetism and to forward to them their reports. At that time there were upwards of a hundred doctors in the French provinces who had established magnetic practices, and many others were trying it. Of these many sent in reports, but the Royal Society of Medicine was careful to publish only those that were opposed to Animal Magnetism.

Why, it may be asked, were the findings of the Commissioners so uniformly unfavourable to Mesmer? Why were they so staunchly opposed to the theory of Animal Magnetism?

The answer is not far to seek.

In the first place, they refused to examine Mesmer's cases and his methods at first-hand. Imagining Animal Magnetism to be a simple and constant force, like terrestrial magnetism, they expected to be able to test it themselves by similar means. In this, as was only to be expected, they failed.

Secondly, they believed their professional reputations to be at stake, and these they

valued above every other consideration. In their opinion it was the Materia Medica *versus* Animal Magnetism. They were afraid of what might be the result of such a contest. Consequently Animal Magnetism had, at all costs, to be suppressed.

CHAPTER VIII

MESMER IN RETIREMENT

In 1781 Mesmer left Paris and retired to Spa. His enemies lost no time in asserting that he had quitted the French capital because he was a beaten man. The evidence, however, points in exactly the opposite direction. Had he wished to escape observation it is hardly likely that he would have chosen such a fashionable resort as Spa. Neither would he ever have returned to Paris ; and this he did after a short sojourn in Spa. He established a free clinic in the Rue Coq-Héron, where from time to time he was in residence, treating the poor gratuitously and busied in propaganda of his system.

The accusation brought against him by his enemies that he was extravagant and avaricious is not borne out by the facts. It is true that he made a considerable fortune, but this he spent with a lavish hand, employing it mainly in the spread of his ideas. His enemies hated

him for his single-minded pursuit of truth ; his friends were attracted to him by his personal qualities of heart and head. In the words of Deleuze : " Those who knew Mesmer testified to his goodness of heart ; he gave the same care to the poor as to the rich ; and being of service was his greatest pleasure."

Many of Mesmer's patients followed him to Spa. Among these was an attorney named Bergasse. Bergasse and Kornmann, a banker, assisted Mesmer in his scheme to establish centres of magnetic healing throughout France. Bergasse issued an appeal for funds in which he stated that he was impelled to take such action " in order to protect a shamefully persecuted man from the fate prepared for him by the blind hatred of his enemies."

The result of this appeal was that Mesmer's project of " Societies of Harmony " came into being. The Societies of Harmony were hospitals in which students of magnetic healing might study. Into these hospitals poor patients were received gratis. Some twenty of these societies were soon established in the most important towns of France. The medical schools were furious ; but they were powerless to prevent the movement. All they could do was to expel any of their members who dared to

express the least shadow of belief in Animal Magnetism.

During the later years of his life Mesmer lived in retirement at Frauenfeld. From thence he moved to Constance. In 1814 he made his home at a farm-house in the village of Reidetswiller. His friends frequently urged him to return to Paris, but he steadily refused. The Revolution had deprived him of a great part of his fortune; he was an old man, and there was nothing to be gained by beginning the fight all over again. From the farm-house at Reidetswiller he removed to Meersburg, where he continued until his death.

The King of Prussia frequently urged him to settle in Berlin. Mesmer declined, pleading age and infirmity. Frederick thereupon sent Herr Wolfart, one of the Court physicians, to him, and on his return Wolfart was appointed Professor of Mesmerism in the Academy of Berlin. A hospital of 300 beds was also founded, where only mesmerism was employed.

Mesmer's life in his declining years was singularly happy and peaceful. The days of contention were over; he had a long life of strenuous and useful work to look back upon.

He was rarely seen on foot, but he kept a horse and light carriage and drove out daily.

For his horse he had a great affection. He appears to have possessed the faculty of taming and attracting animals to himself. The story of his canary sheds a charming light on this side of his character.

This canary lived in an open cage in his room. Every morning the bird would fly out, perch upon Mesmer's head while he slept, and waken him with its song—nor would the concert end until Mesmer arose and dressed himself. Always he had the power of putting the canary to sleep with a light stroke of the hand and of awakening it by stroking the feathers in the reverse direction.

Living thus in quiet seclusion, he was able to satisfy his love of music. When supper was over and twilight gathering he would sit and improvise on his loved harmonica. Sometimes he would accompany the music with his voice, which even now, in advanced age, was an agreeable tenor. While in Paris he had become intimately acquainted with Gluck, who made him promise that he would never play otherwise on the harmonica than thus improvising without notes or art. He also employed himself in modelling and drawing, and he still found time for attending the sick people of the neighbourhood.

On February 20th, 1815, Mesmer, feeling unwell, did not visit the Casino as he was accustomed to do on Sundays. His illness gradually increased, and upon March 5th he begged that his friend, a young priest, Fessler by name, might be sent for. Before he arrived, however, Mesmer passed peacefully away. The body was left untouched until morning, but the canary did not, as usual, fly out of its cage to perch upon his head and awake him. The bird neither sang nor ate any more, and very shortly afterwards was found dead in its cage.

Mesmer had expressed a wish in his will that he should be interred very simply, but the people of Meersburg disregarded his wishes in this respect. Clergy and citizens united in giving him a ceremonious funeral, whilst numbers who were indebted to him for health and life followed the procession. His mortal remains were laid to rest in the churchyard of Meersburg, where subsequently a monument was erected to his memory by his Berlin admirers and disciples.

Throughout his life Mesmer had one single aim : to demonstrate the natural force he had discovered and to use it for the benefit of humanity.

His reward was mainly a plentiful harvest of anger, hatred, malice, and all uncharitableness. And the intrinsic greatness of his character is vindicated chiefly in this: that he never allowed himself to become embittered by the treatment he received. His nature continued sweet and amiable to the end.

CHAPTER IX

MESMER'S THEORY

MESMER, as we have seen, maintained the thesis in his inaugural address in 1766 that the sun, moon, and fixed stars mutually affect each other and cause a tide in the atmosphere, similar to that which they cause in the ocean; that they affect in similar manner all organised bodies, through the medium of a subtle fluid which he believed to pervade the universe and to associate all things together in mutual harmony. This fluid, which, in his conception, bears a striking resemblance to the ether of modern theorists, he believed to be in constant circulation, producing rhythmic tides which serve to keep the universe in health. This magnetic flux and reflux, he considered, is also to be found in man in a state of health. But, if checked in any way, obstructions and disease result.

"There is," Mesmer asserted, "only one disease and only one cure." It is, he said,

the throwing of the system out of equilibrium that constitutes disease, and cure can only be obtained by bringing the system back into equilibrium. He was not averse to the use of drugs, but he taught that drugs only do good by arousing the curative power of Nature. In his own practice he used drugs very sparingly.

Mesmer was not satisfied with the views the Medical Faculty of his day took with regard to the causes of disease. The doctors only took cognisance of physical causes. This, in his opinion, was not going deep enough. In his own words :—

" To these physical causes must be added moral causes : pride, envy, avarice, ambition, all the vile passions of the human mind, are so many causes of visible maladies. How can the effects of these continually acting causes be radically cured ? Moreover, Animal Magnetism cannot cure the loss of an income of a hundred thousand francs, nor relieve one of a brutal and jealous husband, nor of a faithless and nagging wife, nor of an unnatural father or mother, nor of ungrateful children, nor of unfortunate propensities, nor of disagreeable vocations."

Instinct Mesmer considered to be of far greater importance than reason. " Man," he

wrote in his *Aphorisms*, " who alone uses what he calls his reason, is like a person who uses glasses in order to look at the thing he wishes to see; this gives him the habit of never looking at things with his own eyes, and never seeing things as other people do." He taught that, whereas instinct puts us into rapport with the whole of Nature, reason, as often as not, is a misleading guide, founding its conclusions on fallacies and prejudices which it helps to perpetuate. Instinct he regarded as the " internal sense " which serves to keep us in touch with the whole physical creation.

Something has already been said about the " crisis " which Mesmer regarded as of vital importance in the cure of disease. He believed that by discovering how to bring on and regulate " crises " he had found a method of arousing that curative power which is inherent in man's physical organism. The term " crisis," as used by Mesmer, indicates a change in the magnetic condition of the patient which reacts beneficially on the disease. Magnetism, by breaking down the obstruction, brought on a " crisis " which violently agitated the patient's organs and forces and temporarily increased their action.

There is no doubt that Mesmer had dis-

covered a very effective method of inducing the crisis, and with highly beneficial results. By what means did he effect this ? Tardy de Montravel, one of his most successful disciples, attributed to Mesmer a power of self-induction whereby he could increase in himself the intensity of the magnetic fluid and transmit it to his patients.

CHAPTER X

MESMER'S METHOD

In treating individual patients Mesmer's method was as follows :—

If the disease was general he passed his hands, with fingers extended, all down the body, beginning with the head, passing over the shoulders, and then down the back and front of the body. This movement, varied in accordance with the special needs of the patient, he would repeat many times, bringing the hand round in a circle. Sometimes he used an iron rod in place of his fingers. For violent headache he would place one thumb on the forehead, the other at the back of the head. In some cases he would place his hands on the solar plexus, stretching his fingers towards the hypochondrium. His endeavour was always directed towards putting the magnetic fluid in equilibrium in every part of the body. And for all bodily pains he advocated the placing of one hand on one side and the other on the opposite side.

Mesmer's influence on the patient is said to have continued several days after treatment; and in cases where the patient was susceptible he could produce sensations in him at will, without resorting again to touch, and this at a considerable distance.

Magnetism, he said, could be augmented by establishing a direct communication between several persons. This could be done either by the sitters holding hands and forming a chain or by means of the baquet.

Mesmer did not trouble to demagnetise his patients. His main object was to produce the crisis. In this he was usually successful, the crisis lasting a longer or shorter time according to circumstances and gradually wearing itself out.

The baquet was believed to act in a way somewhat similar to an electric battery. The large oaken tub which formed the centre of the baquet was usually filled with magnetised water, but sometimes the water was omitted, in which case the baquet was referred to as "dry." No apparent will power was used, although passes were occasionally made, and no verbal suggestions were given. The patients sat round the tub holding the iron rods which projected from it.

Modern theorists would be inclined to ascribe the curious developments which followed to the power of suggestion. But to any such theory Mesmer himself was utterly and consistently opposed.

These developments, the truth of which is well attested, were curious and appeared somewhat alarming. Patients experienced more or less violent perspiration, palpitations, hysterics, catalepsy, and sometimes a condition resembling epilepsy. When the crisis was at its height the patient was carried by attendants into one of the adjoining "salles des crises"; he was there laid on a couch, and usually he subsided gradually into a deep sleep from which he awoke refreshed and benefited. No harm appears ever to have resulted from the crisis, no matter how violent or of how long duration.

At all times Mesmer possessed the power of instantly arresting the most violent crisis by a word, a look, or a movement of his iron rod.

Music also was used to bring patients into a condition of restfulness and to fix their attention, Mesmer on some occasions playing on a wind instrument in order to exert influence upon them and to diffuse magnetism.

CHAPTER XI

FAILURE OR SUCCESS ?

THE day has long gone by when it was worth while asking the question: Was Mesmer a charlatan ? We know enough now of hypnotic and mesmeric phenomena to be able to consider impartially the curious developments which resulted from his treatment.

If Mesmer is to be regarded as a " quack " then the term must in justice be bestowed on every doctor, no matter what his diplomas, who has ever practised. The epithet was applied to Mesmer because he was dealing with forces that are imperfectly understood. But orthodox medical men, who rely on drugs, are also dealing with forces that are imperfectly understood. Mesmerism, it was said (and the same objection is frequently raised by the ignorant to-day), is dangerous. If there are dangers, then Mesmer was extraordinarily fortunate in his practice, for there is no evidence that he ever caused injury to a single patient through

the use of magnetism. If surgeons and medical practitioners could substantiate a similar claim on behalf of drugs and the knife they might consider themselves fortunate indeed.

Hostile critics sneered at Mesmer because he was simple enough to believe in the baquet; because he made use of an iron rod which they wittily referred to as a " wand " ; and because he wore a silk garment when treating his patients. No doubt the baquet *was* an amazingly simple contrivance, but the phenomena which resulted from its application were simply amazing. The iron rod likewise was amply justified by its use in Mesmer's hands, and, as for the clothes most suitable for him to wear—that, surely, was a problem for himself to decide.

Mesmer was undoubtedly unfortunate in his age. It was a time of tumult and of violent change. The good seed which he sowed was trampled underfoot in the French Revolution. The scientific method of research was hardly understood, and the prejudices of medievalism were only beginning to melt away in the light of more exact knowledge.

In challenging the Royal Society of Medicine of Paris, the most important scientific corporation of his day, Mesmer may have been over-

bold. But it is hard to see how else he could have focussed the attention of Europe, for a brief space, on the strange phenomena of Animal Magnetism.

For the time, medieval orthodoxy, as represented by that Society, triumphed. But the Faculty were utterly unable to get rid of Animal Magnetism. Having explained it away to their own satisfaction, it was distressing to find that, like Frankenstein, it turned up again and yet again, and asked for a further explanation.

To-day the tables are turned, and, such are the revenges of Time, the doctors who do not " believe in " hypnotism and its allied phenomena run the risk of being considered " rusty " and " old-fashioned."

There are even signs that Mesmer's own special theory, which has been for the most part disregarded since his death, is in process of rehabilitation. Professor Boirac, late Rector of the Academy of Dijon, in his recently published book, *La Psychologie Inconnue*,* supports the view, after years of research and experiment, that the human body is a store-

* *Psychic Science* (*La Psychologie Inconnue*). An Introduction and Contribution to the Experimental Study of Psychical Phenomena. By Émile Boirac, Rector of Dijon Academy. Translated by Dudley Wright. Demy 8vo. London : W. Rider & Son, Ltd. 10*s*. 6*d*. net.

house of magnetic energy. The hypothesis is not of recent date. It did not entirely originate with Anton Mesmer. But Mesmer, by fearlessly devoting his life to it, did more than any other man to give it "a local habitation and a name."

THOMAS LAKE HARRIS
AND HIS OCCULT TEACHING

CHAPTER I

THE MAN

THE Christian Era has produced no more extraordinary seer and mystic than Thomas Lake Harris ; yet, notwithstanding his remarkable occult powers, he is but little known outside the immediate circle of his friends and disciples. His range of clairvoyant vision, if we may judge by what he has written, was so extensive that it not only embraced our Solar System, but extended far beyond its outermost limits. He also claimed to have been in conscious touch with the great Adepts of the old Golden and Silver Ages of the remote past. He is mainly known to the comparatively few who have heard of him through his connection with Laurence Oliphant, and as the founder of the Brotherhood of the New Life, one of the many communities which, from time to time, have been established in America. While he

was loved on the one hand by those who knew him, many of whom called him father as indicative of their affection, on the other hand few men have been more misinterpreted and misunderstood.

Harris was a man of slight build and moderate height, but he possessed a remarkably full chest. He had a high forehead and overhanging eyebrows denoting large perceptive faculties. His eyes had a depth so spiritual that one could easily imagine him to be in communion with the Infinite, while his long beard gave him an appearance somewhat like that of the old patriarchs.

As to his character the most opposite views have been expressed.

When urged by his friend, Charles Pearce of Glasgow, to allow action to be taken on his behalf against the Oliphants, counsel's opinion being that he had them entirely at his mercy, he refused his consent, saying that God's will on earth would not be hastened by an appeal to the law courts.

W. H. Holcombe, M.D., of New Orleans, described Harris as "a man of magnificent intellect . . . a polished gentleman, exceedingly cordial in his manner . . . altogether unpretentious, with a charming mixture of simplicity and dignity in his bearing."

Dr. C. D. Hunter, who was for many years a member of the Central Society, wrote in 1880 : " Pledged by all the manhood in me to prefer Truth and Right and God before Harris, or anything else in the world, I find him (Harris) a pure, loving, sweet, humble, righteous man ; wise, temperate, frugal, just, merciful . . . the admiration of others he shuns."

Dr. John Pulsford, a man of ripe spiritual and mystical experience, author of *The Supremacy of Man* and other works, was a great admirer of Harris and his writings.

On the other hand, members of the Community who left, for one cause or another, have spoken of Harris as far too dictatorial, and jealous of the psychic gifts of his disciples, wishing to retain all power in his own hands ; and they have said that he was also harsh and unfair in his treatment of others, including his own sons.

It is impossible for outsiders to pronounce as to the truth of all these opinions, but it might be kept in view that a man should be judged from his work, or what he conceives to be his work, in the world. Harris has spoken of himself and his little band in the light of an outpost in an enemy's country, keeping open ground in a closed race, and incessantly ex-

posed to attacks from ever-watchful invisible powers, so that it should not be surprising if he claimed absolute military obedience from his followers and was sometimes severe in enforcing it, as the only measure of safety. But a state of war is not a normal condition of things. It is a means towards an end, and passes away in favour of peace and greater independence, and this would seem to have been the experience of Harris's Brotherhood at later stages.

Although most abstemious in his diet, he was not an ascetic, being neither a vegetarian, a pledged abstainer, nor a non-smoker, looking upon wine as one of God's gifts when rightly used. Whatever else he may have been he was unquestionably one of the greatest seers of modern times; also a philosopher who propounded a wonderfully comprehensive system of Christian philosophy, embracing not only a religious and ethical, but also a social and economic aspect. He is perhaps best defined as a Theo-socialist.

CHAPTER II

HIS LIFE

HARRIS was born at Fenny Stratford in Buckinghamshire, England, on May 15, 1823, his parents, Thomas Harris and Annie Lake, being Calvinistic Baptists. When he was five years of age he was taken to America. Shortly afterwards his mother died, and his father married a second time, his stepmother being terribly harsh to him. To a lad of Harris's temperament the Calvinist's God must have seemed a veritable devil.

From the age of nine he managed to support himself, working during the day and studying at night.

As a youth Harris always admired Jesus as the man who did, not merely talked, things. One day, when he was sixteen years old, he entered a little Baptist conventicle where a genuine religious revival was taking place. The result was that he then and there gave himself up definitely to the service of Christ.

At the age of eighteen — his spirit-sight

having been first opened when he was about three—his mother appeared and talked with him. She left indelibly impressed on his mind the inseparable truths that God is our Father, and man everywhere our brother.

In 1844 Harris was a Universalist preacher in New York. The following year he married Mary Van Arnum, by whom he had two sons, neither of whom was in sympathy with his father. In 1848 he became minister of the Independent Christian Congregation. He studied Spiritualism under Andrew Jackson Davis, and saw, not only the good, but also the dangers in it. He was also largely influenced by the writings of the Swedish seer, Emanuel Swedenborg. In 1850 his wife died. Later on he married a second time, and eventually, some years after his second wife died, a third time. His last wife was Miss Jane Lee Waring, who for many years was his private secretary, the union being a purely platonic one.

It was during the year 1850 that Harris first experienced what he terms "internal respiration." In the same year he founded the Mountain Cove Community, which, however, only lasted two years.

In 1857 he issued the *Arcana of Christianity* (*Genesis*), a large volume unfolding the celestial sense of the Bible, Swedenborg, a century

earlier, having unfolded the spiritual sense. In 1859 he visited England, where he was examined by Dr. Garth Wilkinson, who said he "never saw such capacity for respiration in any other person." He returned to America in 1860, when he issued another large volume on the Apocalypse, besides other works.

Harris now proceeded to form a community, under his own direction, to be called "The Brotherhood of the New Life," the one indispensable requisite being that all the members should live the life, creed being a very secondary matter. Bearing on it he wrote: "We must have for our ends God's ends. If you build a mill to grind the devil's corn, you have no right to expect that God will pour out His water springs to turn the mill wheels." The community started at Wassaic, New York State, but was afterwards transferred to Brocton. Sixteen hundred acres were purchased, of which at first eighty were planted as vineyards. About sixty adults, English, American, and Japanese, besides children, settled there. Laurence Oliphant joined the community for a time, but ultimately withdrew.

In 1875 four hundred acres were purchased at Fountain Grove, Santa Rosa, California, to which place Harris and several of the more

advanced friends removed. Shortly after this *The Lord : the Two-in-One, Declared, Manifested, and Glorified* was issued. This is a very remarkable book, containing, among other things, an account of Christ's work among the devils, or unprogressed spirits in the hells, or lower astral spheres. The Brocton community continued in existence till 1881, when the Brotherhood concentrated at Fountain Grove, Santa Rosa, California, the estate in 1892 consisting of 1,750 acres, Harris living in a small wooden house, with a plot of land attached.

In 1884 *The Wisdom of the Adepts ; or Esoteric Science in Human History*, a large volume full of occult information, dealing, as the name implies, with the esoteric side of earth's history, was published.

Shortly afterwards Harris left Santa Rosa and went to New York, where he spent several years practically in seclusion. In 1903 he visited Scotland, returning to America in the autumn of the same year.

At length, on March 23, 1906, he left his earthly tenement, finally entering that luminous world in which he had lived as much, if not more than in this, for many years.

CHAPTER III

THE SUPREME

In dealing with the religious philosophy of Lake Harris, it is somewhat difficult to select a starting point. It covers so wide a range, dealing with subjects of such magnitude as the nature of the Supreme, the evolution of the Cosmos, the progress of the soul, the mystery of evil, the Divine Incarnation, after death states, heaven and hell, life on other worlds, counterparts, arch-natural immortality, etc., that it is manifestly impossible to deal adequately with it in a small volume.

We will take Harris's concept of the Supreme first. The difficulty under which Harris, in common with others, laboured was in having to use finite, hence, more or less faulty, terms to express the Infinite. Words, we must ever bear in mind, are merely symbols, and very imperfect symbols at the best, by means of which we express our thoughts or ideas.

All things, according to Harris, proceed from a Boundless, Invisible, Incomprehensible,

Eternal One. This One evolves a Two, or more strictly a Twain-One, being a two-fold aspect of the One Reality. This Twain-One Harris speaks of as our Infinite Father-Mother, Genitor-Genitrix, the active and universal Indweller, whose life-giving energy permeates all things. From this Twain-One proceeds a Trinity, or three-fold force through one three-branched law, creative, preservative, and dissolvent, ever creating, ever sustaining, and ever changing all forms of manifestation. This Trinity is similar to the Indian Trinity of Brahm the Creator, Vishnu the preserver, and Siva the destroyer, or changer of all things.

Creation arises through the eternal projection of the God-Man's infinite consciousness into time and space, thus producing endless and illimitable universes of Cosmos upon Cosmos, God being the Infinite Man. In *The Wisdom of the Adepts,* Harris writes: "We may say of the birth and processions of a Cosmos, 'God objectivises.' We may say of the final disappearance of a Cosmos, 'God subjectivises.' God is in the Cosmos, but Nirvana is in God.

"It has been said 'that Brahm, the Absolute, alternates perpetually between two innumerable periods of duration.' One of these periods is conceived to be that during which

the Cosmos is born, evolves, and finally ripens to completeness; thence terminating in a universal pralaya; passing into nothing; ceasing to be: thus bringing on the night period, during which the Absolute is in repose; naught existing but the reposing Absolute."

The truth is that there is a "complex action of the two conditions or periods, in one and the same period, with no beginning or end . . . an endless chain of Cosmic creations. . . . The divine Brahm held in Himself two complementary states; making one; each being infinite and eternal, and being as repose in action, and action in repose. . . . We may conceive of the day side of God as this boundless Cosmos, in which He cosmosises by the manifold orbs. . . . Nirvana in the same figure may be conceived as the night side of God. . . . As the night makes visible more worlds than the day, so the light of Nirvana makes visible spaces in the Infinite Divine nature . . . creations upon creations, stratum beyond stratum of the starry host in God."

CHAPTER IV

LIFE ON OTHER WORLDS

In its original form, creation, Harris asserts, was orderly and harmonious, as indicative of its Divine author, the manifested universe being a complete and perfect outward expression of the mind of the Supreme. For countless ages there was no such thing as sin, or moral evil. Upon the myriads of orbs, scattered throughout immensity, life unfolded from the lowest and simplest forms to the most complex organisms, through orderly processes of evolution. Instead of death, as we know it on this earth, translation to higher states of consciousness was the universal rule. The accounts given by Harris of the conditions of life on the sinless or unfallen worlds are very beautiful. Many are so ethereal that they are invisible to natural sight. He speaks of them as aromal orbs.

Harris states that "there are . . . upon the harmonic earths of the universe . . . two distinct, yet harmonizing types of the human

family. The Shadow Races wake by night and sleep by day. . . . The Children of the Ray are of an opposite genius." There is a third division which he speaks of as the "Children of the Wave."

In the *Arcana of Christianity* and *The Great Republic* we have an account of life upon the Sun, where Harris saw "the primal types of many of the pre-Adamic organizations of our own planet in their undegraded and unperverted forms."

The Moon, according to Harris, was formerly a satellite of Oriana, the planet in our Solar System upon which evil originated, and which was finally destroyed. In *The Wisdom of the Adepts,* an Adept of the old Silver Age related to Harris the following concerning it. "On the remoter hemisphere of that orb (the Moon) is a very interesting people: they have outlived a long and very gradual drying up of its waters and thinning out of its atmosphere. . . . Into the soul of that globe is opening for it by renewal of its physical youthfulness, a rich and splendid future. I will read from a very ancient book, translating as I go. 'In the days of the Astral science of the Silver people it was affirmed concerning the principal nightly light giver, that she was an old woman who had seen trouble; that she had

broken loose from an ancient orb, her governess (the planet Oriana), who had gone to pieces in a great strain. They said that after this she made herself a waiting maid attendant upon the lady of this earthly house; that she had lost one side of her form; that she had but one leg and one arm, and that by a huge effort she had thrown her face and bosom on one side, by which she held herself, from face to belly, turned away from the gaze of earthly man.' "

Elsewhere Harris writes: "The earth was tabooed to them, so they would not venture even to the rim of their atmosphere that looked that way." The Lunarians, we are told, all dwell on the further side of the Moon.

When Oriana was destroyed, its lunar attendant was whirled by an occult law into the orbit of our earth and became its Moon.

Mercury, Harris states, is an orb of "singular beauty . . . and such exquisite harmony, whether as regards its climates, its productions, its seasons, or its inhabitants, that it utterly exceeds our conceptions either of the Golden Age of the past, or the future millennium. . . . Its inhabitants are tall and slender in their appearance, mild and gentle, yet exceedingly affectionate in their disposition; but pre-eminently intellectual and disposed to abstract

meditation, especially concerning the truths of an ideal philosophy. . . . Their worship is solely of the One Intellectual Being whom they call the Absolute Truth. . . . They have no prisons, no slaves, no paupers, no idiots, and none of the vicious of either sex upon their orb. . . . (When) the duration of physical life (is complete) they undergo translations to the heavens."

Venus is a lovely planet, "encompassed on the side toward our earth with a complex sphere of angels . . . set there to prevent the disorders which affect our earth from disturbing the processes of physical life upon its surface. . . . Were it not for this protection the plants and animals would die. . . . Being so near the earth, where disorder obtains, they need this . . . to guard against inversive influences." In the *Arcana of Christianity* Harris gives a description of the various peoples who inhabit the planet Venus.

Harris describes several of the races on the planet Mars, also the different plants and animals there. He writes: "It is a world of peace; and the living creatures all inherit into the innocent dispositions of the human race. They have no venomous reptiles of any sort, nor any flesh eating animals."

Jupiter, Harris asserts, "presents many

geographical peculiarities. Substance there is eminently solid, and the water dense like quicksilver." The inhabitants are tall in stature, very powerful and majestic. "They have no disposition which militates against the Divine law."

In the *Arcana of Christianity* we have an account of Saturn. "There are no bad men upon that orb . . . all are engaged in loving their Lord with all the heart, the soul, the mind, and the strength, and in loving the neighbour as themselves. . . . The golden rule is the standard of conduct there."

Harris gives us details of a planet in our Solar System, beyond the orbit of Neptune, which he calls Polyhymnia. In the *Arcana of Christianity* he writes: "There is a planet beyond the orbit of Neptune . . . which is called Polyhymnia by the angels. . . . There is a race here who exhibit the same peculiarities, and, indeed, are of the same quality as the race who fell; but they are holy, nor has any innovation of Divine order ever existed amongst them. They are fully aware of what would be their fate should they become inverted."

Several other worlds and Suns, far beyond the limits of our Solar System, were visited by Harris, among them being the star Sirius, concerning which he writes: "I saw . . . there

a dark cloud, and they (the Sirians) told me it was 'the earth . . . enveloped in the smoke of its torment.' I enquired why the earth was visible so plainly, while our Sun shone but as a twinkling point, and they gave this reply: 'We are taught from infancy that there is a *something* there that must be loathed and hated: therefore it appears as a dark cloud . . . but is visible by a species of natural clairvoyance.' . . . I could distinctly see our orb enveloped partially in a darker sphere than its own." This sphere was the black satellite where the inversive brethren dwell. The Sirians "believed that the bosom of our Solar System had been defiled by a terrible catastrophe, and that our earth was very near that place." Harris was informed by the Sirians that "two races inhabited the two sides of the orb, but (viewed) from the spiritual plane they were very dissimilar. I now observed, too," he adds, "how easy it is for one to be mistaken in astral sight."

One of the most interesting accounts Harris gives of other worlds is that of a star in the southern hemisphere. "I was conducted," he writes, "to a Sun in the southern quarter of the firmament, which appears almost above the antarctic pole. . . . The inhabitants of this Sun . . . delight in epitome. . . . History is

taught there in a very remarkable manner. I saw a music book: upon a golden page appeared musical characters. . . . The teacher said: 'Composition in C minor, illustrative of the history of a soul's unfolding from birth to ascension.' A little child then took her seat before a musical instrument, and as she played . . . each succession of notes became a floating aerial picture. I saw first a man and woman in their Paradise, in the first innocence . . . then the pictured history of the pair, through all their periods till they became angels."

Another little girl "was then called upon to execute a composition descriptive of an aromal orb, passing from its first inhabited state to a condition of composite, national civilization; and to its culmination in beauty, knowledge, and virtue. . . . Architecture grew there from simple leafy bowers to vast, composite, and unitary cities of millions of inhabitants, all roofed with lapis lazuli, spired with diamond, and gated and balconied with pearl and gold. We saw the advance of architectural development corresponding to the march of man and growing in perfection.

"The history of a Solar System was then given through a young maiden of superb and queen-like appearance. . . . Obedient to her

magic fingers, the lofty strain resounded. A Sun came forth, glowing in belts of atmosphere. . . . Its planets, gestated from its interiors, were grouped around it, rapidly passing through the most wondrous transformations."

The above descriptions will give a general idea of what, according to Harris, life is like on the various orbs of the universe, all of which, he asserts, are orderly or unfallen, with the exception of our earth.

CHAPTER V

ORIGIN OF EVIL

If all things were originally harmonious and orderly, as Harris asserts, what may be termed a lapse, or fall, must have intervened, somehow, somewhere, somewhen between the original creation and its present condition on this earth. What first caused the state of disorder that exists here? How did moral evil first arise? Whence came that appalling state of things we see around us, where nature "is red in tooth and claw," and "man's inhumanity to man makes countless thousands mourn"? Why is it that evolution on this earth has to struggle through disorder to attain its end? Has the earth been drawn from its moral orbit, and made a subject world, sunk under the mesmeric fascination of some fallen and satanic star? The answer is, "Yes," and that brings us face to face with that riddle of the universe, the origin of evil.

Harris states that although evil did not originate on this earth, the earth has become

a hotbed for propagating it. The planet on which evil first broke out—called by Harris, Oriana—has been destroyed, leaving our earth the only one on which moral evil exists. Ours is an "inversive," "subversive," or "disorderly" world; all other orbs throughout immensity being harmonious and orderly. Humanity here is egoistic; on other orbs it is altruistic. This earth is, as it were, the one lost sheep among the hundred, spoken of in the parable. It is the one orb which has fallen out of the universal march. Our earth has severed itself from the solidarity which exists elsewhere throughout immensity.

The planet Oriana, upon which moral evil originated, was situated in our Solar System. Harris states that at the time of the catastrophe "the planet was in the noon-tide of civilization; that they (the inhabitants) were all organized into one cosmopolitan empire . . . that when the spirit, afterwards called Satan or Lucifer, was born, he was of the most splendid intellectual endowments; that . . . he was born under the mightiest of all the solar influences; that . . . as a child (he) grasped eagerly at every variety of knowledge, rapidly passing through all the cultivated sciences, and penetrating beyond them into unknown depths of thought."

At length this mighty intellect "drew at last in his moral state to that extreme point at which the mind discovers an ability to reason in opposition to Faith. . . . He felt a new power in himself, a power . . . to reason from himself as a centre, instead of from God as a centre." He questioned in his mind the existence of any power superior to himself.

At this critical moment the Pivotal Ruler of the orb stood before him, and projected the thought into his mind, "'Before you question, pray.' . . . 'No,' he replied, 'this would be to grant the thing I question.'" He refused to pray and forthwith threw himself into a positive attitude of mind. Intellectual pride dominated him. No longer receptive, he became closed to the higher influx of life. He chose, what is called in occultism, the left-hand path. He became self-centred, instead of God-centred. Henceforth he was an inverted angel. For the first time in the history of the universe there arose a will in opposition to the Supreme Will. A counter current was set in motion; an opposing force came into action. The harmony of things was disturbed. Moral evil had made its appearance on Oriana. Progression had hitherto been universal, but not inevitable; universal because all men willed to obey the Divine law.

Satan's "comeliness of person was unimpaired, for physical fixedness, resulting from inverted angel-hood, found him at the zenith of his manhood. . . . He could not die physically, except by some Divine Judgment, having made himself, in his body, as one of the Immortals, through eating of the fruit of the sacred tree, which confirms the state of the man who partakes of it. In the condition of an inverted angel he began his fiendhood. A universal commotion seized the inhabitants. . . . Henceforth there was an objective tempter . . . the loftiest of all their race in mental force and grandeur.

"Half the inhabitants followed their chief and took the evil way; the other half holding to the good. Humanity on Oriana was rent in twain. The good retired to the southern hemisphere, the evil remaining in the northern. The planet was vast and richly peopled, and the paroxysm culminated in the establishment of the egoised social empire of the ego-panthearch." Frightful disorders ensued, titanic offspring were born, cannibalism became rampant, and monsters, unknown before, made their appearance.

At length the evil made war upon the good, committing unspeakable atrocities. The orb became more and more disturbed, until its

equilibrium was upset and it ceased to rotate. "The firmament burst into one seething mass of yellow flame. The rushing fire-deep within the orb burst forth at every quarter, gushing in a blazing sea. The ultimative bodies of the evil now began to be resolved into the elements. . . . The dissipation of the substances of that planet into space now ensued. Of these, the principal portions were accreted into the organism of our own orb." The meteorites which, from time to time, fall on to this earth are supposed by some to be fragments of Oriana.

When the physical dissolution of the orb took place the good were whirled into a devachanic heaven of their own, while the evil were drawn together into a fiery magnetic orb, thus forming the first hell.

As to the period when the planet Oriana was destroyed, Olbers states: "That while shells are found in secondary and tertiary formations, no fossil meteoric stones have as yet been discovered. May we conclude from this circumstance that previous to the present and last modification of the earth's surface, no meteoric stones fell on it, although at the present time it appears probable . . . that 700 fall annually."

Daubree writes: "When we reflect upon

the quantity (of meteorites) which reach the earth every year the induction would be that many fell during the enormous intervals of time when the stratified soils were in process of formation at the bottom of the ocean where they would have lodged. Yet the most minute research has failed to discover any trace of such bodies. . . . Putting all hypotheses aside it appears that the meteorites are derived from some planet now in a state of disaggregation, of which they form a part."

Although this may not be absolutely conclusive evidence, as meteorites may possibly even yet be discovered in secondary and tertiary formations, it certainly supports Harris's statement that the destruction of Oriana took place prior to the appearance of organic life on this earth, also that before the "fall of Lucifer," there were no aerolites in the universe, or at least in that portion of it in which our earth is located.

The black, or fiery, magnetic orb in which the evil spirits from Oriana were gathered, being situated near our earth, was drawn into its magnetic sphere, thus holding relations to it as an invisible satellite. Organic life not having, as yet, made its appearance on our earth, the black magnetism from the dark satellite entered into the evolution of its life,

affecting the germ of every seed, both animal and human. The growth of life was thus turned into disorderly channels, strikingly exemplified in the monsters of the Saurian epoch.

In order to enlarge their dominion the inversive brethren "attacked our earth; believing that they could subdue a new race to wickedness, and so, by degrees, infernalize and subjugate the Solar System itself. This process was begun by magnetizing the world-soul of the orb," and, through it, all life as it evolved on the planet. "The disorderly influence of this ingressive sphere was first apparent in the subversion of forms, and, secondly, in the perversion of affections or dispositions."

At length, after long ages, a retrocession of the evil magnetic sphere took place, and man appeared on the earth.

CHAPTER VI

GOLDEN, SILVER, COPPER, AND IRON AGES

Our first ancestors, according to Lake Harris, lived in a state of virtual innocence, symbolized in the Hebrew Scriptures by the garden of Eden. They were twain-one, or dual in their nature, their bodies being ethereal, not, as ours are, material. They also breathed internally, instead of, like us, externally. From this condition they "fell," though at first the decline from the state of innocence was almost imperceptible.

The Golden Age, a time of relative innocence, ensued, mankind being very spiritual. This was of long duration, being followed by the Silver Age, which was also of long duration. During this period mankind became more intellectual, but less spiritual. The Silver people developed a marvellous civilization. It was during the Silver Age that the occult fraternity called "The Brothers of the New Life," or "Adepts of the Rock," was formed in order to stay the insidious advance

of evil, which threatened the race. They were greatly helped by the Adepts of the planet Venus, with whom they came in contact. By their united self-sacrifice they held the evil magnetic sphere, more or less, in check for a time, but the tendency to evil gradually increased, in spite of their utmost efforts to prevent it. In those days everyone was a potential Adept from childhood, many becoming great spiritual Adepts.

Eventually, some of the more restless and energetic of the race, though by no means the most spiritual, found it increasingly irksome to adhere to the strict law which was in vogue among the Silver people, and which it was absolutely essential should be kept, if mankind were to be preserved from the influence of the dark satellite. They therefore determined to emigrate to other regions where they would be free from the restrictions under which the Silver people lived. They accordingly separated from the main body of the people, and sailed away across the waters, their departure being perfectly friendly. Evil had not yet become really active, but the organic unity of the race, upon which its future depended, was broken.

The Copper Age now commenced, and the first symptoms of actual evil began to appear.

The worship of the Great God "I Myself" gradually arose, followed by positive evil, and black, as well as white magic was practised. The Copper people at length made war upon the Silver people, but were foiled in their attempts to conquer them by the white Adepts. Eventually such a state of disorder arose on all planes that nature was unable to work, even as harmoniously as hitherto.

This condition of things finally culminated in a cataclysm; internal breathing ceased, and external, or merely natural, breathing took its place. The vast majority of the race perished, only those whose breath could become adapted to the gross unmodified natural atmosphere surviving the crisis. All traces of the old Golden and Silver people, with their wonderful civilization, were utterly destroyed. This great catastrophe is symbolized in the Hebrew scriptures by the Flood.

The human race had now practically to start again from a basis of natural barbarism, with only a very dim recollection of their former state, and passed into the Iron Age. Mankind slowly evolved from savagedom, during long epochs. Esoteric science was again practised in Atlantis, Egypt, Chaldea, Persia, India, and elsewhere, black as well as white magic being in vogue, there being a re-

vival of evil, especially in Atlantis. All their occult knowledge, however, was, more or less, erroneous, because they inherited the inversive esoteric science that existed among the Copper people, as well as partial remains of the pure science of the old Golden and Silver people. Cataclysm succeeded cataclysm at long intervals, the land rose and fell, Atlantis and other parts disappearing beneath the waves.

Meanwhile the black magnetic sphere from the invisible satellite steadily encroached. Although the white Adepts delayed, they were unable to prevent Earth's downward course. At length a crisis was reached. The orb itself was on the verge of dissolution, while the black magnetism from the dark satellite threatened to spread to the other planets of our Solar System. At this juncture the Supreme Him-Herself incarnated in human form in the person of Jesus of Nazareth, in order to save the world from impending destruction.

CHAPTER VII

THE DIVINE INCARNATION

LAKE HARRIS always speaks of Jesus as Jesus-Yessa, and Christ as Christus-Christa, because as the personal manifestation of our Twain-One heavenly Father-Mother, Christ Jesus was also twain-one, that is, both masculine and feminine in His nature. The Lady Yessa, according to Harris, was involved within the body of the Lord Jesus, though invisible to natural sight, She being His Counterpart, either being incomplete without the other.

Concerning Jesus of Nazareth, Harris writes: "Whatever He may have been as to the Higher mode of Being (He) was at least, in this earthly mode, an Arch-Adept of the esoteric science. The works recorded of Him, with perhaps a single exception, are all within the compass of the hidden law."

In comparing the Christ with the Buddha, Harris points out the enormous advantages the latter possessed over the former. The Hindoos were, more or less, prepared in their

minds for the reception of esoteric truth, besides which "Sakyamuni found the remains of a mild, tolerant, calm, learned, and peaceful civilization." On the other hand, "Jesus found His surroundings in a fanatical, intolerant, conceited, and selfish tribe . . . a race which took offence at any extension of the religious cult, any criticism upon any of their superstitions, as an insult offered to their God; a race that even attributed the power of His healing virtues to the magic of the devil. Hence the Buddha lived to complete His greatly extended earthly service . . . and hence the Christ was made a victim to the religious hatred and impiety of His own people, while only in the earlier round of a visible divine career. Again . . . the Buddha found the remains of vast societies of Adepts. . . . He knew that He was but one out of many. . . . The Christ came . . . but as an alien. . . . His genius was constitutionally opposite to the mental, moral, and physical peculiarity of the Israelite." The race among whom the Christ dwelt was one of the most bigoted, non-receptive, and intolerant the world has ever known.

Christ's work, Harris states, was not confined to this earth. He not only occultly repelled the black satellite, which was gradu-

ally drawing in its orbit nearer and nearer to this world; He also curtailed the sphere of evil which threatened to extend to the other planets of our Solar System, entirely freeing them from its malign influence. The crucifixion of Jesus was the visible point on earth of the crucifixion of the Christ throughout immensity.

Concerning the Divine Incarnation, in a remarkable letter to the Rev. H. B. Browning, dated May 1877, Harris wrote: "First comes the question of the Glorified Humanity of the Lord. Is the Son eternally proceeding from the Father, begotten not made, reality not mythos? If we believe in the Son proceeding from the Father in degree of derivative personality, so that we may say:

> Greater or lesser He appears by turns,
> As men are great or small;
> His Image in refulgent Helios burns,
> And in the dewdrop's ball;
> The tide-waves of the constellations toss
> About His great white Throne;
> Yet as a Child He met the Planet's loss,
> And bore its griefs alone.

"If, in a word, this Man Christ-Jesus is the manifestation form of the Infinite, and so to say, Form in form, Humanity in humanity, moving over, in and through all octaves of

creature existence, then the ground of faith is shown, and the results follow. The Infinite Two-in-One, incomprehensible, ineffable, whom no eye hath seen, are finitely revealed on every plane of Nature-life by the Divine Proceeding; and in this exquisite procession descending from plane to plane, the Two-in-Oneness must be present and co-operative. This is the rational and universal and perpetual ground of the hope that is in us, 'God manifested in the flesh,' God manifested even to the lowest requirements of corporeal substance."

The Divine Incarnation has been poetically expressed by Lake Harris in the following:

HYMN OF THE INCARNATION

In the midnight of the Ages,
In the midnight dark and lone,
When the heroes and the sages
In life's battle faint had grown;
When the world's great heart was lying
Like a corpse upon its bier,
Then, through heaven, a voice went crying
"God is near!"

In the midnight of the nations,
When the Morning Land was dead,
And to woes and lamentations
Earth in agony was wed;
Rose a cry of fearful wailing
From the stormy nether sphere,
"Lo! the pagan orb is paling,
God is near!"

In the midnight of Earth's errors,
When the serpent's monstrous head,
From its eyes shot lurid terrors
While upon her breasts it fed,
When the faith in the Hereafter
Had no prophet, bard, or seer,
Rang a voice, through sin's wild laughter—
"God is near!"

Where a virgin, pure, adoring,
Worshipped God who reigns above,
Came a glorious outburst, pouring
From Jehovah's heart of love;
And an angel spake, "Hail, Maiden;
In thy inmost bosom sphere
Thou with child from Heaven art laden—
God is near!"

Through the seraph universes
Shone a flame of circling light;
While dark Hades rang with curses
It unfolded form and might.
Then a CHILD to earth was given,
And He stood beside Earth's bier
Crying loud, "Arise forgiven,
God is here!"

As a meteor star that falleth
Sank the world from out its place;
Or a ravished bride that calleth
From a serpent's loathed embrace;
Lo! through storms of lava ashes
Came a voice, her heart to cheer,
Thundering through the lightning flashes,
"God is here!"

Who shall tell the solemn story
Of the Form that God possessed ?
Of the temples pierced and gory
And the wounds in feet and breast ?
All the angels worshipped round Him
When the bloody cross was near,
Crying to the men who bound Him,
" God is here ! "

In His love's transfiguration,
When He rose, the world to free,
Seen by every angel nation
In DIVINE HUMANITY,
All the universe adoring
Saw the end of evil near,
Crying loud, in one outpouring,
" God is here ! "

CHAPTER VIII

EVOLUTION OF THE SOUL

CONCERNING man's occult organism, Lake Harris teaches that we have, first, the physical body or external shell. Proceeding inwardly we come to the life force, or form of natural vitality. Involved within, and operating through this second body, is a third, the natural human soul, or body of desire. The fourth form Harris terms the geist, a kind of impersonal animated photograph of the man. It is sometimes called the double, the shadow form, the memory form, the astral image.

With regard to the nature of geists Harris gives us a good deal of information in *The Lord : the Two-in-One.* He says : " After the decease of man he divides into two parts, the Spirit, which is personal, and the geist, the shadow man, which is impersonal. The geist holds in its fine structures the man's whole life—every thought, every act, every condition through which he passed—the whole story of his days. . . . The geist after decease is not

taken, as the Spirit is, by angels ; it drifts out of the body. The cord is cut by which Spirit, body and geist made one in the flesh ; and the geist, by its own levity, floats away, softly and easily, as thistledown."

Geists are often visible to clairvoyants, being sometimes mistaken by them for their former owner. "The geist inhabits the last state of the man whose geist he is," endlessly reproducing his habits, manners, and ways in a sort of dream condition, such as happens in sleep.

"The geist never infests . . . (but) there are ways by means of which he can be compelled to unroll the picturings of events that are inscrolled into the layers of his frame. This is unlawful, but possible, and frequently practised at the present day. The geist will lie, as any mesmerised subject can be made to lie. Men who practise biology upon the poor, helpless creatures, know not how terrible a sin they are committing against order, nor what terrific consequences must inevitably follow them in the rebound of that violated order to its place." This is a form of black magic which, sooner or later, reacts with disastrous effects upon all who practise it.

The spirit communications, so prevalent nowadays, may not all—though many un-

doubtedly do—come from the true spirits, but merely from these unsubstantial memory forms which, as they fix the last state of the human on earth, are therefore able to give apparently convincing proof of their identity.

Harris says that everyone finally, by means of the geist form, must resume his earthly personality where he left it, and complete his life to his full natural term, clothed not in a gross physical body, but in a luminous one. Achilles' armour is not Achilles, but Achilles is naked without it; so man is incomplete until he resumes his geist, or memory form. "The Power that disunited them, can alone reunite them; but if united, lo! the resurrection of the dead."

Thus far man's structure is comparatively simple. But the real man, latent with most people for good or evil, resides within. Advancing inwardly we find a fifth form, which Harris speaks of as the spiritual self-ego: the spiritual body. The sixth is the soul of the spirit, uniting the spiritual body with the Divine Essence. The seventh, or inmost, is the psychic, or fay-germ, corresponding to the Divine spark, Atma, or Ego, which is sinless.

Up to this point Lake Harris is more or less in agreement with other occultists. Here,

however, he speaks of an eighth form, derived from the Lord in heaven, which is received by man through a second birth.

The septenary, or sevenfold, constitution of all things has been rhythmically expressed by Harris in the following lines:

There are seven degrees in the holy sphere
That girdles the outer skies;
There are seven hues in the atmosphere
Of the Spirit Paradise;
And the seven lamps burn bright and clear
In the mind, the heart, and the eyes
Of the Angel-spirits from every world
That ever and ever arise.
There are seven ages the Angels know
In the courts of the Spirit Heaven;
And seven joys through the spirit flow
From the morn of the heart till even;
Seven curtains of light wave to and fro
Where the seven great trumpets the Angels blow,
And the throne of God hath a seven-fold glow,
And the Angel hosts are seven.
And a spiral winds from the worlds to the suns,
And every star that shines
In the path of degrees for ever runs,
And the spiral octave climbs;
And a sevenfold heaven round every one
In the spiral order twines.
There are seven links from God to man,
There are seven links and a threefold span,
And seven spheres in the great degree
Of one created immensity.
There are seven octaves of spirit love
In the heart, the mind, and the heavens above,
And seven degrees in the frailest thing
Though it hath but a day for its blossoming.

By what means does the psychic germ become the complex organism just described ? Issuing from the Supreme twain-one, or inherently dual, it contains, potentially, all that is male and all that is female, somewhat as an acorn contains, potentially, a whole forest of oak trees. Differentiating from the universal formless Spirit, the human germ starts on its evolutionary career. It then divides, the two halves, one essentially male, or positive, and the other essentially female, or negative, proceeding separately through long ages, ever downwards or outwards from the Highest until the mineral kingdom is reached. After a period spent in the devachanic, or heavenly spheres, the human germ commences its return journey, its constituents passing through a vast series of embodiments from the lowest to the highest kingdom of Nature. It receives its earthly body immediately through Nature, but the soul itself, with the Divine germ, descends immediately from God by successive births through the heavens until it receives its ultimate human form upon the earth. It then pursues its earthly career.

After physical decease, owing to the disorder that exists on this earth, the state of man varies very considerably according to his individual character, whether good or bad. The different

bodies forming the complete man, only in very exceptional cases retain their unity and cohere, the geist in particular separating itself at death, and remaining apart until reunited to the man when his resurrection body is completed.

The vast majority at death pass into the spirit, or astral world, which in some respects resembles this, though in others it is very different. Men and women appear there as they really are, and not, as here, with their true characters more or less hidden. After a longer or shorter stay, according to their state, some having at first to pass through much suffering in order to be cleansed from their evils, they ascend to higher spheres, or what some call devachan, or heaven. They ultimately attain to Arch-Nature. By this time they have become an Angel, twain-one—one and yet two, two and yet one—having found and been united to their counterparts.

If a man has deliberately and persistently perverted all his powers and become wholly and entirely evil and selfish, in short a black magician, he sinks to the bottom of the astral plane, or hell, finally passing into Ni, or dissolution. The personality having been destroyed through continual persistence in evil, the psychic, inmost, or fay germ, which is

indestructible, because sinless, returns to the Supreme. At some future time it will again start on its evolutionary career, eventually becoming what it would have been in the first instance, but for sin and evil. This, Harris asserts, is the ultimate truth in the doctrine of Reincarnation. Such cases, however, are exceedingly rare.

A good deal has been heard recently about fairies, several persons not only claiming to have seen them, but photographs have been taken of them. Harris was acquainted with these little denizens of the unseen and has written much about them. The following excerpt from *Regina* is a specimen of his poetry dealing with the fays.

The Universe is made of tiny men :
In holy infancy their endless lives
Round ever to an orb of perfect light :
And matter, in its varying forms and hues
And subtle harmonies of airy flame,
Is their pavilion, where, in choral dance,
They weave the flying tapestry of space.
These are the fays of Nature, brethren small
To Angels and the radiant human kind ;
And love of good and truth, for their own sakes,
And the creative blessedness they bring,
And love of God, who is the Good and True,
Is the religion of the Fairy World ;
Nor can they ever fall away from this,
But bloom and ripen with an infant's joy.

CHAPTER IX

INSOCIATED LIFE

HARRIS taught the redemption of the body as well as the soul. One of the first steps to this end is "Internal Respiration." This means the breathing of the atmosphere of heaven, not only into the spiritual, but also into the natural lungs. It is the gift of the Holy Spirit to those who are sufficiently regenerated to receive it, and was originally possessed by the entire humanity of this planet.

Internal, or arch-natural respiration leads to counterpartal marriage. This is not "merely the dwelling of two persons opposite in sex with each other, but their indwelling with each other, eternal mate with eternal mate," man in his true or unfallen state being twain-one, or dual in his nature.

From these pure marriage unions will spring pure families, these families being the first germs of a regenerated society. The social Kingdom of God in man will thus be estab-

lished on this earth, all relations and institutions being in harmony, nature itself being redeemed through man.

The culmination will be reached when mankind attains, what Harris calls, arch-natural immortality. This does not mean the perpetuation, but the regeneration of our physical form, transmuting our "body of humiliation" into the likeness of "Christ's body of glory." Our bodies will be ethereal, though substantial, being composed, not of flesh that dieth, but of pure perfect flesh, free from all disabilities. Our departure to the higher states will not be "by the disintegrating process of physical decease, but by the evolutionary process of physical transubstantiation and ascension."

This condition will be brought about through Arch-Nature impinging upon, and finally absorbing nature, thus causing a crisis. Harris calls it the "Impending World Crisis," or fire deluge. It is symbolized in our Bible by fire, because fire rises, and it will be followed by the rise of the race to a higher level; just as the old breath deluge was symbolized by water, because that was a fall to a lower plane of life. Mankind will again breathe internally, as they did in the old Golden and Silver Ages. The inversives, or evil, as well as the unfit will

pass away, leaving only the survivalists, or altruists, who alone will be able to adapt themselves to the new conditions. Harris divides mankind into three classes, namely, the inversives, those who are selfish and egoistic, thinking only of themselves; the unfit, who comprise the great bulk of the human race, and who are more or less negative and incapable of either great good or great evil; and the survivalists, or altruists, those who live to serve others, and who suffer accordingly. The ranks of the survivalists are constantly recruited from those of the unfit, as the latter become more altruistic, and so fitted to survive. The crisis may be sudden and catastrophic, or it may be spread over a period of years, during which the inversives and unfit will pass away, leaving only the survivalists to inherit a purified earth.

With regard to social and economic questions Harris was a Theo-Socialist. He held that at the head of all things there should be the Divine man. Under Him there would be orders or grades, each man or woman serving according to his or her fitness for any particular use, from the highest to the lowest, the head being the servant of all. Society would thus form what he calls an "Association of fitnesses," governed, or regulated from the centre, in which each

individual unit would fill that position in the body politic for which he or she was best fitted, and in which he or she would find his or her greatest happiness in serving the whole. This would replace the present haphazard and aimless, so called, democratic rule, where each is selected for some post in authority, irrespective of suitability, by a majority of votes, no matter whether the voters are competent or incompetent to judge. Instead of working from a point on the circumference, or outside, which is merely sectional, as we do now, it would start from the centre, which is universal. All would then serve a use, co-operating together as one organic whole, and mankind, instead of being a fortuitous concourse of atoms, would be one harmonious unity.

Reformers fail, because they change the letter
And not the spirit of the world's design.
Tyrant and slave create the scourge and fetter;
As is the worshipper will be the shrine.
The ideal fails, though perfect were the plan;
World harmony springs from the perfect man.

Harris maintains that if the human race is to be saved, the hells must be abolished, for as long as they exist they make incessant war upon mankind. This earth is like a granary of wheat, well guarded and secure above ground, but the floor is full of holes through

which the rats enter without intermission, and eat the corn ; or like a house, well built and furnished, in which a woman lives with her children which she loses one by one through disease, because underneath the house there is a cesspool. The nests of rats must be destroyed and the cesspool cleared out before the evil can cease. There are astral slums, far worse than any material ones, which constantly breed corresponding conditions on this earth. The root of the evil must be destroyed, and that lies in the astral hells.

CHAPTER X

HARRIS'S POETRY

HARRIS wrote a large number of books, both in poetry and prose, on various occult, religious, and social subjects. Besides the *Arcana of Christianity*, *The Lord the Two in One*, and *The Wisdom of the Adepts* already mentioned, are *The New Republic*, *The Republic of the Sun*, *A Lyric of the Golden Age*, *A Lyric of the Morning Land*, *An Epic of the Starry Heavens*, *A Voice from Heaven*, *The Luminous Life*, *The Holy City*, *God's Breath in Man*, and many others.

His poetry varies very considerably, but at times it reaches the loftiest heights, dealing with the noblest and most sublime themes in the universe. Much of it in his earlier years was written under spirit dictation, and taken down by others. One of his finest poems is a *Lyric of the Golden Age*, consisting of some ten thousand lines of which the following is an extract:

> No two men in creation think alike;
> No two men in creation love alike;
> No two men in creation are alike.

No worlds, or suns, or heavens, but are distinct,
And wear a separate beauty. Not a star
But differs from the star that nearest seems
And most congenial to its own pure state,
And this unlikeness grows with all their growth.
Manhood is individuality
Of thought. No two men ever saw the world
Alike through outward eyes, nor ever heard
Just the same music in the wild birds' hymn
Or the deep moaning of the wakeful sea.
Were all men just alike, then there would be
One stagnant ocean, one lethargic swamp
Of fetid and corrupting life, and men
Tired of the sameness of the universe
Unvarying and permanent, grow like
Ghastly and empty shells of heart and brain.

The following is taken from the poem *Regina* :

GLORIA PATRI OF THE STARS

1

There's not a star on high, that swings
A censer 'mid the burning host,
But in her glory ever sings
To Father, Son, and Holy Ghost.

2

Where sweet Corona's orbed urn
Draws rapture from the solar coast,
Her tuneful thoughts in music turn
To Father, Son, and Holy Ghost.

3

Where Mercury with silver hand
Unveils her planet's lucid coast,
She lifts her lay in voices grand
To Father, Son, and Holy Ghost.

4

The evening star upon her throne
In Christ the Saviour makes her boast,
In Him adoring God alone,
The Father, Son, and Holy Ghost.

5

The lovely Mars with bridal shame
Adores her bridegroom Saviour most,
And blushing, owns His mighty name
In Father, Son, and Holy Ghost.

6

In trembling bliss the silver Moon
Delights to hold an infant host;
We praise, through life's eternal noon,
The Father, Son, and Holy Ghost.

7

Majestic are the tones that fall
From Jupiter's engirdled coast;
They own Messiah Lord of all
In Father, Son, and Holy Ghost.

8

Where Saturn sweeps with solemn thought—
That ancient of the planet host—
He hath His orb in tribute brought
To Father, Son, and Holy Ghost.

9

With tongues of pentecostal flame,
Apostles of the azure coast,
Messiah God they all proclaim
In Father, Son, and Holy Ghost.

The following stirring lines are from a lyrical poem entitled :

A HYMN OF BATTLE

Can ye lengthen the hours of the dying night,
Or chain the wings of the morning light ?
Can ye seal the springs of the ocean deep,
Or bind the thunders in silent sleep ?
The sun that rises, the seas that flow,
The thunders of heaven, all answer " No ! "

Can ye drive young spring from the blossomed earth,
The earthquake still in its awful birth ?
Will the hand on time's dial backward flee,
Or the pulse of the universe pause for thee ?
The shaken mountains, the flowers that blow,
The pulse of the universe answer " No ! "

Can ye burn a truth in the martyr's fire ?
Or chain a thought in the dungeon dire ?
Or stay the soul, when it soars away
In glorious life from its mouldering clay ?
The truth that liveth, the thoughts that go,
The spirit ascending, all answer " No ! "

The winter night of the world is past ;
The day of humanity dawns at last ;
The veil is rent from the soul's calm eyes,
And prophets, and heroes, and seers arise ;
Their words and their deeds like the thunders go,
Can ye stifle their voices ? They answer " No ! "

It is God who speaks in their words of might ;
It is God who acts in their deeds of right ;
Lo ! Eden waits like a radiant bride ;
Humanity springeth elate to her side :
Can ye sever the twain who to oneness flow ?
The voice of Divinity answers " No ! "

One of the most true and beautiful of Harris's poems is a charming, yet simple little hymn on Death :

Death is the fading of a cloud,
The breaking of a chain ;
The rending of a mortal shroud
We ne'er shall see again.

Death is the conqueror's welcome home,
The heavenly city's door,
The entrance of the world to come—
'Tis life for evermore.

Death is the mightier second birth,
Th' unveiling of the soul ;
'Tis freedom from the chains of earth—
The pilgrim's heavenly goal.

Death is the close of life's alarms ;
The watch-light on the shore ;
The clasping in immortal arms
Of loved ones gone before.

Death is the gaining of a crown
Where saints and angels meet ;
The laying of our burden down
At the deliverer's feet.

Death is a song from seraph lips ;
The day-spring from on high ;
The ending of the soul's eclipse—
Its transit to the sky.

The ensuing specimen of Lake Harris's poetry is a very choice little poem, written in

1871, when the position of women was very different from what it is now. It is entitled :

A MAN'S WORD FOR WOMAN

By this we hold—no man is wholly great,
Or wise, or just, or good
Who would not dare his all to reinstate
Earth's trampled womanhood.

No seer sees truly, save as he discerns
Her crowned, co-equal right ;
No lover loves divinely, till he burns
Against her foes to fight.

Once it was Christ, whom Judas with a kiss
Betrayed, the spirit saith ;
But now 'tis woman's heart inspired by His
That man condemns to death.

Each village hath its martyrs, every street
Some house that is a hell ;
Some woman's heart, celestial, pure and sweet
Breaks with each passing bell.

There are deep wrongs, too infinite for words,
Man dare not have revealed ;
And in our midst, insane barbaric hordes
Who make the law their shield.

Rise, then, O Woman, grasp the mighty pen,
By inspirations driven,
Scatter the cruel sophistries of men
With voices fresh from heaven.

Man, smiting thee, moves on from war to war ;
All rights with thine decease ;
Rise, throned with Christ in His pure morning star,
And charm the world to peace.

CHAPTER XI

HARRIS AND OTHER OCCULTISTS

THOSE who have studied the writings of Lake Harris cannot fail to have noticed the comprehensive and inclusive nature of his system of religious philosophy. While it is Christian to its inmost core, it yet embraces much of the occult philosophy of India, Chaldea, Egypt, Persia, and elsewhere. Although it differs from the ancient Secret Doctrine in some of the details, it nevertheless is largely in agreement with it in many of the main essentials.

Harris's Boundless Invisible Incomprehensible Eternal One corresponds with the Absolute of Theosophy, Ain Soph, or The Limitless of the Kabalah, the undifferentiated Universal Spirit of the old hermetic schools, Parabrahm of Eastern Philosophy, the One and the Good of Plotinus, the Primal Essence of Paracelsus, and the Abyssal of Jacob Boehme.

Our One-Twain Father-Mother God of which Harris speaks is essentially identical with the Will and the Wisdom of Jacob Boehme, the Father and Mother of Anna Kingsford, Abba

and Aima of the Kabalah, and Osiris and Isis of the old Egyptian Theosophy. In the most ancient times the Supreme was symbolized by the letters "I. O.," signifying Father-Mother. All ancient religions taught the duality of the Divine nature, the feminine finding expression, throughout the ages, under various names, such as Isis, Sophia, Madonna, etc. Judaism has always esoterically taught the dual nature of the Supreme, while in the Roman Catholic Church we find this truth veiled under the worship of the Virgin Mary.

In the *Arcana of Christianity* (Genesis) Harris says, "There is in God a Divine Masculinity, by which He begets; a Divine Femininity, by which He conceives; and a Divine Proceeding of the Masculinity into Femininity, by which He ultimates. This is the truth which is concealed within the formula of Father, Son, and Holy Spirit. The Eternal Masculinity is the Divine Love. The Eternal Femininity is the Divine Truth. The Eternal Proceeding of the Two-in-One is the Divine Ability."

Harris's teaching thus forms a kind of nexus between Western or Christian thought and belief as these have developed through the centuries in the dogmas and doctrines of the Christian Church, and Eastern thought and belief as these have come down to us through the ages.

The doctrine of Counterparts or Dual Souls of which Harris speaks was esoterically taught in all the great hermetic schools of antiquity, and is held by Swedenborg, Hiram Butler, Dr. Peebles, the more advanced Spiritualists, and the Faithists.

Harris's statement that our earlier ancestors were originally twain-one, and ethereal in their nature, but that after the "fall" the sexes became separate, agrees with the teaching of the Chaldean and Egyptian Initiates. The latter held that our remote ancestors were of a spiritual essence, and dual in their nature, but that owing to the descent into matter the sexes separated.

In keeping with the teachings of the various occult schools Harris asserts that there were other rounds and races prior to the present one on this earth, also that there was a Golden, a Silver, a Copper, and an Iron Age, although he differs from them regarding details. Swedenborg also states that there were four different ages.

The fall of Satan on Oriana is virtually identical with Boehme's account of the fall of Lucifer. In both cases it was the outcome of undue curiosity and intellectual pride. In the Epistle of Jude we read of the angels who kept not their first estate.

The black magnetic orb, which, according to

Harris, came into existence when Oriana was destroyed, has always been known to Initiates as the dark satellite and the home of the Inversive Magi.

Harris is in agreement with Swedenborg in maintaining that Christ Jesus was God incarnate.

With regard to the fall of Adam-Eve, the teaching of Harris is practically on a par with that of Jacob Boehme in the main essentials.

The arch-natural body, of which Harris speaks, is very similar to Boehme's eternal, and Paul's resurrection body.

Like all other occultists, Harris teaches that man is sevenfold in his constitution. He differs from them, however, in his assertion that there is an eighth form, which is derived from the Lord through a second birth.

With the exception of Anna Kingsford, Harris appears to be the only Christian mystic who touches on Reincarnation. While he teaches a series of embodiments through the lower forms of life, mineral, vegetable, and animal, he denies human reincarnation, except in very rare cases, such as that of a black magician. In this, although he differs from the teachings of both Anna Kingsford and Theosophy, he is in virtual agreement with the teachings of the Egyptian and Chaldean Initiates.

CHAPTER XII

CONCLUSION

THERE is a good deal in the writings of Lake Harris that is open to criticism. He makes such stupendous claims that, on first acquaintance, one naturally feels sceptical as to the truth of much that he asserts. Even after a more or less comprehensive study of his writings it is difficult to bring oneself to accept many of his statements.

His assertion that evil originated with an Arch-Adept on the planet Oriana, which was afterwards destroyed, and that now our earth is the only orb on which moral evil exists, is an all-embracing statement, covering an illimitable field. To assert that no other orb throughout immensity suffers from moral evil implies either a vision so wide that it is practically co-extensive with the cosmos, or that one is so *en rapport* with the Grand Man of the universe, that any disturbance, even in the remotest parts of space, would be felt by his sensitive and sympathetic organism. On the other hand the thought is inconceivable that

every orb throughout immensity has to undergo the agony and suffering our earth has had to undergo in the course of its evolution. We may at least hope that Harris is right, and that our earth is the solitary example of a fallen world ; that it is the exception and not the rule, and that evil is not absolutely essential to progress. Were it not, however, for the deflection of our earth from the Divine order we might never have known the forgiving, redeeming, and restoring sides of the Divine nature ; or gained the experience we have through eating of the fruit of the Tree of Knowledge of Good and Evil, through which a greater and higher good will ultimately ensue, and which otherwise were impossible.

Harris's prophecy of an impending world crisis, which would cause the removal of the inversive and the unfit, leaving only the survivalists or altruists to inherit a purified earth, and which might either be mildly spread over a series of years, or compressed into three days, during which a friendly darkness would enshroud the earth, has not been fulfilled, at any rate as he anticipated, unless it is yet to take place. On the other hand there is no doubt Harris witnessed changes in the inner realms which were the precursors of corresponding changes on the physical plane, and to an extent he

was right, although he may have been mistaken in the manner in which the changes would ultimate, misinterpreting what he saw on the interior planes. Great changes have taken place during the last few years. We have entered a New Age, though not in the way Harris expected.

He also led his disciples to infer that he had transcended physical decease, asserting that he had " passed from December to May."

When he passed away in the ordinary course of nature it was a great shock to many of his followers, some of whom, for a time, almost lost faith in his teaching. Harris was probably sincere in his belief that the process of transmutation was so far accomplished that he would pass to the higher realms not " by the disintegrating process of physical decease, but by the evolutionary process of physical transubstantiation and ascension." He may have progressed far on the road towards this end, but he never fully accomplished it.

The truth of what Harris teaches, however, does not stand or fall upon his assertions. Truth is eternal and rests on its own merits. A thing is not true simply because someone asserts it on authority, but because it is self evidently so, and harmonizes with the eternal fitness of things. It has been truly said that " a thing is not true because it is in the Bible,

but it is in the Bible because it is true " ; that is, someone has witnessed to the truth of it.

Although there may be many things one may be unable to accept in Harris's writings, there is much that is undoubtedly both true and beautiful. Truth requires no extraneous supports ; it reveals itself in its own light. Harris, like other seers, had his limitations, but this does not detract from the truth of many of the main essentials in his system of philosophy, which is Christian to its inmost core. It centres round the Christ. This is the pivot upon which it turns. All the problems that perplex mankind find their solution in the God-Man Christ Jesus.

> **As waves upon the headlands beat**
> **All revelations at his feet**
> **In musical vibrations meet.**

In the *Wisdom of the Adepts* Harris writes, " There is found growing forth to expression this occult Christo-centric science which accepts as its principle that Christ is not dogma, but Spirit and Life ; that Christianity is not hierarchal, but humanitary ; not repressive, but evolutionary ; that its object is the reconstruction of the planet in the form of its divine genius, the restoration of an orb that was forced out of the line of march by disturbing forces, into the grand processional order of the universe."