

THE OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

Price SIXPENCE ; post free, SEVENPENCE. Annual Subscription, SEVEN SHILLINGS

Entered at Stationers' Hall

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

VOL. II.

SEPTEMBER 1905

No. 9

AN IMPORTANT QUESTION IN PSYCHIC RESEARCH

By JAMES H. HYSLOP, Ph.D., LL.D.

THERE is a feature in the theory which Dr. Hodgson and myself put forward in the interpretation of certain mediumistic phenomena which does not receive the attention it deserves, and which is the answer to nearly all the fundamental difficulties associated with the character of the alleged evidence for discarnate existence. It is a feature of the theory which Mr. Myers never seems to have seriously considered, and which Dr. Hodgson was the first to emphasise and discuss in any scientific way. This feature is the supposition, supported by a vast mass of evidence, that the discarnate have to be in a sort of dream-like trance in order to communicate through a medium with the living. I wish here to give this adjunct of the theory that emphasis and distinctive recognition which will elicit for it both a serious and a fair consideration. There has been no disposition whatever on the part of the leading psychic researchers to discuss this point of view. The reasons for this I need not discuss, but perhaps the absence of psychiatrists and psychologists from the work is an important reason why it does not get the place it should have in the process of applying and testing hypotheses.

The chief difficulty with which the spiritistic theory of certain

phenomena has to contend, at least for unscientific people, is the triviality, error, and confusion of the alleged communications with the spiritual world. Most serious students of the phenomena appreciate quite fully the fact that they are supernormal, that is, the fact that they are not amenable to any ordinary explanation familiar to normal and abnormal psychology. But they halt very decidedly at the hypothesis of spirits. They will tolerate almost anything rather than yield to the claim of discarnate agency in the matter. Mr. Hudson's telepathy and Mr. Andrew Lang's "local centres of permanent possibilities of hallucination" are examples of the kind of thing which some people will believe before they will even admit the possibility of communication with the discarnate. Some will accept the existence of such realities without any evidence whatever, and accept equally without adequate evidence any impossible hypothesis rather than accept the hypothesis of communication, which is perfectly intelligible whether it represents a desirable condition of life beyond or not.

This prejudice, for prejudice it is in some sense, is justifiable enough when the phenomena have no intrinsic characteristic suggestive of spirits, even though we might finally accept that explanation. It is not enough that we discover phenomena inexplicable by ordinary causes. We must have facts that would be explicable by human consciousness, as we know it in the incarnate form, if only these facts are supernormal and relate to personal identity. The physical phenomena of spiritualism are not relevant. They do not usually, if ever, associate with themselves the evidence of that kind of intelligence which appears adequately evidential. Often they have no credentials whatever of spiritualistic origin, even though we assume them explicable by this. Often enough incidents occur that are intelligible as effects of mind, but it is too easy to imagine that the mind involved is in some way the mind of the living, whether conscious or unconscious. But whatever view we take of purely physical phenomena pretending to be supernormal they are not of the kind which should represent the primary evidence of the spiritual. A sufficiently large amount of psychologically supernormal is the first requisite of a spiritistic theory. It is at this point that I would decidedly differ from the judgment of Dr. Maxwell, who has preferred to consider first the physical phenomena, alleging a spiritistic origin. He thinks the mental phenomena too complex. It is to me quite the reverse. The

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mental phenomena are not only the more simple in my estimation, but can be most easily articulated with existing physiological and psychological knowledge. What we know of secondary personality, of automatic writing and speech, and of phenomena purporting to be telepathic, where we do not assume the interposition of spirits, makes everything in the spiritistic hypothesis perfectly intelligible to normal reflection, except the *contents* of the "messages." There is in that hypothesis, then, the least break with existing scientific prejudice or theory. Hence the stress of interest and importance should be placed upon the psychical and not the physical phenomena until the former have been explained, and then we can approach the others.

Now there is a large body of facts which undoubtedly relate to the personality of deceased human beings and which purport to have a supernormal source. It matters not what explanation we finally decide to give them, whether by fraud or telepathy, they refer to deceased human beings whom we have known in life. They are just such facts as suggest on any theory the persons concerned, and whether we shall explain them by communication with discarnate spirits will depend on the elimination of fraud and telepathy from rational consideration in the case. When natural human agencies are excluded from the account, we are left with the choice between telepathy and spirits, whenever the facts are provably supernormal and of the kind to satisfy the criterion of personal identity. When I speak of telepathy as a rival hypothesis, I mean telepathy between the living. There is, in fact, no hindrance to the supposition that telepathy may be the means of communicating with the discarnate, if we can show that telepathy between the living will not account for all the phenomena. This perhaps would occur to every one. But I have stated elementary considerations here in order to make clear the fact that I am not losing sight of the real or apparent difficulties in the consideration of a spiritistic hypothesis.

But it is right at this point that the majority of men halt for various reasons. They pretend to be abashed at the triviality, error, and confusion of the evidence adduced for spiritistic agency. Respectability probably compels them to take this attitude, and they betray this influence in the persistence of their interest in a spiritual world. I mean, therefore, to examine briefly the validity of this prejudice or objection with which spiritism has to contend.

I shall not trouble myself about the man who believes in fraud as the proper theory to account for all the phenomena now on record. Fraud is all very well in cases not carefully tried, and will always remain as the first explanation to be considered, at least so long as the phenomena appear to be exceedingly sporadic. But there is now on hand a sufficient quantity of evidence for supernormal phenomena that will not yield to any known form of fraud of an ordinary kind to make some other assumptions necessary. I shall therefore conduct the discussion with the choice between telepathy and spirits as attempted explanations of certain phenomena. And also for the sake of argument I assume that extension of the telepathic hypothesis which makes it a process accessible to any living consciousness and memory whatsoever, though I do not in fact believe for one moment that there is any scientific evidence for such an hypothesis.

Assuming, then, that the decision must be between this large telepathy and the agency of spirits, and that the real or apparent objection to spirits is the triviality of the communications, I may proceed to inquire into the cogency and validity of such an objection.

The first question at this point is, how does the telepathist explain this triviality? He never seems to think of this query. His sense of humour is never aroused until he is asked to consider the agency of spirits. He is perfectly reconciled to any anomaly until you invoke a cause which can be escaped only by a subterfuge. He is so fascinated with the irrelevant coincidence between the supernormal character of the phenomena and the fact that they represent living human memories, in so far as they can be used as evidence, that he forgets both the evidential considerations which limit us to verifiable facts and the incompatibility of triviality with the magnitude of his telepathy. The fact is that his sense of humour should be quite as active in the one hypothesis as the other. But instead of this we have a very pious and serious allegiance to telepathy with its enormous difficulties and the absence of all rational evidence for its extension, while we evade the psychological cogency of the evidence for spirits with a moral objection that is wholly irrelevant.

The fact is, that the assumed telepathy between the living has to be so large that its limitation to trivial incidents and its error and confusion is inconsistent with the assumption of its magni-

tude, and any man with a keen sense of humour ought to see this. Besides, he assumes that spirits should have larger powers than his incredible telepathy. But why should we suppose discarnate spirits to have any more powers than they had when living? Do afternoon teas show our savants in any better light than communicating spirits? I am willing, however, to treat the subject more seriously than this, though I do maintain that it is impossible to explain the persistent triviality of the phenomena on the telepathic hypothesis, while it is possible to explain it rationally on the spiritistic theory, whether we like the conclusion or not. Let us examine this view of the matter.

There is another fact of importance in the matter. Triviality of the incidents and communications is absolutely necessary to prove personal identity. Any one who reflects for a moment will readily perceive this fact, and in anticipation of the objection I have performed imitative experiments between the living to show that men will choose such incidents in their rational moods to prove their identity across a telegraph line (Proceedings S. P. R., Vol. XVI.). I shall, therefore, not dwell on this point, especially since every one can be trusted to see it on reflection.

It is, however, not the fact that some incidents are trivial that gives the trouble. It is the *persistence and uniformity* of this triviality that excites curiosity and repugnance. This is what the believer in spirits has to explain. Though the facts are occasionally important and dignified it is usual to find them trivial and fragmentary, and it is this real or apparent evidence of degenerated personality that elicits surprise.

But before I take up a theoretical explanation of this triviality, error, confusion, and apparent degeneration of personality, let me make some observations on the assumption that the facts actually attest such a condition and are to be taken, as evidently the Greeks took them, on their superficial appearance. Granting, then, that the facts indicate a very undesirable state of existence after death, and that discarnate spirits are no better than the inmates of a madhouse, what difference does that make to the hypothesis or the necessity of it? The really scientific spirit cannot stop to indulge dislikes. It has to explain the facts on some theory, and if they necessitate the assumption of spirits we shall have to take them with the supposed prospect of degeneracy, whether it is better or worse than Milton's and Dante's marl of sulphur. We may have an opportunity to put into practice the stoicism which we are bravely in the habit of giving as counsel

to the despondent who doubt a future life. Unfortunately those who assume the garb of virtue in this advice are reluctant to wear it in the contemplation of a retrogressive evolution, and hope to escape the outcome by laughing at the theory. If the alternatives which they offer to belief were credible or explanatory one might pardon this departure from a hypocritical stoicism, but subterfuge and evasion will not secure any salvation from the rigorous demands of scientific explanation. Ridicule and humour may obtain for us the respect of the men of the world, which is fonder of aristocratic externalities than of either truth or virtue, but they will not pay for any "fire insurance" or keep us out of the madhouse.

It is right at this point that the mental attitude of Mr. Andrew Lang deserves notice. I do not know any writer on the subject of psychic research who has shown a better combination of seriousness and flippancy in its consideration than he. It would have perhaps been better that other psychic researchers had possessed this saving grace, at least for the sake of an influence on that Philistine world which can never decide between a religious and a humorous view of things until respectability will permit some measure of solemnity in the treatment of facts. Until then there is an important place for Mr. Lang's method. But there will soon come the time when flippancy must yield to seriousness, and I am not sure that Mr. Lang does not see this, as there are some indications that his humour in the problem is more deliberate and conscious than many of his appreciative readers suppose. The persistence of his scientific interest in the phenomena in spite of their superficial characteristics rather favours this view. But aside from this appreciation of Mr. Lang's attitude, I am confident that, when he sees the possibility of explaining the perplexities which triviality creates he will throw the man of the world aside or torment him with his usual frankness and pungent wit. I have, therefore, no malice in the indulgence of a critical spirit toward some of his observations. I merely wish to force intelligent men to see that a sense of humour has its place though it is not science, and that we have the facts to explain after we have had our fun with them.

But I have not explained the triviality yet. I have apparently evaded the issue in trying to advise or suggest a stoical indifference to the character of the facts, or the prospect of intellectual and moral degeneracy after death, or in playing the scientific rôle in favour of a theory. I have done this, however,

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to gain the advantage of a comprehensive view which correctly distinguishes between science and æsthetics in the problem. With this effected I agree that the objection of triviality is not wholly answered, or rather the difficulty explained, by asserting that it is necessary to the proof of personal identity. It is the uniformity and persistence of this triviality, after personal identity has been proved, that perplexes the average man. Now I mean to face the fact, and to offer an intelligible explanation of it. What I shall contend for, then, is that the discarnate spirit, at least in some cases of mediumistic phenomena, *is in an abnormal state of mind when communicating.*

The critic would perhaps exclaim that this hypothesis is all very beautiful and that it might explain much if it be true, but he would quickly ask for the evidence of this alleged abnormal state, and what its nature is. In reply to this demand I can only say that I shall not first show that the hypothesis is true, but that it explains, and to do this I shall briefly define the abnormal state which is assumed, at least in so far as the evidence and the analogies of abnormal psychology in the living allow us to define it. Dr. Hodgson and I assume that it is a dream-like trance or delirious dream, or a borderland type of secondary personality. The first question, then, is whether this supposition explains the phenomena which give so much offence to the ordinary student of them.

Secondary personality is a type of unconscious mental action which takes various forms. It is sometimes confused and trivial, and sometimes as clear and systematic as the normal consciousness. But it is perhaps more frequently the former than the latter. It is never supernormal, though it may be in many or all cases the inception of the conditions necessary for the supernormal. I have noticed many cases of it in which automatic writing is an incident of its occurrence, and this automatic writing and its contents show all the confusion, triviality and difficulties of manifestation as found in the supernormal. Incomplete sentences, misspelled words, disconnected thoughts and abrupt changes in the stream of mental action, show in such cases a decided simulation of what we remark in mediumistic phenomena. Dreams and deliria are still more marked illustrations of the fact. Any one can make the comparison for himself. Dreams are generally a mosaic of experiences that have no natural connection in our normal experience, and are often a disjointed reproduction of past memories cemented by associa-

tion and distorted out of all recognition. Deliria are the same. I have seen many instances of them. One of them was a curious mosaic of stately medical discussion, fragments of a conversation held with me two days before on other subjects, conversation two hours before the hemorrhage which brought on the delirium, and an absurd exclamation of "Hoch der Kaiser! Hoch der Prinz! Hoke Smith!" seen in a newspaper a day or two before. All these represent the same triviality and confusion that we observe in many mediumistic phenomena. They are quite as good for proving personal identity as more rational messages, and are much better than they for discrediting the telepathic hypothesis.

It ought to be apparent to the student of abnormal mental phenomena that the suggestion of dream-like and delirious mental conditions would explain the tendency to triviality in the phenomena under consideration, and so remove the perplexities which seem an objection to the spiritistic hypothesis. Whether it is the true explanation remains for later discussion. But that they explain them can hardly be questioned, though I am quite willing to admit that there are other complicated influences involved in the explanation of the whole. But the main point is gained when we realise that known abnormal mental conditions illustrate precisely the characteristics that give offence in the alleged communications with the discarnate, and that fact supplies a criterion for interpreting the supernormal when it suggests a connection with the transcendental world. The perplexity which triviality occasions is the effect of those traditions which idealised the next life and made it one of immensely extended intelligence and power. The old Greeks had no trouble with these phenomena. They recognised their character and accepted them as evidence of deterioration in personality, and as a consequence thought the next life little worth living. Legend put into the mouth of Achilles the statement that he would rather be a day-labourer among the living—and that was a terrible humiliation for an aristocratic Greek—than be a prince among the dead. But Christianity idealised the life beyond and despised the present, whether of the high or lowly type. It consequently built up that conception of another world which involved an enhancement instead of a deterioration of human faculty. This preconception has seized all modern life, and rules it whether it is conscious of the fact or not. Besides, we may naturally enough suppose that, if personality survives at

all, it would carry with it the identical memories and intelligence of its earthly life, and indeed this personal identity is necessary to make any survival interesting and important. We forget the possible difficulties in the way of revealing that existence, and so suppose that, if the discarnate communicate with us, they can communicate with their old-time intelligence. We do not expect them to be idiotic or silly. Our conception of what they are capable of is determined by our knowledge of their normal condition in life, and we do not stop to think of the possibility that the conditions affecting communication with a spiritual world may produce mental disturbances like anæsthetics or somnambulic phenomena. Consequently we contrast our conceptions of personality with the fragments of it in the alleged communications with the spiritual world. But if we can once bring ourselves to recognise the possibility that the conditions for communication involved an abnormal mental state such as I have described, we shall both understand the triviality of the incidents and refuse to describe the normal transcendental existence by the superficial character of the evidence. We should find also that the slightest examination of the evidence would suggest all sorts of complications which will apologise for the features which we have remarked. To discover these, however, we must not read the records as we read the daily newspapers, but as we are made to read and study Aristotle and Kant.

Now, having seen that the hypothesis explains the triviality, we come to the question of the evidence that the hypothesis is true. I cannot, however, in the narrow space allotted me here, give anything like adequate evidence of the supposition proposed, and in fact I shall not attempt to give any specific proof of it. I must refer the psychic researcher to the detailed records of mediumistic phenomena for this, and it must be said that there are few detailed records in existence. We have abundant stories of what occurs in mediumistic trances, but seldom have we a complete record of what occurs on such occasions. The Piper and one or two other instances are the only ones which present anything like the kind of record necessary for forming a judgment on this issue. In the ordinary cases we have memories of the important and striking facts, but little or nothing of the confusion and mistakes with the structural faults of the messages and the trivialities, rhetorical and otherwise. The consequence is that in most reports of these phenomena we have a sense of triviality without traces of the facts which might explain this

characteristic. To follow records through for evidence conclusive to the man who has this hypothesis of discarnate trances to face would be a task that this Review could not permit. Hence I shall not attempt detailed evidence of it here, but content myself with reference to the published records for confirmation of what I have said. But I may summarise the points which this evidence will illustrate.

The first point to remark is the fact that we easily determine the condition of the living mind by its action. We can tell when a patient is delirious or suffering from mental aberration by his statements. A book will reveal the character of the writer's mind, whether intelligent or unintelligent, sane or insane. The contents of a sentence will reveal the mind of a child or tell the story of mental conditions. Consequently we may rely upon this criterion alone for investigating the possible conditions in which supernormal phenomena occur, and when we are forced to determine our hypothesis by the evidential facts which cannot be explained by normal means we may well think that the unity of the evidential and non-evidential facts will find an explanation in an abnormal mental condition beyond, especially when confusion and error accompany the delivery of the evidential phenomena.

The second fact suggesting a dream-like condition of the communicator when communicating is the abrupt change of thought from incident to incident, a change that noticeably represents wholly disconnected ideas. One of the most interesting phenomena of the Piper séances is the sudden change of subject by the communicator and the association of incidents that would never be naturally associated in a normal state, except perhaps for the same purposes, namely, the proof of identity. But in the mediumistic records this association is so abrupt, and the movement of thought so rapid, and the connection so unnatural, that no comparison is possible but that with deliria and dreams. The reader can determine this for himself.

The third type of evidence for the hypothesis is the peculiar confusion which is often remarked in the communication of incidents. This occurs in those incidents which are partly true and partly false. They are especially valuable for the difficulty which they produce for fraud and telepathy and for their indications of the mental state of the communicator. They suggest various amnesic difficulties in some cases, automatic tendencies

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of consciousness in others, with the associative activities of dreams springing from one incident to another, and often that kind of error which seems to represent what is totally false, when compared with the actual facts which some little incident in them suggests. I remember one communicator claimed certain experiences for himself, after alluding to the illness of a daughter, though the facts were relevant to the daughter. The same communicator was asked to tell me incidents that had occurred before my birth and which his two sisters would know. Some correct answers came, and then one came which was said to have been an experience with his sister. No such experience had occurred with the sister. Finally through another communicator, the brother-in-law of the first, the error was corrected and related to the right person. The incident was an experience in the life of this brother-in-law in connection with myself the day after the first communicator's death! This brother-in-law had previously been too confused to prove his identity and apparently had delegated the telling of the incidents to the other person, and the mental condition necessary to effect the communication had dissociated the facts from the right personality, and made them unintelligible until the correction was made, when the very confusion became the means of making the evidence practically irrefutable against the objections of fraud and telepathy. Innumerable instances of this could be given.

When the evidential criterion of the spiritistic theory has been satisfied, some weight will attach to the statements of the communicators, though these will have to be compared and sifted. But when we assume that the discarnate have proved their veracity by proving their identity, we may accept in some measure repeated statements of their condition while communicating. They quite uniformly assert their confusion and difficulty in recalling past events. They often describe this condition, and evidence appears that apart from communicating they possess a much more normal condition.

There are also other influences affecting the character of the "messages" and that may help to explain confusion and error, but they will not directly affect the problem of triviality. Those influences are the physical and mental condition of the medium, the mental condition of the "control," assuming it spiritistic, and various inter-cosmic conditions between the communicator and the "control." But the persistent triviality of the communications affecting personal identity must be explained by the mental

condition of the communicator. With this accepted we have a position to remove many, if not all, the popular and scientific difficulties of the spiritistic theory. If Mr. Lang could have recognised this hypothesis he might have had less difficulty with his discussion of haunted houses or localities. There are no doubt many puzzling circumstances connected with apparitions and haunted houses, and I agree that they are of a character to make one pause in the acceptance of spirits as the cause, or at least to create a problem within that theory quite as large or larger than the belief in the spirits themselves. But if we once have reason to believe that conditions may affect the minds of the discarnate much as anæsthetics or alternating personality may do it, we shall have before us an hypothesis that is very rich in possibilities for explaining anomalies. There may be no definite limits to the mental disturbances of the discarnate any more than we find them in the living. If this be supposable we might have the condition for rendering intelligible all the absurdities of certain phenomena, if we have reason to believe that supernormal characteristics are present. The puzzling anomalies of apparitions might readily yield to a solvent of this kind. The many irregularities of abnormal psychology, if repeated in a spiritual existence under relations to material influences, might account for many facts that seem to reflect on the supposition that evolution means progress. If so, Mr. Lang will not require his supposition of "local centres of permanent possibilities of hallucination" to account for hauntings. It seems to me that, in suggesting it with any apparent seriousness he appears to have lost his sense of humour. I can well understand asking the question as an index of bewilderment at the curious and insane appearances of such phenomena. But to seriously propose such theory, when it is not the general fact of any apparition, but the relation of the apparition to some deceased person that has to be explained, is a curious perversion of intelligence. Local centres of hallucination should not confine their agency so generally to the simulation of discarnate influence, and especially to such as coincides with the identity of the right person. We cannot imagine, under scientific guidance, the limitation of the tendency to the one thing, and that not involved in the memory of the subject of the apparition. We can imagine the discarnate as insane, or dreaming, and as unconsciously to themselves producing telepathically or otherwise all sorts of impressions on the living, and it would remain

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for the future centuries to investigate and determine the truth or falsity of this supposition. But testing this hypothesis is more rational when there is some reason to believe the existence of spirits, than the use of phrases which do not suggest either a probable or an intelligible cause.

I may resolve in a somewhat similar way the difficulty with which Professor Richet has to contend in the phenomena that he has recently reported. Readers of his statements will remember that he published a case in which he was convinced of certain supernormal phenomena that he would not explain by either telepathy or spirits, and yet the facts purported to come from a deceased relative. The nature of the messages certainly were unworthy of the rational moods of the man from whom they purported to come; and one might well halt before the general assumption of the public that death releases the soul from limitations, and endows it with exalted intelligence and power. But if we have reason to believe that, under certain conditions, it has to assume a condition of secondary personality or delirious dreaming, we may well understand the inanities of the communications, which nature apparently allows as an intervention to limit "otherworldliness" and unnecessary revelations, while it establishes the fact of survival after death. I think if Professor Richet tries the hypothesis here advanced that he will find it offering a possible explanation of the facts, especially on the assumption that we have to choose between telepathy and spirits in seeking the cause.

I do not think, however, that we know all about the working of this hypothesis. We are even quite ignorant of the laws regulating the subtleties of secondary personality and abnormal mental states in the living. Consequently we have to investigate abnormal phenomena more exhaustively as a condition of understanding the perplexities which have troubled every inquiry into the anomalies of the supernormal. There is no reason why abnormal psychology may not thus be the clue to the way out of materialism instead of its main support. Pathology revolutionised normal physiology and medicine, and in a like manner abnormal psychology may solve the problems of the traditional psychology and serve as the Nemesis of the materialism which had relied upon it for its defence. At any rate it suggests an intelligent view of many perplexities in the phenomena that purport to arise from discarnate agency.

TRANSPLANTED

(To the Author of "The Bell and the Arrow")

By W. H. CHESSON

I CAME out on your flat London road
A-whirl with love, music, and light,
And the smile of blue eyes, red mouth.
Gas-lamps were stars, and the stars abode
In pavements reflecting them. Night
Was a day seven-sunned, and youth
Unconquerable as truth.

I looked where the ways were bare of trees,
The drab houses narrow and low,
And my soul lit a fire in each,
And fronted them all with porphyries,
And gladdened small yards with the flow
Of fountains whose silvery speech
Called thunders from every beach.

Yea, the sea drave its song in my ears
By the spell of my fountains of love,
And a virginal Eden stood
Undestroyed by the trampling of years,
An imperial Eden, above
And upon the whole earth, that could
Make room for no desolate rood.

Then I looked heaven-high, and I saw
One star of the keenness of steel
That outglittered a scintillant host,
And I felt the cold rays of it draw
My soul to a country as real
As the London which I had lost,
And I feared to give up the ghost.

I remembered a place where no rest
Severed myself from remorse,
I remembered a weariness, dull
As the clouds on a day dispossess
Of sun ; but of sweet intercourse
Naught in nights that could not annul
Light and noise in cities too full.

And the place of my fear was that star
Which the lark might not reach though he soared
For a sleepless century—ay,
Though to meet him it fell from afar
Fast as pain down a nerve's fine cord ;
But to me it was terribly nigh,
And I shook till the dawn changed the sky.

A STRANGE TALE FROM INDIA

By G. E. M.

IN these days of wonderful stories, of faith cures, and cures by the laying on of hands, the following experience, being authentic, may interest some readers, and seekers after the Truth. Lately I read of a surgeon curing a boy of warts on his hands by merely repeating a gibberish of words over them, having no faith in it, but doing it only to please the boy, and stop his importunity. His astonishment was great when after a week the boy came to him to thank him for curing him of his warts, and not one was left. This was a Faith cure, the patient having the faith. What I write of was accomplished in spite of the patient having no faith whatever, though the operator had implicit faith in the method of her cure, and deservedly too, as will be seen by readers, for the narrator was quite cured. The lady's narrative runs as follows :

In the years 1869 and 1870, having suffered a great and irreparable loss, I fell into a state of confirmed ill-health, having no special complaint, but being altogether ill in body and mind. Whether this was the predisposing cause or not, after about two years of ill-health I was attacked with the complaint which the woman in Scripture suffered from and was cured of by merely touching the hem of Christ's garment, when He instantly turned about feeling that virtue had gone out from Him. I suffered with this for more than eight months, no medicine giving the least relief, nor effecting any appreciable result, though every doctor and remedy was tried. Luckily my appetite did not fail, increased rather, so that I was able to withstand to a great extent the natural weakness attendant on such and similar disorders. Nor did I suffer much pain, though at times I was utterly prostrated by weakness, and felt very hopeless about my recovery, as so many remedies had failed. Now in those days I had an Ayah, a rather ignorant woman in her work, and though she knew what state I was in, she never seemed, to us at least, to think over much of the matter, or take any interest in it. So we were rather surprised, my sister and I, when one day she said, "Now that all your remedies have failed with my memsahib, will you

let me try to cure her?" We rather discouraged her, thinking her so ignorant; but when she persisted, and we saw she was really in earnest, we agreed to allow her to treat me, especially as she at once informed us her treatment would not require my taking *any* medicine whatever. Of course we were very much surprised, and on asking her to tell us what it was, or consisted in, all she would or could tell us was that it was a "Totka," *i.e.*, my cure would be effected by a "Totka." Now to enter into a dissertation upon this subject of "Totka" (of which I had then seldom heard, but of which I *now* know somewhat) would require pages and pages of paper and take up too much time, so I can only give the name, seeing also that I am by no means competent to enter into any explanation of the subject. Perhaps it might be translated into English as a kind of charm or spell, though neither word really explains it in any proper way.

Well, as I said, we agreed to the Ayah being allowed to treat me, and asked her when she thought I might hope to be better. She said I might be better by the fourth day, but that by the eighth day I would certainly be cured. I need hardly say that at this we felt rather inclined to laugh, though, not like liking to hurt the woman's feelings, we refrained, for she at any rate believed in the cure and wanted to do her best for me. The treatment was to be administered on particular days, *i.e.*, on a Sunday, a Tuesday, and the next Sunday following. It would have no effect on other days, we were given to understand. Well, the strangest thing of all was, that when Sunday came round and I expected at least that the Ayah would give me some sort of medicine as an external application at least, she merely begged me to take off at once and give her my one innermost garment. Of course, ladies will know which it is—the one worn nearest the skin, different people wearing whichever they prefer, as the choice is limited to three generally of those worn nearest the skin. But this is a digression. On that Sunday I gave the garment, also on the Tuesday following, both times at dusk; no other time was propitious. The next day, Wednesday, I was much better, and before the next Sunday arrived I was quite cured, and have been so since. My only payment was the giving of those three garments; for though the third was not necessary, the Ayah insisted on my giving three. Well, now you will hear what she did with each, and will wonder, as I did then, and do now. She told us that she herself had not cured me, but an old woman in the

neighbourhood whom she knew had undertaken my cure on hearing of my state from her, and of the inefficacy of each and every remedy I took. Well, this old lady took the garment, making it into a small bundle, on the top of which she placed some spices, cloves, &c., some gold threads, some turmeric, and last and particularly some copper pice, two or three, the particular number is essential (though I forget now what she said it was); all these she placed on top, below one fold of cloth, and making my Ayah go with her, she placed it in the very centre of four cross roads, the day, the time, the hour must be particular. All this I gathered from the Ayah, who, though stating her own ignorance of the whole matter, did not seem to see, or think there was anything at all surprising in the process or the cure; all she used to say, was, "Yes, memsahib, it's 'Totka,' you would have been cured long ago if you had let me know, but only when I saw that no medicine would cure you, then only I knew you might agree to my doing 'Totka,' as this is resorted to when all else fails." Generally, she, the Ayah, seemed to think that "Totka" was a subject of general knowledge, as it is probably among Orientals. Now to a sequel, which makes me feel very uncomfortable whenever I think of it, but first let me say that the old woman would not take any payment or present of any sort, except the actual cost of what she used, *i.e.*, spices, &c., which may have been sixpence at most; nothing would induce her to take more.

I stayed in that same place for nearly two years without ever having a relapse. When in Lucknow again we went to visit some Begums, and in conversation mentioned the wonderful cure; they did not seem to be surprised at all, and informed us that there were many diseases which were cured only by "Totkas," no medicine being of the slightest use in such; "but," said one Begum, "I have heard, but cannot vouch for the correctness of the information, that any one crossing *over* that bundle or anything similar placed as a sudka, is at once infected with the very disease that the late sufferer had, and *only* thereby escapes from, *i.e.*, by giving it to another person, hence it is not thought right to practise this device." I need hardly say that we never knew of *this* or indeed anything about "Totkas," for who would care to be cured at the expense of another person's suffering *instead*? No one, I think; but another Begum replied to the first, saying, "You are not correct about 'Totkas,' that affects only the person crossing over a 'Sudka' which sometimes contains

in bundle or packet or earthenware pot the most hideous and gruesome and disgustingly loathsome objects, which no one would knowingly or willingly touch or go near, hence it is laid on the road after dark and always in the middle of cross roads, and many an unfortunate one has unwittingly crossed over some such abomination and has had to pay the penalty, never knowing how the vile disease was caught." No doubt there may be some who might resort to this practice, knowing quite well the dire result to another ; but there are some who to cure their loved ones might be likely to do anything, therefore surely it is best and wisest to be ignorant of such knowledge, and to be thankful that it is not practised in our own country.

Such is the cure, and the story told to me by a lady whom I have known since ever I can remember, and of whose veracity I can vouch as to my own ; but if any reader of the above could enlighten me as to *what* "Totka" is, and what word in English corresponds exactly to it, I should be much indebted, as I take a deep interest in these and kindred subjects.

SPACE AND SUPER-SPACE

By C. G. HARRISON

IN a former article in this Review the present writer endeavoured to show that, within the last few years, the application of mathematics to chemistry has revolutionised our conceptions of the atom as its ultimate foundation. The recognition of radio-activity as the raw material (if the term may be allowed in this connection) of the visible universe marks an advance towards a clearer realisation of its true nature, more important than any which has been made since the discovery that the stability of the earth was due to the equilibrium of attraction and repulsion. It is a curious illustration of the second of the three Great Axioms of Occult Science, "The Microcosm is a copy of the Macrocosm,"*—that if it were possible to see an atom, it would present somewhat the appearance of a solar system viewed from the apex of a hollow cone whose base would coincide with the orbit of the outermost planet. Those who are familiar with the speculations of mathematicians in regard to a possible fourth dimension in space will remember the theory of Mr. Hinton that, as it is only in ultimate particles that the magnitudes of all four dimensions would be comparable, our proportions in this super-space must be extremely minute; otherwise we should be conscious of them. It is by contemplating the atom, therefore, that we are enabled to rise to the conception of an existence relative to which that which we enjoy must seem a mere abstraction; a region in which, says Mr. Hinton, "much that philosophers have written will find adequate representation."

Now certain recent discoveries appear to indicate that we are on the threshold of a new scientific departure in which this conception will play an important part. It will probably take the form of an inquiry into the nature of force itself, and establish a connecting-link between chemistry and psychology. The very interesting experiments of Mr. Butler Burke at Cambridge, which deal with the action of radium in a sterilised

* I. Seven is the perfect number.

II. The Microcosm is a copy of the Macrocosm.

III. All phenomena have their origin in vortices.

medium, are much more likely to throw light on this problem of the nature of force than (as is popularly supposed) on the far deeper mystery of the origin of life. It is not yet proved that the new forms are organic in their structure, but should this be established, we are as far as ever from discovering the origin of life. To account for the difference between organic and inorganic structure may indicate the road towards this discovery, but it is no more a solution of the mystery than a full comprehension of the mechanism of a pianoforte is an explanation of what we mean by music.

On the other hand, if it be established that the immediate cause of organic form is radio-activity, we are face to face with a form of energy which includes our conceptions of mechanical movement, but is not included in them. There exist in this world a multitude of forms which exhibit a certain relation to a plane—a relation of symmetry which shows more than an accidental juxtaposition of parts. In our space, rotation about an axis is the type of rotation, and the origin of bodies symmetrical about a line, as the earth is symmetrical about its axis can easily be explained. But when, as in the case of organic, as distinguished from inorganic forms, we get symmetry about a plane (*e.g.*, a right and left hand, &c.), no simple physical motion such as we are accustomed to suffices to explain it. In our space a symmetrical object must be built up by equal additions on each side of a central plane. As such additions about such a plane are as little likely as any other increments, there is evidently something about the activity which produces them not included in our conceptions of mechanical movement—a something coming from without into the organic world. If, therefore, force can work in a direction of which we have no experience in the world of length, breadth and thickness, we are no longer justified in limiting our conceptions of it to the physical plane. This seems to be now admitted by our more advanced physicists. Professor Whetham, of Cambridge, *e.g.*, dealing with the laws which govern what is known as "ætheric strain," says that "æther regarded as a *sub-material* medium is not necessarily described by material laws with which the facts of ordinary mechanics conform. In dealing with the æther *we are on an entirely different plane.*" * We are accustomed to think of force as that which increases or diminishes the distance

* "The Recent Development of Physical Science," p. 278. John Murray, London.

between two bodies, but the term distance is not confined to the material plane; it may be predicated of abstract ideas such as love and hate, and that which increases or diminishes their intensity may quite legitimately be described as force on the mental or emotional plane, and the motion as non-spatial. With this kind of motion, however, we are not immediately concerned, but with motion in that debatable region between the concrete and the abstract—the region of the *sub-material* and the *super-spatial*.

It is worthy of remark that a very few years ago both these conceptions would have been regarded as fanciful and unscientific. Chemical atoms were assumed to be ultimate indivisible units, and it was not until the experiments of Hittorf, Kohlrausch and others had established the existence of units, or atoms, of electricity, since identified by the work of Thomson, Lorentz, and Larmor, as constituting by a combination of varying numbers and arrangement the basis of chemical atoms, that a sub-material field of activity came within the purview of scientific inquiry.

And, in the same way, the tendency of gases to expand indefinitely would seem to suggest by analogy a sphere of attraction whose influence radiates out in every direction, as a liquid released from the vessel containing it spreads out horizontally by the force of gravity. If we imagine a plane lying horizontally, inhabited, as in Dr. Abbott's ingenious mathematical romance, *Flatland*, by intelligent squares, triangles, &c., the spilled liquid would have a tendency to become larger and larger in all the dimensions known to these creatures, becoming at the same time smaller in the third dimension, its absolute quantity remaining unchanged. If then we assume an unknown centre of attraction somewhere off in the fourth dimension, or the super-spatial, we may suppose, in like manner, that gases (which, by expansion, become larger in the space we know) become smaller in super-space where they are simply more mobile liquids with a tendency to become thinner and thinner.

From these considerations it is evident that all inquiries into the origin of life must be preceded by an inquiry into the nature of organic form, and if, as seems probable, this is capable of being stated in terms of force acting in a hypothetical super-space, a vast tract of unexplored territory containing mines of intellectual wealth in the shape of hitherto undreamed-of possibilities, will have been opened up to adventurous mathematicians. Should

the connection between organic form and super-space ever be established, speculations about the latter will emerge from the region of conjecture into that of hypothesis, and become a working theory of the Universe, as important in its way as the discovery of the law of gravitation. We shall then be in a position to discuss and draw perfectly legitimate conclusions about things which would otherwise be almost unintelligible, because the laws which govern them cannot be expressed in terms of force acting only in directions with which experience has made us familiar. In other words, mathematics will have forged an important link between chemistry and psychology.

It is easy to see that on the hypothesis of super-space we shall have to revise our ideas concerning the fundamental conditions of existence. Let us take as an illustration the phenomena of thought transference. Distance in space may be contact in super-space. Reasoning by analogy, we may conceive two beings at a great distance from one another on a plane surface. If the plane surface is bent so that they are brought nearly into contact, they would have no conception of their proximity, because to each the only possible movements would seem to be movements in the surface. They might be actually in juxtaposition, and yet to all the reasoning faculties of either of them a great space could be proved to intervene. We may go a step further, and imagine the bending to be carried so far as to make one being suddenly appear in the plane by the side of the other. If these beings were ignorant of the existence of a third dimension, this result would be as marvellous to them as it would be for a human being who was at a great distance—it might be on the other side of the world—to appear suddenly and really be by our side, and during the whole time not to have left the place where he was. The case of Apollonius of Tyana will at once occur to the reader, and the hypothesis of a super-space will also account rationally for a certain class of alleged phenomena of the séance room known as *apport*, or the passage of material objects through closed doors. These phenomena, though not nearly so common (when genuine) as Spiritists assert, are yet attested by a sufficient number of witnesses who have observed them under crucial test conditions to justify belief in their existence, come within the category of natural law when interpreted in terms of super-space.* But it is chiefly interesting

* Dr. Eduard von Hartmann (*Spiritismus*) describes them as "one of the commonest of mediumistic phenomena," but is of opinion that "their entire

as supplying a theory whereby the miracle of the Ascension of our Lord into "Heaven" may be rescued from the allegorical explanation which denies its actual occurrence as an observed phenomenon, together with the accounts of His apparitions after the Crucifixion, in which the phenomena of *apport* are clearly indicated. Viewed from any other standpoint these stories are utterly incredible in a scientific age; and the miracle of the Ascension in particular, inseparable as it seems to be, from a conception of the Universe held in former times, but which we now know to be false, presents difficulties so serious as almost to justify our friends the "Liberal" theologians in regarding the whole account as an allegory, in spite of the unbroken tradition in its favour, as the only alternative to rejecting it altogether. But if we apply to these difficulties the powerful solvent of a theory of super-space they melt away, and we find it quite easy to believe that the Perfect Man, responding to the motions of the Holy Ghost, the Lord and Giver of Life, would naturally adapt Himself to the laws of space consciousness in perfected humanity.

There never was a shallower saying than that "miracles do not happen." The late Mr. Matthew Arnold, who was responsible for it, probably used the word in the old-fashioned sense of a suspension by direct interference of the Deity of the operation of Natural Law. But this is rather an attempted explanation than a definition—like the dogma of Transubstantiation it is a hindrance instead of a help to belief in the Mystery it professes to account for. Both are founded on a theory of sense-cognition which experiments of recent years in hypnotism, thought-transference, &c., and especially the phenomena of the séance room have rendered obsolete. Miracles, in the true etymological sense of the word—that is, *wonderful* or inexplicable—phenomena are happening daily; every sitting hen is a miracle worker.

We are slowly but surely emancipating ourselves from the limitations of nineteenth-century thought in nearly all departments of intellectual activity. Even in politics there are signs of course belongs as much to our three-dimensional world as the material employed in them." He assumes that "motions and oscillations beyond three-dimensional space would not occasion molecular disturbances and changes of temperature," traces of which Zöllner says he observed (see "Transcendental Physics," c. xii.). But this is exactly what we might expect, since there is every reason to think that motion in super-space is expressed in terms of light, heat, or magnetism in the phenomenal world.

a growing disbelief in the efficacy of Parliamentary representation as an instrument for ascertaining the "Will of the People;" and, in England at least, there is a tendency to recur to those monarchical ideals of government which, a generation ago, were by common consent relegated to the limbo of exploded superstitions. But it is in the realm of scientific thought that the change is most noticeable. The pseudo-scientific Lucretianism of the century just closed, which showed itself impatient of any explanation of the Universe not reducible to terms of matter and force, has given place to a theory of causation which does not exclude intelligent adaptation of means to an end,—in other words, of mind as a possible cause of matter, and force as having no independent existence, being rather the conception of a connecting link between the two, a middle category necessitated by the laws of thought. Indeed, it is highly probable that before the close of the twentieth century our habits of thought will have undergone a complete revolution, and the law of the Conservation of Energy will be viewed from a higher plane, in which matter will be recognised as a mode of force, force as a mode of will, will of intelligence, and intelligence of personality—human, angelic, or Divine. This will involve a reconsideration of what we have been accustomed to regard as the fundamental laws of consciousness. We may even have to revise our ideas concerning time, which are, so to speak, two-dimensional, that is linear to our consciousness, and two-dimensional by inference. We may, for example, use the expression "a *square* minute" to denote the totality of events happening in a minute; but when, in the course of our intellectual evolution, we seek to penetrate the higher regions of time-consciousness, those

. . . *beitern* regionen

Wo die reinen formen wohnen,

we may have to assume the existence of a *cubic* minute as a preliminary to further investigation. Into these, however, we do not now propose to enter. Occult Science may be compared to a plant having a root of seven fibres, which are the Seven Great Mysteries*; the elucidation of which is its aim and end. To exoteric science belongs the revelation of their existence. Accordingly, the nineteenth century has revealed to the twentieth the existence of the First Great Mystery, that of the

* 1. Abyss; 2. Number; 3. Affinity; 4. Birth and Death; 5. Evil; 6. The Word; 7. Godliness (the Divine Essence).

"Abyss," in so far as it comes within the comprehension of the mental faculties. The present century has for its task the revelation of the Mystery of Number, which is the key to the problems indicated in this article. To any one who doubts this may be applied the words of Him whom the Greek Fathers delighted to call the "Divine Wisdom": "If I have told you of earthly things and ye believe them not, how shall ye believe if I tell you of heavenly things?"

A DREAM PROBLEM (MEMORY OR IMAGINATION?)

By VERAX

THE singular dream, of which I have here tried to give a precise account, is quite unique in my experience as regards the personality, and on account of its exactness of detail and connectedness, and is moreover in complete contrast to my own character, appearance and circumstances. I may add that I have been married over thirty years, and have several grown-up sons ; also that I am singularly unapt and unable to create fictitious characters, and never attempt to do so either in thought or writing.

The part of the dream I can remember commenced with my being conscious of myself as loitering through a greenhouse filled with temperate foliage-plants—one of those with a door at each end, and a narrow path all along, between an ascending bank of plants on a stand, on one side, and a little shelf of smaller ones on the other.

The stand was on my right, and the plants, I noticed, were healthy and well kept but not very striking, and I thought it was a nursery for some conservatory rather than a show house—I was aware, too, that it was in the grounds of a country house where I was staying, and that this was one of several visits which I had been paying through the summer, which was now at its close.

I knew that I was awaiting my trustee and godfather, a dear old friend, and that I had sent for him because of my approaching marriage, to make arrangements as to settlements. The union of godfather, trustee and old family friend, had its counterpart in my real life, but his appearance and personality, and our feeling and relation towards each other, were different in all respects, save that in each case there was trust and affection.

I was absolutely aware what manner of person I was outwardly and inwardly, and I retain an exact memory now of my appearance, which was that of a tall, rather largely-formed fair young woman, about twenty-three or four, regarding herself and conscious of being regarded as good-looking, in virtue of well-

formed features and figure, clear skin, and abundant hair, but wanting somewhat in expression, charm and grace, the manner matter-of-fact, the hair merely fair without a touch of gold, the eyes light grey, the figure a trifle heavy. I was conscious that I was pre-eminently sensible—that my relations with others were unemotional, and that I had a quite complacent sense of entirely fulfilling, to the approval of others and of myself, a common-sense standard of rectitude and amiability.

I was therefore slightly uncomfortable as to the fact that my trustee had been down to see me not long ago, with regard to my engagement to another man, and that he had ideals of womanhood which, in his affection, he supposed to be summed up in me, and which I did not enjoy disappointing, since, though they did not at all appeal to me, I was not accustomed to feeling myself at any disadvantage.

It is odd that it seems to me that I remember having a complete knowledge of all the reasons which had led to my breaking of the first engagement, reasons which I considered to be very satisfactory ones, and which had led to this rupture before I met the man I was now to marry, but on waking I could recall nothing of that part of my dream. I retain, however, a complete picture of my former *fiancé's* personality, which was that of a very estimable, amiable, well-educated country gentleman, extremely kind, courteous and painstakingly good, though not very brilliant or amusing; in person he was of medium height, not quite strong-looking as to health, rather pale, with dark brown hair and beard somewhat fairer, and with a slight stoop.

All this seemed instantaneously present to me, and I seemed only to have been a few seconds in the greenhouse when I heard the door behind me open, and turning saw my old friend, who greeted me warmly and kissed me, saying that the servants had told him I was in the grounds, so he had come to look for me.

I thought it best to get the confession over, and said, "I haven't told you yet that I *am* going to be married after all!" He looked much surprised, half dubious and half pleased, and said, "No! really my dear! are you? how's that?"

It flashed on me in a moment that he thought my old engagement was renewed, and I was quite vexed to realise how shy and ashamed I felt. Stooping, for I was as tall as he was, I put my head down on his shoulder a moment, so as to hide my face, and said, "Oh! I don't mean Mr. —" (I do not recollect *any* names, oddly enough, for myself or either of the men, but I

know I used a name as I spoke). "I am afraid it's a case of 'Same moon—another fellow.'"

He put me from him suddenly, and held me at arms' length with a hand on each of my shoulders, looking right at me—with amazement and yet with a sort of affectionate amusement which made me feel that, after all, he was too fond of me to be angry with me much or long, and said emphatically and incredulously, "You *don't* mean it!!!" I freed myself and slipped round to his side, taking his arm; we walked on in the too narrow space, feeling the leaves brush us on each side, and I said, "Well, as to Mr. — it was this way—I was staying in the house, and I found not only how strongly he felt about me, but how *very* much his mother and sister wished the match, and I had a great liking and respect for him, and everything was suitable. Against all this I really could see nothing whatever to urge." At this point we came to the greenhouse door and passed out, and I was conscious that, in the cool air of a grey, damp September morning, and with free space to move in, I could pull myself together and get back my self-confidence—so I added, "It's very unfortunate, I dare say, but I'm afraid I'm so constituted that, under such circumstances, I never should see any valid objection. I mean, that I wasn't over head and ears in love at that time." I stopped a little and considered the consequences and then added, "And for the matter of that I'm not now."

My mother had quietly joined us when we got into the garden—without speaking, as if she had seen our old friend already—and I raised my voice a little that she too might hear these last sentiments. She wore black, and a widow's cap, and looked like my real mother.

I myself wore a whitish grey soft tweed, made with a bodice (not a jacket or coat) and quite plain, with no ornament or trimming save a small bit of lace at the throat. I had no hat, and my hair was brushed up and back, and plaited in neat close plaits very smoothly. Here I seem to have again forgotten a number of things, and next remember coming to a large garden-room or winter-garden, with plants, lounge chairs, and a few guests sitting about, on one side, but with a kneehole writing-table standing out a little to the right of the door by which we entered, and, seated behind it, my present *fiancé* with business papers spread out in preparation for my trustee. He was a better looking man than the former one, with more style and more erect carriage, extremely fair, with classical features and

great frigidity of expression and manner, and a certain irritating faultlessness of dress and bearing. It occurred to me that I liked him much less than I had liked the other ; also that he was richer and of higher family—in short, that though I had enough means and position to make it no *mésalliance* for him, it was rather an “alliance” for me. He received us very formally, not coming forward from behind the table, and said, would I object to telling him to what religious body I belonged ? I was conscious that religion was not a subject that appealed to me, and that I was inclined to be agnostic, not because I had cared enough to think or read deeply, but from a certain modernity, and a sense that many rather authoritative people were so. Still, I reflected on having heard it argued that any one who had been brought up in the Church of England, and had never left it, might fairly claim membership. Also that I frequently went to church when on visits, and liked to do so, especially if the ritual were good, and that I certainly should detest Nonconformist chapels, so I answered, “Church of England,” not without remembering that a certain friend (one belonging to my real life) was visible amongst the guests, and would probably overhear, and (as she knew my real mind) would think the answer lacking in candour, and so making a mental note to argue these justifying considerations with her later.

My *fiancé* coldly thanked me and made a written note, I supposed of my reply, while his secretary, seated at a smaller writing-table in the far corner of the room, made one also. He then requested to know what actual church I most usually attended. I had a real-life notion at this point, making me first remember that I used to go to All Saints, Margaret Street, but not recently, and then promptly gave the name of a church in North London. He looked chilly and dubious, and I added that he might not know it by name, as it had not been so called very long, but I exactly described its situation.

He made another note and also a little sign to his secretary ; both left their seats and met in the space between, where they conferred in a low voice, the only words that I caught being, “Is not that the church where——” So when he returned to his place I said that it was the church where a certain scandal (but one not connected with its ritual) had been supposed to occur, and had got into the papers, but that the whole had rested on total misstatement and mistake. This fact had no existence apart from the dream.

After that I remember no more till my trustee and I had again gone out into the garden by a farther door and were walking along in it silently. He, I felt sure, was cogitating rather disagreeable and unexpected impressions, but I was in quite unusual trouble of mind.

I was racking my brains to find any means of making up my mind what sort of thing to expect from my betrothed after marriage. He had not concealed his cold disapproval of my replies, though whether he was sceptical or ultra-Protestant I had no idea. Yet he had accepted the facts silently without remonstrance. Did this mean that he recognised my right to think and act as I chose, or did it merely express his sense of the restraining etiquette of mere betrothal. It struck me that he could, if he chose, make life intolerable and freedom impossible to any one who tried to thwart him, and I suddenly remembered that I had been reminded by his face of the mental pictures I had formed of two characters in fiction—Henleigh Grandcourt in *Deronda* and Sir Willoughby Patterne in *The Egoist*. I felt that nothing he could give me of money or status would be worth having if I were coerced, yet that if I allowed the settlements to be signed there would be no escape that wouldn't (just after the other affair) be too unbearable and ridiculous, while, to prevent this, involved announcing then and there, that morning, another change to my dear old friend, whose good opinion I valued above that of anybody else. I was more and more possessed by a dreary sense that I should not have the courage and decision to speak before we got back to the house, and to the general gathering of guests, and that if so I was in for it. And either the perplexity awoke me, or, as I think, I was awakened by a noise.

[I think I am justified in inserting the above curious record in the pages of the OCCULT REVIEW. The writer, whose name is given in confidence to the Editor, has been described to me as a lady "likely to be a scrupulously conscientious recorder." It is at once obvious that the dream is out of line with the ordinary run of such experiences both in its coherency and in the apparent change of personality which it involves. Have we here evidence of the truth of pre-existence, or merely what Miss Bramston would call automatic romancing? The reader must form his own judgment.—ED.]

A LOVER'S TRYST

By A. G. A.

THE following may interest those who, like Hamlet, think "there are more things in heaven and earth than are dreamt of in our philosophy!" I have set down a plain and simple statement of facts, for the *absolute truth* of which I can vouch, as I was one of the two persons who, through the medium of the table, obtained them at first hand.

Some years ago I was living in a central part of the S.W. district in London. The numbers of the houses were even on the one side and uneven on the other. I lived on the even-numbered side, and on the opposite side, only a little lower down, lived a friend whom I saw nearly every day. If I called about tea-time and found her out, I was sure to be told "Mrs. West would be back for tea, and that I was to wait." I was then shown into the drawing-room, and would take up a book or paper to amuse myself with till her return, my companion being a pretty little pug belonging to Mrs. West. Very often, whilst reading, I would suddenly feel that there was a *Presence* in the room, and this feeling was so strong that I felt it impossible to shake it off, and would get up and examine every nook and corner to see if any one had come into the room and was hiding for a joke, but I never found any one, and would sit down again, still with the feeling of some one being near me. The little dog shared this feeling, for she would spring up on my knee whining and shaking from head to foot, her coat bristling, and exhibiting every sign of terror! I would pat her and say "We are a pair of geese to feel nervous when there is no one here!" On my friend's return, I would laugh and say: "This is an uncanny room, for I feel sure some one comes into it, but I cannot see who it is!"

One day I was dressing to go out when a note was brought up to me; it was from Mrs. West, to say that she wished to see me particularly; if I had no other engagement, would I dine with her that evening? I sent an answer in the affirmative, and at 7.30 I walked across to her house. I found Mrs. West and her cousin, Mrs. Meade, who was visiting her, both in the drawing-room. The former said: "I *am* so glad that you were able to

come this evening, I expect you are wondering *why* I want to see you so particularly, but not a word till after dinner."

When we had settled down again in the drawing-room and pulled our chairs nearer the fire, Mrs. West said: "Now for my story! Grace (her cousin) and I had been out shopping, and we came home at one for lunch. We both came upstairs together, and I was just turning into my bedroom, which, as you know, is behind this drawing-room, and Grace was going up to her room, when I saw my housekeeper, Mrs. Brown, as I thought, pass between us on the landing, and walk straight into the drawing-room. I wanted to see her particularly, so saying: 'Oh, Mrs. Brown, you are the very person I want to see,' I turned back from my bedroom door and followed her into the drawing-room. *The room was empty.* I looked everywhere, but no, not a sign of any one. Then I wondered if I had made a mistake and if it was Grace who had gone into the room. I stepped out, and going to the foot of the staircase, I called out: 'Grace, did you go into the drawing-room just now?'

"'No,' came the reply, 'but Mrs. Brown did! Did you not see her pass between us, when we were outside the drawing-room?'

"I did not answer, but when my cousin and I met at lunch, she said—'Was there anything wrong? Because I fancied from the tone of your voice that there was!'

"I then told her of my speaking to Mrs. Brown and following her into the drawing-room only to find the room empty. She was astonished and said: 'But I *saw her!*'

"'So did I,' I replied, 'but no one was in the room!' I then made up my mind to ask you to come to dinner this evening, for I knew you would be much interested."

I told Mrs. West that I was *indeed* interested, and should much like to find out who had gone into the room, and I continued—"I have told you more than once that I have felt a *Presence* in this room!"

We then resolved to see if the table, which had often rapped out things, could throw any light on this subject. Mrs. West and I put our hands on the table, and Mrs. Meade sat by, paper and pencil in hand, ready to write every word down.

After waiting a little time, the table began its communications. It stated that the figure which had appeared was that of Louise D——. At the time of the Indian Mutiny, she had come to this house to take leave of her lover, George S——, who had been

ordered off with his regiment to the seat of war. It was their last meeting, for he was killed ; and every year she returned to revisit the scene of their last farewell.

We were immensely interested in this, and Mrs. West asked a military friend if he could find out anything about George S——. He hunted through the records and found that an officer bearing this name had been in the regiment named by the table, and had actually been killed at the place mentioned.

Two years passed away, and we thought no more about this incident, when one day I got a message, asking me to go and see my friend. This was in the afternoon. So I went about five o'clock.

She was brimming over with excitement, and exclaimed, " You will be so interested to hear what I have to tell you ! "

" You know that Mrs. Thompson has been staying with me, and has been taking lessons in wood-carving at South Kensington. This morning we went out and came in at one o'clock for lunch. She went upstairs first, and I was following. Presently I heard her say : ' Oh ! Mrs. Brown (the name of the house-keeper), you must not go down till you have seen my carving ! ' I said, ' Mrs. Brown is not there.' ' Oh ! ' said Mrs. Thompson, you did not see, but she went into the drawing-room ? ' We both went into the drawing-room, *but it was empty*. I at once recollected what had occurred two years previously, and looking over my note-book I found that this was the same hour of the same day of the same month on which the figure had been seen by my cousin and myself.

" Louisa D—— had come back to keep her tryst."

THE OCCULT IN THE NEARER EAST—III.

BY HANS H. SPOER, M.A., PH.D.

AMONG THE JEWS

RELIGION and superstition, the two great factors in the history of mankind, stand in the same relation to each other as the Jekyll and Hyde of Stevenson's story ; it depends which of the two personalities comes to the surface, whether the coarser or the finer grain of the psychic life externalises itself. Yet we seldom find a clear and sharp distinction ; there is no distinct Jekyll, and there is no distinct Hyde, but rather a commingling of the two ; now Jekyll predominates, and now Hyde. This view holds good also in regard to details. The magic-prayer, exorcism, ritual-genuflexion, the making of the sign of the cross, are a combination of Jekyll and Hyde, the expression of religious sentiments underlying a belief in demons, ghosts, and malicious powers.

The fear of the unknown has left a deep impress upon the mind of man, and this, combined with the fear of the known, have formulated his religion. From this we may safely draw the inference that in the sphere of religion the externalisation of the coarser grain of the psychic life is, on the whole, predominant, as the Protestant makes a fetish out of the Bible, so the Roman Catholic uses the crucifix and the reliquary to ward off the powers of evil, despite the high moral and spiritual level upon which either faith may stand.

Religion is often nothing more than a method of getting ahead of some disagreeable consequence, be it the misfortunes of this life, or the wrath to come. But more than this, man, the religious man, believes himself constantly exposed during his lifetime to danger from evilly-inclined invisible powers ; and is actually exposed to the malice and envy of his fellow men and to the danger from the bites of snakes and scorpions, and to maladies and injuries of all sorts. Although his religion may help him to reach his final destiny safely, he does not desire to reach it before what he considers his time, and naturally makes efforts to counteract or to get ahead of spells or malignity, by other and greater spells, often by means of amulets, which serve,

accordingly, as prophylactics against danger, known and unknown.

These amulets or charms cannot be produced at will, but as there existed in ancient Israel, according to Isaiah iii. 3 and Ecclesiastes x. 11, a regular profession of enchanter, so, to-day, the written amulet must be made by a qualified person. The Jew believes, as do others among us, that a thing, because it is ancient, is *ipso facto* sacred, and in the case of an amulet much more effective than if it were new. For this reason the old written amulet or *Kime'* is much sought after to-day, its age being in itself a guarantee that it has already cured or protected others, and, as among certain Christians, amulets are valued according to the reputed cures they have performed.

To understand this extensive use of amulets we must bear in mind that, according to Oriental conception, even to this very hour, diseases are frequently regarded as the consequence of possession by an evil spirit, a conception familiar to every reader of the Gospels and the Talmud; and when we consider that in Jerusalem at the present time there are three communities of English-speaking Protestant missionaries whose concern is the exorcism of evil spirits, we can hardly venture to express contempt of the methods employed by others.

The most powerful of all amulets is—among the Moslems—a small copy of the Kuran called *muṣḥaf*, while, as has been already said, certain Kuran verses, *e.g.*, "God is the best protector," are employed in specific cases. Many Protestants regard the Bible in the same light.

The Talmud makes the concession that whatever serves for healing is permissible, though regarded as superstitious; a principle faithfully carried out by the average Jew of to-day living in Jerusalem.

The great magic formula, if we may so call it, consists of the words: "Hear O Israel Yahweh our God is one Yahweh," Deuteronomy vi. 4, and is theoretically found upon every door-post in every Jewish house; but the invocation more especially used is the utterance of the divine name; as among Christians the names of Jesus or Mary. This use of the divine name is perhaps based upon the words in Exodus xvi. 26, "For I am Yahweh thy healer."

The written amulet of to-day, as in ancient times, must show certain characteristics, without which it would not be effective, but rather productive of the evil which the bearer

desires to avoid. We have therefore "proven" and "non-proven" amulets, *i.e.*, amulets which have or have not cured and protected their bearers. The fault lies in the amulet, not in the bearer, whose faith in it must be absolute. A classical illustration of this is found in 2 Maccabees xii. 40: "But they found under the coats of those that had been slain things consecrated to the idols of the Jamnites." These amulets lacked the most important part, the divine name, and therefore the charm was powerless.

The modern written amulet has doubtless developed out of the old, and the many Old Testament quotations which form an indispensable part of an effective amulet are doubtless substitutions for old heathen incantations.

On the following amulet, which had been in actual use until I purchased it, and which is about two hundred years old, and therefore "proven," we find all the characteristics necessary to a powerful and effective charm.

. . . my help is from Yahweh who made the heavens and the earth. May Yahweh not let thy foot slip, may thy keeper not sleep, O child born of Leah. I pray thee, O Yahweh, God of Israel, who dwellest above the cherubim, show grace and compassion and pity and mercy to thy servant who wears this amulet, Zacharyah, the child born of Leah. And cause him to prosper in all his works, and whithersoever he turns may he act wisely and prosper and find grace and favour in the eyes of all who see him by reason of these, the holy, pure, noble, terrible, mighty and powerful names. And these are: Ahabiel, Berachiel, Hanniel, Hesdiel, Tobiel, Zedekiel.

Ye holy angels, as ye have blessed and given success to Abraham our father so bless and give success to the bearer of this amulet, Zacharyah, the child born of Leah, in all his ways; thus shall be the good will lasting ever and ever.

[Here follows Psalm cxxi.]

To the success and ease of him who is wearing this amulet, Zephanyah the son of Beruryah, in the eyes of all who see him and in all his works and his paths, as it is written: "And David was prosperous in all his ways, for Yahweh was with him."

Wadabdemawa,* to him who is wearing this amulet. By virtue of this the great and holy name, Zacharyah, the son of Leah, shall prosper in all his works; thus shall be the good will.

Who is like trees among the gods, O Yahweh?

Who is like thee, glorious in holiness,

Fearful in praises, doing wonder?

And shall be the good will before thee, Yahweh, my god and the god of my fathers. This is the name, the wonderful, the holy, and the pure, the mighty and the terrible, the one mentioned above, which thou shalt cause to prosper

* A cabalistic term of uncertain meaning.

thy servant who is wearing this amulet, Zacharyah, the son of Leah, in all his works, and in all whereto he turns his face may he be successful. And may he prosper as thou didst make David the king to prosper, on whom be peace; thus shall be the good will. Blessed be thou Yahweh, hearer of prayer; thus shall be the good will for ever and ever and ever, to thee do we hope, O Yahweh.

"And in thy majesty ride on prosperously, because of truth and meekness and righteousness. And thy right hand shall teach thee terrible things. Thine arrows are sharp; the peoples fall under thee; they are in the heart of the king's enemies. Thy throne, O God, is for ever and ever; a sceptre of equity is the sceptre of thy kingdom." For the wearer of this amulet.

"And kings shall be thy nursing fathers and their queens thy nursing mothers. They shall bow down to thee with their faces towards the earth. And thou shalt know that I am Yahweh Zebaoth; those who wait for him shall not come to shame." For the wearer of this amulet.

Here we find, first of all, *the awful and unspeakable Name*, an indispensable element.

Then follow :

The Names of Angels: On this amulet we find the names Ababiel, Berachiel, Hanniel, Hesdiel, Tobiel and Zedekiel. Besides these the names Gabriel, Raphael, Nuriel and others often occur. These angels, taking the places of the saints of Christian churches, are called upon, because there are occasions and matters in which they may act without special sanction from the Deity, and thus may avert, without loss of time, evil which might otherwise befall the wearer of the amulet. There are even times when prayer addressed to the Deity is, among certain Jews, in itself a profanity, *e.g.*, in the birth-chamber, whence every sacred book or symbol must be removed; yet, as the mother lies in great danger from the jealousy of Lilith and her attendants, protection is needed; only beings inferior to the Almighty can, however, be called upon, and this with many precautions, such as the burning of special herbs, the covering over of all vessels containing water,* &c. &c. (*cf.* articles by A. Goodrich-Freer in the *Folk-Lore Journal*, 1903-4). The idea implied in this is, that the Deity is far off, but that the spirits, good or evil, are always surrounding man and constantly active in their own way; man is, so to speak, the battle-ground as well as the trophy of victory.

* Among Cabalists, water, as having traditionally disobeyed God during the six days of creation, is regarded as representing the evil in the world. Whether for this reason, or because it is the refuge of the jinns is not evident, but it is here customary, when a death occurs in any house, to throw away all water contained in any vessel in the two houses on either side, which, in a dry summer is often, in Jerusalem, a serious loss.

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According to this amulet Abraham, the primogenitor of the Jewish people, was helped by angels named, a fact which, in itself, would lend a special power to their names and serve as sufficient reason for inscribing them. Another circumstance makes them still more powerful, and that is the fact that they are compounded with the divine Name, the most powerful of charms ; hence it is believed that, with the transference of the divine Name to those of the angels, the power of the owner of the Name is also transferred. The remaining parts of these angelic names are also propitious, as they signify "goodness," "blessing," "grace," &c. &c., and thus have a comforting meaning for the wearer of the amulet. We have, for example, the name Zedekiel which signifies God (=el) is righteous (=zedek).

The Magic Triangle : The triangle on this *Kime'* consists of double lines, one within the other, verses 5-7 of Psalm xlv. being inscribed between.

It is, however, more common to find them made up, not of lines, but of the letters *yod, heh, waw, heh*, forming the name Yahweh ; or of the Greek vowels. These are so arranged (on the system of the well known *abracadabra*) as to form a triangle of 12, 42, or 72 letters.

Upon the base of the triangle is a parallelogram, divided into 42 squares, containing a quotation from Ex. xv. 11, one letter to the square. The triangle, with the parallelogram, is probably a modification of the magic triangle and of the name of 42 letters. The double triangle, the Shield of David or Seal of Solomon, is perhaps a development of the single triangle ; it is an invincible charm among both Jews and Moslems, and familiar to English Christians in church decoration. This double triangle appears upon another amulet in my possession, being formed by the vowels *aleph, lamed, heh, yod* and *mim = elohim = God*, practically the equivalent of Yahweh. A curious detail is that in this case the holy name is spelt, not with the letters themselves, but with their names in full, as if one should write *gee, owe, dee* for "God."

The Permutation of Letters : This practice, so familiar to all students of the occult, is evidently founded upon the belief that the permutation makes the charm more effective, as adding to the mystery, for the mysterious can best be overcome by something of greater mystery. In this amulet the letters of the word *salakh*, "to prosper," are thus used. Often entire verses of Scripture are written backwards for the same reason, or the

letters of the words follow each other perpendicularly, instead of horizontally.

The mystic lore associated with letters is too varied for discussion at this point. A recent practical example of its use occurred at the time of the postponement of the coronation of King Edward, when some Jews, employed by English philanthropy, begged for a pause in their work to pray for his recovery. They offered separate petitions for every letter of the names Albert Edward (*cf.* "Inner Jerusalem," pp. 71-2).

The Name of the Person in whose favour the amulet has been written.

The Name of the Mother: The father's is never mentioned, at least I have never come across it. It may be that we have here an unconsciously reserved remnant of the ancient matriarchate, which is still lingering in certain customs of to-day. The Jews of Jerusalem have a curious habit of depositing written prayers in places of special sanctity, such as the Wailing Place, the Mosque at Hebron, the so-called Tomb of Zechariah in the Kedron Valley, &c. Some of these prayers in my possession are similarly worded, reminding us of the Psalmist's: "I am thy servant and the son of thy handmaid," or even of the answer which an old Jew of Jerusalem gave when asked whether certain handsome children were his: "Their mother tells me so"!

The *Demon*, or the disease or condition which is its equivalent. Failing this as in this amulet, we find a request for general prosperity and protection.

All written amulets, or inscribed metal amulets, contain further, what may be called *the Magic Prayer* consisting of Old Testament passages or other invocations, giving only one letter of every word. The medal of S. Benedict, with its numerous initials, is perhaps a familiar parallel. These are naturally powerful charms.

Such are, on the whole, the main characteristics of the modern written or metal inscribed amulets; some are more elaborate, others more simple.

The great bane to happiness in the Orient, as has been shown in a previous chapter, is the evil eye, a power equally dreaded by the Highlanders (*cf.* A. Goodrich-Freer "Outer Isles," the powers of evil), and a large majority of amulets are written to protect against its pernicious influence. The belief in the power of the evil eye is by no means new; it was already known in the times of Isaiah (*cf.* chapter iii. 16), and is perhaps referred to in Psalm

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xxxv. 19, and in the New Testament, S. Mark vii. 22. Jesus Sirach speaks of it at length in chapter xiv. 8-10.

The envious man hath a wicked eye, he turneth away his face, and despiseth men.

A covetous man's eye is not satisfied with his portion and the iniquity of the wicked drieth up his soul. A wicked eye is envious [even] at the bread, and he is a niggard at his table.

However, it is interesting to note that although man and beast are exposed to the bane of the evil eye, those belonging to the tribe of Joseph, however distinguished they may be, are immune from it even in places so frequented by jinn and evil spirits of every kind that a visit to them necessitates special protection. These places include not only all used for unclean purposes, but even the public baths where uncleanliness is theoretically cast off. It is even regarded as absolutely necessary, on account of the evil influences she may have brought away, that a Jewish woman who has been to the bath, should not be left alone for the remainder of the day. If her husband should be absent, she must take at night into her bed an article which belongs to him, as otherwise she would be taken away by demons, possibly even, by their leader Ashmodai. The belief in the immunity of the tribe of Joseph is due to a play upon the word *én* in Gens. xlix.

Joseph is a fruitful bough,
A fruitful bough by a fountain,

which may be either "fountain" as here rendered, or "eye." In the latter sense it is employed on the amulets, consequently the tribe of Joseph stands above the influence of the evil eye.

Metal, and especially iron, plays, as in the Highlands, an important part in Jewish sorcery, and for that reason amulets are frequently made of metal, and no other material must enter into its composition. The knife with which incisions are made in a tree for magical purposes must be entirely of metal. To drink from a metal cup is especially useful for protection at night, and it is dangerous to drink water out of rivers, brooks or pools after dark on account of the demons and evil spirits which inhabit them, but against whom metal is a strong charm. This belief is also held by the Moslims who engrave Kuran verses and the names of "the companions of the cave," *i.e.*, the "Seven Sleepers of Ephesus," in the bottom of drinking-cups, and on the edge of brass trays. The Jews often engrave the metal receptacle in which the charm is kept, with the mysterious names,

and especially with the great and unspeakable name, *i.e.*, Tahweh.

It is natural that the inscribed talisman is more powerful than the uninscribed, as not only the written charm but also the metal cylinder in which it is kept is a charm in itself. I have several such in my possession, all of silver or other metal, whereas those of the Moslims are often enclosed in bags of silk or of bead work, as well as in parallelograms and triangles of metal.

Of the uninscribed amulets there are many kinds; prominent among them is the hand, *i.e.*, the hand of Yahweh, symbolical of protection. It can be seen over almost every front door of a Jewish house, and it is the centre of most Jewish wedding-rings; though the Jews employ also another design said to symbolise a flame, hence the light of life, though it is not inconceivable that this may have originated, like much else in this country, in a phallic symbol, being similar to that so familiar in Hindoo presentations. The Moslims, especially those in Egypt, use the hand of Fatimah.

Next in importance is perhaps the Shield of David, called also the Seal of Solomon, the official seal of the Zionist Society at Jerusalem.

An amulet commonly worn by Jewish women is a kind of elongated heart. It is made of silver, frequently gold-plated, and contains quicksilver. It is said to be a preservation of beauty, and is frequently attached to the necklace of amber beads, often of immense size, which may be called an indispensable article of the toilet, even among the poorest.

The blue glass made at Hebron is a powerful charm against the influence of the evil eye, and one rarely sees a Jerusalem woman who is not at once adorned as well as protected by wearing a blue glass bracelet. Horses and other valuable or favourite animals, especially sheep and cats, are protected by a blue glass bead or even necklace, either suspended from the neck or plaited into the mane or tail. Apart from the protective value of the colour blue, these ornaments derive a special sanctity from the fact of being made in Hebron, one of the five sacred places of the Jewish people.

Perhaps one of the most interesting charms is a silver necklace, used especially by the Temenite Jews, from which are suspended silver models of household articles, as a slipper, coffee-roaster, cup, fire-tongs, cooking-vessels, &c. These articles are

generally separated from each other by a small blue glass bead. The necklace is worn by the mistress of the house, who in the morning, before she resumes her daily task, passes her hand over the necklace and utters the words "In the name of God"—thus fortifying her household goods against any spell which might be pronounced against them. Lane ("Modern Egyptians," vol. i. p. 318) relates an Egyptian custom which is an interesting variant of that described. The professional maker and vendor of charms, after relating in verse "how Solomon deprived the evil eye of its influence, enumerates every article of property that the house is likely to contain, and that the person who purchases his wonderful mixture may be conjectured to possess, all of which he charms against the influence of the evil eye." A further significance is added to this by association of ideas, e.g., "I charm thee from the eye of a girl *sharper than a spike*, from the eye of a boy *more painful than a whip*," &c. &c.

Those who exhibit most fondness for amulets are the Sephardim or Spanish Jews and the Temenites or Arabian Jews. The Cabalists or Chasidim, who still exist in Jerusalem as a distinct community, are largely Sephardim or Spanish Jews, who were expelled from Spain during the sixteenth century; among the fugitives to Palestine being Meir B. Ezekiel Ibn Gabbai, eminent in speculative Cabala. If, on the one hand, the intellectual side of mysticism has flourished among them, owing, as Baur has happily remarked, to the fact that a great national crisis furnishes a favourable soil for mysticism among the people concerned—we may perhaps conjecture that among the Temenites, on the other, the empirical side, expressing itself in portable prophylactics, may have been developed among these children of the desert, from their close association with forces of Nature which they seek to outwit, rather than to understand.

THE POTENCY OF HYPNOTISM.

By J. M. PEBBLES, M.D.

THEORISING and theories may be wise up to a certain point. All of us indulge in them more or less ; but the solid thinker demands investigation, candid research, and *demonstration*.

It is in a measure deplorable that mesmerism and hypnotism are almost uniformly employed interchangeably. Many consider them exact axioms, but they are not. If only one of these words is to be employed, let it be "mesmerism," referring to Anton Mesmer, who introduced the art or the science to the world, rather than to "hypnotism," a word dug up from the ancient Greek and signifying sleep. In the touch and the passes of mesmerism there is transferred from the operator to the passive subject a refined, ethereal fluid, which may be seen clairvoyantly. But hypnotism is a purely mental act of the will. Some successful operators, owing to certain temperaments, blend them in their treatment. I have employed them both in treating obsessions, yet relying mostly upon suggestive hypnotism. But in anæmic cases hypnotism is the most successful, and, while the more successful, it is the more exhaustive to the operator. When the New Testament woman touched the "hem of Jesus' garment," he "felt virtue-psychic magnetism—or a life force—go out of him."

Once while crossing the Pacific Ocean, I had a very negative subject, the captain's servant—Atkins—whose eyes and mouth I could hypnotically close by the will, and whose limbs I could stiffen to the seeming rigidity of a bar of steel. Further, after a time, I could transfer my thoughts to him, and induce him to literally speak them. Thoughts, it will be admitted, are spirit forces or mental images, and absolutely real in the psychic realm of activities.

Hypnotising this young man upon one occasion, I told him with decided firmness that he was Henry Clay, and that a crowd was awaiting an address from his eloquent lips. Hesitating slightly, he mounted the table, and stepping right behind him, his eyes closed, I thought—*thought to him*—a brief high-tariff speech, and he literally expressed my clearly-formed thoughts.

Briefly, he was my shadow, my hypnotised subject. But supposing my body had died in a few days ; now I approach him again as a spirit and again through my will hypnotise or control him. The law is the same. The other day he was my subject ; now he is my spirit-hypnotised medium. Bodily death would not affect my conscious personality.

The above corresponds with the recently published statement of Dr. William Lee Howard, Baltimore, U.S.A. These are his words :

My valet, Bruno, is a young German whom I brought from Berlin, and who has become, through a course of training, a remarkable psychic subject. He has been examined by a large number of eminent medical and scientific men, who have been intensely interested in his remarkable susceptibility to suggestion. One evening in the presence of five gentlemen, two of whom were German, I hypnotised Bruno, and in a whisper, inaudible to any one save the subject, suggested he was Bismarck. This done, I sat down at the other end of the room, my mind passive. Then issued from the mouth of this delicate young man a wonderful speech. It was an oration teeming with Latin phrases, voluminous quotations and fiery denunciation. The tone was Bismarckian, the language scholarly, and the gestures vehement. The spectators were astounded, and wonderment was depicted on their countenances. When it was over, one asked Bruno if he saw the spirit of Bismarck, and he answered: " Yes, he comes in to me, that's all I know."

Several times when experimenting with my hypnotic subjects I have had them taken out from under my control by some invisible intelligence or intelligences, with wills stronger than mine. They then became mediums, or, what is a better expression, intermediary sensitives. And so I feel safe in stating that suggestion, or hypnotism, leads up to spiritism.

REVIEWS

By SCRUTATOR, Etc.

THOUGHT-TRANSFERENCE, by Northcote W. Thomas, M.A.
London : The De La More Press, 32 George Street, Hanover
Square.

Between the ground occupied by the phenomena of "muscle reading" and other automatic methods of discerning the inclination of the mind, and the purely involuntary and subconscious processes of telepathy, there is a middle ground of experiment which has long been under survey by students of physical phenomena. It is the domain of "Thought-Transference," miscalled telepathy. Unlike the latter, however, the process is not involuntary, but depends upon the rapport believed to exist between certain active agents and passive percipients. There are, moreover, well-defined differences between thought-transference and telepathy. The former depends upon a degree of preparedness and expectancy on the part of the percipient, quite as much as upon the formal definition of thought and power of projection employed by the agent; while telepathy is independent of any degree of expectancy, predisposition or intention, and, unlike thought-transference, it is altogether independent of proximity of person, or relative activity and passivity, and is, in fact, wholly determined by sympathetic vibration between brain-cells of persons temporarily or constitutionally syntonised the one with the other.

Now here is a book of a kind that is dear to the hearts of all students, full of statistics and methods, of formulæ and digested results. Mr. Thomas takes nothing for granted. He points out that the researches of the Society for Psychological Research were not likely to be fruitful of results "without at least a preliminary disproof of the existence of thought-transference or a determination of its limits between living persons." His critical treatment of the scientific sceptic is marked by considerable acumen and sustained by cogent arguments. Thus, having instanced the statement of science that an electrical charge "appears to be localised on the surface of a conductor, but is really distributed in space around it," he applies this to the apparent dependence of thought on cortex movement in the brain, affirming that

We have absolutely no grounds for supposing that the same may not be true of consciousness. All arguments to the contrary assume that absence of sensation . . . is equivalent to absence of consciousness, and that consciousness, so far as it is feeling, is the sum of the feelings conveyed by the nervous system. This, however, is the very point at issue, and cannot be assumed unless experiments devised to that end have proved that no such "distribution" of consciousness occurs.

There is, in fact, no evidence that consciousness is localised at all. We have to distinguish between sensations which are the result of nerve-end vibrations and the consciousness which enables us to apprehend thought either in association with sensory impressions or abstractly. The reading of printed matter, for instance, gives us a sequence of optical impressions, but these alone will not enable us to apprehend the thought of which the printed forms are the signals ; and therefore unfamiliar forms do not signal their corresponding thoughts or evoke sequential ideas in the mind. The fact goes to show that consciousness cannot be proved as localised.

If we are only conscious of heat and cold when the surface of the body is at a different temperature from its surroundings, that is no proof that our consciousness is at a temperature of 98.5.

Thus does Mr. Thomas enter critically upon the scientific ground of objection to the possibility of thought-transference, effectively showing that the argument against it on the score that it involves action at a distance and affection through other than the recognised modes of sensation will not hold water. Physiology is no key to the mystery of thought. "The physiologist has never lived who could show, by means of physiology, how we think at all." A scientific understanding of gravity, trajectory, squares of forces, parabolas, &c., will not make a fellow a crack marksman. The question is not one touching the claims of physiology as a science, but rather whether the methods pursued in Psychical Research are not of an equally scientific nature. It is obvious that peculiar qualifications are demanded of all who undertake it seriously and thoroughly, and it is equally patent that one must exhaust not only physiology, but also acoustics, electricity, dynamics, together with the whole art of conjuring, before the *raison d'être* of the Psychic Researcher can have any place in our consideration. When natural science fails to cover the ground, only then is it permitted to seek for light elsewhere. It was not until the accumulated facts overtopped the science of such conspicuous men as Wallace, Crookes, Lodge, Sidgwick, Richet, Hyslop and others, that a systematic study of the phenomena of spiritism, telepathy, thought-reading, &c., was seriously entered upon. It is with the record of these researches that Mr. Thomas concerns himself in the present work.

In the course of twelve chapters he deals with the respective spheres of science and psychic research ; shows that telepathy is a designation of scientifically observed facts, not a theory concerning process or *modus operandi*, of which we know nothing ; treats of the subliminal and its relation to the sensorium, the phases of hypnotic hallucination, and of clairvoyance ; and discusses the relation of thought-forms to the phenomena of telepathy. Further, he deals with the evidences for thought-transference afforded by the magnetisers, spiritists, and hypno-

tists, and finally shakes free of all association with sensory automatism and hyperæsthesia by citation of experiments in thought-transference made at a distance, telepathic hallucinations, hypnotism at a distance, and telepathic dreams. Not without some trepidation do we finally approach the net result of all these evidences ; and it is a relief, a grateful boon, to find that the reader is left to make up his own mind on the subject. The author's own conviction is that "much more systematic effort is needed before we can safely assert that telepathy is a proved fact." We cannot help thinking that in this observation the author fails to distinguish between the voluntary experimental thought-reading of the researcher and the spontaneous experiences of the man in the street, by which telepathy pure and simple, as distinguished from proximate willing or "thought-reading," has come to be recognised as a familiar fact. It may be agreed, however, that he is warranted in the following passage :

It would be well for the Society for Psychical Research to organise further experiments on a large scale, before assuming, as its members commonly do in discussions on trance mediumship, that telepathy is a *vera causa*, and not only needs no further demonstration, but may be invoked on any and every occasion, regardless of the fact that, in so doing, a rôle is frequently assigned to it which may well stagger the imagination, though no evidence, scientific or otherwise, has ever been presented for the telepathic power in the extreme form in which it is invoked to explain away experiments more readily explained on the spiritistic hypothesis.

It is interesting to learn that Dr. Baréty favoured the explanation of the phenomena by a *force neurique rayonnante* ; Dr. Ochorowicz, the transformation of the brain-cell energy into nerve currents, agreeably to the phenomena of electricity static and voltaic ; while Mr. Podmore is deliciously non-committal in the postulate of "some kind of vibration propagated somehow through a *conjectural* medium from an *unspecified* nerve-centre !" Professor Flournoy, on the other hand, thinks that the fact of thought-transference is "so in accord with all we know of nature that he would be inclined to suspect its existence quite apart from experimental evidence." The nerve-centres must inevitably transmit "various undulations which act on similar centres in other skulls." Professor Crookes propounds the brain-wave theory, "ether waves of smaller amplitude and greater frequency than those which constitute X rays ;" while Sir Oliver Lodge upholds the psychical theory, affirming that "mental phenomena, as such, are certainly not physical processes ; and physical terms, such as 'action at a distance,' are probably meaningless when applied to psychical facts ;" a position which will be upheld by the whole body of religious belief. Mr. Thomas has given us a book of exceptional interest and of concrete instruction, allowing us at the same time to draw what conclusions we may from the evidence adduced. It cannot be said that the ground covered is at all new, nor for that matter

need it be in order to claim our interested attention ; but it is subjected to many new lights and fresh suggestions, and for this reason alone deserves, and will no doubt receive, careful reading by fellow students.

THE TYRANNY OF THE DARK. By Hamlin Garland. Harper Brothers, London and New York.

To the psychologist who would gain an insight into spiritualistic phenomena, apart from studying them first-hand, or alternatively, who might desire an introduction to their study, no more suggestive or fair-minded work could be met with than "The Tyranny of the Dark" (Harper Brothers), by Hamlin Garland. A novel in form it is in reality a study of a certain phase of life which is more common nowadays than is generally realised.

Viola Lambert (as she is rather curiously called, for Joe Lambert is only her stepfather), a young girl of thoroughly healthy physique, living with her parents in the village of Colorow, near Silver City, in the Western States of America, where her stepfather is a miner, develops at an early age all the peculiarities of a natural psychic. To quote the diary of her medical adviser, "One by one all the familiar manifestations of the spiritualistic medium are being reproduced by this pretty maiden here in this mountain home. Stones are hurled through the windows, cabinets are opened by invisible and silent locksmiths, and I have seen these things and can offer no explanation. Almost every night at seven o'clock the obscure powers begin their uncanny and invisible riot ending by seizing upon the child as if to destroy her, compelling her in the end to sleep. Then her voice, her limbs, seem at the disposal of some invisible intelligence."

The mother is resigned and content as soon as she thinks she discovers in her daughter's abnormality a means of communication with her dead father, husband and son in the spirit world. The stepfather objects, but will not actively interfere, as she is not his child. "It's all a bad business," he says. "I am scared when I think what is going to become of Viola. She ought to marry, like other girls, and be happy, and she can't be so long as these things are going on. It isn't right." As for the girl herself she is of Joe Lambert's way of thinking and hates the whole affair, but she is powerless under the influence of her controls, who are supported by a somewhat weak and religious mother, and by Antony Clarke, the parson of the church at Colorow, a handsome young widower, who begins by seeking communion with his deceased wife through the medium of Viola, and ends by falling in love with her. A realisation of the spiritual world unsuspected before dawns upon him through these séances, and his intimacy with the Lamberts leads him gradually to evolve the idea of a new faith, of which he himself

is to be the prophet, while the mediumship of Viola is to satisfy a sceptical world of the genuineness of his credentials and the reality of spirit communion.

These schemes of the spiritualistic parson would doubtless have met with their measure of success if it had not been for the accidental appearance on the scene of Dr. Serviss, a young and eminent bacteriologist of Corlear Medical College. Serviss has all the prejudices of the orthodox school of science. The possibility of the existence of an unseen world, spirit manifestations, and the phenomena of the séance room—he scorns and derides them all. As soon as he finds that Viola is mixed up in these matters, he puts her down at once, in spite of his early favourable impressions, as little better than a charlatan and trickster. Smitten at first by the charms of the maiden in her mountain home, he ends by leaving her without even the civility of a farewell visit. How fate brought them together again at Boston where Clarke was running her under the auspices of the spiritualist millionaire Pratt as a sort of private show of his own, and how Serviss and his sister, with the aid of Joe Lambert, rescued her from captivity and thralldom, the reader must be referred to the book itself to discover.

The sceptical scientist, Serviss, with his narrow prejudices, healthy temperament, and his strong grip of the realities of life, is well contrasted with the morbidly vain and egoistical Antony Clarke. Half convinced, in spite of himself, at last, of the reality of the phenomena, he yet shows a truly scientific reluctance to admit even what he himself has proved. Not the least lifelike of the portraits in the book is that of the vulgar millionaire who has been converted to spiritualism in its crudest form owing to the sudden loss of his wife and daughters—whom he idolised—through the foundering of a liner.

Quite the most attractive portrait is that of Kate Morton, the very human and sympathetic sister of the bacteriological professor. The book is specially to be commended as the study from an outsider's standpoint of a phase of life which has hitherto been treated almost solely by bigots from either camp.

R. S.

PERSONAL MAGNETISM, TELEPATHY AND HYPNOTISM. By George White. London: Routledge and Sons, Ltd.

This work purports to be a Practical Course of Instruction in Personal Magnetism, Telepathy and Hypnotism. It is written in the first person singular by one whose knowledge of these subjects is quite superficial and rudimentary; modelled, apparently, upon the lines already marked out by what is called the "New Thought" Press in a series of private instructions which have already received severe criticism in this country. It is difficult to say to what special class of readers this work is addressed, and the author omits to enlighten us on this point in

his Introduction, so that we are only able to guess as to the class to which it is likely to appeal, and perhaps be found acceptable, from a perusal of its subject-matter and method of treatment.

The work is divided into three books and twenty-seven chapters, dealing with Control of the Breath, Concentration, Voluntary Sleep, Correction of Habits, Telepathy, Thought Transference and Hypnotism. In the chapter entitled "Demeanour in Daily Life," we are given a list of suggestions which, the author says, should be repeated to oneself in leisure time, and of which he says :

Believe me, they will have a wonderful effect upon the growth of the ideas in your mind as to your capabilities,

which one can well believe when the list is set before him. Here are two of the group of "suggestions" referred to as worthy of constant repetition in "your leisure time" :

I have the goodwill of every one, and, at the same time, am perfectly independent and self-reliant.

I can apply my mind to and bring to pass whatever I wish; for I am persevering, determined, and resolute, and allow nothing to stand in the way of my success.

The rest are like them, and to reprint such conceits serves no good end. A man who has the goodwill of every one is as yet unborn. It is a wholesale negation of the universal law of polarity, of individual sympathies and antipathies, as well as the manifest selfishness, "envy, hatred, malice and uncharitableness" which pervades the world of conflicting interests. Merely thinking it otherwise does not make it so. As for one's auto-suggested ability to "bring to pass whatever I wish," this in the nature of things is both absurd and false. Volition is one thing, and it does not stand for either Determinism or pre-established Harmony. It stands for just so much as the unit has attained to by evolution, and in any case it cannot finally transcend the laws of Nature, nor, for that matter, the consensus of other wills at variance with one's own. To auto-suggest will power is only to draw upon one's unrealised store of energy, and no one is likely to allow that this is capable of "bringing to pass whatever I wish" in time, whatever may be the case as regards eternity.

In Book II, we are initiated into the mysteries of "Mind Reading by Physical Contact—Muscle Reading." Having shown how the "direction" of thought is to be discerned from the involuntary muscular impulses of the thinker, the author remarks :

It would certainly spoil everything to explain your methods to your audience. The conjurer who mystifies his audience does not explain his methods, so why should you ?

Merely, Mr. White, for the sake of intellectual honesty and for the purpose of not misleading others by monkeying with so serious a subject as Psychology and Psychic Phenomena. Hypnotism, in the hands of such men as Dr. Bernard Hollander,

Dr. Charcot or Dr. Luys, assumes the dimensions and dignity of a science. Here it is little more than a bad digest of commonly known experiments, unscientifically and loosely treated.

CONTES DE L'AU-DELA. Paris : Felix Juven, 122 Rue Réaumur.

These stories of the world beyond purport to be received communications of a number of well-known writers of various nationalities. They are rendered in fact under the "dictation" of the spirits of Lamartine, Alex. Dumas *père*, Dickens, Gautier, Balzac, Renan, Maupassant, Didon, Feuillet, Zola, and Pouchkine. The author of these stories wishes to be taken seriously. In the introductory chapter entitled "Choses vues," the following description of the *modus operandi* of these writings is given :

The two women (the mediums), seated side by side, each takes a large sheet of paper such as is used in the schools, and, equipped with a pencil, one of them prepares to write at the dictation, so she tells me, of one of the spirits, who by means of the table has announced his intention of being her author for the day. I observe the movements of the writer. The pencil moves rapidly over the paper. The writing suddenly stops for a moment and is as suddenly resumed. During one of the longer pauses I examine the line traced by the writing. It is disjointed and irregular, but easily decipherable. It is not that of Mme. X—. Her colleague at this point takes up the writing, and I note at once that the two caligraphies are almost identical, and further, what puzzles me more than the recent rappings, is the fact that the phrase commenced by Mme. X— corresponds exactly with that just finished by her colleague. Now, not for a moment were the eyes of one or the other of them turned from their papers while they wrote, either openly or covertly, to copy from her neighbour's writing. . . . *Et maintenant, qu'ont-elles écrit ?* They have written the statements which you are about to read.

Following this frank introduction is a foreword purporting to come by the dictation of the spirit of Gautier, who explains for what reason this means was adopted to manifest their presence, invisible yet real, the facilities of automatic writing and also its defects being commented upon. After this Introduction by Théophile Gautier, there is a Preface of the Author's which, curious as the fact may seem, is contributed to by all the writers except our inimitable Dickens and the famous Pouchkine. Nevertheless, both these write good stories, in excellent French, in manner and style already identified as peculiarly their own. "Dickens"—the quotation marks are in self-defence—contributes to the collection "A Scottish Story," and "Sam" (not of the Wellers). As to subject-matter, there is nothing unexpected in "La Possédée," by the author of "Le Diable Boiteux," or in "Atavisme et Tentation" by the author of "Rougon-Macquart," or in "Histoire Russe" by Pouchkine. The unexpected is in the reformation of ideas, in the changes of belief, in the altered view-point shown by the several writers since their arrival in the *Au-delà*. Renan, for instance, would add a chapter to his "Vie de Jésus" and affirm that the gospel of the Christ found its ultimate expression in the tenets of the Spiritualist.

Though we can hardly be expected to take seriously the claim

for authenticity of these communications, compiled and introduced to us by Ch. D'Orino, they are not without inherent merit and interest, considered merely as narratives.

BABYLONIAN RELIGION. By William Loftus Hare. London : C. W. Daniel, 3 Amen Corner, E.C.

This is one of a series of "World Religions" which Mr. Hare is producing in digest and popular form. In the present instance the author dips very deeply into his subject, considering the very narrow limits set upon him by his publisher, and there is little known of the Magian, Chaldean, Babylonian and Assyrian systems which does not here find at least a brief notice. The author eventually leads up to the nexus between the Babylonian and Jewish codes. It is a very satisfactory exposition so far as it goes, and is published at the popular price of sixpence.

CHILDREN OF THE RESURRECTION. By Thos. Allen. London : Philip Wellby, 6 Henrietta Street, W.C.

The book will prove of exceptional interest to those who are grappling with the problems of psychology from the view-point of advanced Christianity. There are exceptionally good chapters on "The Recession of the Soul" and "Spiritual Corporeity." The author affirms two distinct orders of Resurrection, one of which he calls eclectic and the other passive; but, when resurrected, mankind is not, in the opinion of the author, in the enjoyment of a "dead-levelism," or equality of power and faculty. It is well to be assured that there is a natural law in the Spiritual World which differentiates "one star from another in glory." But for the pleasure of eternally "going on" immortality would be robbed of its *raison d'être*, and so far as human experience extends progression is not universally at the same rate. There is always something to be learned (there always will be), and in the "community of saints" it is to be hoped that there will be found competent instructors and preceptors in every direction.

PERIODICAL LITERATURE

The Medico-Legal Journal (39 Broadway, New York). The June issue of this scientific journal, illustrated by portraits of the faculty in America, contains the following articles of interest to students of psychology: "Wherefore Comest Thou?" by Eleanor Gridley; "The Status of Ghosts," "Spiritism or Telepathy," by U. O. B. Wingate; "Telepathy," by Dr.

A. L. Barker ; "Points and Reasons for accepting Spiritualistic Theory," by Dr. Richard Hodgson ; "Demonstrative Proof of Immortality," by Dr. O. O. Burgess ; "Twenty-five Years of Psychic Research," by G. Wheelock Grover, A.M., M.D., and others ; an interesting series of monographs, but all too brief to do justice to the subjects treated of.

The Theosophical Review (London : 161 New Bond Street, W.) for August contains "The Reality of the Invisible," by Annie Besant ; "Palingenesis," by Dr. Hübe Schleiden ; and other articles of much interest.

Modern Astrology (London : 9 Lyncroft Gardens, West Hampstead) for August contains among other articles : "The Philosophy of Astrology," "Indian Astrology," and "Venus the Unifier," the last being one of a synthetic series of studies in planetary influence by Bessie Leo.

Destiny (Editor, E. H. Bailey, 4 Pilgrim Street, E.C.) for August contains "The Truth about the Prenatal Epoch," the "Horoscope of Joseph Chamberlain," "Predictive Astrology," and "Notes on Horoscopes of Important People," among the last-mentioned being the little Prince John of Wales.

The Two Worlds for August 4 has a remarkable narrative of a recently discovered Japanese medium by name Ehima Kasakura of Yakka-Ichi, who gave evidence to Mr. A. M. Robinson, the well-known traveller, of the possession of singular psychometric faculty. The *Chicago Tribune* says in regard to this faculty : "Not one of the scientists who have seen Ehima has yet dared to formulate any distinct theory in regard to his extraordinary powers. Whether he is gifted with second sight or whether the objects from which he gets his impressions really do carry the records of their surroundings to him, no one will venture to decide. The theory that inanimate objects do retain impressions and are capable of transmitting them has been advanced by several 'dreamers' in past times, and the case of Ehima Kasakura promises to throw light on that theory which may result in great discoveries." It is stated that the young medium has been retained by the Government of Japan and the public exercise of his faculty prohibited. The sagacious rulers of Nippon have the advantage of understanding the working value of such exceptional faculty.

CORRESPONDENCE

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

To the Editor of the OCCULT REVIEW.

SIR,—The following personal experience may be worth your notice: “I have just returned from Florence, where I have been staying with my wife, who for four months has been nursing her dying sister there. The lady died more than a fortnight ago, at 8 o'clock in the morning, and I saw her body in its coffin at 6 o'clock in the evening of the same day. At 11 o'clock I went to bed, in a room by myself, but did not get off to sleep for about one hour and a half, and during the whole of that time a golden light shone on the wall opposite the foot of my bed which, seen through the mosquito curtains that surrounded it, bore a rough likeness to the shrouded figure I had seen five hours previously. It was full moon that night and I quite attributed the reflection to moonlight, only wondering that it took such a shape. But next day, when describing the experience to my wife, it suddenly occurred to me that my room looked nearly due north, and that the moonlight could not possibly shine into it. This light only shone there on this particular night. The windows on the opposite side of the street on which my own window looked out were always closely shut with outside wooden blinds—with one exception, and through this window, where a man sat up late posting his account books sometimes, the lamp light shone on the opposite side of the room and almost on my pillow. But on this night I did not notice his light, and he possibly was not working and had gone to bed.—Yours truly,
LUNG' ARNO.

[In answer to further inquiry as to the phenomenon in question my correspondent writes as follows: “The street windows opposite were small, and all closely shut with outside shutters in the Italian way with the exception of the one window mentioned in my letter. Here a man worked at his account books, and through his partially opened windows and my partially opened window a narrow shaft of light sometimes fell across my pillow. This perhaps shone for a quarter of an hour, and certainly could not have caused the light that appeared on the wall at the foot of my bed, and that was there unquestionably all the time I lay awake from 11 until about 12.15. It wasn't the result of my fancy or excited brain, for, as I have said, I at once attributed it to the full moon's light, which I afterwards found could not have got there. The light shone only on the night of the day the lady died.”—ED.]

"THE NOBLE EIGHTFOLD PATH"

To the Editor of the OCCULT REVIEW.

SIR,—The article entitled "Self" in the last issue of the OCCULT REVIEW is full of interest to those who apply themselves seriously to the pursuit of self-knowledge. If only all who read it would begin to tread the "Noble Eightfold Path" what a different place this world would quickly become!

It is not often that "The Light of Asia" is quoted as anything but a beautiful poem, yet surely even the Bible itself does not contain more lofty teaching; and to follow truly the precepts of "Right Purpose," "Right Discourse," and "Right Behaviour" would be "the fulfilling of the law."

Perhaps, too, with thoughts set steadfastly on higher spiritual growth, those latent powers (which we are told all human beings possess) would naturally develop themselves, instead of our spending much of our force and energy in the search for them. The higher development might possibly include the lower. One of the greatest of all life's problems seems to be, why should there be such a "terrible struggle" between our higher and lower selves? "The good that I would I do not." If for no other reason, surely it is to our lasting self-interest to "choose the good," and thereby hasten our happiness, for, sooner or later, "all will reach the sun-lit snows."

In the hope that many of your readers will take new interest in "The Light of Asia,"—Yours truly,

A Reader of the OCCULT REVIEW.

August 10, 1905.