

THE OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

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NOTES OF THE MONTH

COMMENCING with the current month the head American Office of the OCCULT REVIEW is transferred (to avoid conflicting with other publications) to 669, SEDGWICK STREET, Chicago, where the conduct of the American Publishing Department will, as briefly indicated in the April issue, rest in the capable and energetic hands of Mr. J. M. C. Hampson. Mr. Hampson is one of the most enterprising and experienced journalists in America, and his friendship with myself dates back to early school days. In my efforts to gain for the REVIEW, and the intellectual attitude which the REVIEW stands for, the ear of the English-speaking world, I must congratulate myself on having secured so loyal and so strenuous a coadjutor.

An additional 2,000 copies of the magazine will be on their way to America this month and the occasion is celebrated by making the current number eight pages larger than the ordinary monthly issue.

Owing to Easter holidays and other causes of delay I cannot this month allude as fully as I should wish to the award of the £5 prize for the best essay on the subject of ghosts and their clothes. Mr. F. C. S. Schiller, Fellow of Brasenose College, Oxford, and member of the Council of the Society for Psychical Research, kindly undertook the task of going through the essays and expressing his opinion upon them. Mr. Schiller's well known reputation as a psychologist and psychical researcher will be, I think, sufficient

guarantee to my readers that the best efforts were made to secure an impartial award, and I may say that as regards the winner, whose essay (together with Professor Hyslop's kind expression of opinion on the subject under discussion) appears in the present number, my views entirely coincide with Mr. Schiller's.

Mr. Schiller writes : " I think Taibhse's the best of the essays you sent me, with ' Lux ' and ' Mark Fiske ' next. The second class is composed of ' Lucius,' ' Materialized Ghost,' ' Benares,' and one marked ' 1,086 Words.' The pen name for this last (omitted in the MS.) is ' The Philosophy of Spirit Clothes.' " I should like myself to add " Regent's Park " to this second list.

The real names of the winner and two seconds, " Lux " and " Mark Fiske," will be given in the June issue, when some further comment will be made on the subject of the essays. I should add that a rather large percentage of competitions have been disqualified for not following the fairly simple conditions laid down, and to which, once made, I felt myself bound to adhere. Others again, such, for instance, as " Omra," have gone too much outside the real point under discussion. The views of seers on the possibilities of Spirit life cannot be treated of in an essay limited to 1,200 words, and are in fact a digression from the real point at issue. In conclusion I would ask the winner of this competition to be so kind as to communicate with me direct, on receipt of notice of the award, when a cheque for £5 will be forwarded at once.

The new subject for competition which was to have appeared in this month's issue has unavoidably been held over till June.

My own observations, written before the award was decided, aim at dealing with certain general considerations which the question under discussion naturally opens up.

A loose use of language obscures the solution of many a problem. A ghost is a spirit and, whatever else is visible, spirit (unless we assume that there is no life apart from matter) must necessarily be invisible. To talk of seeing a ghost is consequently an inaccuracy. It is, however, equally conceivable that one may see the presentment of the bodily form of a person (living or deceased) as that one may see the presentment of a suit of clothes.

To talk about the ghost of a suit of clothes is simply an admission on the part of the user of the expression that he has never really grasped the meaning behind the words, that he has, in fact, mistaken

SPIRIT ALONE
INVISIBLE.

the sound for the sense. The phantasmal appearances that have been seen from time to time include all manner of objects, the furniture of a room, the side of a house (previously destroyed), whole funeral processions, scenes from the past, present and future in all details. In fact, it appears probable that there is nothing normally visible to the naked eye the phantasm of which cannot under certain conditions be bodied forth. To assume, therefore, that spirit alone can be made visible under after-life conditions is to assume what we have every reason to believe is the exact reverse of the fact. To assume, on the other hand, that spirit alone can *make visible* and that the imagination (the image-forming power of the mind) underlies all appearances and all phenomena (whether phantasmal or otherwise), is to adopt a working hypothesis which (true or false) will cover and explain all the evidence before us and afford a clue alike to the phenomena of the séance room, the common or garden-haunting ghost, and the airy (but subjectively visible) phantasms which are a product merely of the disordered brain.

On this assumption "mind is the potter which can mould the subtler essences of matter into any form it may see fit," and an apparition must be regarded as a picture thrown upon the "astral light" (to employ a theosophical phrase) by some one able to conceive it as a whole and with imaginative force sufficient to render it visible. The symbolic character of phantasmal phenomena thus becomes apparent. The competitor who observes that the "appearance of ghosts is due to the creative imagination and that in order to arrive at any satisfactory conclusion with regard to psychic phenomena it is necessary to investigate the use and abuse of the imaginative faculty," is, I cannot help thinking, on the right track. "Once we regard ghosts (phantasms) as the product of mentality the clothes difficulty vanishes." It is this very essential fact that "mind is the potter" which is borne evidence to just as much by the death-bed apparition—accepting this as explained by telepathy—as it is by other "ghost stories" not susceptible of so simple an explanation. The *appearance* alone (explain it how you will) proves the point, and in proving that "mind is the potter" and matter merely the clay that is moulded, upsets the whole position of the till recently dominant scientific school as regards the relations of matter and mind.

The phantasmal appearances which in one case are looked

upon as "ghosts" of the deceased, in another as apparitions of the living, in yet another as merely reproductions of scenes from the past or even scenes from the not far distant future, are all similar in the character of their presentment, and it is consequently only reasonable to regard them as essentially akin in the character of the formative medium that gave them birth. We cannot, therefore, dissociate in their origin the telepathic image, the haunting phantom, and the phantasmal picture. Behind all alike is the conscious mind which gives them birth, the children of which they are, and the moulding power of which leads to that similarity of form which can only be explained by their common parentage.

"Imagination" is at the source of all forms as the imagination of the universal spirit of life is the matrix of the whole phenomenal universe. This is the only explanation *that coheres* of the haunting ghost. It is also the only possible explanation of his clothes.

If this be *not* the explanation, surely we are deluding ourselves with old wives' fables, for then "it is quite as preposterous for a ghost to appear in human form as in human clothes." But, as Professor Hyslop suggests in the observations which he has been kind enough to contribute to this discussion, the reality or non-reality of the appearance of "ghosts," so called, in their mundane attire must rest upon the validity of the evidence producible, and to argue that because they appear in their clothes that therefore they do not really appear at all and are merely mental hallucinations, is to form a preconceived conclusion and to dismiss the facts which do not square with it—surely the most illogical of all possible methods.

It may be contended that in putting forward the theory I have advanced, I am going back to the teachings of Paracelsus, that the theory is merely an old one dished up again in new clothes. I do not care how old the theory is; the truth will always bear dishing up again. It is just as well to hark back sometimes and to pick up the threads that the human race has carelessly dropped in its hurried onward march. We hear a good deal too much about Progress to-day—Progress with a big P. The Gadarene swine were a party of Progress. They progressed violently down a steep place into the sea, and perished in the waters. I think we can do better than follow their example. After all, the best form of originality is the capacity for appropriating other people's

PROFESSOR
HYSLOP'S
VIEWS.

PROGRESS
VERSUS
PARACELSUS.

ideas and making them your own, and it might be argued with no little show of plausibility that, long as Paracelsus has been in his grave, Professor Haeckel is already beginning to be out of date, while the spirit of the learned German doctor of the sixteenth century still goes marching vigorously along.

The OCCULT REVIEW is not yet eighteen months old, yet it has already lost several supporters of eminence and note in various lines through death. Dr. Richard Hodgson, Mr. C. C. Massey, Sir Jocelyn Coghill, Mrs. Nora Chesson, a writer of great talent and still greater promise, and last, but not least, Dr. Richard Garnett, were all friends of the magazine who have passed away in the very earliest stages of its career.

A correspondent of the *Daily Telegraph* has filled a column of that excellent journal with a discussion on the subject of the late Dr. Richard Garnett and Astrology. The "horrible revelation" which has been brought to light by that learned gentleman's death, that the ex-keeper of the books at the British Museum was actually a believer in the "vain superstition" of astrology, had got to be broken gently to the readers of what once boasted—before the advent of halfpenny journalism—"the largest circulation in the world." So some one has apparently been "turned on" to suggest that Dr. Garnett was very deeply interested in this curious superstition from an antiquarian point of view. As a matter of fact, the doctor never disguised his opinions on the subject from those who were, like himself, students of Bacon's

DR. RICHARD GARNETT AND ASTROLOGY. *Astrologia Sana*. He had thoroughly mastered the main facts, and he came to the only conclusions that an able man with a sound mind and a level head could do on the evidence before him. I have myself had from time to time a fair amount of correspondence with him on the subject in question, and it was only three weeks before his death that I received from him a letter apologizing for his delay in sending a promised article on the subject of astrology to the OCCULT REVIEW. Though the letter was addressed to myself personally, there is nothing in it of a private nature, and I think under the circumstances there can be no harm in my printing it *in extenso*. It was fully understood that during his lifetime the identity of Dr. Garnett with "A. G. Trent" was to be kept dark, but the matter having been brought to light in the public press, it seems fitting that probably the last letter in which he ever treated of the subject should be put on record. It runs as follows :—

March 14, 1906.

DEAR MR. SHIRLEY,—

It is very good of you to continue to send me the OCCULT REVIEW, when I do nothing for it. I could write only on astrological subjects, and for these I have at present no time, though I may hope to have some day. Meanwhile, being desirous of assisting your undertaking as far as possible, I send you two notes, which you may be able to introduce. . . . One is the clearest and best attested account I have ever seen of the recognition of a departed spirit by a dying person. The person is John Petrie, iron manufacturer of Rochdale, and the book from which it is taken is *Records from the Life of John Mills, Banker, Manchester, 1899*, page 82. The source is above all suspicion, being a plain family record of Mr. Mills and his relatives. The other point relates to some correspondence which has lately appeared in your magazine and others respecting the true time of the birth of Lord Byron. Evidently, when two horoscopes are produced, and neither of them is fully authenticated, the correct course is to compare both with the life and fortune of the *native*, and see which corresponds most nearly to them. In the nativity drawn for the early morning, which makes the *native* to be born under Scorpio, there is one very good aspect, Jupiter is united with the M.C., indicating honour, and no testimony of the reverse. The *native* would have had a generally prosperous career, quite unlike Byron's. But in the nativity for 1 P.M., Saturn and Venus are conjoined near the midheaven, indicating great distinction but also great misfortune, especially in connection with women. This, then, should be accepted as the true nativity, unless, after reasonable rectification, it can be shown that the directions do not agree with the incidents of Byron's life.

Believe me very truly yours,

R. GARNETT.

P.S.—It is worth mentioning that if the nativity which makes Lord Byron to be born in the early morning had been the true nativity, his horoscope would have borne a strong resemblance to that of a very dissimilar person—John Lonsdale, Bishop of Lichfield, who, according to the memoir by his son-in-law, Lord Grimthorpe, was born in Yorkshire on January 17, 1788, 2 A.M.

Extract from Records of the Life of John Mills.

Returning shortly before the end, I quietly entered the room. All were standing round the bed. Hearing, or becoming conscious of some movement, he said, "Who is that?" "I, father, don't you know me?" "O yes, Isabella," and putting his hand on mine he said, "The Lord bless thee and keep thee," and closed his eyes. Again his eyes opened, and seemed to look searchingly all round the room and over our heads, "What is he looking for, what does he see?" whispered one. Once more the eyes were wearily closed, and we thought he was gone. Suddenly his whole countenance lit up with an open, upward gaze of rapturous, astonished joy. "Ellen!" he cried, in clear, loud voice, and he was once more with the wife who, living by his side for sixty years, had left him fifteen years before, aged eighty-three.

[Mr. Petrie's age was ninety-two.]

It is hardly fair to judge of the truth or falsehood of astrology by the success or failure of such general predictions as appear in Astrological Almanacs. The traditional rules for making such predictions are too vague and too out of date. The records to a great extent relate to ancient countries which are no longer to be found on the map. They refer to conditions which no longer

THE DIFFI-
CULTY OF
GENERAL
PREDICTIONS.

exist and to political circumstances which have long since become obsolete and of purely historical interest. They deal with generalities which it is frequently impossible to localize. They ignore the influence of the planets Uranus and

Neptune, which have proved so telling a confirmation of the astrological theory in the nativities of individuals, and whose mutual opposition occurring once more after a period of over 300 years coincides to-day with such startling physical upheavals. They require for their interpretation an extensive political knowledge of present-day conditions to adapt the dicta of Ptolemy, Ramesey, Cardan, and Junctinus to the days of socialistic propaganda and representative institutions, of railways and telegraphs and modern forms of commerce and warfare.

It is these facts which explain why such an almanac as Zadkiel's, which I think I may describe as the only astrological almanac which merits consideration from a scientific standpoint, is not more consistently successful. The truth or falsehood of astrology must stand or fall by the natal figures for the births of individuals and the deductions to be drawn from them; the evidence they afford of character and health, and the general trend of the affairs of life, their mutual resemblances and differences, the discords arising from antagonistic planetary positions, and the corresponding harmonies and friendships arising from sympathetic aspects between the horoscopes of those who are brought in contact.

Not the least in importance is the evidence relating to heredity in families as demonstrated by the horoscopes of their individual members. To explain this while ignoring astrology is clearly impossible. It does not appear what third course is open except to deny the facts.

My readers will, I think, be interested to learn that I have entered into an arrangement with a lady possessed of remarkable psychic powers, whose talents have obtained recognition in the most eminent quarters, and whose services have frequently been brought into requisition where large financial interests have

been at stake, to assist readers of the OCCULT REVIEW in any difficulties in which they may find themselves. It is proposed to devote two or three pages of the magazine every month to answers given to correspondents who desire to consult the OCCULT REVIEW psychometrist.

The conditions are as follows : Any reader desiring to have questions answered must, in order to qualify himself (or herself), obtain one new direct subscriber to the OCCULT REVIEW, this subscriber to be a person who has not hitherto been in the habit of taking the magazine. Each querent will be entitled to ask not more than two questions, and if a long answer is required, it is recommended that one only should be put. Four inquiries would be dealt with approximately on each page, these pages

THE " OCCULT
REVIEW " PSYCHO-
METRIST.

being set up in somewhat smaller type than the others. Readers will be able to gather from this the amount of space that will be allotted to them. Any reader desiring to have his (or her) character and general conditions psychically diagnosed will be required to obtain not less than two new subscribers to the magazine, and the diagnosis will occupy approximately half a page. No charge will be made for these replies, and they will not in any case be obtainable for any money payment.

Readers who desire to avail themselves of this offer should send either a glove, or tie, or a piece of ribbon, that they have worn constantly, or failing this, an ordinary letter. Whatever is sent must be done up in a separate parcel or envelope, marked with the name or assumed name of the inquirer, and sealed. This separate parcel should be sent under the same cover as the letter containing the inquiry or asking for the diagnosis and dispatched with the name and address of the new subscriber or subscribers and with postal order for the amount of the subscription, or subscriptions.

Care must be taken that the article or letter is kept away from contact with other influences previous to its dispatch, as these tend to confuse the psychic. This offer is made for a limited time, and is liable to be withdrawn or modified by the Editor at his discretion.

PRIZE ESSAY : GHOST CLOTHES

By "TAIBHSE"

THE fact that ghosts wear clothes presents a difficulty only if we hold, with Lucretius, that ghosts are generated by the physical body—*simulacra*, films detached from it. Once we regard ghosts as products of mentality, it vanishes. Accepting this latter view, we may regard ghosts as (1) wholly subjective apparitions, (2) hallucinations, but veridical—caused by something outside the percipient ; or (3) having an objective existence in space. Probably all three theories are true, applying to different cases. The first calls for no discussion here ; we may proceed at once to the two others.

(1) In his *Dreams of a Ghost-seer* Kant gives a suggestive hypothesis of ghost-causation based on the hallucination theory.

The soul of man belongs to two worlds : the sense-world, in which it exists as a personality connected with a body ; and the spirit-world, embracing not only the souls of living beings but all created intelligences and discarnate spirits. As a living personality it communicates with other living beings through the sense-organs and is subject to the laws of the material universe ; as a spirit it has immediate communication, independently of space and sense-conditions, with all other spirits. But the plane of consciousness on which it acts as spirit is not that of the ordinary waking consciousness (Kant conjectures that it may be the state entered in " deep sleep ") nor connected with it by memory ; hence impressions received directly as a spirit can be transmitted to the waking consciousness only by translation into the language of the latter, i.e. sense-images ; and only certain persons (doubtless psychics) are able thus to objectivise such impressions.

Substitute " subliminal self " for " spirit " and we bring this theory up to date. (I use the term " subliminal " to denote that profounder consciousness which seems to function, independently of cerebration, in deep sleep, trance and telepathic communication and which, perhaps, survives the waking consciousness). A ghost, then, is a *symbol*, a reflex image generated in the percipient by an impression telepathically conveyed to his subliminal self from another subliminal (generally, but not necessarily, discarnate).

Regard a ghost as a symbol and the clothes-difficulty vanishes.

For if clothes are, as Carlyle says, the "visible emblem" of the fact that "Man is a Spirit and bound by invisible bonds to all men" ghost-clothes become an essential part of the symbol. In civilized communities clothes are an integral part of our conception of man; neither waking nor in dreams do we think of any one apart from them. A phantom who should appear unclad would disconcert us not less than a living person in the same predicament.

A ghost, it follows, involves the co-operation of two spirits—percipient (incarnate) and agent (generally discarnate): and the subjective activity of the percipient may materially influence the details of the apparition. In most cases when the agent when alive was known to the percipient, the clothes are those familiar to the latter; they are not, however, as important as the features and are not always noticed. (Ghosts often appear at half-length only and the upper part of the form is usually most distinctly seen.) An instructive case is recorded in *Human Personality* (vol. i, page 688) of a gentleman who, by an effort of will, appeared to a friend as a "living phantasm" in his ordinary attire at a time when he was actually in night clothes. Probably had he consciously thought of the point, he would have desired to appear so clad; or the clothes may have been the percipient's contribution.

The symbolic nature of ghost clothes is shown by the fact that in cases where persons who meet with violent or accidental death, appear as ghosts simultaneously or soon after, the dress often (by being blood-stained, dripping, etc.) indicates the manner of death. Here the details may be due to the agent, who wishes to convey knowledge of his condition. The fact that in Scotland such persons are often seen in shrouds points to the joint activity of the percipient, who is doubtless influenced by local tradition in giving form to his vision.

(2) The assumption—probably true in many cases—that ghosts have an objective (spatial) existence, leads most naturally to the hypothesis of astral matter, which, though real in the sense of occupying space, is not subject to the laws of the physical plane (hence ghosts can pass through doors, vanish, etc.).

"Seers" tell us that every one has an astral body, which, in persons of certain organization, can detach itself from the physical one (whose semblance it retains) and act independently, and which survives for a longer or shorter period after death.

Swedenborg, who, though a fantastic theorist, was a genuine seer, affirmed (according to Kant) that the spirit-world (pre-

sumably the astral plane) was a duplicate of the material one and had its dwellings, gardens, etc., corresponding to ours. If so, the appearance of astral clothes on an astral body need not excite surprise. The preference of ghosts for the attire worn in life calls, however, for explanation. It may be sometimes due to the activity of the percipient; for it seems probable (from the testimony of Swedenborg and other ghost-seers) that the vision strikes on astral centres of perception and is by them transmitted to the ordinary sense centres; and, doubtless, modified in transmission by the percipient's supraliminal faculties or past experience. Otherwise we may attribute it to the discarnate spirit's hankering after material life and its associations. The body itself is but the raiment of the soul; it may be that the spirits who haunt us are those who in life were absorbed in material interests and still long for the fleshly garment they have discarded. Persons of highly developed natures seem seldom to reappear; they do not remain long on the astral plane, and while on it their thoughts are turned to the future rather than the past.

Ghosts, however, do not always appear in the raiment of this life; some prefer loose flowing robes. According to the Seeress of Prevorst, who had a numerous acquaintance on the other side, these were spirits of a better order—doubtless further removed from earthly memories. In the apparitions which have been recorded of eminent saints (if such may be accepted as objective) the figure, I think, has generally appeared, in luminous draperies.

Whatever theories we adopt, we must allow for the possibility that an apparition may not be *directly* caused by the spirit of the person whose form it bears. Thought is creative and may on the astral plane generate objective forms; possibly some phantoms are astral dream forms projected by the defunct, either at the time of death or subsequently. Probably many of the ghosts which haunt localities are persistent dream forms of this nature.

Finally, even if we grant material ghosts (e.g. the "materializations" of séances), clothes are no difficulty. Here the body is a temporary one, constructed for purposes of manifestation from the surrounding elements; and the same applies to its clothes (or semblance of such).

All investigations lead to the belief that matter is less *real* than consciousness; and that consciousness—the more so as we transcend its ordinary states and pass to its subliminal functionings—is creative, having the power of directly effecting other consciousness, of generating sense images, and even of working changes in matter.

“SPIRIT CLOTHES”

BY JAMES H. HYSLOP

THE query of your correspondent in the last number of THE OCCULT REVIEW prompts me to call his attention to my discussion of this very subject in the little book just out: *Enigmas of Psychical Research* (pp. 269-271). I there briefly outline a theory of them, having once felt the difficulty which I no longer feel on that point. I have not worked out that theory in detail, nor do I feel called upon to do so as yet. I would not even insist that it is a true theory, but only that it is consistent with our known or believed views on psychic research phenomena.

The question whether we shall treat the incident of clothes in apparitions seriously at all is subsequent to the question whether we shall treat the apparitions seriously as more than hallucinations of a subjective type. That I imagine is admitted without protest. But the assumed objection that the incident of clothes tends to prove them all “hallucinations” either ignores this circumstance or it neglects to note the distinction which the psychic researcher draws between *subjective* and *veridical* hallucinations. All apparitions, with or without clothes, will have to be treated as subjective hallucinations until their occurrence gives evidence that they are not due to chance, coincidence, or to intra-organic stimuli of some kind. The presence of clothes gives no trouble to this point of view. But if there be reason to believe that the apparition is veridical we have to accept that fact on other grounds than the presence or absence of clothes, and the latter fact is an incident *in* the question, and not an objection to them. The ground for their veridical character is the relation of their occurrence regardless of their appearance to some event not known to the person experiencing the apparition. The question of clothes does not enter into this matter. We may well ask why they appear and so expect or demand an explanation of the fact. But we cannot refer to this appearance as an objection to their veridical nature without abandoning the criterion by which that veridical nature is determined, namely, the relation to an unknown event corresponding to them.

The puzzle, of course, is to conceive spirits as duplicating their clothes of the previous material life, or at least this is the

difficulty imagined by the objector. But whatever the difficulty it is not an evidence of the purely subjective character of the apparition as long as the standard of determination is some other fact. It ought to occur, therefore, to the student that a combination of subjective and objective influences, as in ordinary sense perception may account for the result. He could then admit that the apparition is due to foreign stimulus, but its form to subjective action. This is perhaps more easily conceived and stated than proved, and I imagine that it is evidence for such a conception that is wanted.

This evidence is not yet specifically producible, but there are facts which render it intelligible and in accordance with known facts. The first of these is the general fact of telepathic hallucinations. Readers of the *Proceedings of the Society for Psychical Research* may have remarked that many of the telepathic experiments there recorded exhibit hallucination or phantasms in the percipient of what the agent was thinking about. If A be thinking of a chair, B perceives apparently a real chair in the form of a phantasm. This is not always the case, but was frequent enough to show that sensory reaction was incident to the telepathic stimulus, or something like sensory reaction. We should also note in this connexion that phantasms of the living exhibited them in certain specific clothing. Instance the man who saw his wife in a mauve dress, she being then some distance from home and found to have been wearing such a dress which he had never before seen. Now no one had any difficulty with the clothes of a living “ghost.” This fact was not regarded as an objection to telepathy or the supernormal. Neither should it be regarded as an objection to the supernormal nature of apparitions of the deceased, no matter what their explanation. Moreover, it was sometimes noticeable in the telepathic experiments that the object in the mind of the agent was not represented in the mind of the percipient as in that of the agent. The percipient may get the general idea and represent it or embody it in some memory of his own—a sensory image of his own experience—the image of the agent being a sensory memory of his own. In such cases we have an extra-organic stimulus associated with an intra-organic production with identity enough to prove the supernormal source of the effect.

Precisely an analogous fact occurs in the narratives of apparitions. Some of them represent the person appearing in the clothes which he had been known to wear and not in the clothes he was wearing at the time, assuming the illustration to be of

the living or dying. Some of them represent the apparition in the clothes worn at the time and not known by the percipient. Other circumstances not known by the percipient attend the apparition. But we find the same difference in representation that we mark in telepathic phantasms.

All cases of apparitions, therefore, of the dead, no matter whether we refer them to telepathy between the living or telepathy from the dead, can come under this general causal explanation. We may suppose the phantasm sometimes to be the effect of foreign stimulus or thought action on the memory of the percipient, and so reproducing the phantasm in that form, as in dream and deliria also. Or we may suppose that the foreign stimulus reproduces the image in the mind of the agent, as is often the case in telepathy. If we prefer in this latter case we might add clairvoyance to telepathy, where the real physical facts at a distance are reproduced, and telepathic hallucination would either be disregarded or its influence supplemented by clairvoyance. The clothes of apparitions then present no psychological or other difficulty to the belief in the reality of the individual surviving death. They are no objection to the theory and no evidence that they are subjective hallucinations in any or all cases. The evidence of this must be some other fact.

Whether this is the true theory of them I do not pretend to say. All that I contend for here is that the explanation conforms to all else that we have learned to accept in psychic research, and we need give ourselves no trouble on this point. The primary question is apart from this and rests upon a wholly different set of facts. We may later find evidence that the explanation proposed is true. I do not profess to have collected it in sufficient quantity as yet. There are some phenomena tending to indicate that the personalities represented in apparitions are not always the agents in their production. One, too, in my memory represents the apparition as changing its form to obtain recognition which it did not receive the first time. These and other related facts point to the suggestions that I have made.

THE ATTITUDE OF THE CATHOLIC CHURCH TOWARDS OCCULTISM

BY ROBERT HUGH BENSON

IT is perhaps not generally realized how uncompromising is the attitude of the Catholic Church towards what is understood by the word occultism. Those who are not of her communion, and who only think of her as a vast and ancient institution for the developing of relations with the unseen—possibly, even, as a superstitious and uncritical institution that grasps at every straw that may help to save her claim from extinction—will be surprised to learn that for her children to attend a *séance*, to use *planchette*, to consult a medium (unless peculiar circumstances excuse it, or unless such an action is undertaken in complete levity and unbelief and in such a manner as not to cause “scandal”) is always and invariably reckoned as a “mortal” sin. Occasionally, although very rarely, such peculiar circumstances may be present, and deprive such an action, in her opinion, of sinfulness. Two such cases have come under my own experience: in the one, a woman was permitted to avail herself of the services of an amateur crystal-gazing medium; in the other a priest was allowed to attend a professional *séance*, and both permissions were only granted under the most stringent conditions. But the general principle is clear. She forbids her children, in the most emphatic manner, to have any dealings, with what is commonly known as occultism—a prohibition which no ordinary confessor would dare to set aside; she goes even further, she discourages with all her power any irresponsible meddling with actions such as hypnotism, crystal-gazing and table-turning—actions which, although not certainly within the inner ring of occultism, are at any rate commonly understood to approximate to it.

Yet one object of her existence, she frankly confesses, is to a large extent coincident with that of the occultist. It is her aim to bring the human race into relations with the unseen and to keep it there, to teach her children the superior reality of the invisible world, and even to draw them into direct communication with the spirits which inhabit it; it is indeed a reproach cast at her that she errs on the side of credulity in this respect, that she

professes to know too much, that she claims to establish relations with the souls of the departed which cannot be justified, and that she arrogates to herself powers which are beyond human grasp.

Now it is not my business to be her apologist in this matter, but only to state the principles on which, so far as I know, she bases her conduct. I write only as an individual priest who is deeply interested in the whole subject and who to some small extent has studied it, but who wholeheartedly conforms in practice to the guidance of her whom he considers as the supreme Divine authority upon earth. It is not my wish to say a single offensive word or impute a single motive other than good : I only desire to set down so far as I am able the reasons for which catholics assume the attitude that they do.

Firstly, then, I would point out that the Church does not take her severe line out of incredulity, even though individual catholics may sometimes affect to treat the whole subject of occultism with contempt, just as others may be found who, for lack of instruction, attend *séances* in good faith. Such as do so are for the most part ignorant of the facts either of occultism or of their own theology. The official Church, on the contrary, as represented by her theologians, deals with the matter in a very serious spirit indeed, and more than ever in these days when the subject is receiving such widespread attention and numbering so many ardent devotees. Such writings as those of Görres in the last century and of Mr. Raupert in this are sufficient proof that catholics are not all insensible to the claims of occultism.

Now the catholic and occultist are absolutely at one in recognizing the immortality of the soul and the actuality of communications between incarnate and discarnate spirits (though they may differ as to the mode in which those may be profitably made), and in rejecting the gospel of materialism as false to fact and inadequate to human need. The life of a catholic, so far as he is true to his religion, consists in an unceasing endeavour to establish and maintain his relations with the unseen. He believes that at certain times, in certain places and by certain actions, he enters into the closest conceivable union with the invisible, and at all times he calls upon by name not only those who once lived on earth like himself, but those spirits who have never been incarnate, and is confident that his words are heard. He reveres above all other human creatures such as have been experts in this spiritual science—calling them saints—and holds that they still exercise an influence upon the world ; he looks up with veneration to those who while still living on earth are in the most constant and

conscious communication with the unseen, and he accepts with deep reverence, though seldom without reservation, the messages or private revelations which such persons may receive.

Again, there is one department of catholic theology, not indeed necessary to the ordinary wayfarer, but essential, in the Church's opinion, to all who would with profit and without peril develop their highest spiritual faculties, which is entirely devoted to the subject on which catholics and occultists are at one. I mean "mystical theology." This covers a huge range; it deals with the interior acts of the soul, the signs by which apparently supernatural communications may be tested, even the exterior acts necessary for the purification of the ascending spirit; and it turns, roughly speaking, about three pivots. The first is that of *purgation*, by which disturbing influences may be quieted or removed; the second, *illumination*, in which perilous region lies the beginning of those communications from the unseen by which the soul is informed and taught; the third, *union*, even more perilous and lofty, by which the soul, cleansed and kindled, is lifted into the embrace of the Father of spirits, and reposes in Him. Her "dogmatic theology" too is explicit—too explicit in the opinion of many not of her communion—as regards the truths and the departments of the invisible world. To every class of beings she assigns places, functions and powers, and supplies to her children minute directions for the recognition of the character of each. No one who is acquainted with the writings of catholic theologians—or, to take a more objective instance, has visited such a church as that of the Sacred Heart in Rome, where evidences of the return of souls from purgatory are, with ecclesiastical permission, shown privately to the faithful—can doubt that the Catholic Church at least does give her absorbed interest to the subjects which occultists also desire to study. And, if any further proof is required of the supreme honour shown by the Church to those whom occultists too would recognize as *illuminati*, it is to be found in the fact that she places in the highest class of her servants those who have altogether renounced even the innocent delights of sense in order that they may dedicate themselves, so far as it is possible for embodied souls to do so, entirely to the world of spirits.

It must seem then remarkable to the non-catholic occultist that an institution which is so fully in sympathy with his own desires should oppose him so strenuously in his methods. Briefly, I think, her reasons are as follows.

(1) In spite of her outspoken recognition of the value of inter-

mediaries she places, supreme above them all, Him whom she calls God ; and she marks her sense of His unique position as Creator by an unique act which she calls sacrifice. No spirit or angel, not even she who is named "Mother of God," can be approached in this manner except idolatrously ; and, as a further sign of the Church's insistence upon this dogma, the only devotion which she lays as obligatory upon her children is their attendance at this act of worship. A catholic who invoked Mary and the saints and the holy souls for twenty-three hours in the twenty-four, who passed his days and nights in an ecstasy of vision, who rose from the ground while he prayed, who was capable of bilocation, but who did not attend mass on Sunday, she would treat as a disobedient, rebellious and unspiritual child. Now she sees, or at any rate thinks that she sees, among occultists an absence of this supreme recognition ; and that while indeed their religion is anything but materialistic, it falls very far short of that which alone she accounts Divine. To her eyes it appears that occultists are so deeply absorbed in interest in the creature—even though that may be a reverent and unworldly interest—that they fail in the worship of the Creator ; and she accounts for this in a variety of ways. Partly, she maintains, it arises from an excitement resulting from the discovery that the spiritual world may and does become evident to the senses, partly from the deliberate intention of spirits who manifest for the purpose of leading souls astray. In any case, she declares, the fascination of occultism is so great that its study does, as a matter of fact, retard rather than further the soul in its search after Divine truth.

(2) Next, she holds that this Supreme Being has given an infallible revelation, attested in innumerable ways. It was issued, she claims, with sanctions which leave no doubt as to its authenticity ; it still, to a large extent, possesses those sanctions at the present day ; it is marked by supernatural occurrences ; it satisfies the deepest and highest needs of human nature ; it is found adequate to every age, character and capacity ; and it is her business, she holds, to preserve that revelation inviolate, to develop its implicit contents, and to extend it to the world as final and imperative. Every other system of religion, therefore, even every statement of spiritual truth, she tests by her own faith ; so far as those coincide, she approves ; so far as they contradict, transcend, or fall short, she condemns them. It is not that she wholly rejects new truth : she employs system after system of philosophy to expound her beliefs, art to picture her visions,

and science to illustrate her principles; she explains, ever with greater and greater amplitude, the original deposit which she claims to have received. Neither does she even reject new and private revelations *in toto*, she only denies that they can be generally necessary to the requirements of her children.

Now among occultists she finds, if not a religion at least a system of belief which conflicts with her own. She hears the supremacy of God, the Divinity of Jesus Christ, the personality of the Holy Spirit, the sacramental system of grace, as well as other articles of her creed, denied or ignored. She condemns therefore—for she can do no less in virtue of her claims—the cult which disputes with her the interpretation of the supernatural. She treats her own children in the same way. There are innumerable instances of devoted catholics who have claimed to receive communications from the unseen, and she has subjected these to the same jealous scrutiny, dealing with them in one of three ways. Either she condemns these communications as incompatible with the faith which is more secure than they can be, or she approves them as consonant with her own beliefs and recommends them to the study of the faithful, or she permits them to be revered by those to whom they have been granted, while herself lending them no direct sanction or support.

(3) Further, it is commonly believed amongst catholics—I do not know with what justification—that the practice of occultism, at least in the case of professed mediums, tends to a relaxation of the moral sense. As in faith so in morals the Church has a clear and uncompromising system; and she applies, accordingly, to every new claim made in the spiritual sphere this test among others—she asks whether its effect upon character, as judged by her standard, is elevating or the reverse; and it is certainly a fact that among the arguments advanced by catholic theologians against the study of spiritism in particular is one to the effect that such study does not promote virtue, and, therefore, cannot advance true knowledge.

Now to all this the answer of the occultist is plain enough. He denounces this very standard of faith and morals which the Catholic Church sets up; he calls it arbitrary and old-fashioned, and he attempts to reduce it to absurdity by remarking that a body which has for one of its objects the study of the invisible world vitiates its own claim to be heard by the very fact of its rejection of all further communications from that invisible world—communications allowed even by the Church to be genuine.

To reply to this fully would be far beyond the scope of this paper; it is possible only to indicate the line of answer.

(a) The Catholic Church, even on earth, claims herself to be not a natural but a supernatural institution, indwelt by the Supreme Spirit, guided by His voice, and counselled by His mind. She does not rest, as do all other Christian bodies, either upon a book as it stands or upon the mere sum of human votes as regards its interpretation : she relies rather upon what she believes to be a supreme and wide-embracing revelation from God Himself, which transcends therefore to her mind and renders her independent of all other individual communications, though they may come from even the most exalted created spirits. Such a claim may or may not be true in the opinion of those who hear it, but it at least releases her from an otherwise illogical and inconsistent position.

(b) This world beyond the veil she believes, as we have seen, to be of an unimaginable extent, and composed of an equally unimaginable variety of characters. It is impossible, therefore, she says, for any but infallibly safeguarded persons to test with any hope of security the authenticity or truth of communications apparently received from that source. Setting aside the danger of human fraud there still remains the far greater danger of spiritual fraud. The Church believes so firmly that the character which a man takes out of the world remains his substantially in the next, and further, that there is in existence there a huge force of evil or degenerate spirits whose objects it is to deceive and ruin the souls that God would save, and of whose capacities for impersonation and fraud we have no adequate knowledge, that she sees no security anywhere, even in the voices of those supernatural beings that speak with apparent reverence of holy things, unless there is somewhere a touchstone of truth to which these utterances can be brought ; and this touchstone she claims to possess.

These then, I think, are briefly the reasons on which the Catholic Church takes her stand. It is not that she is incredulous, but that she believes so intensely ; it is not that she condemns communication with the unseen, for she advocates it with all the power at her command, placing a belief in it among the irreducible articles of her creed ; it is not that she lacks the deepest sympathy with those who cannot believe death to be an impassable barrier, for she provides for such innumerable gates of communication and windows of vision. It is rather that she values truth so highly that she hates what she believes to be half-truth or falsehood ; that she loves God so much that she cannot endure the ignoring of His claims ; that she fears sin or self-will so terribly that she forbids to her children every path that, in her opinion, might lead to it.

WITCHCRAFT IN GERMANY

By FRANZ HARTMANN

THE *Daily Telegraph* of March 7 contains the following announcement :

TRIAL FOR WITCHCRAFT.

BERLIN, *Tuesday*.

A trial for witchcraft, which has just been held in the Upper Palatinate, is attracting wide attention as a forcible illustration of the depths of ignorance and superstition in which large districts of Southern Germany are still sunk. A farm labourer named Hirmer was employed by a woman named Koelbl to look after her horse. Hirmer, however, neglected his duties, the horse became sick, and to excuse himself Hirmer asserted that the animal had been bewitched. Every morning he found it bathed in sweat, and with its mane and tail plaited by unearthly hands. He advised Frau Koelbl to secure the services of a neighbouring witch doctor, a certain Hartwig. At dead of night Hartwig entered the stable, fixed a crucifix with two burning candles at the horse's head, wrote some mysterious letters on the wall with "consecrated" chalk, drew a magic circle round himself, opened his book, and began incantations in some unknown jargon. He shivered with the violence of his emotions, and after three-quarters of an hour revealed that the witch who had "possessed" the horse was a certain Frau Schaumberger. At the trial the judge at first was not inclined to convict Hartwig, as he regarded the witch doctor as perfectly sincere, but on reflection he condemned him to four weeks' imprisonment as an impostor.

Such trials for witchcraft are not very rare in Bavaria and the Tyrol, and they occasionally take place in other countries likewise. In the year 1836 a woman was tried for witchcraft at Hela (near Danzig) and thrown into the sea. As she did not sink immediately, her clothes keeping her afloat, they killed her with the oars. In Mothale (Palatinate) a young lady was arrested for witchcraft because they attributed to her doings the death of a calf in a stable while she was in the house. In 1807 a beggar was burnt alive for witchcraft in Mayenne (France). In June 1825 a poor old woman was thrown into a fire at Bournel (France), being accused of witchcraft. In Tarbos (France) a lady was burnt to death by advice of the priest who said she was a witch. In April 1826 an old woman suffered the same death at Mora (Belgium) because it was claimed that she had caused the death of several persons by means of witchcraft. In the county of Essex (England) an old man was tortured to death for being a sorcerer. (See *London Times* of September 24, 1863.) In 1874 a supposed witch was burnt alive at Jekaterinoda (Russia),

and another at Comargo (Mexico), together with her infant brother in 1860. The most modern trial for witchcraft is perhaps the trial of Jeanne Veber, which took place in Paris on January 30, 1906. In this case it seems that this Jeanne Veber was actually possessed by some evil power, unknown to herself, which caused a number of children to die by her touch.

There is no doubt that the great majority of those who were tried for witchcraft or sorcery were entirely innocent. Some of these may have been unconscious "mediums" or hysterical and obsessed people, but the important part of the question is whether there exists at present really such a thing as "black magic," witchcraft and sorcery, whether consciously or unconsciously exercised, and this I am ready to affirm; for not only have several cases of undoubted "black magic" come to my knowledge in Italy, but such things as are mentioned in the article of the *Daily Telegraph* have happened in my own family.

My brother-in-law, Count A. v. S., was captain in the Bavarian cavalry (cheveaux-legers), and lives at present at S., after having retired from service. Some years ago while on duty he noticed that one of his horses was sickly, and the groom reported that he found it every morning bathed in sweat and with its mane and tail plaited in a most unaccountable way. The Count, being a total unbeliever in things unnatural, made up his mind to investigate the matter, and so he spent the night in the stable watching the horse. Everything seemed all right, but at about 2 a.m. a sudden tremor shook the horse, and in a moment its mane and tail was plaited in a most intricate manner, and the animal became covered with sweat.

Concerning the bewitching of cattle and horses, the possibility of it is believed in, or (to express it more correctly) known to almost every peasant in Bavaria and Austria, especially in the mountainous districts, where the farmers will often refuse to permit a stranger to enter their stable unless he pronounces a blessing. If a cow is "bewitched" the milk soon after the milking turns dark blue and emits a putrid odour, rendering it unfit for use. Such a case happened at the dairy of my sister at her residence at S., near Munich. The case has been described in my book on "Paracelsus," and I will repeat the particulars.

At a farmhouse in the vicinity of the castle of S., where my sister lives, the milk one day became "blue." After having been deposited in the usual place it began to darken, became light blue, and that colour after a while deepened into an almost inky black, while the layer of cream on the top exhibited

zigzag lines. Soon the whole mass began to putrify and to emit a horrible odour. This occurred again and again every day, and the farmer was in despair. Everything was tried to find out the cause of the trouble: the stable was thoroughly cleaned and disinfected, the place where the milk was kept was changed, new pails were bought, a different kind of food given to the cows, samples of the milk were sent to the university professors to be examined by chemists, veterinary surgeons were called in and everything possible was done without any effect.

At last my sister, hearing of these things, and being incredulous, went to the farm for the purpose of investigating the matter. She took with her a clean, new bottle and filled it with the milk directly from the cow. This she took home with her and deposited it in her pantry. On the following day her cows became bewitched and their milk became blue, while the trouble in the house of the neighbour ceased.

Now again everything possible was tried to find out the cause, but without any success. University professors and veterinary surgeons came and examined and went away as wise as before, and the trouble continued for about three months. Finally, my brother-in-law was advised to apply to an old woman reputed to be able to cure such things. She lived at K., about 300 miles distant. The Count went to see her and told her about this affair, whereupon she wrote certain signs upon slips of paper and gave them to him, asking him to put one of these slips over each opening in the stable and told him that soon after that something curious would happen.

My brother-in-law followed her advice, and a couple of days afterwards, as the milkmaid went to the dairy in the morning before sunrise, carrying a lantern, when she opened the stable door something like a black animal of the size of a big dog rushed out, knocking the milk-pail and lantern out of her hands and disappearing. After this event all was right again.

Another similar case happened about two years ago at Berehtesgaden (Bavaria). In this case the owner of the cattle accused one of his neighbours of having bewitched his cows, but as he could not prove it he had to pay a fine for defamation of character. Those who do not believe in magic, and obsession, may consider these stories incredible; but for my part, I am satisfied that the said troubles had occult causes, and I know that there are still forces existing in nature whose qualities and activity are not yet recognized by the world in general.

THE ONLY WISDOM

BY LADY ARCHIBALD CAMPBELL

PART IV

"And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. . . .

"And also upon the servants and upon the handmaids in those days will I pour out My spirit."—*Joel* ii. 28, 29.

THE ONLY WISDOM voiced by those we have known, through veils of silver and starlight ways, surpasses in consolation the last words of our Saviour to his disciples: "Weep not for me, but weep for yourselves and your children."

It will be remembered that in the little village of Emmaus where the risen Christ met two of His disciples and when He brake bread with them, he opened their eyes. We learn this in the following passage: "And their eyes were opened, and they knew him; and he vanished out of their sight."* In other words, he had opened the senses of their soul, their soul-eyes, soul-ears and sense of touch, but directly their higher senses were closed their physical eyes were no longer held; when they were opened, the spirit body could no longer be seen. Again, when the eleven were gathered together in Jerusalem he appeared among them and chided them, "Behold my hands and my feet that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." To those who know that a spirit represents to spirit just as much tissue, bone, and blood as human body to human body, this passage is more than obscure. Pregnant with meaning were it not for the omission of the word *if*. "Handle me and see *if* a spirit hath not flesh and bones as ye see me have." Whoever substituted the word *for* instead of the all important conjunction *IF*, left a hole in the wall of the Great Building for the wind of unbelief to whistle through. He who saw them psychically dead cherished them—when he saw them dead,—for through the closed doors he came in the midst of his disciples and showed to them his hands and his side, and also when he appeared to the unbelieving Thomas, and again when Mary Magdalen met him on the road and to her he said, "Touch

* 24 chapter St. Luke, 31 verse.

me not, for I am not ascended to my Father," He showed them the phenomenon of the temporary substantiation of the "etheric" body on this plane of matter. That evanescent body which is the marvel of science, illusive, substantial, yet unsubstantial as a mirage; solid, yet not solid; which is, yet is not; which, disturbed by even the presence of incredulous wills, shrinks at their touch, dissolves, and which can only endure the contact of the most psychical among men.

Why do such things burst on the educated ear of man as untoward? To deny that a demonstrative evidence of a life and a world beyond the grave is beneficial to the world at large is, in other words, to declare that there is error in returning back to a lost faith. In every direction the trend of this rational philosophy has been to revive our withering world and raise it from atrophy—from a physical, spiritual, and intellectual death. From each new truth in science are faiths, dead faiths, lost hopes, again to be resurrected. Why should the attitude of scientific men especially regarding the startling phenomenon—which for want of a better word has been called materialization—evoke the cry of the alarmist? We have lately seen puny trumpets raised against walls reconstructed, more impregnable than those of Jericho. It is a belated toot. There are behind our world great souls who guard for us on earth the stronghold we call Spiritism. It is patrolled by them. Within it congregate the greatest thinkers of our age. The ecclesiastic, the scientist, the artist, the writer, statesman and strategist, each and all do severally and individually bring the searchlight of their genius to bear on and focus the central truth which moves the world. Nor can they, by the virtue of their genius, be otherwise than drawn into, or, let us say, in touch with, the bright rays which emanate from those high watchers who direct them, the "Treasurers of Light." This is the brotherhood of genius. We can as little with a fence bar the inroads of the sea, stem the incoming tides, as we can stem the influx of that surging throng or curtain off with gauze the rays which flood upon us from a summer sun, as we can shut out with a pall the emanations of those bright spirits standing on the threshold of our world. I want that dazzling sun on us, as if that curtain were no longer drawn. The pessimist says that in the race for light, darkness wins. If Satan still is called "Ruler of the Æons," do not ring him up.

A grey, formless spirit world the sensuous nature of the artist cannot contemplate. He thinks only in the concrete. He

craves for an actual world. Unconsciously knowing the way of Art is the way of the Soul, he follows it instinctively. He would arrest the knowledge which comes to him intermittently in flashes from that great after world by external signs, and symbols heard and seen by him, unfelt by ordinary mortals. The impact of the unseen world through external nature overpowers him, because the whole air of heaven and earth actually reels from her might, who is goddess of right. When out of the crest of the burnished wave steps the goddess of Beauty, he succumbs; when from her spell he emerges, he returns pessimist. He cannot ease the burden of the mystery, because he has not found out the meaning of what he knows. The temperament of Keats, if half a mystic*—as he has been designated—illustrated those extremes peculiar to the artist—the sudden transits from ecstasy to despair—metapsychical traits which are inherent to temperaments mystically disposed. He craved for extensive knowledge; the want of it continually harassed him. He said, "The difference of high sensations with and without knowledge appears to me this; in the latter case we are continually falling ten thousand fathoms deep and being blown up again without wings. . . ." Yet he groaned over the cold philosophy which would analyse the rainbow. He said, "The goblin is driven from the hearth, and the rainbow is robbed of its mystery." Divine singer as he was, he knew, but had not consciously realized, that no philosophy can rob the rainbow of its hues nor love of its mystery.

To the makers of the world it has been given to know and understand that everything they see and hear on earth is the shadow of the truth, which was, which is, and is to come. It is a power of penetration belonging to a higher or mental kingdom. Frances Campbell had it, knew and understood it when dreaming awake she wrote that sublime spiritual impression, "The Church of the Four Winds."† And to her it must have come through little "Owen Budh" himself in the lovely story of "The Lock of Little Souls."‡ It is "the awakening of the soul" of which Maeterlinck has been the mystic priest in modern literature."

We cannot consider the experimental science of metapsychics of to-day without including the exaltations of the greatest artists of the past and present as the result of a direct spiritual intimacy—however unconscious to themselves—with

* *Keats the Mystic*. Essay by E. J. Ellis (OCCULT REVIEW, April).

† *The Measure of Life*, by Frances Campbell.

‡ *Le trésor des Humbles*. By Maeterlinck.

beings unseen, obsessed with the spirit of Beauty. It comes to all of us, more or less, whom Mother Nature brings under her spell. We all feel the impact of this still hour. The drone of the honey-laden bee, returning from the heather hills at dusk, will, at a mystic minute, tell us an intimate, ineffable secret. The little winds of balmy evening, which come and go in tiffs, stirring the tops of bracken among the tall heather, are as the little passions of men and women. We turn to the wide daffodil sky, where float the violet isles of cloud—we float and feel Eternity. . . .

When Fiona McLeod breathed the exalted opening thoughts in "The Silence of Amor" and all that is loveliest among gems in prose and in prose rhythm, it was through the subliminal consciousness of the one great mystic who has interpreted for us in divine language the colour, the strength, the beauty, the wonder of the Celtic Kingdom. They will remain, perhaps, to future generations as records favourable to the proof of "the multiple personality," the theory so much under discussion to-day. All genius, especially the mystic, we have yet to understand. In whatever Shakespeare says we are inclined to concur, but we are agreed in thinking Shakespeare was not great at all times. I think that if we accept the theory of multiple personality as tenable, we must accept the fact of mental obsession as demonstrated. In this theory we have an explanation yet more elucidatory than any which has been brought forward to interpret in a measure the phenomena of all genius with its strange fluctuations. If the rumour is true that before the advent of "Fiona," William Sharp returned to a friend the valuable unpublished Celtic manuscripts which this friend had lent him, stating that he had not read them, the defenders of his character and memory will remain still unshaken, especially those who are aware of the fact of obsession—physical and mental. We are perfectly logical in assuming that the personality called "Fiona McLeod" may have read and studied the said manuscripts through the submerged personality of William Sharp. When a literary friend remarked that gossip identified him as being Fiona McLeod, no wonder he answered humorously: "She cannot write a word unless I am in the room!"

An intimate friend of his, to whom he had confided the secret of the merged identity, must surely have been right in saying . . . "that there was a strong tendency to a dissolution of personality into distinct components, and that Fiona MacLeod

represented the highest product of this recurrent process I have little doubt." The whole question under discussion and its interest, admirably set forth in the *Fortnightly Review*,* resolves itself not only into "how far did William Sharp believe in Fiona McLeod," but did he believe in her at all as a distinct personality? The forthcoming biography by his wife is expected to throw light on the mystery.

The artist is equally in touch with those behind the world of whom he has to beware, that there can be no doubt about. But we utterly repudiate the assumption of those outside the movement, that our remigrators are invariably or often of a low order. The testimony of thousands prove the contrary. It is a vulgar error let loose on the world by those who must have been unfortunate in their spiritual acquaintances! It is by our darkness, our denseness, that we are always looking into hell. True Spiritualism is a well of Light. Few can peer into that dazzling depth without giddiness. The toot of alarm has been raised again and yet again to warn no doubt the feeble-minded that cases of insanity have been the result of a fanatical enthusiasm for things transcendental. But it were well to study the statistics of lunacy and compare the number of minds which have been unhinged by all frantic phases of religious belief and unbelief, by science, art, politics, and every subject under the sun. Indeed, if we compare with these the few whose mental capacity has not stood the strain of Spiritualism, we draw this conclusion: Ill-balanced brains are unfitted to probe the depth of any of Nature's mysteries, how much less the enigma of Life and Death. Again, the alarmist, bewildered by the diverging beliefs of the incarnate as well as the discarnate, might be consoled to know that many homely circles, notably some of those kept up by the miners in the North of England, are formed by quiet, simple people, steeped in the faith that they are in their own way fulfilling the words of the Christ, which they read in the spirit, not by the letter: "Where two or three are gathered together in my name, there am I in the midst." A writer—a Roman Catholic—alluded the other day to instances of spiritual communication, the moral depravity of which was not at first apparent, but which subsequently produced evil. The obvious he had forgotten. The individuality of the receiver has to be taken into consideration. The spiritual seed, which may have been originally good, perhaps fell among stones and was lost,

* "William Sharp and Fiona McLeod." By Katharine Tynan. *Fortnightly Review* (March).

or among tares, which sprung up and choked it—or into corrupt soil, where it became corrupt. I dare swear that individuals who are ready to receive and act on bad advice from the discarnate, would be equally ready to accept it from the incarnate.

They are without understanding, certainly they are outside the region of comprehending things metapsychic, or have not lived among them, who deny that the identity of communicating spirits has ever been clearly established. Clouded their spiritual discernment who expect to find indubitable proofs of identity in the publicity of the séance-room. It is very easy to understand that discarnate individuals find it difficult to establish their identity other than by allusions to the little nothings which made up part of their past and which make up our every-day life. Trivial allusions, though often wandering and interrupted, which have been published, take, therefore, an important place in the countless examples of proven identities cited by the Society for Psychical Research. Intimate spiritual communication direct and personal, cannot easily take place in mixed company. To those who retire within themselves is vouchsafed the revealing word or sign which unmistakably stamps the individuality of the speaker.

Still from every side comes the yearning cry why the revealing word is so often withheld even in the quiet home. A mother weeps—will not be comforted—for one she loves, gone like a flower in the distance, while meadows sing on their tune. Why is the positive assurance so often denied to the breaking heart? We have to learn self-control, the want of it renders the most sensitive organism impermeable, unreceptive. The equilibrium between the psychical and the physical centres is in moments of grief off the balance. When it is restored, were we not hard to believe, we should bless the unseen hands and wills of our healers. Our whole bringing-up has tended to make us dense. All that we are is the result of what we have thought, it is founded on our thoughts, it is made up of our thoughts.* To get at our soul, spirits have to work through, to penetrate, the mind atmosphere we have created around us, for in our mind atmosphere are reflected our conditions of thought in years past, conditions more or less turbulent when once the burning atom of thought is laid across memory. Hardly anyone can accept the simple truths which our angels would teach us, they must be revealed to babes. Thus we have, to our humiliation, the wise and holy saying fulfilled. It is an old truism that the penetrative imagination of childhood travels direct, never by

* Buddaghosha's Parables.

circuitous paths. Let us alone then, before crowding into nature's grave, nature's theogony, before troubling for us every branch or subject branch of enquiry, for we are faeries in the lists till the demon of dogma infests us, holding us in a leash. But we are told that the whole world is receiving clay-clod messages. There are the fortune-tellers, the readers of cards, coffee grounds, and tea-leaves; there are spirit detectives and the majority appeal to them, and they appeal to the majority. This is only a phase. I would like to call attention to a story in affinity to telepathy of the past.

A well-known author in a letter to the *Daily Mail* asks by what law of Occult Phenomena the incident can be explained.

"Some time ago I had a shooting near the Moray Firth in Scotland, and stayed at a farmhouse on the edge of the cliffs. Several hundred feet below there are certain rocks away in the Firth called The King's Sons. Several persons who were present in the house at the time can vouch for the following facts. One night there was a tremendous gale, and in the morning the farmer's wife stated at breakfast that she dreamt she heard a knock at the front door, and on going to the window saw five men outside. She opened the window and asked them what they wanted, when they replied that they were shipwrecked sailors and wanted shelter. She then told them to go round to the greeve's (farm bailiff's) cottage, and if he believed their story, he would take them in. She told the story in the most circumstantial way. Shortly afterwards five bodies were washed ashore, and it was found that a small barque with a crew of five men had been driven by the storm on to The King's Sons, and that all the crew had perished."

Various explanations suggest themselves. Might we not advance the following as a possible solution? Suppose a spirit connected with one or other of the five shipwrecked sailors, foreseeing their imminent danger, anticipated that the prolongation of their days on earth was for their souls' sake, or the souls of others of great import. People who hold that fate is inexorable will yet allow that guardian spirits are not necessarily omniscient. The knock at the door heard by the dreamer we would interpret as an effort of the spirit to rouse or call the dreamer's attention. The second effort to compel her thoughts to the impending catastrophe; for she dreamt she went to the window and looked out. The third effort to show her the vision of the five shipwrecked sailors outside in peril of death, asking for shelter. Through this dream her own personality

intruded, and the will of the spirit to rouse her from sleep to action failed. She, unmistakably felt the impression, saw the vision of the five men in peril, but in the wandering of dream she told them to go to the bailiff's cottage and, if he believed their story, he would take them in. It is evident that in the state of "amnesia" inherent to dreaming, the scepticism of her intruding Ego counteracted the efforts of the would-be elucidating spirit. The farmer's wife, I discovered, was one whose mode of living was distinctly unfavourable for communing with the invisible world.

Bearing in mind how pathological conditions affect the activity of our imprisoned soul, and how gastronomic tendencies are entirely at variance with that lucid state of receptivity which it has been discovered is absolutely necessary to any clear-sighted intuition, we cannot wonder that comparatively few people can receive or transmit direct messages at all, even those of mundane import. Nor can we marvel that only to the infinitesimal minority are revealed messages of light. From a height surely we must view all these borderland things a point of view higher than the human—remembering "We stand between two worlds—one dead, the other waiting to be born."

SOME GLIMPSES OF THE UNSEEN

By REGINALD B. SPAN

PART III

A WANDERER in many lands, I have come across much that is interesting and strange, and have heard many weird stories of the Occult World, some of which were palpably untrue, but others (told at first hand) had the unmistakable ring of sincerity and truth.

Some years ago, when travelling in the Far West of America, I spent several months camping out on the vast arid deserts of Arizona (occupying my time prospecting for minerals), and came a good deal in contact with prospectors and gold miners, some of whom had led adventurous, roving lives in all parts of the world, and round the camp fires at night often recounted strange and exciting experiences. I remember one evening, when the conversation turned on the Supernatural, some rather queer yarns were spun, which had to be taken with many grains of salt ; but one story, told by a rough, uneducated prospector, was an exception, and impressed me (and others) strongly, as the raconteur was so evidently telling the truth, and was so earnest and sincere in manner and character. He convinced most of us of the genuineness of his experience, the only question being whether it was not all hallucination, though it seemed hardly probable that a strong, robust, matter-of-fact man like himself, devoid of any imaginative power, should have been deceived by an illusion of the senses. The story (it was told in the quaint phraseology of the Wild West) is briefly as follows :—

This man and three companions were prospecting in the heart of an almost unexplored region in the territory of New Mexico, and were far distant from the nearest town. It was early autumn, and the weather had been continuously fine and hot, so they always slept out in the open, and did not carry a tent with them. One afternoon the weather turned bitterly cold, a blizzard having suddenly come on, and just before sunset snow began to fall, so they did not relish the idea of spending the night in the open amongst the desolate mountains. They had reached a small valley, around which the mountain walls

SOME GLIMPSES OF THE UNSEEN 249

towered thousands of feet in inaccessible precipices. A stream flowed down the centre of the valley, with grassy flats on either side, and on one of these flats they espied a small house. Greatly astonished at this discovery, and delighted at the prospect of shelter from the storm, they hurried forward, wondering who on earth could have settled in such an awful wilderness in an unexplored country.

On reaching the house, they found it was empty and deserted, and no sign of its ever having been inhabited. There were four rooms, one of which was a large, spacious apartment evidently meant for a kitchen and general sitting room, with a huge fireplace, the whole building being formed of roughly hewn logs, such as is usual in the "backwoods."

They hastily unsaddled, and stabled their horses in a shed adjoining (which appeared as if it had only just been erected), and carrying their blankets, and food, etc., into the house, made up a large fire from dead pine wood found near by, and cooked their supper. After eating, they sat round the fire with the intention of smoking and chatting as usual, but were overpowered with an unaccountable drowsiness, and fell asleep. When they awoke it was late in the morning, and they were astonished to find themselves lying out in the open, by the ashes of a fire, with warm sunshine pouring down on them, *and no sign of the house they had entered the previous evening.* On all sides snow lay two or three inches deep, except a large square space of ground immediately around them, which was quite dry and bare (not even grass covered). All their things were dry and intact, but their horses were missing, and they at once set out in search of them, and eventually found them further down the valley, where they had strayed.

They were too much amazed and frightened to say much, but hastily packing up their things, mounted their horses and cleared out of that weird valley as quickly as they could, travelling several miles before they stopped for breakfast.

Some weeks after hearing this story, I met a man in Prescott (Arizona) who had known one of the other witnesses of that strange incident, and he said he had heard exactly the same story. It is a pity I was unable to obtain further confirmation of it, but I, for one, quite believed the man who told it, wildly improbable as the experience may appear.

Mrs. Crowe, in her *Night Side of Nature*, records a well-authenticated instance of a building which disappeared in an unaccountable manner.

There is a cañon in South Arizona where the most beautiful music is heard at times, in the daytime as well as at night. It is a wild, lonely ravine in a barren, waterless region, inhabited only by rattlesnakes, tarantulas, and horned toads—a place of awful desolation, where the sun blazes with a pitiless intensity every day in the year on the interminable waste of rocks and sand. A rough trail leads through this cañon from a desert township to one of the goldfields, and miners and prospectors have often to pass that way, but never stop there, as there is no water within ten miles of it. The proprietor of the Wickenburgh Hotel (Wickenburgh, Arizona) told me that one afternoon he was riding through the cañon when lovely music burst out in the air in front of him, seeming to increase gradually in volume until it filled the whole ravine.

Greatly astonished, he stopped and looked around, to try and find out from whence it proceeded, but could see no sign of any one. It then gradually died away, as if it were drifting farther and farther down the ravine. A little further on the music began again, and this time he distinctly heard the sound of many voices singing—soft, sweet voices sounding far off, though the music was quite close. He could hear no words, but it sounded like an anthem of some kind.

He spent an hour (in the broiling heat) trying to locate the sound, but without success, and had to give up the attempt. Several other people had heard the same music and singing, and described it as a “heavenly choir.”

Many years ago, a tragedy occurred in that locality. A party of pioneer emigrants were surrounded and massacred by a band of Apache Indians; but I don't know if there is any connection between that event and the mysterious music.

Passing from Arizona to Ireland:—

A friend of mine told me he heard the “banshee” distinctly before the death of his father, and not only heard, but also *saw* it, which is a very rare thing (if not quite unique). He scoffed at the idea of “ghosts” and the “supernatural,” but was quite convinced as to the reality of the “banshee.” One afternoon he and his sister were coming up the avenue to their house (in the west of Ireland), when suddenly a horrible wailing noise broke out in the air high above their heads. Looking up in the direction from whence the sound proceeded, he caught a glimpse, through the tree tops, of a grey figure, like the form of a small old woman, with draperies flapping in the wind, sweep swiftly round a corner of the house roof, and dis-

SOME GLIMPSES OF THE UNSEEN 251

appear behind an angle of the building, uttering a shrill wailing noise in her flight. His sister, who also heard it, was terrified.

Being somewhat alarmed, they hurried into the house, where they still heard the sound, as did other members of the family, but the servants heard nothing. His father died early the next morning.

Many people have heard the "banshee," as it attends on several old Irish families as a death warning, but this instance is the only evidence of the phenomenon I have received "at first hand."

The Vicar* of a country parish in Hants related the following instance of "spirit return" to me:—

A young man (of a neighbouring parish), who was in great trouble and grief on account of the death of a girl he was engaged to, came to him for advice and help, as he knew that he (the Vicar) was a firm believer in the close proximity of the Spiritual World and the possibility of the spirits of the departed being able to return and communicate with their loved ones.

This young man was doubtful about the existence of another world and continued life after death, and was anxious to know if it were possible ever to meet his loved one again. The Vicar consoled him as best he could, and assured him that she whom he mourned as dead was undoubtedly living in another phase of existence not far removed from this one, and advised him to pray earnestly and constantly that a sign might be given him that she still lived beyond the grave.

A week or so later the young man called again, and told him that, having faithfully followed his advice, he had been rewarded with a wonderful manifestation. The spirit of her whom he had loved and lost *had twice appeared to him*, and he was thoroughly convinced that it was real and not a hallucination.

Her first appearance was in broad daylight, when he was alone in his office engaged in his usual business. Happening to look up from his ledger, he was amazed to see his old "love" standing at the other side of the room looking earnestly at him. He thought at first he was dreaming, or that it was an illusion born of his intense desire to see her again, so he got off his seat and shook himself and rubbed his eyes, but the apparition still was there, and moved a little towards him, evidently trying to speak, as her lips moved, but no sound came from them. Calling

* Rev. A. Chambers, Brookenhurst, Hants.

her by name, he ran towards her, but as he reached her she vanished.

The next time she appeared was at night. He awoke suddenly from a deep sleep to find a figure standing by his bedside, whom he at once recognized as his beloved one. For a short time they looked steadily at each other, then the spectre raised its right hand and laid it in a peculiar manner across its mouth. This action was repeated three times in a deliberate, emphatic way, as if to signify something which the young man might understand, but which at the time he could not comprehend the meaning of. Later he understood the significance of this peculiar gesture, as it evidently had reference to an incident which occurred before the funeral, when the body of the deceased was laid out preparatory to being placed in the coffin. A sister of the dead girl and himself were in the room with the corpse, and he had bent down to kiss the dead girl, when suddenly, for some inexplicable reason, the sister interposed and placed her open hand in a rough, deliberate way across his mouth, and forced his head back. It is very likely that the spirit of the deceased was present, unseen, and witnessed that little episode, and when she appeared to her lover later, she desired to show by her action that she had seen what had occurred then. Possibly she attended her own funeral, as so many spirits do, gliding unseen amongst the throngs of unsuspecting mourners, who little know that the loved ones they have "laid to rest" in the grave are in reality not there at all, but often very near them, very much alive and conscious of all that is said and done.

A MEMORY

By A. S. P.

I HAVE always been conscious from my earliest childhood of living, as it were, in two lives ; one a "grown-up" sort of life in which I understood things which a child of my age could by no possibility have any knowledge of ; and the other, the present-day life in which, I suppose, I was a most ordinary little mortal. At that time, I believe, I had a sort of recollection, or picture of myself, as a man with a beard, and I seemed to be married to some one to whom I was occasionally very unkind ; but as I grew older—to twelve or thirteen perhaps—the man with the beard no longer figured in my visions, and instead I seemed to catch fleeting glimpses of a red-roofed village ; a hill with an apple-tree on its summit, and under the apple-tree a seat ; a girl with fair hair and a blue dress ; and a forest mostly of pine-trees.

The person in this picture who seemed to represent me was, however, still a man, and evidently the lover of the girl in the blue dress. I began to write poetry in the approved German style—very sentimental and sad, and full of graves under linden-trees, broken hearts, etc. It had been borne in upon me that the village in my mind was somewhere in Germany—South Germany—though how I arrived at that conclusion I really do not know, as at that time I had never visited the country, and being Irish by birth, could hardly have felt any instinctive sympathy with the German race.

When I was twenty-one I spent two months in North Germany with a friend. My sister, who knew of my idea that I had passed a previous incarnation in that country, was quite excited about my going there.

"If you pick up the language very quickly," she said, "it may be a sign that you were once a German."

As a matter of fact the ease and rapidity with which I learned the language was a source of amazement to everybody, certainly including myself. Moreover, the vague, unsettled sort of feeling which had increased of late years, the undefined longings after *something* or *some one* more familiar to me than my present surroundings now became, at times, almost unbearable. The sight of the old Gothic houses in the town where my friend and I were staying—and always especially at sunset ; the sound of voices

singing one of the old folk-songs which the peasants have sung about their work, or in the evenings over their pipes and beer, for many generations ; brought back the feeling so keenly that I could have cried for very loneliness.

Sometimes I tried to write a description of the places that I saw in my memory ; often I tried to see more distinctly the face that seemed to haunt me ; but when I began to write I could never be sure how much was actual remembrance and how much imagination. There was a voice that haunted me too ; not the voice of any friend or acquaintance I had ever known in my present life, but at times it was quite distinct. It seemed as though some one were trying to send me a message, and to know this, yet not to know who or where that person might be, was maddening.

A few months after my return from Germany I met for the first time the man whom I afterwards married. Almost directly I saw his face I experienced a curious sensation of familiarity ; when I heard his voice, however, my doubts were all at an end. *They were the face and the voice that had haunted me so long.*

I am aware that my story is an imperfect one. It would be far more effective were I able to describe a visit to some little red-roofed village in South Germany ; the gradual dawning of memory, the recognition of the identical hill, apple-tree, seat, and forest ; but alas ! I have never yet had the opportunity to explore the villages of that country and so to prove my case. Passing through Thuringia in the train a year or two ago, I certainly became wildly excited every time a red-roofed village showed itself among the forests, and from time to time little incidents have reminded me of the visions that came to me in my childhood ; but that is all.

Sceptics tell me that my "visions" were all imagination ; but I am very sure that this is not so. If they had been the result of imagination, certainly I should not have beheld myself as anything so uninteresting as a German peasant. I dislike Germans, and should be sorry to think I had any German blood in my veins—therefore, if I had merely come to believe in my previous incarnation because I *wished* to do so, should I have chosen Germany as the country above all others in which to have spent that incarnation ?

Some day I hope to have the opportunity to visit and thoroughly explore the Black Forest, Bavaria, and other parts of South Germany, and perhaps, after that investigation, I shall have something more to tell. Who knows ?

THE EFFECT OF THE SUB-CONSCIOUS MIND ON HEALTH

By C. H. LENNOX

PROBABLY no question has involved so much argument in both lay and professional circles as has that of the true value of hypnotism as an aid to those whose work is the cure of bodies. On the one hand, the pro-hypnotists are apt to voice it aloud—too loud, perhaps—as the great and only needed remedy for all ills; whilst on the other hand, the anti-hypnotists are just as violent in denouncing it as humbug, deceit, and useless, or if none of these, as the work of the devil.

But, extremists on either side notwithstanding, the grimness of hypnotism as a science is now well established; and it may be profitable to consider, in these columns, the middle course—to observe from practice what has been and what can be done to alleviate the sufferings and better the conditions of humanity by means of this mysterious agency.

To this effect we must postulate:—

1. That suggestion enters into every action of, and controls, life.
2. That drugs cannot cure, but only temporarily relieve, and
3. That cure can only ensue through natural channels.

Although dealing with hypnotic suggestion, I would draw a broad line between the suggestions of every day life—the stronger and more forceful of which, emanating from a person of strong magnetic power, act upon the sub-conscious mind in a manner similar to the commands of the operator on his hypnotised subject—and suggestions given to a person under hypnosis, for the express purpose of receiving which he has been put to sleep. By the former means many physicians have (often unknowingly) effected cures which have been attributed to drug combinations; patent medicine vendors, by their suggestive advertising, have induced their clients to credit their concoctions with having cured them; and patients are caused to depend more upon the prescriptions of one medical adviser than upon those of another. In the latter the personality of the operator is not of so much

consequence ; it is the inner consciousness of the patient which helps nature to recover her equilibrium.

Undoubtedly the most potent factor in man's existence is auto-suggestion. Thoughts, so strongly dwelt upon as to lose their being in the conscious mind and become absorbed in the sub-conscious, make or mar life. Thoughts, though but idle in their first inception, when drafted from the conscious to the sub-conscious mind, form the character of the possessor. Then is it not worth our while to inquire into the cause of these effects ?

Ex nihil, nihil fit ; therefore it is useless to presume that thoughts, much as they may sometimes appear to be so, are the result of accident and have no cause. The material brain can hardly be accounted the prime cause, for all healthy brain matter is of a like nature, independent of its human possessor, and yet what variations are manifest in its workings ! We must therefore accept the teachings of phrenology, and admit the value of distribution rather than size or quantity ; and the cause of that distribution is—sub-conscious thought. This may sound a paradoxical argument, but reflection will show that it is not so.

The infant is born with a brain having both reasoning and perceptive, or instinctive, organs. The latter give evidence of their existence at birth, the former, in the process of time, when the perceptive, through exercise, have their natural emanations to diffuse ; these emanations being received by the reflective organs develop the child from the animal into the reasoning being.

And here is the initial beginning of the sub-conscious mind, by a cycle of natural evolution.

I have taken this space in endeavouring to demonstrate the—to some, distasteful—theory of limited fatalism, and stand by it to prove that man is not the mighty responsible agent that some would have him. From the time that the first emanation of the perceptive mind (uncontrolled by him) enters the reasoning domain his character is being formed, and continues, uncontrolled, aided only by environment and heredity, for some years, probably until the age of puberty, when another and higher force seems to emanate in turn from the infant reasoning organs.

It is at this time that he becomes introspective. He looks within himself, and sees that he is greatly the creature of circumstances ; that he has habits acquired in the early years of which he does not approve, habits which, although he may not be conscious of it, may result in serious maladies in after life. (Here I am not alluding particularly to the secret vices of youth, but to minor irregularities, digressions from the laws of hygiene,

dietetics, etc., which, from the want of correct tuition, have become habits.)

And it is at this time that the kindly care and wise suggestions of parents may act in a hypnotic manner, and give the young man or woman a real start in life ; but, unfortunately, it is the very time when that care and watchfulness are allowed to slacken, with the result that sickness and poor health are the lot of thousands.

In concluding this somewhat lengthy prelude, I will reiterate : It is the digressions from natural laws which cause illness and disease ; and now proceed to state the case for hypnotism as a therapeutic agent.

My reiteration and third postulate are co-equal : health is attained by attention to, and disease acquired by, the disregard of nature's laws. Nature's laws are simple in themselves, and for the purpose of this article can be summed up in the one word—cleanliness. Cleanliness of the body, inside and out.

In the face of this it seems little short of miraculous that so many cures should be attributed to drugs, which are only temporary props, and very poor ones at that. It would seem that the cures are effected, not by the aid of, but in spite of, them.

Let us cite a few cases. Take, for example, an over-fed, under-exercised man with a liver. The man of medicine takes him in hand, gives him a tonic, and instructions with regard to diet, exercise, etc. For a period, longer or shorter, according to the individual, the patient carries out the instructions, takes his tonic, and feels better. But the old saw, "The devil was sick," applies : his regained health brings back the memories of past sumptuous dinners, of comfortable indolence. He falls back into his old habits, grafted strongly into his sub-conscious mind, and is ill again. Is this a cure ?

And the man or woman, generally the latter, of nerves. The same régime, but with even worse results, for the poor nervous system, stimulated to over exertion like a lashed horse, is losing what power of self-control it previously had. If the patient would only carry out the instructions all would be well ; but again the sub-conscious self asserts itself, old habits are renewed and another attack of illness is the result. And so on through the whole category of human ills.

Naturally this does not apply to every case. There are cases in which the patient possessing a so-called "strong will" follows the advice given, restricts his diet, exercises freely, or carries out whatever instructions may be given to him and is

consequently cured. But for the one who benefits there are hundreds who do not. And why? Is it that these poor sufferers have not the same conscious desire to attain—and keep—health? Surely not; for it is the natural desire of the whole human race to possess *Mens sana in corpore sano*. Reverting again to the phrenological constituents of the case, the man who gets well will be found to possess, among others, the organ of vitativeness well developed; a development brought about, be it noted, by the environment and heredity which, in early years built up his character or sub-consciousness. His inmost soul cries aloud for health, and being shown the road, quickly accepts the directions of his teacher and gains the goal his nature desires. On the other side, much as the conscious self desires health, the sub-conscious desires for monetary gain, pleasure, or vice of one kind or another, predominates, and consequently gains the mastery after a struggle of longer or shorter duration.

Here, then, is the position. Health can only be attained by acquiescence in nature's laws; these laws can only be maintained when the sub-conscious mind is in accord with them; then how to alter the sub-conscious mind? Where is the drug that will achieve it? Not yet found, and it is safe to assume, never will be.

But now let us see the use of hypnotic suggestion, used in conjunction with other natural remedies, namely, dietetics and hygiene, without a good knowledge of which the hypnotist has very little scope for good work.

The patient is put to sleep. He is given suggestions which attack the unnatural impressions of his sub-conscious mind, he is taught to look with disgust on his former violations of nature, and to find pleasure in natural and healthy modes of life. He is awakened and receives gladly the instructions which the operator then gives him, and carries them out because they are in accord with his altered sub-consciousness, and so passes on to a new, clean, and happy life—cured, not only relieved, but cured of the habits which bred disease.

Stated thus briefly, this, to the uninitiated, may sound like an enthusiast's vision; but the fact remains. Theoretical as it may appear it is well borne out in practice. Were the possession of a strong will (represented by the organ of firmness) the only requisite, then surely all great men, financiers, orators, leaders, politicians, and the like, would be the personification of health. But this is not so for the reason that their sub-conscious organization leads them to the violation of nature's laws.

THE SUB-CONSCIOUS MIND AND HEALTH 259

And this is where the objector steps in. "Am I then to lose my power of swaying men, my chances of making more money, my means of earning a livelihood, by having my mind diverted from its present channel in order to attain health?" Not at all. Nature no more demands that we should give up all for the sake of health than she will allow us to give up health for the sake of all else.

Who gains in the end? The man who works at abnormal pressure for a time, only to lay by and recuperate periodically, or the one who can go steadily on, allowing himself to be dictated to by nature in nature's own time and manner? Surely the latter. The man who has his nose continually at the grindstone is no more deserving of praise as a hard worker than is the scientific burglar, who works under the cover of darkness to attain his ends. They are both obeying the mandates of their sub-conscious minds.

The sub-conscious mind, from which issues auto-suggestion, is the predominating factor of our existence. If these suggestions, controlled by environment and heredity, are at variance with nature's mandates, then ill-health must result. And although when that comes we may obtain temporary relief by the use of drug stimulants or narcotics, when a cure—a cure in the true sense of the word—is desired, hypnotic suggestion holds a position which cannot be assailed. Instructions may be given, which if carried out would bring about a cure, but unless at the same time the desire can be engrafted into the patient's inner mind, the conscious knowledge avails him not.

Often is the objection raised: "How can it be natural to attempt to turn the course of a man's free will?" In reply I ask, "How can it be unnatural to depose that which is already unnatural?" Do we let the would-be murderous lunatic (a person governed solely by an abnormal sub-conscious mind) go free? If we admit the necessity for restraint in one case why not in another, when the welfare of the individual (and therefore of the community) is at issue? He, who in all deference I call "The Great Magnetiser" said:—"If thy hand or thy foot offend thee, cut them off, and cast them from thee." If we are to accept such teaching with regard to our corporeal being, should it not also be applicable to our spiritual and higher selves?

REVIEWS

BY SCRUTATOR

PSYCHOLOGY. By C. W. Saleeby, M.D. London: T. C. and E. C. Jack, 34, Henrietta Street, W.C.

THIS work is one of a science series published at the popular price of one shilling, and judging from the example before me I think it must prove singularly successful. Dr. Saleeby is already well known to the public as an exponent of psychological subjects and his contributions to this journal have been approved for their critical, scientific spirit. In this instance he has given us a good book on a very difficult subject and does his work in a masterly and thorough manner. The author has the exceptional faculty of making himself intelligible to the stranger, and assists the early student at every point of difficulty by a close definition of his own terminology and that of others whose views he quotes.

The whole subject of psychology is treated *ab initio*, and of the various definitions of the term the author favours that which renders psychology as "the science of mind," despite the suggested dualism thereby instituted, a dualism which, as the author later in his argument endeavours to show, has no foundation in fact, mind and matter being but obverse aspects of one and the same existence. Of the monists there are on the one hand those who call themselves idealists, for whom matter has no existence apart from the creating, cognizing and conditioning mind; and on the other hand the "evolutionists," the superior progeny of the whilom materialist, for whom mind is but a bye-product or result of organic matter. The latter regards life as prior to mind. The author, for his own part, rejects the theory that mind is the ultimate reality; and, on the other hand, that matter is that substantium, suggesting that there remains a third possibility.

This third possibility is that mind and matter may not stand to one another in the relation of cause and effect, as the idealists assert, or effect and cause, as say the materialists. This third hypothesis seems to force us to accept a dualism, or twoness, in the universe.

This relationship of the psychical and material states is expressed as a parallelism, "psychosis and neurosis being the subjective and objective faces of the same fact." This psycho-physical parallelism the author refers to Wundt of Leipsic, and to my

mind, wrongly. The theory is to be found explicitly stated in the works of Swedenborg in his doctrines of "Spiritual and Material Correspondences" and "Discrete and Continuous degrees" of existence. Dr. Saleeby prefers the parallel theory to that of interaction as between mind and matter or consciousness and organism. He next deals with the evolution of mind, and in a very luminous chapter it is shown that irritability or response to stimulus is of itself an indication of consciousness. Between the lowest organism or the chemical crystal—with their selective faculty and chemic affinities, their response to stimulus and change of mode under environment—up to the highest responses of the educated mind to what may be regarded as moral duty, there are no sharp lines of demarcation, no sundering of the fundamental consciousness. Here we have the doctrine of Swedenborg fully sustained. Mind is continuous of mind through all its gradations, as matter is continuous of matter through all its conditions or states; while between mind and matter there remains the "discrete degree." In regarding mind and matter as two aspects of the same substantium, however, the author would do away with the discrete degree, but as to the exact relations of matter and that to which matter is a concept and a subject of cognition, the author rather leaves one in doubt upon the ground of debate; but it is plainly stated that, as between life and mind, we must withdraw the proposition already laid down, that "life is prior to mind," and that, "if we reduce the psychical to its minimum, we must aver that life and mind are co-equal, co-extensive, and of common origin." Here in a word we have the affirmation of the Vedantin trilogy of substance, life and consciousness as coordinates, comprised in the single concept of *Swabhavat*.

When, therefore, our author comes to speak of the evolution of mind, we necessarily understand only mind in expression, and as conditioned by its media; in a word, mind as we know it. Spencer's suggestion that "consciousness in some rudimentary form is omnipresent" seems to require the adjunct by way of illustration—e.g. as in man, who as a centre of consciousness in the universal mind is only a specialized cell. The older psychology of the Orient is so far favourable to the latest conclusions of western exponents. Again, when will is spoken of, in the chapter on the evolution of will, as nothing more than elaborated reflex action sustained and specialized, we are merely regarding it as an aspect of desire, appetite of mind, a tropism. What we call moral rectitude or right doing is on this basis to

be regarded only as the ascendancy of one set of reflexes over others. The author accepts the position that will is evolved from reflex action, and in the last analysis, "human volition is determined by two factors—and two alone—heredity and environment." The last word kills the whole theory, for if it be argued that physical environment is alone intended, one may ask to what degree of tenuity shall the physical be held to extend? And if once the action of mind on mind, or will upon will, is admitted into the equation, it will be easier to affirm that human volition is determined by the laws pertaining to the universe of which man is an integral part, and so to leave both the laws of the universe and those of human volition unexplained. The emotions, refined to expressions of sympathy and antipathy in the individual, the association of ideas, the origin of our ideas, are all considered, and carefully considered, in turn by Dr. Saleeby. In the latter argument the author appears to get no further forward than to reaffirm Locke's teaching of "no innate ideas" which is thus expressed: "nothing is in the mind which was not first in the senses." Leibnitz added the paradox: "except the mind itself," and this is rightly regarded as having had the greatest possible significance for later thinkers. Kant is said to have given it a real significance. To my mind it has no significance apart from the teachings of Leibnitz himself as arrayed in his monadology, and doubtless he would have approved the definition of genius as "the importing of a new thing to the world of ideas." He at all events admitted the faculty of introspection as some indication of the non-physical origin of mind. Spencer, while not admitting either the "ideas" or the "forms of mind" advanced by Kant, nevertheless allows that the mind is "not a *tabula rasa*," but has a character of its own and inherited mental predispositions arising from racial or ancestral experience. Weismann in turn denies "inherited character." Dr. Saleeby is content to sacrifice modern psychology on the altar of truth by admitting without further parley that in this matter of the origin of ideas we are "face to face with one of the problems which must yet be written down as unsolved." Thus in excellent good taste, in strict scientific spirit, and with that critical impartiality which characterizes every position adopted for purposes of study by the genuine truth-seeker, Dr. Saleeby brings his admirable treatise to a close, staying only to briefly recapitulate some of the points in modern psychical research which seem to have an important bearing on the subject matter of this work, and which have already

appeared in substance in the pages of the OCCULT REVIEW. I consider this book a very important addition to the literature of modern psychology, and although I do not see eye to eye with the author on many points under discussion, I am convinced that he holds the right attitude in regard to the study of psychology, in which even scientific men are apt nowadays to potter and paddle. Here we have a deep-breather who is capable of plunging boldly at high-water mark.

MENTAL AND PHYSICAL CULTURE. By Aumond C. David.
Los Angeles: 993, New Hampshire St. Price 40 cts.

THIS is an age of wonderful celerity. Pace is everything, deportment nothing at all. So long as a body scrambles into the position where he can be counted in among the efficient, it is of little consequence by what means he got there. Physical and mental habits seem to be confirmed upon our children from their birth, so readily do they tumble into the full possession of that worldly wisdom which is the passport to success in this unromantic age. But there are those who have faith in the integrity of Nature, who believe that the race is not altogether irreclaimable, and who pin their hopes upon a system of Culture, spelled with a capital C. It is the old adage, which served the race to such good purpose before "Lombrosity," and the congenital criminal were articles of faith: Train up a child in the way it should go, and when it is old it will not depart from it. Only now the adage finds no perfunctory and occasional application, but is a method of life, a system of training, physical and mental, brought to bear upon the infant from its earliest days, before habits are formed.

Mr. Aumond C. David has written an original work, beautifully printed and suitably illustrated with a series of photographs showing the various physical exercises to which he has successfully put his infant pupils; and if one may judge from the expression of delight of *Her Uncle's Baby*, who is here the subject of illustration, it is obvious that Mr. David's method meets with the approval of those who are subjected to it. It is, however, the parents of other "Uncle's Babies" to whom Mr. David would appeal, and I would recommend them to send for a copy of his work and see what can be done for the little one's future welfare.

ILLUSIONS. By Mabel Collins (Mrs. K. Cook). London: The Theosophical Publishing Society, 161, New Bond Street, W. ONE of the most interesting psychological romances which has come my way for some years past is this work entitled *Illusions*, by the well-known writer of *Light on the Path* and other Theosophical and Occult works. Those who are familiar with the vein of the author of *Sweet Anne Page* will not fail to recognize that the faculty is here as fully as ever, with the added power of an unusually keen insight into the laws which appear to control psychic and spiritual development.

The present work is an argument for Reincarnation, written as a fact of modern personal experience in the fashion of a story. It has an object, moreover. The writer seeks to controvert and dispel the popular illusions (1) that man is imprisoned in the body; (2) that the unborn are unknown; (3) that there is any secret in the mind or memory of man; (4) that the earth exists apart from man; and (5) that Nature is indifferent to man.

Under the first of these heads it is shown that the spirit of man is released from its sense-bound prison whenever the mind is engaged in deep thought, amounting to reverie or unconsciousness of environment. "At such times the spirit stands outside the body and is freed from its limitations." Then follows an experience to illustrate this fact. Under the second head it is shown that familiarity of expression in the eyes of a child is "the recognition of the spirit which looks out from them that gives this confused sense of a likeness" to some deceased person, or to some form stored up in the memory as an ideal. The experiences in illustration of this statement are extended from the first recital. It is stated that only in moments of complete embodiment, when the mind is actually immersed in self, is there any notion of secrecy. Outside the human brain and its limitations the idea is inconceivable. One knows this as a common phenomenon of sleep. Further, we are told that "the soul of the human race has called the earth into existence, as the individual man gets a house built to live in." It is built for him, but others come after him, and eventually it grows old and crumbles away. So it is with the earth. The earth, equally with the house, will become a prison if you limit yourself to it. The idea that there is a mother spirit of the earth which responds to the spirit within us, is a notion which attaches to and is contingent upon that which stipulates the existence of the earth by and through man and for his nurture and sustenance during his evolution under material conditions. These points are

illustrated by the story of psychic and spiritual experiences which the writer deftly weaves into the plan of her fascinating study. We are assured in the preface to the work that "these experiences have come to the psychic sometimes in dream-consciousness and sometimes in trance-consciousness"; but they are not made the more remarkable, dependable or authentic from the statement that "they have been given under the guidance of a teacher or master." If we are impressed with the idea of an orderly unfoldment of an evolutionary scheme in agreement with the law of pre-established harmony, we are already assured that all experiences are under guidance of some power which stands to the individual soul as master of the process. Some call it the Over-soul, others brief it—God.

IMMORTALITY. By Rev. H. Mayne Young, M.A. London:
Church of England Pulpit Office, 160, Fleet Street, E.C.

THIS pamphlet is in the nature of a scientific demonstration from analogy of the fact of immortality. The nature, origin, and destiny of the human soul have interested mankind from the earliest ages and engage every intelligent mind at this day. The writer seeks to confirm the sacred records from "sources outside the covers of our sacred books." He shows from scientific premisses that life is eternal, and our immortality is held to rest in the indestructibility of the very atoms of which our bodies are composed. Professor Oliver Lodge is quoted as saying that since all the atoms are in a process of decay, they "must have had a beginning." While admitting the atomic theory as sufficient basis for all material phenomena, it is denied that it suffices for mental and spiritual activity, development, and evolution. But inasmuch as the atoms have neither sensation nor thought, how can these be qualities or properties attaching to their mechanical combinations? Our sensations and thoughts are accompanied by and registered by molecular changes in the brain and body, but the fact that we perceive the one set of activities and not the other proves that they are not of the same order. We are conscious of ideas, not of brain-cell vibrations and molecular changes. No one has ever succeeded in connecting the two sets of phenomena, mental and physical. Faculty and instrument have a certain necessary relationship, but the destruction of the instrument is not followed by the extinction of the faculty, for this is proper to the instrumentalist. Then we come by an easy step to the argument for "the spiritual body," in which the individual will function and exercise his

faculty after death. The inquiry as to the nature of this body of the resurrection is of deep interest, and the argument is well sustained from analogy, tradition and epistolary teaching. The Gnostic, Paul, he who was lifted to the third heaven and "saw and heard things unutterable," is always the court of appeal, the source of inspiration for any effort towards establishing a system of Christian psychology ; and to the Occult student he is no less the Gamaliel of the true spiritual doctrine.

TRUTHS OF LIFE. By Rev. G. W. Allen. Reprinted from *Light*.

THIS is an exceedingly recondite and carefully considered study of the old Hermetic teachings, in their application to a system of spiritual thought, following the lines of Jacob Boehme, the Christian Mystic, who in his day gave a new meaning to all the discarded treatises on the subject of Alchemy, the transmutation of base metals into pure gold. The pamphlet is published "by request," and well deserves to be preserved in a detached and permanent form. It should be widely read.

PERIODICAL LITERATURE

To the *Theosophical Review* everything—all religion, all science, more especially all occultism—is simply Theosophy, more or less well understood, more or less correctly stated. In the April number it is gleefully noted how "with every year 'matter' is becoming for science more and more 'non-existence,' for its vaunted "one essential quality, its mass, or inertia," is proved, according to M. Poincaré's *Athenæum* article, to be simply due to electrical inertia or self-induction, and not to any "real" or "mechanical" mass at all. There remains, then, only "the marvellous ether of which all that can be said is that it is *not* matter," and that it "serves as the subject for the verb to undulate."

In the same Review Mr. Edward E. Long, formerly Editor of the *Rangoon Times*, discusses Islâmic Theosophy, or the esoteric side of the teachings of Mohammed, if indeed they are those of the Prophet himself, which we may be pardoned for doubting. Of course, the analogies with Hinduism are duly insisted upon, but we may find another link of origin nearer at hand. Take the four stages of manifestation of the Divine Essence :—

First there is Unity ; in this stage God is " without the condition of anything," and of Him thus, man cannot conceive. He is in this state of *Ahdiyyat*, that in which the imagination cannot be exercised. And then comes the awakening of His love for Himself, the wish to be known, and the consequent awakening of His attributes. God becomes conscious—" I am that I am " ; His essence is now His being, His knowing is His knowledge, His light His consciousness, His Ego ; and becoming conscious of Himself, He observes Himself.

Then comes the third stage, or Partition, when the attributes are differentiated, and the Essence becomes existence, Self-knowledge becomes knowledge of attributes, or Love. Three other attributes, those of sight, hearing and speech, are awakened, and these complete the seven primary attributes of God. The fourth stage, that of the World of Action, is that of manifestation.

But all this is pure Kabbala ; in that system there are also four " worlds " or stages of manifestation, each more material than the one above, and each invisible to those below. They are : Aziluth, or Emanation ; Briah, or Creation ; Jezirah, or Formation ; and Asiah, or Fabrication, the last being the material world. The influence of Jewish and Christian philosophy on Mohammedanism is manifest and unquestioned, and although the Kabbala may represent an early stage of Zoroastrianism, which again may have come from India, the connexion with the latter country does not appear to be at all direct.

The Islâmic philosophy admits the growth of spirit into form and of form into matter :—

When spirit displays weight and cohesion, it becomes mineral ; when the mineral displays the faculty of growth, it becomes vegetable, possessing the qualities of absorption, assimilation, etc. ; and when the vegetable displays the power of locomotion, it becomes animal. Eventually the animal displays understanding and becomes man.

As to man's ultimate destiny after death, the following is quoted from the Imâm Mohamed Ghazzâli :—

You must know for truth that by death nothing of your real self and of your individual attributes is annihilated. . . . You yourself remain individually the same as you are in this world. . . . The body is only a vehicle, or riding animal, and it may be changed for another, and yet the rider remain the same. . . . The human soul is not a substance, or matter, since it is indivisible ; it is a spiritual tabernacle for the Divine Light, the Knowledge of God.

This, too, sounds like the Kabbalistic doctrine of Vehicles, and we are not told whether the " other vehicle " is a spiritual body, i.e. one of a less material nature, or a new earthly body (by reincarnation), but we infer the former to be meant.

An American writer, who has something suggestive to say,

whether we agree with him or not, is Charles Dawbarn, who, in an article reproduced in the *Two Worlds* (Manchester), thus identifies the (higher) subconscious mind, with its extended powers of perception as developed under hypnosis, with the surviving human individuality :—

The "subconscious self," of which the Society for Psychical Research and Professor Hudson are so proud, is only the everyday self at the boundary where mortal vibrations are commencing to grow feeble. It has become a conscious self—with independent selfhood—living amidst vibrations that perceive beauties and unfold powers of which the brain knows nothing. . . .

After death we discover this "subconscious self" has attained a full, independent selfhood. It had been the mind evolution of the mortal man, that is to say, it was an intelligence manifesting through mental substance. . . . If the subconscious self of to-day is erratic and limited in its relation to the brain of mortal man, the outstretched senses of mental man will, in their turn, emerge into a spirit selfhood yet more refined, and at every step getting further away from the mortal self and its coarse, material brain. . . .

When entirely freed from the mortal it will have a selfhood with powers that are but dreams to poor mortals. Such intelligences will ever be advancing into higher and more powerful selfhoods, with the gap ever growing wider between the mortal and such advancing spirits.

We might compare this with Sir Oliver Lodge's dictum that we are not completely incarnated at one time, if by such partial incarnation we understand the measure of the capacity of the physical brain to respond to the enhanced perceptions and powers of the complete self.

Miss J. L. Struve, in the *Metaphysical Magazine* (New York), in an article on "Theosophy and Occultism," speaks of the nature and purpose of occultism as follows :—

The object of occultism is to rise higher in the scale of evolution while living in the body. This is the only true religion—the higher life now, not in some shadowy future relegated to the clouds. . . . The practical investigation of the occult and psychic side of nature is one of the most difficult things imaginable. It requires the development of senses and faculties not generally active in man. . . . The life of the student of occultism is not fantastic or visionary ; it does not take him out of the world or away from temptation. To learn and apply is the method of all true initiation. In the ancient mysteries all theoretical teachings are said to have been followed by experimental efforts on the part of the neophyte.

Occultism is not spiritualism. In the phase of mediumship, the things said or done do not come through the medium's own volition, and are often not remembered. In this he differs from the student of occultism, who consciously and intentionally reads the past or future, for his own instruction. The keynote of the medium is passivity to foreign control, while the occultist is self-controlled. It is said that even in sleep he can preserve an unbroken consciousness.

The close connection between religion and occultism is suggested by two articles in *Broad Views* for April, the first, by "A Country Rector," being on "Psychical Investigation in the Church of England," in which it is pointed out that—

It might have been supposed that the clergy were specially fitted by their training and mode of life, and by the very nature of their calling, to take the keenest interest in those psychic studies which are eliciting such widespread attention from many of the ablest minds in the present day. Any discoveries which tend to throw light upon man's spiritual condition, both here and hereafter, would have been welcomed, one would have thought, by our professed religious teachers with an eagerness scarcely to be expected from other quarters. And yet, with one or two brilliant exceptions, none of the clergy have conspicuously troubled themselves to ascertain how far the possibility of communication between the seen and the unseen world, the incarnate and discarnate phases of our being, has been established by the evidence at hand. The Bible and Christianity are far too saturated with what used to be called the "supernatural" element to make it wise or safe for us to doubt the action of spiritual beings upon our world to-day.

This writer goes on to mention some instances afforded him by his wife, who developed certain phases of mediumship, of the reality of "converse with friends in the disembodied state," and, according to the evidence received, his otherwise half-empty church was thronged to overcrowding with spirit listeners, who "come, though unseen by us, in multitudes, wherever any spiritual food is given—but they will not come for husks."

The other writer, Mr. G. H. Johnson, in replying to some critics in a "recent religious discussion," thus suggests another side to ritual :—

Mr. Montgomery has it that the object of all ceremonies is simply priestcraft. Why, of course! He might as well say that the object of all a carpenter's apparatus is simply carpentry. The priest has his "craft" just as any one else. Many think that by just using this word they administer a knock-down blow. But all it really means is that the priest has a certain work to do, and a certain way of doing it, and ceremonial is only a means for the performance of one side of that work, and so long as a man is in a material body, or thinks he is, there never can be a religion of which ceremonial of some kind does not form a part.

This opens up a wide subject, and one which might well be ventilated by some competent pen. Ritual to some is merely symbol, but how if the symbolism be not understood, as it doubtless is not by nine-tenths even of educated worshippers? Symbolism appeals to the conscious mind, but what is the esoteric object of ritual as affecting the subconscious mind or the discarnate mind? This raises the question of the magical side of

ritual, which, as we have said, is a large and important one.

Professor Richet's remarkable experiences at the Villa Carmen, Algiers, continue to be the theme of much discussion in the psychic press. It is really wonderful what inanities in the way of credulity and careless observation can be attributed to a trained scientific experimenter by those who have never seen anything of the sort, and who have not even taken the trouble to peruse his careful description of what he really saw, and compare it with the attesting evidence of the photographs. In *Psychische Studien* for April there is a lengthy and elaborate reply by Dr. Walter Bormann, of Munich, to some such comment by the celebrated painter, Gabriel von Max. This reply is supported by a colonel of artillery, who gives a photograph of a dummy figure made out of a woman's clothes, to show how little it resembles the Algiers phantom, and it is clinched by a rejoinder from Prof. Richet himself.

In *The Annals of Psychological Science* for March and April the narratives of various independent observers are given, showing that in 1902 and 1903, with a different medium and sitters, the same figure of "Bien Boa" made its appearance, and has all along exhibited the same characteristics, compelling the belief even of sceptical observers. There are also reports of lectures given at Algiers and Paris by doctors who thought to gain a little cheap fame by contradicting the eminent Professor Richet, who, however, falls upon them with another of his pithy and crushing replies. The theories (mutually contradictory, by the way) that the phantom was a lay-figure manipulated by the medium, that it was a coachman who had slipped behind the curtains after helping to search the room, and that there was a trap-door in the floor of the séance room, are all shown to be physically impossible as explanations. The coachman was never admitted to the room at any time, and could not have entered or left it unperceived; a legally attested report by a sworn architect is printed to prove that there was no trap-door; and the proofs of independent vitality given by the phantom preclude the notion of a dummy figure. Nor could the medium have dressed and undressed herself so rapidly, for as soon as the figure had disappeared the curtains were thrown open and the cabinet entered by one or other of the sitters. Professor Richet says that most of his own doubts have disappeared on seeing what very flimsy objections could alone be raised by his opponents.

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.]

In view of the interest aroused by the exposure of the medium Craddock, I wrote to Admiral Usborne Moore asking him to supply me with details with regard to the circumstances of the exposure in which he was instrumental. The following is his reply.—ED.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have much pleasure in replying to your questions received this morning.

Craddock was seized early in the séance, ten minutes after the so-called materializations began, and when the fourth figure was presenting itself. One face had been shown to me and, as that was the same get-up I had often seen before, I have no hesitation in saying, in the light of the subsequent exposure, that it was Craddock, plus a good deal of hair. Joey Grimaldi had spoken but not materialized; Sister Amy had spoken but not materialized; Dr. Alder had spoken (he never materializes); Cerise, the French girl, had spoken but not materialized. Abdullah and the other Orientals had not made themselves known at all.

No dressing up, except some hair here and there, is required for the presentation of most of the men's faces. My belief is that the majority of the supposed materializations of spirit friends of sitters, hitherto exhibited, have been fakes.

All the phenomena presented through the mediumship of Craddock are certainly not fraudulent. In my opinion Dr. Graëm, Joseph Grimaldi, Sister Amy, Dr. Alder and Cerise (the familiar spirits) are separate entities from Craddock and bona fide spirits. I am doubtful about Abdullah and Ayoub Khan, for anybody can bellow like Abdullah, the animated face might be managed with a thin flexible mask (the rolling eyes being those of Craddock) and, moreover, we know now that on two occasions during the last ten years a figure called Abdullah has been seized and found to be Craddock.

A few minutes before the exposure Grimaldi gave me a proof that he possessed supernormal knowledge of an incident which had taken place in my library at Southsea the previous evening.

Certain phenomena which take place at Craddock's séances cannot be faked. There are the appearances which I call "Astralizations," or "Astrals" and the theosophistic "Etherializations." They are beautiful forms, smaller than life, apparently only filled up in the parts that are required, such as face and hands, and generally carrying their own spirit lights in their hands, by which their countenances are clearly visible. They have the control of their limbs, and usually dematerialize at the feet of the sitters. They are very rarely exhibited. I have seen them four or five times. And I have several times seen two solid forms outside the cabinet presenting their faces to sitters seven or eight feet apart; and occasionally two or three forms without slates or lights while talking and other noises are going on in the cabinet. During twenty-five séances I have listened attentively to Joey, Alder, Cerise and Jimmy, to say nothing of Graëm, and have not been able to detect a single false note. Each of these personalities has distinct idiosyncrasies and, except Graëm, neither resembles Craddock in the slightest either in voice or manner.

The fact of Craddock having been seized outside the cabinet is not proof of conscious fraud. It is, however, *prima facie* evidence of some sort of fraud, and the sitters have a right to demand an explanation and search. The proofs of intentional deceit on March 18, are these:—

(1) An ever-ready electric light was found in the drawer of a table in the cabinet, which was empty before the séance began.

(2) Mr. and Mrs. Craddock declared that this torch was brought by Colonel Mayhew, and put into the drawer in order to discredit the medium, which was an obvious falsehood.

(3) Craddock and his wife refused to be searched, though it was clearly the only method by which the medium could clear himself of the imputation of conscious fraud.

Now why did they refuse? The medium knew he had been seized outside the cabinet, and that it was a duty to the sitters that their request should be granted. Why did he put his back up against the furniture and bluster, unless he had something on his person? Why was he so feverishly anxious to leave the room? He knew I was, at that time, his friend, for he had asked me to lead the séance. Why refuse my reiterated requests?

The fact is, that evening (and I have no doubt on many occasions before) his power had failed him, and he had come into the room with the drapery and other accessories about him prepared to fake phenomena. He went into trance and Graëm,

Joey, Alder and Cerise were genuine enough, but he was unable to produce the materialization. I believe it is not at all difficult, with practice, to fake in trance.

The gravamen of the charge of fraud is that he entered the room *prepared to deceive the sitters*. Whether the deception was eventually carried out by the spirits or by himself in or out of trance is immaterial.

Observe, Craddock has never attempted to answer the charge of fraud; and no sitter present on the 18th has attempted to defend him.

Graëm is an intelligent spirit, but I am afraid he is a bad lot, and not worth associating with. Craddock has no confederates. I have sat with him in a private room over fifteen times. Unless he has found out a method of dividing himself into four parts, and reducing his weight to nil, he must possess mediumistic power, for twice have I known Joey float up to the ceiling from outside a closely packed circle, and twice have I known medium spirits do the same inside the circle: information has been given me concerning my doings a few hours before, a hundred miles distant, and I have recognized my friends in spirit life in astral forms, and they have spoken to me. But that he has been trying to eke out his natural power by fraudulent means of a peculiarly despicable character I have no more doubt than I have that I am now writing to you.

Craddock is an interesting human curiosity, but utterly untrustworthy. No one should sit with him except under strict test conditions, and I sincerely hope that you will bring this home to spiritists through the agency of your widely-read magazine.

I am, Sir,

Yours faithfully,

W. USBORNE MOORE,

REAR-ADMIRAL.

8, WESTERN PARADE, SOUTHSEA.

April 7, 1906.

To the Editor of the OCCULT REVIEW.

HACKNEY UNION,

HOMERTON, N.E.

DEAR SIR,—Although an humble inmate in the above institution, and sixty years of age, I have for years taken a very deep interest in spiritualism; and it is rather a strange coincidence that only as recently as last Thursday I followed to her

last resting place in Abney Park Cemetery a maiden lady whom I have known for many years. With reference to the clothing worn by spirits (disembodied) the *wish* seems to be *creative*. In support of this I quote the following from Mr. Stead's "Letters from Julia": "No one seems to be old. We are young with what seems to be immortal youth. We can, when we please, assume the old bodies or their spiritual counterparts, as we can assume our old *clothes* for purposes of identification, but our spiritual bodies are young and beautiful." "There is a semblance between what we are and what we were. We might recognize the new by its likeness to the old, but it is very different. The disembodied soul soon assumes the new raiment of youth from which all decay has been removed." And again, "When the soul leaves the body it is at the first moment quite unclothed, as at birth. . . . When the thought of nakedness crosses the spirit, there comes the clothing which you need. The idea with us is *creative*. We think, and the thing is. I do not remember putting on any garments. There is just the sense of need, and the need is supplied." . . . "But if you, when you are still encumbered with bodies of flesh and blood, can reproduce your apparently real and living counterparts clothed sometimes in dresses which exist only in your thought, why should *you* doubt that we can do the same, only to a much greater extent."

From all this I gather that the disembodied spirit can at will assume what is necessary for purposes of recognition.

When years ago I resided at Hingham in Norfolk, the spirit of a gentleman farmer named Hurnard appeared to one of his employés, Bays by name. One evening as he was going home from work, he appeared in his usual earth life suit, and Bays recognized him immediately, even to the *buff waistcoat* which he used to wear while in the body. Some sceptical people threatened to prosecute Bays for spreading a false report, but he solemnly averred that if he (Bays) "dropped dead that moment he was speaking the truth." My own late dear father being a native of Hingham and knowing every one and all about the neighbourhood, as a native would naturally do, requested Bays one evening to show him the distance the spirit accompanied him. Bays then and there took my father over the whole distance, showing where he first met with the spirit, and the natural recognition and identity. He described everything that he used to wear, even to the *buff waistcoat*. My dear father remarked to Bays, "John, he (Mr. Hurnard) walked a

long distance with you" (no words were spoken on either side). Bays then told my father that mentally he thought, "When I come to the usual road to go home I will go round another way." Instantly the spirit by intuition seemed to be aware of the intention of Bays, for he stepped in front of him, and Bays, losing his self command, shouted out with fear, and the spirit vanished down a watercourse by the side of the road. All this is the testimony from the man Bays' own lips. I have heard my dear father narrate the affair many, many times. And so it agrees with Julia's statements that in order to prove identification spirits have the power by creative thought or will to assume their old garments.

I remain, Yours faithfully,

March 3, 1906.

W. E. POMFREY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Among the few psychic phenomena befalling me, the following you might consider not uninteresting. It occurred to me one night a few months ago, whilst in my usual good health, and in my own bed, when, passing into a deeper sleep than usual, I became aware that I was reclining—leaning upon my right arm and looking towards the head of the bed. The wall on that side of the room had disappeared entirely, and I was viewing a sward covered with mounds. Figures, standing and sitting, were talking in groups. I could hear the hum of their voices, and quite near me on the mounds sat a group of children. Gradually I was made aware that these figures were entities functioning on another plane. Sitting apart, and looking towards the children, was what appeared as a female child of about ten or eleven years; it was only partially clad and seemed ill, coughing in a hard, hollow way. I experienced to it a feeling of great pity. It asked the other children if it might come and sit with them, and approached, whereon they rose and passed rapidly away from it. It then, with a long, weary sigh, threw itself on one of the mounds vacated by the children. It coughed again, and again I had this overwhelming sense of pity. Immediately it turned, and looking, came towards me in a groveling manner and passing from the grass into the bedroom. I could distinguish sears, as of burning, on its brown skin, and the puffy, blue rings round its red eyes as it turned up a diabolically malignant face, and asked if it might stay with me. My feelings to it changed to those of tremendous indignation, of rage, and

raising my left arm over it, I cried, "In the Lord Christ's name, turn into stone and never come back!" It fell back, shrivelled into a shapeless mass, and rolled away. I saw it passing through the end of the bedstead on to the sward, while a long wail rose from the spirits who fled. The stone rolled after them down the grass. Turning my eyes, with a sense of relief, into my room, I beheld, standing by me—like a Master of the Ceremonies—a tall, draped figure, with head bent and arms folded; a small bright light was burning above His head: a guardian Spirit. I awoke and found myself lying on my right side and high up on the pillow.

Was this an encounter with a ghoul?

Yours faithfully,

ALEXANDER ABDO.

26, PORTLAND ROAD,
SOUTHALL, MIDDLESEX.

April 4, 1906.

STRANGE STORY OF MID-OCEAN VISITS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—A young captain recently fatally injured on board his vessel gave orders to his crew, "Bury me at sea, do not put me under any churchyard ground, I am for the sea." If we can enlarge our minds beyond the "sash" of Captain Johansen's ghosts and so on, can we not *feel* now here is a spirit going out of his body while yet the love and daring of the sea-life are strong upon him. As he was made captain at an early age he was a capable seaman. What more natural spiritual or in accord with common sense than that this being should delight in "captaining" this clever, daring little craft? To quibble is to mourn. To believe is to be joyful.

Yours,

COMMON SENSE.