

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

ENIGMAS of Psychological Research * is the title of the latest publication which has appeared dealing seriously with psychic phenomena of rather a long series which have been issued from the publishing houses of England and America during the last decade. The title certainly fits the work. Professor Hyslop's book has no such ambitious aim as to solve the riddle of the Sphinx. The Enigmas of Psychological Research are likely to remain enigmas still for a very long time to come, for all Pro-

ENIGMAS OF PSYCHICAL RESEARCH. professor Hyslop can see to the contrary. The humbler object of this treatise is, rather, to sift and classify and arrange the evidence before us in some sort of order, and to suggest the standpoint from which we ought to regard such phenomena if we would have our investigations possess any real scientific value. The objectors who would urge the futility of the inquiry, or the valuelessness of the facts adduced, are confuted in a chapter which constitutes a powerful plea for scientific investigation, and, finally, the Church is arraigned in the name of Science for its indifference to the evidence for the facts on which its whole claim to authority is based.

* *Enigmas of Psychological Research*. By J. H. Hyslop, Ph.D., LL.D.
(London : G. P. Putnam's Sons.)

Do not expect too much, the Professor says in effect, and do not be discouraged because apparently so little headway is made. Earlier investigators have failed to realize the seriousness of the obstacles which are bound to confront us in such an inquiry. At least, we have ample encouragement in the accumulation of much valuable evidence which is suggestive, if it is not conclusive, in its character, while already the half-light which this evidence has thrown bids fair to revolutionize the whole scientific standpoint. Let us then advance cautiously and step by step, and not be disappointed because the evidence we obtain fails to confirm the fanciful legend of a glorious heaven quite as absolutely as it fails to substantiate the allegations of the materialist that matter is the one reality and that death is the final end of all.

"We must not forget that the whole problem is in its incipiency, and that it will take many years, perhaps centuries, to solve all the issues precipitated by our first hypothesis. Our first knowledge is but a glimmer of an awful vista, and we must not expect to have the beyond open to our vision at one glance all that it holds in the lap of fortune."

Professor Hyslop recognizes the inadequacy of telepathy as a universal explanation of all super-normal phenomena, and would restrict its definition within certain reasonable limits. As a matter of fact, there has been a tendency, in certain quarters, not so much to explain everything by telepathy as to stretch the definition of telepathy so as to make it cover all super-normal phenomena. Says the author:—

"The term has too indefinite a meaning to satisfy any really scientific mind. It will serve very well to enable the untrained psychologist and scientist to exercise caution, but it will not fool any man who knows the limitations under which telepathy is applicable as a scientific principle."

To take telepathy to mean a coincidence between "what a
 PARACELSUS'S medium tells us and what some living person
 OPINION. knows or knew," is to give it a connotation
 which its original users certainly never contemplated. It is, however, worth noting that Paracelsus definitely affirms the reality of the phenomenon in its wider sense and would doubtless explain thereby the supernormal acquisition of much knowledge that later investigators have attributed to the agency of spirits.

"Imagination (he says) is the beginning of the corpus of a form, and it guides the process of its growth. The Will is a dissolving power which

enables the body to become impregnated by the *tinctura* of the imagination. He who wants to know how a man can unite his power of imagination with the power of the imagination of Heaven, must know by what process this (impregnation) may be accomplished. The wisdom which man ought to possess does not come from the earth, nor from the firmament, but from the fifth essence—the Universal Mind. A man may come into possession of creative power by identifying his own mind with the Universal Mind, and he who succeeds in doing so will be in possession of the highest possible wisdom." (*Paramirum Tract*, IV. Cap. 8.)

This is of course a logical deduction from the ancient occult doctrine that the universe is the macrocosm and man the microcosm. In other words, that "man is the quintessence of all the elements and a son of the universe or a copy in miniature of its Soul." It results, therefore, according to the old alchemists, that "the congeries of forces and essences making up the constitution of what we call man is the same as the congeries of forces and powers that, on an infinitely larger scale, is called the Universe, and everything in the Universe reflects itself in man, and may come to his consciousness; and this circumstance enables a man who knows himself to know the Universe, and to perceive not only that which exists invisibly in the Universe, but to foresee and prophesy future events." *

This process may be called telepathy. But the expression is a misnomer, and conveys a totally wrong impression. It may be possible—Paracelsus says it is—under certain conditions, to "tap" the universal consciousness. For a medium to get in touch with any one anywhere (whether living or dead) by so-called "telepathy," and to extract from them evidence of their individuality, is, to my mind, the more difficult possibility of the two to credit.

Those who desire to find some plausible explanation for the bulk of the phenomena with which psychical research has to deal, will hardly come away from the perusal of Professor Hyslop's book with their minds set at rest. Indeed, we can readily gather that the Professor feels himself at times but a blind leader of the blind. For instance, in his very interesting chapter on premonitions he observes:—

"When it comes to offering any positive and intelligible explanation for them, the first that can be said is that they are certainly not telepathic or clairvoyant in any of the senses defined for these terms. The widest telepathy imagined does not pretend to do more than read present

* *Life of Paracelsus*, by Franz Hartmann, M.D. (Kegan Paul, Trench, Trübner & Co.).

or past thoughts. . . . Whatever the process of forecasting events of the kind, it must transcend time just as clairvoyance is supposed to transcend space. But we have no known faculty for dealing with the future as memory deals with the past of our personal experiences."

The author suggests that if we look at men's normal habits, we shall find a clear analogy in the anticipations of certain events in his experience, based on scientific knowledge. For instance, the astronomer can predict the hour and minute of an eclipse, the geologist with tolerable certainty the action of a volcano, and sometimes an economist the occurrence of a panic. "We are learning even," he adds, "to make some predictions in regard to the weather." Presumably in this last observation

the learned professor does not refer to the meteorological authorities! In any case, the last three instances are hardly happily chosen. The geologist was very unfortunate with regard to the recent eruption of Vesuvius. Has he been more successful on other occasions? We may, however, fairly grant the general statement that "long and careful observations have resulted in such a knowledge of the laws of events and their constancy and uniformity, that we can forecast certain facts with perfect assurance." When, however, we come to argue from this fact the possibility of some wider knowledge based on a wider experience which will explain these premonitions, we are tempted to look back at the instances given by the Professor himself earlier in the same chapter, and offer *them* as our all-sufficient reply. Take, for example, the following experience of Mr. Haggard, of the British Consulate of Trieste (p. 314):—

"A few months ago (Mr. Haggard writes) I had an extraordinarily vivid dream, and, waking up, repeated it to my wife at once. . . . I dreamt that I was asked to dinner by the German Consul-General, and, accepting, was ushered into a large room, with trophies of East African arms on shields against the walls. . . . After dinner, I went to inspect the arms, and amongst them saw a beautifully gold-mounted sword, which I pointed out to the French Vice-Consul—who at that moment joined me—as having probably been a present from the Sultan of Zanzibar to my host.

"At that moment the Russian Consul came up, too. He pointed out how small was the hilt of the sword, and how impossible, in consequence, it would be for a European to use the weapon; and, whilst talking, he waved his arm in an excited manner over his head, as if he was wielding the sword, and to illustrate what he was saying.

"At that moment I woke up, and marvelled so at the vividness of the dream, that I woke my wife up, too, and told it to her."

Six weeks afterwards Mr. and Mrs. Haggard were invited to dine by the German Consul-General, and the incidents in the dream repeated themselves in all their details, even to the Russian Consul waving his arm in an excited manner over his head to illustrate his remark, which last incident suddenly brought back the recollection of the dream to Mr. Haggard's consciousness.

It may safely be said that by no normal power nor by any power analogous to a normal power could such details be predicted. The story is a typical one, and the records obtainable of such premonitions abound in details (subsequently fulfilled) which at the moment they occur appear to be nothing more than the results of the veriest accident. Once such facts are fully substantiated, we shall have to have recourse not to the leading lights of the Psychical Research Society (though Heaven forbid that I should minimize that Society's excellent work), but rather to Paracelsus and the old alchemists, for an explanation.

I would remind my readers that the offer of £5 for the best and best authenticated record of the apparition of an animal in visible form after death remains open until July 10. With regard to the OCCULT REVIEW psychometrist, I should like to say that the two main objects of obtaining her services were (1) to assist readers in any difficult situations in which they might be involved, and (2) to delineate characters and describe the general conditions surrounding the inquirer, giving such advice in connection with the immediate future as might be suggested by the trend of present circumstances. The intention was not to encourage ordinary fortune telling.

Of course, the psychometrist will answer to the best of her ability the questions that are put to her, but the fault of an unsatisfactory answer must rest with the inquirer, if an illegitimate use is made of the facilities offered.

CORRECTION

In the article appearing in the June issue, entitled "Telepathy and Prayer," by H.C.D., the last three lines of the footnote (p. 308) refer to the Psychic Record entitled "A Strange Meeting," appearing in the August, 1905, number of the OCCULT REVIEW, by the same writer, and which should have been repeated in this article.

A PRIZE OF £5

is offered to the reader who sends up to the Editor of the OCCULT REVIEW what is, in the Editor's opinion,

the best and best authenticated record of the appearance of an animal in visible form after death.

As on the previous occasion the Editor will consult a well-known authority on Psychical Research before making his award.

It is understood that any record will be disqualified which has already appeared in print.

This Competition will remain open until the 10th of July, and the award will be made, if possible, in the August issue.

All competitions must be type-written. A *nom de plume* must be adopted by the writer, and his real name enclosed in a sealed envelope bearing the *nom de plume* outside.

This will not be opened until the award has been made.

Records sent in competition must be marked on the outside "PRIZE COMPETITION."

The Editor reserves the right to print any of the communications he may receive. Competitors whose records are printed will be entitled, if they wish, to receive one bound volume of the OCCULT REVIEW.

OCCULT REVIEW PSYCHOMETRIST.

THE following offer is made for the present month, and may, or may not, be continued. Any reader desiring to have questions answered by the OCCULT REVIEW Psychometrist, must cut out, and send up, not less than four coupons such as that given below, and dispatch the copies from which they are cut to friends who may possibly be interested in the subject-matter of the magazine. Each querent will be entitled to ask not more than two questions. Any reader desirous of having his, or her, character and general conditions psychically diagnosed, will be required to send up not less than eight coupons, and double space will be allotted to these diagnoses. Readers who desire to avail themselves of this offer should send either a glove or tie, or 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, 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 and the necessary coupons. 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 Psychometrist. The articles thus sent will not be returned.

PSYCHO COUPON.

July, 1906.

THE MAGIC OF NUMBERS

By EDWARD T. BENNETT

"This appears to be a fundamental law of the Universe:—namely, that an original impulse of any kind finally resolves itself into periodic or rhythmical motion."—PROFESSOR W. F. BARRETT, F.R.S. [1870].

The Magic of Numbers as the Basis of all Diversity and Apparent Fate is the title of a book published at Vienna in the year 1882. The preface is dated February, in curiously exact coincidence with the formation of the Society for Psychical Research. The writer is L. B. Hellenbach, usually designated Baron Hellenbach. He is the author of several other works. The only one of these which has been translated into English, so far as I know, is entitled, *Birth and Death as a Change of Form of Perception*.

The Magic of Numbers commences with a brief Preface of two pages, and a short Introduction of six pages, the object of which is to prevent the reader being misled at the outset by the quaint title of the book, and to indicate its purport. The following paragraphs are not a translation of these eight pages, but are intended, in the form of an abstract, to convey the ideas of their writer, as far as possible in his own phraseology.

INTRODUCTORY.

If a man is quietly sitting on a bank in his own garden, he runs less danger of misadventure than if he is engaged in any kind of sport, or if he is taking a voyage on the ocean. If he ascends in a balloon he will be still more insecure, but he will have a wider outlook. These various experiences cannot be enjoyed at the same time. My choice is, for my reader and myself, to ascend in a balloon, but it shall be a captive one. We will not get lost. In order to travel safely we will look out for a fit place to anchor the balloon, and so not to lose our connection with the earth. We will fasten our rope securely through the early chapters. Possibly after that a steady judgment may serve us for a connecting cord. In the later chapters we will rise still higher, till we come to the limit where the air is too thin to breathe.

There are those who cannot exert their minds, because they

have not the ability. There are those who will not, because they consider it needless for them to do so. There are others who practically have no time, being engaged in business and other occupations. For none of these is this book written. It is intended as an incentive to those who are fond of speculation, as a treatise on phenomena which are based on and supported by Numbers. One thing however I must dispose of, which cannot conveniently be introduced into the book itself, and yet which must be cleared up.

I have been reproached from friendly quarters, that, by the tenor of my writings, I have wilfully estranged both the scientific circle and the Press. It is true that from my childhood I was taught to be courteous and considerate to all, not to hurt any man's feelings. At the same time, I was also taught never to submit to arrogance. It is the case that the arrogance of the Throne and of the Pulpit has found its way into Scientific Societies, and into the Editorial Chair. I therefore consider it a duty not to allow myself to be led away by any personal considerations, and at the same time to show that although more or less slighted by scientific circles, and hit hard by the paper blows of journalists, it is still possible to find enjoyment in the universe. So long as men of science oppose me, not by actual experience, but from the obscurity of their own *a priori* arguments, I shall be bound to expand the saying "errare humanum est," and to translate it "to err is human and scientific."

It is incumbent upon me to justify the peculiar title of this book, in order that the reader may not proceed to lecture me from a pre-conceived standpoint. The word "Magic" has been used for the incomprehensible, for that which is outside the kingdom of law. No distinction has been made between the relatively incomprehensible tricks of a conjurer, and that which is supposed to happen in a supernormal way, through the agency of good and evil demons. With none of these things have we anything to do. I use the word Magic in the sense in which we speak of a Magical glance, or of a Magical will, as of a power, the cause of which we either do not know, or which appears to proceed from something beyond ordinary causes. Certain words and certain numbers have been termed magical, because certain properties have been ascribed to them which do not belong to their ordinary use. Our object is to search out the reasons for such beliefs. The title is thus justified.

It is needful to state further that we have nothing to do with Cabbalistic trifling with numbers. What I mean will be best

exemplified by explaining to the reader the origin of such trifling. Oriental languages have this peculiarity, that letters also signify numbers. Hence it arose that all large numbers are also words. Also the reverse, that every word is a number. Thus it is easy to see how, in the Bible for instance, a deeper meaning may be conceived than appears on the surface, if words are treated as numbers, and on the other hand, if numbers are treated as words. In this way it was attempted—for example—to show a connection between Luther and his followers, and Antichrist, from the letters of the words of the original.

Although the incoherences of the Cabbalists are not inviting, it is impossible not to be impressed with the philosophic spirit of the Pythagoreans, in their view of the importance of numbers. Aristotle perceived in number that which dominates ideas and forms, the measuring staff of the Divine Architect. The philosophical spirit of this man recognized the essence of the phenomenal diversity which I define as signified by numbers. We know to-day that Musical Tone, Light, Colour, Chemical Combination are indebted to number for their manifold expression. Aristotle had only a dim pre-conception of it. But the dominating power of number is not confined to the perceptions of the senses.

Our task will be, in the first place, to show the significance of Number in the different kingdoms of phenomenal diversity. A remarkable analogy will be apparent, for which we shall have to seek the key. We shall find numbers and groups of numbers, which for thousands of years have been almost objects of worship. It will become evident that these numbers do not possess all the significance which has been ascribed to them. But we shall also find that number-worship is not entirely without a rational foundation. The reader will now see that the subject, although it may appear so fantastic, has a serious basis.

“ PERIODICITY.”

The following considerations will assist in understanding the position taken by the Author in the first four chapters of his book.

A wheel revolving below a certain velocity appears to us stationary. A wheel revolving above a certain velocity also appears to us to be at rest. We are capable of perceiving motion within certain limits only. Beyond, in both directions, there is to us—Rest.

Sound is limited, on one side, by the lowest number of vibrations per second, of the air which produces what is to us audible. It is limited on the other side, by the largest number of vibrations

per second which produces the highest note we can hear. Beyond these limits, in both directions, there is to us—Silence.

Light is limited on one side, by a certain lower limit of the number of vibrations or undulations, per second, of the ether. It is limited on the other side by a certain higher number. Beyond these limits, in both directions, there is to us—Darkness.

Then again, all the Poetry of Sound which we call Music—all Melody—is the result, or perhaps we ought to say is coincident with, certain definite numerical relationships between the number of the vibrations of successive notes. Here comes in the “Magic of Numbers.”

Again, all the Poetry of Light, which we call Colour, all the gorgeous colouring of sky and cloud at sunrise and sunset, all the delicate tints of distant mountains and of the ocean, are the result of, or rather we ought perhaps again to say, are coincident with, definite numerical relationships between the number of vibrations in the different rays into which the ray of white light is decomposed. Here comes in more of the “Magic of Numbers.”

Curious correspondences exist between Sound and Light, between the number of vibrations producing musical intervals and those which produce colour. These add to the “Magic.” Professor W. F. Barrett, F.R.S., of Dublin, has been kind enough to call my attention to a Paper he wrote under the title—“Light and Sound : An Examination of their reputed Analogy,” which appeared in *The Quarterly Journal of Science* as long ago as January, 1870. Professor Barrett was the first to place this analogy on a definite basis. In his paper he refers to the vague ideas on this subject which had been a matter of speculation from very early times, and then says :—“The following considerations will show not only that the analogy has some foundation, but that it is far more wonderful than has hitherto been suspected.” The fascinating details cannot be quoted here. It must suffice to say that when the wave-lengths of the musical intervals are compared with the wave-lengths of the colour intervals, a definite correspondence is seen to exist. This correspondence does not relate to absolute value, the colour waves being infinitely small compared with the sound waves. It consists in the ratio of one to the other. The proportion between the different lengths of the waves of the notes of the musical scale and of the seven colours of the rainbow is almost identical. Another striking example of the *Magic of Numbers*.

Professor Barrett says further at the end of his Paper :—“A musical chord thus becomes both a representative picture and an

acoustic painting, while the musical scale is literally a rainbow of sound. It is hardly too much to say that we might possibly translate into a musical melody, a sunset, a flower, or a painting by a Rubens or a Raphael."

In four chapters dealing with what Baron Hellenbach calls Periodicity (Die Periodicität) he discusses at length the facts on which the above paragraphs are based. He believes that he also finds a similar Periodic system in the science of chemistry. To what extent the researches of the last twenty-five years into the molecular constitution of matter, and into the nature of the ether, have strengthened or otherwise the views which Baron Hellenbach puts forth with regard to Chemistry, I cannot say. In the concluding paragraphs of this section of his book he makes some interesting remarks, the substance of which I will endeavour to give.

In Music, or rather in Melody, we have found an anchor for our speculations which strengthens our argument for the existence of Periodicity. We find a Periodicity which is the necessary antecedent of definite diversity. We are brought to the conviction that the diversity in phenomenal Nature, in its different kingdoms, is most intimately associated with numerical relationship. The numbers are not intermixed, chaotically and accidentally, but are subject to a regular periodicity. The changes and developments are also seen to be, in many cases, undulatory. We will now make the attempt, as far as our powers will permit, to soar into a transcendental world, in order to obtain a wider view of this Periodicity.

To look into a transcendental world does not imply looking into another world, but only to make a change in our way of regarding the world. There is only one world, but there are many ways of looking at it. Only thus can the diversity of the world be realized. Music is the most beautiful type of Monism in Nature, and as we shall see later, of the course of human life! What is it in its essence? Nothing more than an undulatory movement of the air. If we give the vibrations, which are perceived from our phenomenal standpoint, a certain definite intensity, they are perceived as tones. The number of vibrations in a given space of time, of two or more tones, determines whether they are in harmony or discord. All the innumerable varieties of Melody are the result of relations between numbers which evoke analogous vibrations deep in the interior of our own selves. We can express our perceptions in terms of vibrations of tone, and, *vice versa*, vibrations of tone will call forth certain percep-

tions in us. What immense diversity, intimately related to our own life, is called forth from nothing by the Magic of Numbers!

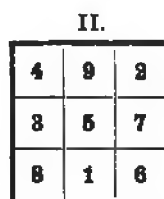
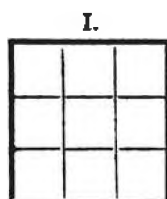
With colour it is the same. Whether the number of vibrations represents a reality, or only what we may call a phenomenal coin of reckoning, whether there are undulations of ether, or whether the attractive power of substance is the cause, the whole splendour of colour is a diversity which proceeds from a very simple origin. All that we have been speaking of stands in a peculiar manner under the sway of certain numbers and combinations of numbers.

THE MAGIC OF NUMBERS IN ANTIQUITY.

Following the chapters in Hellenbach's book which we have just dealt with comes one with the above title. It is at this stage that the writer speaks, in the Introduction, of dispensing with the rope which anchors his captive balloon to the solid earth, But it is quite needless to do that at present. I do not propose to enter upon the speculative or mystical part of this section of his book, but to confine our attention to the portion dealing with definite facts in relation to certain numbers, facts, some of which are very curious, but which belong to arithmetic, or to *Easy Mathematics*, to borrow the title of a recent book by Sir Oliver Lodge, facts about which there is not necessarily anything occult or mystical.

What has been called a "Tetragram" or "Magic Square" is as old or older than Pythagoras. Hellenbach describes it thus:—It is a square composed of smaller squares, similar to a chessboard. In each small square a number is placed. These numbers are so grouped that all the vertical and horizontal rows of figures, and the two diagonals, add up to the same sum. This is the principal and most obvious feature of a "Tetragram." There are others, as we shall see later. A Tetragram of this nature may be constructed with any one of the arithmetical series of numbers as a "root." It is convenient to make two series, one of odd and one of even numbers, thus:—1, 3, 5, 7, 9, etc., and 2, 4, 6, 8, 10, etc. The mode of construction, as well as the properties of the Tetragrams of the two series, differ somewhat. The Tetragram consists of a square composed of as many smaller squares, as the square of the number chosen for the "root." Suppose, to take one of the simplest examples, we choose the number 3 as the root or base. Three times three is nine. That is to say, the square of three is nine. Let us draw

a square composed of nine smaller squares. Fig. I. Then insert the numbers from one to nine in the small squares as in Fig. II. There are eight rows of three figures each. Three horizontal, three vertical, and two diagonal. Each and all add up fifteen. Another of the obvious peculiarities is that all the pairs of numbers opposite the centre of the square add up alike. $9+1, 7+3,$



$8+2, 6+4,$ all $=10$. Another peculiarity is that if two circles be drawn, with the centre of the central square as centre, and the two circumferences passing through the centres of the four squares at the centre of each side, and the centres of the four corner squares, the sum of the numbers in the squares will be the same. $9+7+3+1,$ and $8+6+4+2,$ both $=20$. These three features are, with slight modifications, common to all Tetragrams.

It will be interesting to spend a little time on one of the methods of constructing a Tetragram or "Magic Square." With a small number such as three, it would be easy to construct Fig. II, by a series of trials. But it is better to find a system or law. Let us again take the number three as an example. Having drawn a square composed of nine smaller squares—Fig. I—enlarge it by extending a small square in the centre of each side, producing Fig. III as the result. Insert the numbers 1-9 as in

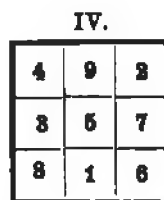
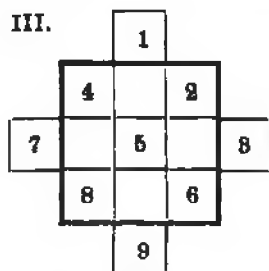


Fig. III. Then fill in the numbers in the centre and four corner squares, as they stand, and transfer the numbers from the four outside squares to the vacant square on the opposite side. The result will be Fig. IV, which will be seen to be identical with Fig. II. The "Magic Square" with the root five may be similarly constructed.

As a peculiar interest attaches to the number seven, it may be worth while to give the details of the "Magic Square" of that number, especially as the three chief features above alluded to

V.

				1								
			8		2							
		15		9		8						
		22		16		10		4				
	29		23		17		11		5			
36		30		24		18		12	6			
43		37		31		25		19		18		7
	44		38		32		26		20		14	
		45		39		33		27		21		
		46		40		34		28				
			47		41		35					
				48		42						
					49							

come out much more strikingly than with a very small number. Draw a large square composed of forty-nine small squares, and enlarge it by extensions, to form Fig. V. Insert the numbers

VI.

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	40	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

1-49 as in Fig. V. Then, in Fig. VI, fill in the numbers as they stand, in the twenty-five occupied squares in the middle of Fig. V. Then transfer the four outside groups of numbers to the corre-

sponding vacant squares on the opposite side. An easy way of doing this accurately is to cut off the four outside blocks of nine small squares each and place them on the opposite side of the centre square. All the vacant squares will be found to be occupied. The result will be Fig. VI.

VII.

1	2	3	4	5	6
7	8	9	10	11	12
13	14	15	16	17	18
19	20	21	22	23	24
25	26	27	28	29	30
31	32	33	34	35	36

IX.

1	35	34	3	32	6
30	8	28	27	11	7
19	23	15	16	14	24
18	17	21	22	20	13
12	26	9	10	29	25
31	2	4	33	5	36

Let us test the three features we observed in the "Magic Square" of the number three, Fig. IV. (1) There are sixteen rows of seven numbers each, seven vertically, seven horizontally, and two diagonally. The sixteen rows all add up 175. (2) The pairs of opposite numbers, taking the four corner squares, and the centre squares on each side, all add up alike. $22 + 28$, $4 + 46$,

VIII.

1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32
33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48
49	50	51	52	53	54	55	56
57	58	59	60	61	62	63	64

X.

1	63	59	5	4	62	58	8
16	10	54	52	53	51	15	9
41	23	19	45	44	22	18	48
32	34	38	28	29	35	39	25
40	26	30	36	37	27	31	33
17	47	43	21	20	46	42	24
56	50	14	12	13	11	55	49
57	7	3	61	60	6	2	64

$41 + 9$, $13 + 37$, all = 50. More than this, the adjacent pairs of numbers, taken obliquely across, all add up to the same figure. For instance, $47 + 3$, $5 + 45$, $35 + 15$, $29 + 21$, all = 50. And not only so, but this also applies to the inner squares of numbers. (3) In Fig. VI concentric circles may be drawn, the common centre

being the centre of the whole square. The circumferences of the successive circles go through the centres of successive rings of squares—six rings of four squares each, and three rings of eight squares each. The sum of the numbers in each ring of four squares is 100, and the sum in each ring of eight squares is 200.

We will now turn to the series of even numbers, 2, 4, 6, 8, 10, etc. Let us take 6 and 8 as examples and construct their "Magic Squares." Draw two squares consisting respectively of 36 and 64 small squares. Fill in the numbers consecutively, and draw lines diagonally, as indicated, producing Figs. VII and VIII. The numbers in squares, the centres of which are within the diagonally drawn lines, remain in their existing positions. In respect of the six squares outside the diagonals on each side, 24 in all in Fig. VII, one remains in the same section, merely shifting its place, and the other five are transferred to the opposite section. In respect of the squares outside the diagonals in Fig. VIII, 48 in all, two remain in the same section merely shifting their places, and the others are transferred to the opposite section. The law governing the redistribution in the case of even numbers seems complicated and obscure. Figs. IX and X show the "Magic Squares" of six and eight respectively. The first and third of the three features we observed in the series of odd numbers are equally striking in respect of even numbers, but the second feature does not appear to be so general.

(To be continued.)

MAGICAL METATHESIS

OR, THE ALMOST INSTANTANEOUS TRANSFER
OF LIVING PERSONS TO DISTANT PLACES BY
OCCULT MEANS.

BY FRANZ HARTMANN, M.D.

“ We are such stuff as dreams are made on.”

—SHAKESPEARE (*Tempest*).

AS it is our object to study the still unexplained laws of nature and the constitution of man, the so-called “occult” or “spiritual” phenomena properly come within the reach of our examination, and of these the most astounding and perplexing ones are evidenced in cases where people in their natural bodies have suddenly disappeared in one place and in an incredibly short space of time been found in another distant place, which they could not have reached by ordinary means. To such cases the name of “*magical metathesis*” or transposition may be given; because as far as we know, the change of locality is usually not made by one’s own efforts but by the aid of superior powers unknown to those who are subjected to it.

There are numerous such cases mentioned in history, although they are often treated as fables by those who know nothing of the laws of metaphysics. In the legends of the saints we find accounts of such occurrences; for instance, that of Saint Franciscus Xaverius who was bodily taken from a ship on the high seas to a vessel in distress, which he saved by his directions. Another well-known case is that of Apollonius of Tyana, who suddenly disappeared from the presence of the Emperor Domitian at Rome and immediately afterwards appeared bodily among his friends at Puteoli. There are also similar instances recorded in the Bible.*

We have all heard of the “witch sabbaths” when the witches used to assemble in a certain locality to which they were transported through the air. Of course we have been educated to believe that all such cases belong to the garret where the exploded superstitions of medieval times are stored away and that the poor witches dreamed such nonsense. This is the view of popular science, while some of the spiritists believe that the witches came in their astral forms; but there are men of high intellect and education, such as the eminent Dr. John Pordage [died 1681], who

* See Acts viii. 39, 40.

positively affirm that the witches were carried through the air in their physical bodies. He says :—

“ If you think it impossible that witches are bodily carried away and made to fly over houses and spires through the air in a very short space of time, you may attribute your opinion to your own ignorance ; because you do not know the nature of the devil and the power of evil spirits. But whether you doubt it or not, it is nevertheless true, that the witch is transported through the air in her corporal body and clothing and not merely as a spirit, leaving the physical body behind. Such things are not phantasies or dreams, but a transfer by magical power.” *

Moreover, such things are not merely things of the past, but they are even at the present time of more frequent occurrence than we are willing to believe, and it seems that the number of miles of distance is of little importance. I have heard of a case in which a man was thus transported from England to Australia, and I have friends at Florence who claim that they have been repeatedly visited in this manner by a Hindu lady living in India.

While I am writing these lines the daily papers and monthly journals are discussing the case of the two boys Alfredo and Paolo Pansini of Bari, which were repeatedly taken away in some mysterious manner and were found fifteen minutes afterwards in some place, forty-five kilometers distant, and once even in a fishing smack on the sea near Barletta. Such cases, whenever they become publicly known, create a certain excitement, but are soon forgotten, because there is no reasonable explanation for them known to scientific authorities.

For the benefit of those who have not read an account of these occurrences in the Italian papers, we give the following condensed extract translated from the *Giornale d'Italia* :—

BARI, NOV. 15, 1905.

A MYSTERIOUS RESIDENCE.

In the year 1901 Signor Mauro Pansini, a mason and architect, went with his family to live in an old house not far from the Palazzo Municipale. A few days passed off quietly, but then the family was terrified by strange noises and phenomena ; the pictures fell from the nails, plates, glasses and bottles were thrown against the walls and broken to pieces, and the furniture moved about without any one touching it. They concluded that the place was haunted by evil spirits ; the priest was called and went through the prescribed ceremonies for exorcising the devils ; but even the most

* It may here be remarked that Dr. Pordage does not regard the “ Devil ” as being a personality or ghost, walking the earth, but he refers to the principle of evil out of which evil spirits, demons, and bad persons are born. The Devil as a power of evil is as impersonal as the power for good.

liberal application of prayers and holy water availed nothing ; the tables were overturned and chairs broken just as before.

One evening the little Alfredo Paoli, aged seven years, while the rest of the family were present, fell into a state of sleep and began to speak in a voice which was not his own, saying that he had been sent by God for the purpose of driving away the evil spirits, and it seemed for a while as if a better class of spirits had come, for now there were all kinds of sweets, candy, and chocolate, brought to them by the invisibles, and one night the little boy, while in a state of trance, described a battle taking place between the good and the bad ghosts. Next the boy began to walk mechanically and answer questions concerning things which he could not know. They took the boy to church. There he became as insensible as a corpse, but woke up as the bishop called his name. He remained with the bishop for several days, and then returned to his parents. There still more curious phenomena took place.

One day the lad Alfredo, with his brother Paolo, aged eight years, were at Ruvo at 9 a.m., and at 9.30 they were found at the Capucine convent at Malfatti (some thirty miles away). Another day the whole family were sitting at the breakfast table at 12.30 p.m., and as there was no wine the little Paolo was sent for it. He did not return, and half an hour afterwards Alfredo suddenly disappeared, and at 1 p.m. both boys were found in a fishing boat on the sea not far from the port of Barlatta. They began to cry, and the fisherman, being himself frightened almost out of his wits by their sudden appearance, took them ashore, where by good fortune they found a coachman who knew them and took them home, where after a rapid drive of half-an-hour they arrived at 3.30. In this way they were spirited away on other occasions to Bisceglie, Giovanazzi, Mariotti, and Ferlizzi (the distance of which places from Ruvo may be seen on the map) and brought back to their parents in the ordinary way. The doctor Raffaello Estugno and other scientists investigated their cases, but they either came to no result, or they avoided giving the only reasonable explanation which presents itself to an occultist ; and this is not to be wondered at, if we take into consideration the storm of indignation which has been raised in " scientific" quarters even against such a celebrated scientist as Professor Richet for publishing the accounts of his experiments in the Villa Carmen, and having had the hardihood to affirm publicly having seen and touched a materialized ghost.

Now two such cases have come to my personal knowledge. One happened in the neighbourhood where I lived, the other among my personal friends.

The first is that of the so-called " bloodsweating " girl at Radein in Tyrol. It also was largely discussed in the press and ridiculed. There is a small hovel at Radein in which lived an orphan girl by the name of Angelica Darocca together with her three brothers. There was only one room, which served as parlour and bedroom for the girl, while her three brothers slept in the garret under the roof. This girl had the " stigmata " on her hands and feet, from which at certain times a bloody sweat issued, and it is claimed that for seven years she had touched

no food nor drink whatever. Nevertheless, she was in good health, and this may be explained by the fact that she appears to have been a vampire, drawing vitality and strength from the visitors and the children which were brought to her by their parents to be blessed ; because she was considered to be a saint. These children she used to embrace and caress, which may have been good for her, but probably bad for them. As may be supposed, numerous visitors came to see the saint, although the place is on a high and steep hill and difficult of access. The doctors did not know what to make of the case and the parson was equally at a loss. The bishop, however, did the best he could by prohibiting people to visit the house.

The girl was desirous of leaving the place, as she felt she was a burden to her brothers, and the bishop of Trient at last got her a place in a convent at Meran. On November 17, two nuns of that convent came to take her in charge. They talked and prayed with her, and while they spoke the girl fell into a trance. When the nuns called again the next morning, they found the bed empty ; the girl had disappeared and her brothers informed them that this was not the first time she had thus mysteriously been taken away. The parson was called, they searched the house, but Angelica was nowhere.

On November 25, the brothers and some of the neighbours held their usual prayer meeting in that room, when suddenly the girl was in the same bed again. She said that some superior power had taken her away, without any volition on her part. She also did not know where she had been ; but a day or two after a lady in the vicinity received a letter from a friend of hers living at Rome, and in that letter she said that she and her sister had enjoyed the visit of an amiable Tyrolese girl by the name of Angelica Darocca—that she had stayed with them and went with them to the church of St. Peter, and that the girl had disappeared without even taking a drink of water during that stay.

The girl was afterwards taken to Roveredo, where she exhibited all the signs of obsession. In the asylum where she stayed, voices and yells, screams and whistling were heard ; noises like the blows of a sledgehammer upon an anvil, sawing as if a dozen carpenters were at work, filing of iron, rasping of wood, groans and blasphemous talk. The disturbances grew so troublesome that the nuns were forced to send her away. Thereupon a lady at Trient took her in charge. She got so ill that she seemed to be dying, and upon the advice of her physician the Sacrament of "extreme unction" was administered to her, after which she

entirely recovered and the disturbances ceased. All this may be called "hysteria" and "hypnotism," but it is not explained how hysteria and hypnotism can carry a person 660 kilometers away.

In the next case some of my own special friends and acquaintances are concerned, and not being permitted to give their names, I will call them M. The actors in this case are a family well known at Florence and occupying prominent places in society. They are not spiritists of the usual kind, but appear to be occultists, capable of working consciously upon the astral plane. They are very intelligent and well educated, and it is remarkable that they seem to know the Hindu philosophy very well, although they never read any books treating of that subject, but receive their instruction in some other (spiritual) way. They claim that every event takes place in the world of causes before it becomes manifested in our visible world of effects, and that therefore certain disasters, such as earthquakes, may occasionally be prevented by acting upon their causes in the spiritual realm. For this purpose they have a circle of friends who meet sometimes at their house and assist them mentally and spiritually in their work.

One of the members of that circle is my friend Dr. Z., a young, strong, and healthy man, but having a peculiar mediumistic organization; for besides being sufficiently clairvoyant to see the internal organs and their diseased states in his patients, he has repeatedly while in an unconscious condition been carried bodily away to some distant place and even through closed doors and solid walls. Thus he was once taken from Livorno to Florence, a distance of 100 kilometers in about 15 minutes. I will give his own statement as he wrote it down at my request, and what he says has been corroborated by our friends:

"I had to go to Livorno for a few days. Before leaving Florence I went to see our friends, M., with whom I am often in spiritual communion. I had already been two days at Livorno when a very strange thing happened to me. It was after 9 p.m., and I had been to supper, when I distinctly felt an occult message coming from our friends M—— at Florence, asking me to come as soon as possible, because they needed my presence.

"Instinctively I took my cloak and without even changing my jacket bestrode my bicycle and went for the station, intending to take the first train leaving for Florence; but as I went on I was forced by an irresistible impulse to take the road to the right, which leads towards Pisa, and at the same time my bicycle went on with such a velocity that I became giddy and my legs could

not follow any more the quick movement of the pedals, so I had to abandon them. Still the velocity grew to such an extent that it seemed to me as if I was flying without touching the ground. For a moment I saw Pisa and its lights, then the breath began to fail me owing to the pressure of the air caused by the rapidity of the motion, and I lost consciousness.

“When I regained my senses, I found myself in the parlour of our friends M—, at Florence, and they expressed their surprise, seeing that I had come so soon, as there were no trains arriving from Livorno at that hour. I looked at my watch. It was 9.30 p.m. Thus it could not have taken me more than a quarter of an hour to travel the 100 kilometers from Livorno to Florence, considering the time necessary to put on my cloak and get my bicycle.

“I asked our friends how I happened to enter the house, the doors being always closed at that hour, and they told me that “Tom” (a certain “spirit” who frequently manifested himself in their house and used to give directions) told them to go to a certain room, called the ‘magic chamber,’ to make certain signs and pronounce certain words. This they did and immediately there began a racket and noise as if a bomb had exploded at the window towards the street, and they heard a thump as if a human body had fallen upon the chair. They struck a light and found that the human body was myself and that I seemed to sleep. While this conversation took place, the doorbell rang violently. It was the night watchman, who claimed to have seen somebody, presumably a robber, enter the house through the window. Evidently, it was I whom he saw. Our friends told him that everything was all right and the watchman retired, apparently not quite satisfied and not fully convinced.

“While our friends went to open the door to speak with the watchman they found a bicycle in the entrance hall. Thus it seems that my bicycle was carried through the closed door and I through the window, which was also closed. This happened in March 1902. I had my full consciousness when I left Livorno until I passed through Pisa and regained it at the house of our friends at Florence. The next day I returned to Livorno by train and had the bicycle shipped there at the same time.”

Thus Dr. Z— travelled the whole distance of 100 kilometers in about 15 minutes, while it takes the fast train four hours to go from Livorno to Florence.

Another time the same gentleman while sitting in the parlour of our friends at Florence, fell into a trance and, while in this

condition, was taken bodily through the solid ceiling to the room above. I have myself repeatedly seen materialized ghosts which were apparently perfectly solid, pass in this way through floors and walls ; but Dr. Z—— was not a ghost.

At one time the family of M—— found Dr. Z—— on the sofa in their parlour, after he had made such an aerial trip, in a semi-conscious condition and not fully materialized. They lifted his limbs, which seemed as light as a feather. He spoke to them in a whisper, and asked to be magnetized, which they did. After a few minutes his strength and solidity returned, and as he jumped up and struck with his fists upon the table, he exclaimed with his usual voice, " Now I am material again ! "

That the facts recounted above are true I am myself fully satisfied, but of course I have no means to convince any sceptic. I ask, however, no blind belief of anybody, and am entirely indifferent in regard to the opinion of those who deny the possibility of such facts. In the absence of any satisfactory explanation, we may perhaps be permitted to speculate a little on the subject.

It is clear that these persons were not able to take such aerial flights by means of their own volition. The children at Bari were carried away against their own wish by something which called itself " Cavaliere Fernando." In the case of Dr. Z—— an intelligence called " Tom " seems to have had something to do with it. Angelica Darocca claimed that she was taken away by a superior power. These powers, spirits, devils, or whatever we may call them, also manifested a great deal of strength in producing physical phenomena, noises like the rolling of heavy cannon balls over the wooden floor, lightnings within the room, rain and the throwing of sand. These phenomena were not desired but were often the cause of a great deal of annoyance.

These beings could not be any disembodied human spirits ; for it is not reasonable to suppose that the human soul or astral form should by dying acquire such powers, and living people temporarily abandoning their physical forms do not possess them. In the tales of the " Thousand and One Nights " such spirits are called " djinns " ; the mystics of the medieval ages called them " devils " ; modern writers have given them the name " elementals," and as they act intelligently, they must possess a certain amount of intelligence of their own. Moreover there have been and there are still many persons in possession of clairvoyant faculties and they are able to see and describe these demons.

Thus for instance Dr. J. Pordage, whose inner senses were opened in his forty-fourth year, describes the apparitions which

he saw in the night of January 3, 1651. One appeared as a man whom he knew to be dead ; one looked a giant, another like a horrible dragon, and they were also seen by his wife. Then began a series of most disagreeable phenomena. He and his wife and many neighbours and friends were tormented with horrible sights and noises, suffocating stench, disgusting tastes and painful sensations. The apparitions, visible to all, were those of semi-human and semi-animal forms, ferocious animals and beasts which changed their forms. Drawings of various kinds appeared upon the window panes, upon the tiles of the roof and on stoves, and these pictures could not be washed away, but it required a hammer and chisel to remove them. These phenomena lasted for months, causing much trouble, but perhaps they would have been welcome to a modern spiritist.

I have a friend at Hamburg who by means of using putty spread on boards receives the impressions of hands and faces and forms of invisible monsters, snakes, etc., and by pouring plaster of Paris upon the moulds he obtains a very queer collection of casts.

The mystics say that these devils have the power to mix their magical influence with the elements of this visible world and are thus able to produce the most stupendous phenomena.

“They can take the shape of some deceased person and personate him perfectly ; they may obsess or influence susceptible people [mediums] such as desire to enter into communication with them and thereby they may cause such persons to perform apparently miraculous things, such as are done by fakirs and sorcerers ; their influence penetrates to the very marrow of their victims and thus they may cause disease and death. The witches and sorcerers [mediums] are the instruments of these devils ; they act without knowing how. Even the most learned wizard does himself not know what his magic power is and how he produces his feats.”

It seems to me that these views of the ancient sages are far more reasonable than those of some of our modern scientists, who attribute these phenomena to what they call “hypnotism,” psychic force and so on.

But it may be asked ; How is it possible that an organized being can become dissolved, so as to pass through solid walls and be rematerialized again ? It seems that for the purpose of solving this question we should understand the mystery of matter and force. We should then perhaps find that we are ourselves an organism of forces composed of vibrations of ether upon so low a scale as to appear as what we call “matter,” and

that matter and force are essentially one and the same thing. We know that the higher may control the lower, the active the passive. Mind can control the motions of the body and spirit the emotions of the mind. If our spirituality were fully developed, there is no reason why we should not be able, by the power of our spiritual will, to change the vibrations of which our material body is composed and send them as "organized force," guided by our thought, to any part of the world. We know that the influence of mind gradually changes the physical body; perhaps if our mental force were stronger great changes in our physical constitution might be produced at will, and certain things which now are regarded as impossible would be found to be perfectly natural.

There is a great truth which has been always known to the sages and now begins to be adopted by popular science, namely that mind is not a product of matter, but matter a product of mind. Already images formed of thought have been rendered sufficiently natural by the power of mental concentration and will, so as to be photographed, and philosophy teaches that the whole world, with all its apparently solid forms, its mountains and rocks is a product of will and ideation; all things exist within the Universal Mind before they enter into what we call "objective existence" by the power of that spirit which is the life and foundation of all, and the way in which this is accomplished may become known to us, if we examine ourselves; for we find by our own introspection, that from an idea springs a desire, which causes the idea to grow into a thought form and this thought form grows by the power of will until finally it becomes manifested as an act.

Now it is known that man is an image of the great microcosm of universal nature, and as within ourselves there may be found innumerable desires and thoughts, each of them having its own life, its own state of consciousness and its own power to grow and develop; so likewise in the great soul of the world there may be innumerable inhabitants of a similar kind, being invisible to our eyes, creations of thought and desires, personifications of passions and instincts, endowed with will and intelligence, impalpable to our senses, but nevertheless powerful to perform, under certain conditions in our physical world, all those phenomena, which are spoken of by the mystics as the works of daemons, and are at present one of the still unsolved mysteries of academical science.

WILLIAM BLAKE

BY EDWIN J. ELLIS

BLAKE was the most convinced and ardent occultist of all English poets. He was an occultist by temperament. But he was also a rebel and a reformer by character. He was not content to be a mere student of any system of philosophy, religion, or magic. The term occultism may be taken to include all that was once hidden under symbols and parables in these departments of thought.

The work of Blake's life—apart from his poetry and his art—had two recurring and opposite tendencies. They alternate like tides on the shore, and his imagination was always moving in one direction or the other. At one time we find him indignantly exposing the hidden meanings in dogma, myth, or history, that people had overlooked. We are, most of us, too ready to forget that literature had two parents, the religious and the secular, and that the religious was all occult. Even the secular, which may be supposed to have had no ostensible object but the glorification of kings, contains, as criticism is continually assuring us, a great deal of myth and parable, in which the depositories and preachers of secret doctrines wrapped up their teaching while prudently pretending only to glorify the king's ancestors. This, of course, is as much seen in folk-lore as in any other form of chronicle, folk-lore being the praise of the ancestors of King Demos, when it is not his magic and superstition. When Blake was not elucidating, in his own original way, all the dark places of ancient myth that were brought to his notice, he was at the opposite task of adding to the world's hidden treasures by making one more myth. So it may be said that he was always an occultist, whether as creator or interpreter.

He is the only myth-maker, of whom we have any knowledge, who can be placed on a level with the ancients. If Vesuvius were the only volcano ever studied in action, and all the others in the world had been as cold as those in the moon since before the dawn of science, Vesuvius would have the same interest for geologists that Blake has for mythologists.

To say that Blake's myth can be put on a level with those of the ancients is very much within the truth. Nothing at all approaching it in richness of poetry or in mystical value is recorded

in any age whatsoever. But the study of it is difficult. It was written in fragments without a settled plan during a period of thirty years. Much of it, necessary to a complete understanding of the four-fold story, is lost. But the fact that emerges from a careful study of the existing fragments is that it was a coherent and organized whole, whose unity and significance not only prove the sanity of the writer, but put him in a unique position of importance among the teaching occultists of the world.

His myth-making was not a gratuitous exhibition of ingenuity and skill. This might perhaps be said of Spencer's *Faery Queen*, for there was no persecution to be feared if that allegory had been published, as it practically was, without any concealment of its meaning. Blake had the same reasons that induced the older occultists to adopt a secret code. Prudence, unwillingly accepted by him, was one motive. Another was that, whatever may be the occult reason for this, vision teaches her lessons to visionaries in signs and figures that are not the language of merely theoretic, speculative philosophers. The elucidation of this well-known and never explained fact will mark the close of occultism in the world. It will be the breaking of the last seal.

Before considering Blake's myth it is necessary to obtain some idea of the sense in which he understood religion as he was taught it, and even psychology. Blake was intensely averse to all concealment. He sacrificed, in many pages, both poetry and metre to his ardent desire to make himself understood. At the close of his life the philosophic value of his visions was more and more evident to him, and he ended—as he had begun—in fragmentary outbursts of explanation. The central, or most poetic period of his career, is almost free from these. It was then that he inscribed on one of his title-pages, "The eye sees more than the heart knows." This is a somewhat insufficient justification for not taking the trouble to understand him. Yet the opinion that we are excused for not knowing what he meant, since he did not know it himself, is gravely urged by Mr. W. M. Rossetti, the editor of the Aldine Edition of his *Poems*—a little volume offering only a selection, made without study, without comprehension, and without sympathy. It may even be added, "without frankness," for "The Everlasting Gospel" is there printed professedly as Blake wrote it, but it is garbled. Mr. Rossetti did not even know that he had run two poems into one, and that "The Everlasting Gospel" was the title of the second. He was forced to cut about the text a little to give an appearance of unity to his blend. The poem of "Broken Love" has been also ill-treated. Even the number-

ing of the stanzas is not followed. A chapter is devoted to this poem in the second volume of the only existing edition of Blake's complete works, that published by Quaritch in 1893. At the end of this chapter is a note: "The text of this poem is here printed from the Aldine Edition, the present editors not having seen the MS." This note was written for the previous chapter, that on the poem called the "Mental Traveller," to which it refers. It was put in its present place by an accident that was not discovered till after the book was printed and bound. "The Mental Traveller," with two or three of Blake's shorter poems, was in a little manuscript collection which has been lost since the Aldine Edition was printed. Mr. Rossetti when asked did not know where it was. "Broken Love" is in the MS. notebook that contains most of Blake's shorter pieces later in date than his "Poetical Sketches," with all of his epigrams, "The Everlasting Gospel," his prose account of his "Vision of the Last Judgment," and his Public Address.

Mr. A. H. Bullen, of Great Russell Street, has published a much more copious selection than the Aldine Edition, under the editorship of Mr. W. B. Yeats, whose notes at the end satisfactorily explain his treatment of the text. It is the best of the cheap editions. Mr. Bullen has also printed Blake's poem, "Jerusalem," separately. This is its first appearance in type. It is edited by Messrs. Russell and Maclaghlan. Two years ago I prepared a complete Blake's Poetic Works, for Mr. Grant Richards, with copious interpretative notes that went more deeply, if more briefly, into the subject than my knowledge enabled me to do when editing the Quaritch Edition in 1893, though I had then the invaluable advantage of Mr. Yeats's collaboration. The bankruptcy of Mr. Grant Richards has delayed the issue of this edition, though it was printed, and I have even seen a bound copy. It will perhaps be issued by Alexander Moring in 1907. It would have given Blake's works for the first time throughout in ordinary type, in which they would have been very much cheaper, as well as more easy to read, than in Mr. Quaritch's expensive facsimile issue.* Most of the "Prophetic Books" of Blake can be consulted in the Print Room of the British Museum. The set of originals there are good examples.

The opinions of a visionary are as much, and as necessarily affected by his visionary experiences as the opinions of those who never see visions are by the fact that they do not, and so feel justi-

* I understand that a new Edition of Blake's Poetical Works has just been published by the Clarendon Press, Oxford, price 10s. 6d. net.—ED.

fied in leaving such things quite out of account. Of Blake as a visionary much more is generally known than of Blake either as occultist, poet, or philosopher. Every one knows of the apparition of a terrible forehead at his nursery window when he was five years old—he believed that it was God looking in and screamed with childish terror. Gilchrist has mistakenly called the milder manifestation of a number of angels in the branches of a green tree, but little later, Blake's first vision. We remember also the visit of Christ and the Apostles which came to Blake when he was an apprentice to Basire, the engraver, employed to make drawings of the royal tombs in Westminster Abbey for the Society of Antiquaries, and many other visions, down to the experiences of maturer days when Giant figures walked by him on the sands at Felpham and were seen as semi-transparent luminous opalescent forms. Blake was seldom for long without such visitations, and the anecdotes about them have always been popular. There is even an absurd story of how he took off his hat suddenly while walking with a friend in the street and said, "That was the Apostle Paul," which has been quoted to show that he was mad by people who had not read "Jerusalem," and did not know that Paul was one of four symbolic names, of which Constantine, Charlemagne, and Luther are the other three, that stood for four states of the Human Soul. In using the names of people, mythical or historical, to indicate such states, Blake followed Swedenborg, who claimed to have discovered this practice in the Bible.

Blake's father was one of the earliest Swedenborgians in England, and from childhood he was accustomed to hear the names of Old Testament characters used in a symbolic sense as revealing, and as *standing for*, the various stages of Christ's human and Divine development as He grew up. Swedenborg, it is worth remembering, anticipated modern criticism by treating all Biblical narrative that refers to personages between Adam and Abraham, inclusive, as purely mythic. He differed from the modern scholarship—it would be more correct to say that it differs from him—in one particular. Starting from the assumption that the Bible is the word of the Lord, he thought it logical to conclude that it was, from first to last, an account of Jesus—a gospel. He therefore read between the lines of the Old Testament and found there an elaborate cryptogram containing an inspired revelation of Christ's mental history written under guise of the rise of the human, and especially of the Jewish race. He supposed that the mythical part had appeared in vision to its writers, or rather to those who

gave it to be preserved by tradition before writing was generally used, because God had chosen that none but visionaries elected by Him for that purpose should be entrusted with the full truth. Swedenborg himself was a visionary. Visions of angels taught him his revelation and permitted him to interpret what had been dark for so long. The historical books of the Bible Swedenborg accepted as accounts of real events that had a symbolic character that alone made them worth recording. It has not yet been proved that he was very far wrong. We are only now guessing at most of the secret thoughts of Old Testament writers. But there are passages in Swedenborg's works which suggest that a good deal of his interpretation was not done by vision, but deduced by what he (perhaps mistakenly) thought a justifiable inference from the little that was so taught him.

Blake, in his youth, took all this kind of thought as a thing so natural that, in growing up, he found a difficulty in believing that symbolic utterances and visionary revelations were not part of the every-day life of ordinary humanity. Nine-tenths of respectable families believe, by a similar error, for which mere habit is, of course, responsible, that what they have been taught is right or wrong is known to be so by something called the "conscience" common to mankind at large. This doctrine, almost universally held among Christians, is all the more surprising since words which they attribute to Christ contain a more emphatic warning against such a dogma than any that has been uttered by the most cynical or the most materialistic of philosophers. (Gospel of St. John, xvi. 2.) We all remember the argument that used to be so popular among a certain class of thinkers that went to prove that there was no "moral sense" because the consciences of men repudiated different things at different times. The same argument would prove that we have no sense of sight because we see differently, no sense of hearing because we hear differently, etc. Blake followed Bishop Berkeley in believing that the correct inference was that we had senses, but that there was no objectivity in nature. There was sight, but nothing such as we saw; hearing, but no sound outside our ears. Physiology, since the discovery of nerve centres whose function is to first receive the reports of the organs of sense before these can be submitted to the brain, has not only accounted for hallucinations by a disturbance of these centres, but also has explained the incapacity of the brain to distinguish hallucinations from natural reports of the senses by declaring the fact that no such report reaches the brain, "except as one hallucination more."

Blake, however, was seldom deceived about his visions. The forehead that had appeared at the nursery window when he was five years old, and that had seemed to him to be that of God Himself, he probably accepted as being a reality in the same sense as the window itself. Once, long after, when he was grown up, he saw a horrible scaly creature at the top of his stairs, and was so frightened that he took to his heels. He thought it was a ghost. He was taken by surprise, and so made a mistake. At other times, though he seemed to see his visions with the ordinary eyesight, he knew perfectly well that he did not, and instead of *dis*believing them for this reason, it was this that caused him to believe in them. The sense of sight, when in a proper state of development, seemed to him to include what we call hallucination. When "shrunken" and deprived of the perception of "inward light" it was a diminished faculty, one of the "five senses" capable only of seeing the hard "apparent surface" of things.

"Everything in eternity," that is in vision, "shines," he said, "by its own interior light" and "nature," or the appearances of "hard surfaces" without interior light was due to a "disease of the soul." He seems to have had occasionally clairvoyant as well as visionary faculties. Not only were his hallucinations luminous, not only did he see symbolic figures "one within the other," but though no prose record is left of this, we can gather from his art and poetry that he saw very often the bodies of living people like glass bee-hives, where the states of their activities laboured like bees in the honey-comb behind the glass. This sort of experience had much to do with his philosophic opinions.

Hallucinations that were recognized by him as being directly due to his imagination seemed to him the most authentic realities of all. In fact they were the only realities. Nature he called "the void outside of existence" and "the abyss of the five senses." Creation of the world, as we find it, was not that Divine act making something out of nothing by an incomprehensible exertion of power that it is commonly considered. It was a "shrinking" of the senses, producing a chorus of agreement that what their lowest activities represented to men as reality was the only reality, while the few examples that remained of the higher usage were stigmatised as illusion.

It was, however, an act of "Mercy," because the result was a kind of experience, through which alone we are able to have "perfect bliss."

He admitted that we are many individuals, but also held that fundamentally we are one. We mingle with one another, through

the imagination, the one eternal quality that we possess. This, he explained, was the great doctrine of Christianity. The words in which he states this doctrine equally bear the meaning that would accept them as stating that all the faculties of each mind and all personalities possible within each person, unite in, and make up, one mind and one personality,—the Imagination, understood as conceiver of ideas and creator of realities visible to the visionary faculty ; and thus the giver of eternal life, since “ in Eternity all is vision.”

Nature, or the result of shrinkage, is temporary, is the contrary of this, and is Satanic.

Some few fragments from Blake's dicta, whether uttered in Poetry, prose writing, or conversation, will seem no longer mere raving when they are read in the light of these opinions of his which, we must remember, have not been disproved. In considering them we shall see Blake, not only as a philosopher, but as a social reformer.

Of course he looked to art and poetry as the influences that were to cure the senses of man of their shrinkage and show the world (of imagination) as it is. This only would reform society, and lead to brotherhood, for he who shares his imagination with another is no poorer. Communism of visionary property would not only lead to “ peace on earth,” but would do what nothing else can—prevent peace being dull or monotonous and render it interesting, filling it with mental war of light against darkness. The preface to his last important work, the book to which he gave the name of “ Milton ”—symbolically representing “ the state of self-annihilation ”—contains some of his most emphatic declarations of what may be called his scheme of social reform through the magic and occult power of art. “ Self-annihilation ” is an occult term. It does not mean suicide, but annihilation of that “ reason ” which is the enemy of imagination and causes “ man to be separate from man,” and deprived of the “ mingling ” which is the only true brotherhood and would abolish war.

The stolen and perverted writings of Homer and Ovid, of Plato and Cicero, which all men ought to condemn, are set up by artifice against the sublime of the Bible. But when the New Age is at leisure to pronounce, all will be set right, and those grand works of the more ancient and consciously and professedly inspired men will hold their proper rank, and the Daughters of Memory shall become the daughters of Inspiration. Shakespeare and Milton were both curbed by the general malady and infection from the silly Greek and Latin slaves of the sword. Rouse up, O young men of the new age ! Set your foreheads against the ignorant hirelings. For we have hirelings in the Camp, the Court, the University who would,

if they could, for ever depress mental and prolong corporeal war. Painters! On you I call. Sculptors! Architects! Suffer not the fashionable fools to depress your powers by the prices they pretend to give for contemptible works or the expensive advertising boasts they make of such works. Believe Christ and His Apostles that there is a class of men whose whole delight is in destroying. We do not want either Greek or Roman models while we are but just and true to our own imaginations, those worlds of eternity in which we shall live for ever in Jesus our Lord.

This, with a few verses in rhyme, and the quotation of the prayer of Moses in Numbers xi. v, that all the Lord's children might be prophets, is the whole of the preface to *Milton*.

Though it treats of a mere point of artistic and literary taste, and there is not a sign of Blake's *Myth*—the great work of his life—in it, this preface is enough to show that he looked on *taste* as not less important to the soul's immortality than *creed*, and saw in artistic production a function which, whether men knew it or not, had all the occult potency for good or evil of an incantation. Classic rules, he held, tended to deprive artists of the impulsive imagination which alone could make Art a spiritual influence.

He did not realize that most people are protected from Art's magic by the "shrinkage" even of their artistic nerves—atrophyed by the diversion of all their energies throughout life to the development of capacities, whether of will or perception, which are altogether alien to art. Artists, full to the brim of one enthusiasm, can hardly realize that fellow-creatures are destitute of it. It seems to them that they are growing cynical and insulting the human race if they even suspect, in a moment of depression, the truth that art seems only a toy to most people. When evidences of this are thrust upon them they are apt to say as Blake did, that of course there are *some* "fools," some wicked—"a class whose only delight is in destroying." Blake never doubted that his scheme for the salvation of the world was the right one, even though mental outcasts would always oppose it.

He even had the sense to remember that it was a characteristic of the best that can be offered to the human race, that it divides more clearly and evidently the sheep from the goats. There are even artists who pursue art in no imaginative spirit. "The wicked shall turn it to wickedness, and the righteous to righteousness. Amen," he says in the preface to the second chapter of his poem called "Jerusalem," and many years earlier he had reminded his readers that Christ came "not to bring peace, but a sword." Imagination brings war against empty formulæ.

Seldom quoted by Blake's admirers is his saying that "Holiness is not the price of entrance into Heaven. The fool will never

enter Heaven be he ever so holy." This should be read along with it: "Man is born a spectre, or Satan, and must continually be changed into his direct contrary," and also this: "The limit of opaqueness is called Satan, and the limit of contraction is called Adam, but there is no limit of expansion and there is no limit of translucence," and this, "one error unredeemed will destroy a human soul."

* "Satan" is a name that Blake used to represent the blind attachment to negative and non-visionary creeds which results from subserviency to the bodily energies. In "The Marriage of Heaven and Hell" he used "The Devil" as the concentration of these energies—themselves leading to as much good as evil. "The Spectre" is the reasoning power in man, equally dangerous as being the opposite of the one eternal good—man's imaginative and visionary power.

"Cultivate imagination to the point of vision" was Blake's advice to a young artist. In a description of one of his symbolic pictures, that of the Last Judgment, he says: "If the spectator could enter into these visions in his imagination, approaching them on the fiery chariot of his contemplative thought, if he could enter into Noah's rainbow, could make a friend and companion of one of those images of wonder, which always intreat him to leave mortal things (as he must know), then would he arise from the grave, then would he meet the Lord in the air—and then he would be happy."

"As he must know" is an opinion which, it is to be feared, flatters most of us.

Later on in the same essay we find: "Many suppose that before the creation all was solitude and chaos. This is the most pernicious idea that can enter the mind, as it takes away all sublimity from the Bible, and limits all existence to creation and chaos, to the time and space fixed by the corporeal and vegetated eye and leaves the man who entertains such an idea the habitation of unbelieving demons. Eternity exists, and all things in eternity independent of creation which was an act of mercy."

The place where his Christianity merged into his great Myth is seen in this essay, a little further on. First he repeats the doctrine about imagination that we have already had in the preface to "Milton."

"The world of imagination is the world of eternity. It is the Divine Bosom into which we shall all go after the death of the vegetated body. . . . There exists in that eternal world the

eternal realities of everything that we see reflected in this vegetable glass of Nature. All things are comprehended in their eternal forms in the Divine Body of the Saviour—the true Vine of Eternity, the Human Imagination.”

One recalls in this connexion the saying of Keats: “I am certain of nothing but the holiness of the heart’s affections and the truth of imagination.”

Blake’s dictum is a few years earlier than that of Keats. It is always to be regretted that Keats did not know Blake. Both spent their time frequently at Hampstead, and when Keats was fifteen Charles Lamb was one of Blake’s earliest admirers. When Keats met Lamb seven or eight years later he had probably forgotten Blake’s existence.

(To be continued.)

SOME LEAVES FROM THE NOTE BOOK OF A PSYCHICAL ENQUIRER

BY A. GOODRICH-FREER (MRS. H. H. SPOER)

No. I.

HAUNTINGS.

[The original documents of all stories, reproduced here, are in my possession. Whenever possible, I have given names and addresses, for, as will be seen, a good many rest solely upon the good faith of the narrator, and do not come up to the S. P. R. standard of evidence, that of two competent witnesses or attestations of equal corroborative value. Indeed, in the case of a considerable number supplied to me by Mr. Myers, I owe my possession of them to this very fact. He would often hand over to me MS. which he considered of interest or value, but which did not fulfil the technical conditions required by the S. P. R., which, as a pioneer society, associated with many conspicuous names of persons enquiring, rather than believing, was naturally bound to preserve a standard which necessarily excluded much which was, inherently, of value equal to what was admitted. We all know how very few of those occurrences of every-day life which admit of no reasonable doubt could be corroborated up to a legal standard, how very much of life we have to take on faith. Evidence is cumulative and even at the risk of being occasionally misled—not necessarily of intention—I think we should lose much if we did not sometimes take our chance in such matters.]

At the time I retired from the co-editorship of *Borderland*, the late Marquess of Bute urged me to continue the publication of some of the large amount of psychic evidence and the discussion of some of the merely literary matter, which, for one reason or another, was not adapted to the pages of *Proceedings S. P. R.* The point was discussed with Mr. Myers, Prof. Sidgwick and others, who did not deny its utility, and, as I have said, I fell heir to many "cases," some of which are produced here.

By far the largest part of these relate to the subject of Second Sight, for reasons which will appear in their place.

I should add that the death of many friends interested in the undertaking, above all that of Lord Bute and of Mr. Myers—and my own failure in health, and four years consequent wanderings in four continents—led to the postponement of my intentions, just as subsequent, and happier events, including the foundation of *The Occult Review*, have led, in some degree, to their fulfilment.]

"I AM half sick of shadows said the Lady of Shalot." The shadows she saw in a glass darkly passed, and left no trace behind. They went on to many-towered Camelot, or elsewhere, for her, impersonal, inexpressive, suggesting nothing but what was subjective, telling, teaching, demonstrating—nothing.

I have lived as a permanent occupant in three "haunted" houses, I have visited scores, and I once devoted nearly four months to the investigation of one in particular. Is it not written in *The Alleged Haunting of B— House* and in *The Nineteenth Century* for August, 1897, and in *The Scottish Review*, January, 1900, and in *The Scottish Medical Journal*, January, 1900, and in *Essays in Psychical Research*, and in *Borderland*, 1897, and in *Proceedings S. P. R.*? But I know nothing whatever about "hauntings," except that on the whole I think the phenomena they present are in most cases matter for the psychologist and physiologist, and but very seldom indeed for Psychical Research.

The phenomena at *B— House* I am convinced—I read the book lately, and I found some of it rather tiresome—were mainly telepathic; I think we saw and heard, according as our mental habits were visual or audible, what some one else had seen and heard before; and the problem of interest, whether that some one were alive or dead, whether the things really happened or were only thought of as having happened, is precisely what we did not solve, and never shall. I am not contending that a phantasm of the dead, or even of the living, is necessarily a pleasant, or even innocuous habitant of one's household, or that occupants of a *B— House* or a Silverton Abbey are not just as much warranted in throwing up their lease when the disturbing element is called a "telepathic impact," as when it is called a "ghost." The main difference is that when we speak of a "telepathic impact" we can back our phrases with footnote references to Sir Oliver Lodge and Sir William Crookes, and Myers and Gurney, and plenty of others; whereas, directly we speak of "ghosts," we throw down the glove to the theologians of two thousand years.

For thorough sympathy in the ghost view we must go back earlier still. We must wander under sapphire skies and over golden sands, and sit in the deep black shadow of the pyramids, or lift the veil of maiden-hair and cyclamen which wreathes about the entrance to the rock-cut tombs of sunny Syria this April day; for there, if anywhere, we shall realize how real to those who were left behind was the vision of the life after death, and what practical means they employed to make it agreeable to those who had gone before, and to induce them to feel such content that they should have no desire to return!

When *B— House* appeared, a newspaper critic objected that "the ghosts were a disappointment. They did nothing but haunt." It is a way "ghosts" have, except in Christmas

Numbers, where one is at liberty to throw in sliding panels, secret staircases, and hidden chambers, and in the group of stories which follow, only one "ghost" was of the slightest use to any one, all the rest "just walked on and took no notice," as I heard a little boy declare he meant to do when the ladies began to propose to him!

Even the "secret chamber" does not always seem to be what the S. P. R. calls "evidential." Among the disillusionings of life, none is more disconcerting to one's sense of harmony than the disendowment and disestablishment of the ghost at Glamis. The Society for Psychical Research long ago belittled it; Mr. Lang suggested, I believe, that it was because there was no evidence to show that the man who never smiled again had ever smiled before. Miss Frances Power Cobbe, however, once sent me a packet of evidence, if not on this special point, then upon others in its story, which I would I could introduce here, but the Atlantic Ocean, alas! "rolls between."

There are those, however, who still cling to the view that Lord Strathmore is throwing dust in the eyes of the public, and that a legitimate owner, a human toad, of the immense age toads are reported to attain, still squats in the haunted room. The mind of a practical housekeeper cannot refrain from inquiring how food and clothes, light and heat, occupation, and perhaps society, can have been supplied for generations by the owner, the heir, and the steward, who alone are admitted into the secret without the connivance of the cook and the butler, the tailor, the laundress, even, unless mediæval fortresses are exempt from the ills that other houses are heir to, the plumber.

A friend of mine who has slept in almost every room of the Castle, and allows that the sensation of eeriness is almost overwhelming, assures me of his conviction that if there be any mystery, it is certainly not of the kind one might call psychic, which after all is, for us, the point at issue. As to the toad story, I know, on very high authority, that the late Queen satisfied herself on the matter, and received the very definite assurance from a member of the family that "Whoever has spread such a report is a scoundrel and a liar, and whoever believes it is a fool." Among the stories told of experiments being made to find out which window had no known corresponding room, that of the guests hanging out their towels is without foundation. This, I am told, and surely it needs no telling. Would any guests seek to penetrate into a mystery which they believed their host wished to conceal? A guest has told me that on one occasion

some one suggested in the drawing-room after dinner that the lights should be put out, and they should tell ghost stories. The host consented, and himself took part in the story telling ; but "the Glamis mystery" was never mentioned. Another story is that a former Lord Strathmore and his cousin, Lord Crawford, once staked the property on a throw of the dice, and the one who won is playing still in the hall, with the desire for partner. "The de'il is *not* in it" in modern occult literature, he figures largely in castles on the Rhine and the Ingoldsby Legends, but he does not count in *Psychical Research*.

I proceed to my solitary example—for the present—of a ghost that was of use.

It bears the note, in Mr. Myers' hand, "Colonel Brown-Ferris lives near Ely."

Told by Colonel Brown-Ferris to Mrs. Edward Roberts in August or July, 1893. The immediate cause of the story being told was that the subject of ghosts had been discussed, and Colonel Roberts said, "I can't see what good they have ever done," and Colonel Brown-Ferris said, "I can tell you of one that was of great use ; these are the facts. The thing happened to me. Some years ago while in India, a young officer in my regiment died quite suddenly of cholera. The next day I was in his room with a sergeant and another officer. We were there to make a list of all his property, previous to its being sold. We were sitting one at each end of the table with writing materials, and as each article was named, put it down on the list. While we were so engaged we heard a step on the verandah. We looked up, and said to each other, 'If we did not know — was dead, we should say he was coming in now.' He did come in, and spoke. And the strange thing is that he seemed to think it quite natural that he should be there and speak, although we knew he was dead. He said, 'I cannot be at rest, because there is something I ought to tell and to do. Will you write it down ? Before I left England I was privately married. I did not venture to tell my father, I dared not. I was married about four years ago in — Church,' giving the name and date. 'My wife lives there now, and I have a boy. I wish this to be known, and, also, that all the property I have here should be sold and the money sent to her. I could not rest till this was done, as no one knows I was married.' This was all, and he was gone. Afterwards we said to each other, 'Did you write ?' We both had written the directions, and they were word for word the same. We made inquiries in England ; it was all true, he had been mar-

ried, and at the place and date given. Of course the money was given to the wife. If he had not come back to tell us, no one would ever have known anything about it."

This is the story as it was told to me by Mrs. Roberts in September, 1893.

[The following story has one special point of interest. Whether we explain it as a case of telepathy from a dying man, who in his last moments turned to an old friend in the place where he believed her to be—or as a simple case of ghostly visitation, we are driven to see that the state of exaltation in the one case, and of changed conditions in the other, brings with it no superior knowledge, the visitant travels far to visit one who is at hand.]

FROM MRS. WARNER SNOAD, THE LILIES, LEE, S.E.

October 21, 1897.

"A nurse lived in my family for seventeen years. Previously to living with me, she had lived for fourteen years with a family to whom she was devoted, especially to the youngest boy, whom she had brought up from his birth, and who loved her even more devotedly than he did his mother.

"When he was about twenty he was seized with typhoid fever, and nurse received a letter saying he was very ill and *very* much wished to see her. I of course told her to go and remain as long as she was wanted. The following morning we received a letter saying Arthur was much better and the doctors did not wish nurse to see him for a few days as he was going on so well, therefore they *had not told him she had arrived*, but simply *that she would come a few days later*, and as she was staying in a different house, it was easy to thus deceive him.

"The following evening I was lying on my sofa in an upstairs sitting-room waiting for my husband's return. My daughter had gone into my bedroom to fetch a letter I wanted, leaving the door ajar, I heard a man's footsteps come upstairs, a voice say 'I've come' and the door partly opened. I thought it was my husband, and glancing at the clock saw it was only ten minutes to five, nearly an hour too early for him. Somehow a chill came over me, and finding he did not come, I crossed to my bedroom and said to my daughter, 'Where's your father?' 'Isn't he with you?' she said, 'I heard him come upstairs.' We both became rather alarmed when we could find him nowhere. The servants were all at tea and not one of them had come up-

stairs. At six o'clock my husband returned safe and sound.

"The next morning I received a letter from nurse, saying Arthur had taken a turn for the worse, and died at a quarter to five of the previous night, without ever knowing that the one he so longed to see was within call of him."

N.B.—The upstairs sitting-room was where nurse usually sat at work and had formerly been the nursery.

[The following was sent to me by the late Lord Bute.]

Extract from letter from Thomas K——, St. Kilda, Melbourne, Victoria, February 22, 1897:—

"Had quite a start the other night. Now it wasn't whisky, as I'd only had a mild glass of cascade beer. Suddenly woke up in the dead of night, gave a stretch or two, and likewise yawns, and had just begun to think whether it was good enough to have a whiff or two, when, looking over the end of the bed, it struck me, there was more light than should be, though the blind was up. Suddenly the light came through the French window into the room and I saw a figure with a night-cap, a bit cock-eyed, and a figure, not by any means opaque as is usual, move rapidly the length of the room to the door opposite the window and pass my bed, and I was just on the point of calling out, 'who's that?' when the figure partially turned, and I then recognized old Mrs. W——, Miss L——'s Aunt. Her face was a good deal more seamed and worn than when I last saw the old girl, a month before she took to her bed . . . I lighted the candle and found it was 3.55 a.m., then blew it out, and looked to see if there was any reflection on the wall by the window, that could have deceived me, and then went on the verandah to see if any lamps would throw a light. Found them all out, and the only light about the street was a light—feeble one—in O'Donnell's hall (i.e. about sixty yards distant) apparently on a chair and it wouldn't reflect into my room by any mathematical means. Turned in and went to sleep. Next day I saw Miss C—— who was with the old girl and attended her when she died, and asked what she had on, and the description tallied with the clothing I saw.

"Always wanted to see a ghost, used to hear one or more at Medmenham, as did A——, who used to sleep in the room with me, the third year I inhabited the old mine. No rats. . . . Can't account for these things, and don't fancy I'm nervous or neurotic or given to visions."

The friend who transmitted the letter notes: Have omitted somewhat irreverent passages which speaks of "rapidity of movement" and apparently suggests that the face seen wore a pained expression.

I have left the narration as it stood, in a hastily-written letter. The percipient is an educated man, Haileybury, Oxford, and Germany, of unusual mental ability, and not excitable.

I have not received permission from Mr. K—— to publish his name.

[The following case comes from Miss B. M. S. Marshall, 27, Circus Drive, Dennistoun, Glasgow, in a letter dated November 15, 1901. To me, personally, it is of exceptional interest on account of its analogy with crystal-gazing, i.e. the visual externalization of knowledge subconsciously received.]

"My father and mother were, many years ago, in the habit of sharing their pew in church with an old lady whose name I do not recollect, but I shall call her 'Miss Smith.' They only knew her through seeing her on Sundays, and perhaps exchanging a few words in church. One Sunday morning they were in church, and the old lady was absent. During the service, my father said to my mother 'Miss Smith is dead; she died this morning.' My mother was surprised, but said nothing, and when they were out of church, she asked, 'How did you hear about Miss Smith?' 'I didn't hear,' my father answered, 'but I saw written on the bookboard in front of me in church, these words, *Miss Smith died this morning.*' My father was so impressed by what happened that after lunch he went back to church and asked the church officer if he knew anything of Miss Smith. 'Yes sir,' said the man, '*she died suddenly this morning.*'"

(To be continued.)

THE CLOTHING OF APPARITIONS

BY MARK FISKE (H. A. DALLAS)

IF the last of the three questions with which this essay deals can be answered satisfactorily, then the two first will have been answered also. It is the third question which must therefore be approached first.

It is a wise rule, when attempting to penetrate into hidden causes, to start from the *known* and to argue from the known to the unknown. We will first, therefore, enquire by what process "*ghosts*" in the body manifest themselves in clothing. The custom of appropriating the term "ghost" exclusively to denote a discarnate being is misleading, for it seems to suggest that "ghosts" and men are two distinct species of beings, and hence we are led to expect that their actions must be governed by totally different laws. This is not the case, of course. For if there *are* ghosts at all, there are "ghosts" incarnate as well as "ghosts" discarnate, and both are human. If man were not a "ghost," or spirit, before he died, he would not become one by dying.

When an *incarnate* ghost wishes to appear in clothes, the first thing he does is to create in his own mind a concept of clothes. He may be scarcely aware that he does so, but whether the clothing be simple or elaborate, a mental concept is the first stage in the process of clothing. The next stage is generally to find in other minds some suggestions which will assist to perfect the concept. Clothes are thus the result of the combined thoughts of the manufacturer, the designer, the tailor and the wearer, and, possibly, the friends of the wearer. The mental image thus becomes objectified in some form of matter * which can be recognized by sense perceptions.

Arguing from what we know, we may surmise that discarnate beings, wishing to appear clothed, will picture to themselves

* Be it observed that no one knows what "matter" is. The latest theories seem to resolve matter into a portion of the universal ether which has been impressed with vortex motion; but neither the ether nor the senses which recognize the materialized ether are comprehended, hence the materially objectified effects of thought are, in the last resort, as unknown as the processes of thought themselves.

some familiar garbs and think of themselves as clothed with them. This first stage in the process will not differ from that pursued by those in the body. The next stage also may be very similar ; for if the discarnate find difficulty in clearly picturing the clothing in which they would be seen, it is probable that they too will have recourse to the help of other minds, and will find in the memories of those on earth images which will assist their efforts, and that they will avail themselves of these when endeavouring to form a clear mental image of themselves as they were wont to appear.

In the case of incarnate ghosts the next stage in the formative process is that of assuming a material expression of the imaged clothes. Can a discarnate ghost act in an analogous way ? Can it, too, mould matter in harmony with its thoughts ?

In reply, I would suggest two theories of apparitions, either, or both, of which may be true.

The first theory is that an apparition is a thought-image which has actually taken temporary form in the inter-atomic ether. If atoms are ether under altered conditions, there is nothing unreasonable in assuming that the free, non-atomic ether may yield more readily to the control of individual minds than the bound atomic ether, and that, by thought, intelligent beings may form in this medium images of themselves. Such images may be projected on the retina and be seen by the same process that other objects are seen. This is one theory of apparitions.

The other theory is that the process is primarily telepathic, that the discarnate being transmits direct to the *mind* of the percipient a memory-image of himself, clothed as he was wont to be clothed. This may be so vividly visualized as to appear to be exteriorized, or this effect may *possibly* be produced by a reversal of the ordinary mode of vision.

In a recent paper read before The Society for Psychical Research, Professor Barrett hinted at some such possibility, or at least this was the sense in which the present writer understood his remarks.*

Let us assume that by telepathic impact an image of the deceased is projected on the mind of the percipient in such a

* As the writer has had no opportunity of again referring to the Professor's remarks before writing this essay, it must not be supposed that he is in any way responsible for any statements contained in it which, although suggested by his paper, may, unintentionally, perhaps, misrepresent what he said.

manner as to affect the brain cells, it is conceivable that the image which thus reaches the brain without the intervention of the optic nerves, may be transmitted *from* the brain to the retina, and that by this reverse process the image may actually appear to be an object at a distance, much as things do when normally seen.

But these are speculations. The main point of importance however, in relation to our present problem is that, by whichever way the image is manifested, *the image itself is created by thought*. It is a thought-form, projected by the operation of intelligence.

It is possible that sometimes the same individual may be both agent and percipient, but in the case of many apparitions this hypothesis is excluded by the fact that the apparition bears characters unknown to the percipient, but correctly associated with the personality represented by the apparition.

This theory of apparitions renders it perfectly reasonable that if discarnate ghosts appear they should be seen appalled in familiar garments.

Evidence for the fact that thought-images can be projected at will, so as to become visible at a distance from the agent may be found in the publications of the Society for Psychical Research, and particularly in *Human Personality*, by F. W. H. Myers, Vol. i. p. 295.

REVIEWS

THE LAND OF NISON. By Charles Regnas. London: C. W. Daniel, 3, Amen Corner.

SOMEWHERE between the hard exterior of this earth of ours and its core of radiant matter, there exists a land inhabited by a people in whom there is no sin. They are governed by a Supreme Council which administers the laws regulating their daily life. They speak a language which is very much like "back-slang" and sounds like our own (English is supposed) when spoken backwards. Here the people walk backwards, have power to pass at great velocity through what is to us solid matter, and can at will suspend the law of gravitation which apparently is in force there as here. They never die, but pass bodily into a superior world by a process of physical sublimation when they receive the call to do so. The young folks throw stones at one another in token of love, but they explain that "these things only hurt their bodies, not their souls." Among them are learned researchers who have prepared sensitized plates of white metal on which appear the thoughts of those with whom they are in communication. One of these men, unusually aspiring, penetrated to the exterior of the earth, and on July 12, in the year 1881, violently but painlessly abducted a certain Robert Quilter, clerk to the well-known firm of Buchram and Push, of London. He writes his experiences in the Land of Nison, and this is the fascinating story which fills the pages of the book before me. As a reward for his services to the humanity of that world the passive explorer is loaded with diamonds and rubies, emeralds and other precious stones, which make of him a millionaire on his return to earth life. In the process of acclimatization in Nison he gains Herculean proportions, and is invested with a strength which is Titanic.

SCRUTATOR.

PLANETARY INFLUENCES. By Bessie Leo. London: 9, Lyncroft Gardens, W. Hampstead.

THIS little manual is the seventh of a series of similar publications on the subject of planetary influence in human life. The author takes a position which is too far removed from the practical, in the ordinary sense of the word, to be appreciated by the student who seeks a scientific statement of the observed influences of the

planets. But, as stated in the conclusion to the book, there is a bigger self in every one to which these readings of the natures of the planets will be found applicable. The central idea is that each of the planets constitutes a vehicle for the manifestation of that Lord or Logos of the Universe whose spirit functions through the solar orb, and the planets are thus his "ministering angels." The author deals with Mercury as "The Thinker," Venus as "the Unifier," Mars as "the Energizer," Jupiter as "the Uplifter," Saturn as "the Subduer," Uranus as "the Awakener" and Neptune as "the Mystic," etc. The Moon and Sun are treated of as "the Mother" and "the Life-giver" respectively, and there are chapters devoted to the consideration of "Karma, or Fate," "ruling our stars" and "practical astrology." The book is written evidently from the point of view of one to whom the planets in their courses have been propitious and the deeper problems which revolve around the question of destiny and free will, heredity, environment and racial predisposition, are left as problems to those whom "the slings and arrows of outrageous fortune" have given both the incentive and the need to think more deeply. The book is, however, very entertaining, very suggestive and at times even engrossing.

SCRUTATOR.

THE SCIENCE OF SYMBOLS. By Godfrey Blount. London: Arthur C. Fifield, 44, Fleet Street, E.C.

MR. GODFREY BLOUNT is out of joint with his time. He thinks that people of the present day have no eye for symbolism. They are all for materialism or, at best, for cold intellectualism, and are allowing their higher sensibilities to drop out of their lives. In the same mood he regards religion and art on the one side, and science or exact knowledge on the other, as mutually exclusive pairs of opposites.

We fear that as long as religion and art only mean the vague, meandering things that they seem to mean to souls of the hue of Mr. Blount, and as long as science and exact knowledge only mean the narrow, confined thing that they appear to mean to the majority of scientific men, Mr. Blount and the scientists will never meet, because they are by hypothesis parallel. But surely it is just here where the use of Occultism comes in. Were Mr. Blount to take the trouble to penetrate the veil which conceals the occult world from our ken, he would presently discover that his most elusive symbolic reveries have their roots deep down in cold, hard scientific fact. So, if the man of science were to con-

descend to draw aside the same curtain, he would find the great fact of Symbolism awaiting him on the threshold. And, as for all our commerce and materialism and banal activities, which Mr. Blount so heartily despises, what are they but temporal symbols of eternal verities, the existence of which latter we can hardly begin to suspect, until we learn, like Mr. Blount, to contemn the former ?

ROBERT CALIGNOC.

THOUGHTS ON ULTIMATE PROBLEMS. By F. W. Frankland.
London : Philip Wellby, 6, Henrietta Street, W.C.

THIS is a third and revised edition of a very remarkable series of arguments founded on two theodicies, which are calculated to compel deep thinking upon some of the more recondite points of speculative philosophy and eschatology. To these are added some luminous "Notes" on a New Theory of Time, Altruism and Happiness, Discrete Manifolds, and a summary of the author's metaphysical work. There are not many pages altogether, but each of them is so thickly packed with well-digested thought, so closely applied and so tersely expressed, that to consider any one of them within the limits at my disposal would be an injustice to the author. To be thoroughly appreciated he must be read and re-read with considerable patience and application. Few writers in this field have better equipment, natural and acquired, for the work than Mr. Frankland. It would be a rare feast of the intellect to see Mr. Frankland in open discussion on some problems of Life and Mind with such a man as Joseph McCabe.

SCRUTATOR.

THE DIVINE INHERITANCE. By John Coutts. London : National Hygienic Company, Ltd., 26, Great Quebec Street, W.

THIS work is one of those ponderous synthetical expositions which ranges over the whole ground in debate between Agnosticism and Religious affirmation of Biblical authority. In some seven chapters, covering over four hundred pages of closely printed matter, the author seeks to substantiate the claim of humanity to the "Inheritance" by an appeal to the evidences of the Bible, Man and Nature. That certain parallelisms exist and can be read into our plan of Nature, our conceptions of the constitution of Man, and our interpretations of scriptural text there can be no doubt whatever ; but to ignore the fact that the Scripture authors were themselves already affected by the know-

ledge of these parallelisms when writing their histories and allegories, and thus to accept the whole Testament as inspirational and revelatory, is to needlessly throw oneself open to criticism of the most destructive character. Whether or not Mr. Coutts will escape the critics on this and other grounds remains to be seen, but it is obviously not my work in this place to investigate the merits and demerits of so ponderous a subject. Had Mr. Coutts merely said that there had been traced a certain analogy between Man and Nature, of which the Bible is (*inter alia*) an accredited exposition, I should go with him to the last word of his statement. But, whether from lack of a more liberal study of others of the great world-scriptures and of the teachings of the Occult Schools, the Taoist, the Vedanta, the Essene, Sufi, Gnostic, Kabalistic, Hermetic, etc., or from cramp of custom and prejudice, Mr. Coutts goes to the length of regarding the Bible as altogether a revelation and the first, last and only word of God to man. He ignores the fact that the Mystics of all ages and climes are interpreters even as himself, and that the Christian Mystic is not by any means *singulus in arte* nor his faculty *ars in excelsis*. There are other "Words" than the Hebraic and other interpreters of them. The truth-seeker finds truth written all over the universe. The Mystic finds it in himself. He affirms, with the Kabalist, that the universe is God in expression of form; that Man is made in the image and likeness of God, and that man is an epitome of the universe. So says the Taoist concerning the man in quest of truth: "The further he goes the less likely is he to find it."

But to those who are not as yet acquainted with the doctrine of Correspondences and who have not perceived the parallelisms existing between the Bible, Man and Nature, this book will prove to be a genuine if somewhat partial exposition. But it should be remarked that it is we, mankind, who have through the ages been writing our scriptures, and scribbling all over the face of Nature, and it would be strange indeed if here and there a man could not be found capable of perceiving that the hand-writing is the same and that the same truths are recorded in different languages all over the world.

SCRUTATOR.

THE OLD AND THE NEW MAGIC. By Henry Ridgeley Evans.
Chicago: The Open Court Publishing Co. London:
Kegan Paul, Trench, Trübner & Co.

If there is anything to be gained from a study of the lives of the

great conjurers, their methods and tricks, a more profitable book than this cannot be obtained. There is an introduction written by Dr. Paul Carus, in which it is sought to refer all miracles to the exercise of escamotology, i.e. conjuring. It is said that ancient magic, which sought to employ the assistance of supra-mundane intelligences and powers, has always, in common with Religion, regarded science as its hereditary enemy, and is now succumbing in the fight. Meanwhile

A new magic has originated and taken the place of the old, performing miracles as wonderful as those of the best conjurers of former days, nay, more wonderful; yet these miracles are accomplished with the help of science and without the least pretension of supernatural powers.

Despite the statement, to which occultism, equally with religion, may reasonably take exception, there remains the possibility—amounting perhaps to a strong probability—that had magic not enjoyed a genuine existence, there would never have arisen its counterfeit in modern conjuring, as the virtue of real gold is responsible for the invention of “pinchbeck.” The old proverb “*populus vult decipi decipiatur*,” can hardly be said to hold good in regard to the modern scientific attitude towards the facts of modern psychology and spiritism, in which some notable magicians of science have a sincere and well-founded belief.

SCRUTATOR.

THE ANGEL OF PAIN. By E. F. Benson. London: William Heinemann. 6s.

To angelicise pain is, on the face of it, to declare oneself a true son of the Church; but the mystical being in Mr. Benson's novel is not Christ, but Pan.

The novel is unsatisfactory, but interesting. The principal characters endure more pain than this reviewer would dream of angelicising. One is badly jilted, another is deprived of sight, and a third is trampled to death by Pan. Pan is a goat, and to sight no more than a goat, though reading of his “strange pungent smell,” one's memory accuses Mr. Benson with these words:

But in all things evil and fearful that fear may scan,
As in all things good, as in all things fair that fall,
We know thee present and latent, the lord of man;
In the murmuring of doves, in the clamouring of winds that call
And wolves that howl for their prey; in the midnight's pall,
In the naked and nymph-like feet of the dawn, O Pan,
And in each life living, O thou the God who art all.

Too great is Pan to be merely incidental in a novel, and to have his powers concentrated in a pitiful homicide. One must really say, "Fie, Mr. Benson!"

The signalling of Pan across the story is, however, done rather well.

Suddenly, as he [Merivale] lay there, half lost in a stupor of happiness, he heard very faintly another noise It was the sound apparently of a flute being played at some great distance off

Then something further struck him, for phrase after phrase of delicious melody was poured out, yet the same phrase was never repeated, nor did the melody come to an end; on the top of every climax came another; it was a tune unending, eternal, and whether it came from earth or heaven, from above or below, he could not determine, for it seemed to come from everywhere equally; it was as universal as the humming of the bees

He sprang up, and a strange look of fear crossed his face.

Merivale wants "the full realization of the oneness of all life," and it is suggested that he had a focal view of all pain at the time of his death.

Mr. Benson's humour is not cowed by the angel of pain. We find the letters that signify pounds, shillings and pence, welded together in the name of a lion called Ellesdee. Satire also rejoices in a character called Lady Ellington; and the English idea of a happy ending is served by violence.

Ask how the Pantheistic idea is conveyed and to what extent it informs the reader, and the answer is cold. Pan is not pervasive in the book. The most striking passage of reflection is concerned with the mutability and deathlessness of water.

A touch of commonplace concludes my observations. There are forty-four lines on the crown octavo page, and the reader regrets the abolition of the two-volume format for the modern novel.

W. H. CHESSON.

PERIODICAL LITERATURE

THE recent death of Dr. Hodgson seems to have brought up a fresh crop of stories about his former *bête noire*, Madame Blavatsky; a long and interesting sketch of incidents in her life is given in *The Word* (New York) for May. The following extract as to her two methods of producing communication through raps may be interesting. She seems to have called them respectively "mediumistic or spook raps" and "raps by clairvoyant proxy":—

The one consisted almost entirely in her being passive and permitting the influences to act at their will, at which time the brainless elementals would, chameleon-like, reflect more or less characteristically the thoughts of those present, and follow in a half intelligent way the suggestions found by them in Madame Blavatsky's mind. The other method, used very rarely for reasons connected with her intense dislike to meddle with really departed entities, or rather to enter into their "current of thought," is this: She would compose herself, and, seeking out, with eyes shut, in the astral light, that current that preserved the genuine impress of some well-known departed entity, *identify* herself for the time being with this thought-current, and, guiding the raps, make them spell out that which she had in her own mind, as reflected from the astral current. Not a sentence, not a word spelt by the raps that was not formed first in her brain, in its turn the faithful copier of that which was found by her spiritual life in the luminous record-book of departed humanity. The crystallized essence of the once physical brain was there before her spiritual vision; her living brain photographed it, and her will dictated its expression by guiding the raps, which thus became intelligent.

In the same periodical, Alexander Wilder, M.D., gives the story of Atlantis as told in the *Kritias* and *Timæus* of Plato, and treats it as a parable—a "not altogether fictitious" narrative having also a "figurative character"—and as an allegory applicable to "man in his moral and spiritual condition." Edouard Hermann writes on "Goethe as a Mystic," and tells, amongst others, a remarkable tale of a double, on the authority of a Privy Councillor. This gentleman was walking with Goethe, when the poet suddenly showed, by his surprised exclamations, that he thought he saw a friend, whom he believed to be far away, on the road in front of them, and dressed, moreover, in Goethe's own dressing-gown and slippers. When they got to Goethe's house, this very gentleman, dressed as described, was found sitting on a couch, reading a book. He had arrived unexpectedly, and his own clothes being wet, he had put on some things belonging to the poet; knowing the road the latter would be likely to take, he had accompanied him in his thoughts, and actually fancied he heard the poet's exclamation of surprise at seeing him thus attired. In this case, therefore, the telepathic clairvoyance was mutual.

The same magazine contains a story of an elephant who could receive, by thought-transference, the unspoken commands of his keeper, in a way which, if the story be not fiction, might go far to explain the case of the celebrated "Thinking Horse," of which so much was heard some two years ago.*

* Was not this also fiction?—ED.

We have often thought that the ubiquitous advertisements of medicines and specifics of the "Every picture tells a tale" order were pretty certain to lead nervous persons to imagine that they were afflicted with various unlikely maladies; we are therefore glad to see that the Chicago periodical *Suggestion*, for June, takes up this very subject, and points out that not only may slight transitory changes of temperature and food cause physiological changes which may easily be taken for symptoms of disease, but that fear, worry, grief and nervousness may do the same, and that people may easily be made "semi-invalids for years from reading advertisements of patent medicines." If, as the writer asserts, "medical students while studying various diseases frequently suffer from symptoms of the disease they are studying," it is not surprising that worse effects should be produced on the untrained mind, so that, as he says, "I have had patients come to me who have believed for years they were sufferers from heart disease, on account of reading advertisements," when in fact they were suffering from nothing worse than over-eating or defective mastication.

The *Theosophical Review* for June contains a narrative, which is vouched for by Mr. Edward E. Long, of "A Weird Experience," in which the steersman of a vessel on the Indian Ocean suddenly heard a voice crying, "Keep to the right!" He did so, and so saved the ship from running on to an uncharted ledge of rocks. On reaching England he found that his sweetheart had had a constant presentiment of misfortune, and one night she dreamed that she saw the vessel rushing straight on to some rocks, and screamed out "Keep to the right!" The effort awoke her, and she imagined the sound still ringing in her ears. It was the same night on which the steersman had heard the cry.

By a curious coincidence, on June 1 and 2, the *Daily News* published in its "Realms of Gold" column a narrative taken from Robert Dale Owen's *Footfalls on the Boundary of Another World*, in which a mysterious man was seen in the captain's cabin of a ship, writing on a slate the words "Steer to the north-west." The captain did so, and rescued several passengers from a disabled ship, among them the very man whose form had been seen. His handwriting tallied with that on the slate, and he had dreamed that he was on board a ship which was coming to their relief, but had no recollection of writing anything.

Uranus and Neptune have been in opposition twice this year, and it is therefore not surprising that there have been exposures of mediums and challenges to conjurers. The daily press has

been amusing itself with the usual futile and inconclusive discussions on Spiritualism, the chief result of which has been a second thousand pounds laid by a certain Archdeacon on his favourite horse Spiritualism, against Mr. Maskelyne's Conjuring, when perhaps he would think it dreadful to lay a thousand pence on a Derby starter. The *Monthly Review* for May has two articles bearing on the subject : Isabella C. Blackwood gives a concise and pithy—we might say sententious—summary of "Spiritualism" as a revelation of another world, "a world of law and order," where "men begin to see themselves as they are, not as they were thought to be." Lady Gregory, an authority on the Irish language, describes the beliefs and experiences of the people of "The Haunted Islands" off the Galway coast, with regard to the influence of beings from another sphere ; some appear to be nature spirits, others the souls of the departed. The paper is valuable to psychical anthropologists. In the *Annals of Psychical Science* for May, Mrs. Laura I. Finch, the English editress, writes "Concerning Fraud in Mediumship, and a Suggested Remedy." She thinks that a study of fraud may reveal the key to the mechanism of genuine manifestations, and proposes to endow mediums in order to retain them for scientific study.

In the last-named Review for June, and in *Light* for May 19, Dr. Speakman, of Pau, describes a remarkable case of spirit identity, in which communications were obtained through the "Ouija" board from a lady recently deceased, mentioning two facts not known to the sitters, namely, that her child bore her own name, and that she had, just before its birth, had a remarkable dream denoting separation from her husband. She said that, in spite of her death, the idea of separation was a mistake. The facts as to the name and the dream were confirmed by the husband.

In the second number of the new occult magazine *I.N.R.I.*, the significance of these letters, as indicating the four elements, is explained. Another comparatively new magazine, *The Seeker*, has commenced its second year in an enlarged form. It is edited by the Rev. G. W. Allen, Vicar of St. James's, Bradford, and is devoted to the mystic and religious side of occultism—to the encouragement of those higher perceptions which help us to "the true solution of the problems of life and conduct." The last number contains an interesting discourse on "Auto-suggestion," by Archdeacon Wilberforce.

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.]

ON FUNDAMENTAL MATTERS.

To the Editor of the OCCULT REVIEW.

SIR,—I am not a convinced Spiritualist, but tempted by appreciative reviews I have just commenced to take in your paper. I desire to make a few criticisms of May contents.

The Rev. R. H. Benson's article is informing and interesting, but the attitude of his Church towards occult investigation does not commend itself to me. Before a man can believe in any Church he must first be convinced of the fundamental truths on which its dogmas are founded. The fundamental principles of all religions are the belief in a Ruling mind called God, and in the immortality of the soul. The former we cannot as yet prove. We may reason thus: The Universe is apparently built up of atoms or electrons; these we speak of as unconscious matter or at most endow them with force, yet just as the human brain, built up of the same atoms, is intelligent and conscious, so also we may infer that the Universe is conscious, even if we conceive of it as nothing more than material electrons. We may infer this because these combined electrons have produced an orderly Universe in which all things are co-related and interdependent. In fact the result is such as would rather strain our reason to regard it as being the product of undirected chance evolution. The brain of man does not do its work by chance, even though we are not able to trace that it is more than an aggregate of material atoms.

Now we can have but little regard for the Mind of the Universe if that mind has sent us here for a brief existence of much sorrow and some joy, and then blots us out for ever as dies the flame of a candle. To learn the facts as regards a future existence there is only one way possible, and that is to obtain actual evidence. That evidence must be obtained before a man can be a member of any Church which makes it a necessary item of its Faith, and no member of any Church has really any certainty of a future life apart from such evidence.

The claim of any Church to a monopoly of spiritual research

is not justified by the hard facts of history. Almost all Churches have persecuted in a material way those who have dissented from them. It is unbelievable that any Church with a special Divine guidance could act so evilly. No. I am certain that all men are on a level in this matter, and that each man must seek for the light for himself, guided of course by proved facts obtained by the research of his fellows.

I cannot believe that Craddock or any other *fraudulent* medium ever really had communications from disembodied spirits. If we believe that they had, then we must consider that they are the most evil men alive. Could any man absolutely convinced by personal experience of an immortal life for man be really so utterly degraded as to be guilty of fraud in connexion with so awful and serious a subject? Why should evil men be favoured with proofs of spirit life which are denied to some of the best men in the world? Even if the spirits were evil most of us would be glad to be assured of their existence, granted that they are men who died and still live. I believe myself in no essentially evil disembodied spirits, progression is the rule, all must progress, all must evolve higher if any do. There are no special favourites with a Supreme Mind. That which made all is responsible for the good or evil which it has made. The Supreme Mind judging by the facts is not absolutely omnipotent. It finds evolution necessary to produce Its results, and It finds what we call evil at least temporarily indispensable, otherwise evil would not exist as to us it certainly does. Some time, if we are really immortal, we shall see the good of evil and admit its necessity. If we are mortal then evil is evil and not good so far as we are concerned, and indeed life itself is an evil and simply mocks us. Materialism cannot satisfy the human mind. It may suit a man who has all the desires of his heart, but it does not console us when bereaved or when in trouble or distress. It is a hard and cruel world if there be no other to compensate for its evil. Is there another?

Yours faithfully,

W. J. FARMER.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—A curious incident occurred the other day which may interest you. I went down to see my little girl at school, and the head mistress told me she had been much bewildered by an extraordinarily strong stable odour mixed with that of very common tobacco, in two unused rooms of the school-house, which

is only newly built. The Matron noticed the same thing. Careful watching, etc., proved that no man had access to the rooms, the first idea being that someone might have been admitted by the servants. Now comes the queer part, for it has since transpired that the house is built on the site of Queen Elizabeth's hunting stables. Are there such things as ghosts of odours ?

Whether there is any connection between the two facts I would not presume to conjecture, but personally I am often, when lost in thought, assailed by an odour of something more like incense than anything else I can describe, which, as a rule, brings me speedily back to earth to wonder where it comes from.

Needless to say, no explanation is ever forthcoming.

In the same way I used to hear distant music, though my house stands surrounded by meadows, copses, and a wooded common, so that the sounds could not have been objectively produced.

To myself I have explained, or tried to explain, the phenomena on the ground of the association of ideas, viz., that if one's thoughts happened to be stretching out towards the heights of idealism, the music and incense of Church Ritual would be their natural accompaniments. Yet it seems unsatisfactory, in my own case at any rate, since my childhood was spent in an atmosphere of severest Calvinism, from which I drifted very early into Agnosticism. So that to me the association scarcely exists in the way it might to an Anglican or a Roman Catholic.

Possibly there may be some theory on the subject with which momentarily I am unacquainted ?

Believe me,

Sincerely yours,

NORA ALEXANDER.

LYCEUM CLUB, PICCADILLY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—How can one "authenticate" dreams ? If one is inclined to invent such things, the mere fact of having narrated to some one immediately on awaking such and such a dream, would by no means prove that it was not altogether or in part a fabrication.

May I be allowed to say that psychic faculties, however manifested, by no means warrant feelings of pride or vanity. Quite the contrary. Undoubtedly, in all cases, if these faculties are used for purposes of gain, or personal advancement, they soon deteriorate and become debased and perverted.

From my own experience I know that if my psychic powers are used in any form for myself, they are temporarily withdrawn.

On reading W. H. Chesson's criticism on Vernon Lee's book *Hauntings*, I am moved to ask if he is familiar with the communications received by that wonderful Mystic and Psychic, the late Anna Kingsford.

One sentence recurs to me in reference to what Mr. Chesson has written.

"True love is stronger than a thousand deaths. For though one die a thousand times a single love may yet perpetuate itself past every death, from birth to death, growing and culminating in eternity."

Very truly yours,

HOTEL D' IENA, PARIS,

FRANCES A. MOULTON.

June 4, 1906.

DREAM PLACES.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—About a year ago I had a singularly vivid dream. I thought I saw a low hill, its slopes covered with tall trees; at its foot were fields of thick grass, a slight wooden railing extending for some distance; and at my left a house, I think a stone wall. It seemed to me that there was a woman there, with whom I was having some dispute or difficulty.

The strange part of the dream was that, planted in the wood, were cannon, regular field artillery, with horses and drivers complete.

A week ago I came, for the first time in my life, to Aurijio, a little port on the coast of the Mediterranean, about two hours' journey from Rome. Driving out to the show place of the neighbourhood, the Villa Borghese, which I had never seen or heard described, I at once, from the road, recognized the scene of my dream. Wooded slope, fields, railing, etc. The house on the left hand was an entrance lodge, and the woman, who lived there, refused to let me in, saying, deaf to all my persuasions, that the public were no longer admitted. The cannon were, in a way, symbolical, as at Nettano, a mile or two farther on, is the chief artillery practice ground of Italy. A regiment of field artillery are at present occupying the barracks. My dream seems to have been a sort of anticipatory reflection of a real scene and circumstances, quite inexplicable to me.

Yours faithfully,

AURIJIO, ITALY, May 30.

G. SPENDER.

PSYCHOMETRIC DELINEATIONS AND ANSWERS TO ENQUIRERS.

BY THE "OCCULT REVIEW" PSYCHOMETRIST.

DELINEATION ("MARY WINDERMERE").

This is worn by a woman who has had much trouble during the past two years, partly through a very undesirable attachment. This influence has now almost passed from her life, though there is just a chance that it may make some *EFFORT* to return this *autumn*; but even if it does return, I do not believe this woman will marry this old influence, as a younger man comes into her life during the next six months, marrying her within the next two years. This influence is *YOUNG, ACTIVE, CLEVER, DARK* I think, and very determined. He will be a successful man, but he is not very well off when he first comes into her life. I do not feel any other change coming into the life of the wearer of this glove; my advice to her is to put the old influence out of her life, and wait for the new one, which comes clearly, and rather suddenly, into her life during the next six months.

DELINEATION (NEMO).

This is worn by a woman with a quiet, active mind. I think she is elderly and has been married. (This refers to the aunt of the Enquirer.)

She is at the time of wearing this neckerchief very anxious about some inquiries which are being made, and her mind is always going back some years, as if she is constantly trying to remember some details of conversation she heard years ago. I feel she is going to be disappointed, and I do not see her desire gratified. There is trouble and worry over property, but every thing is so vague, and it seems as if the time had passed when it could have been put straight.

I believe there is some money and property left her by her father or grandfather, but influences have been at work to prevent her brother and herself from gaining their rights, and it will only be after years of litigation that the property will come to the rightful owners, and I do not think she will live to see this.

She is a strong woman, and may live some time, but I feel this case will last years.

A man who has had a great deal to do in the matter of keeping some papers evidently thinks he has every right to do so, and yet this neckerchief makes me feel that the person who wears it is really being badly treated, and that some one belonging to her is also suffering through the delay in producing papers and in settling the property. This may come right, but I believe it will be years ahead.

ANSWERS TO QUESTIONS.

1. I can't get the exact date, but it could not be less than fifty years ago.

2. I think it was W—m P—s.

To the third query I can find no answer at all.

The card sent is absolutely of no use, and I should doubt if it had anything to do with this case at all.

ANSWERS TO SUNWORSHIPPER.

There is at present no indication of marriage in your condition, so I conclude you will not marry for quite another two or three years.

There is an influence of an Englishman in your life some few years later, and so I conclude you marry an Englishman. There is some change for your next year which is good, but marriage comes after that.

DELINEATION (EROS).

This is worn by a woman who has had a great sorrow in her life lately ; but though there is sadness, yet there is great hope. She has much in her life that ordinary mortals miss. She is naturally quick and has very wonderful intuition : this she should always rely on, as it is only when she mistrusts herself that she makes mistakes.

Her life has been rather suppressed and somewhat uncongenial, the people about her life have not understood her, and a very great attachment has had to be suppressed. This has caused her the great sorrow which is in her life now. But though this influence has passed from this life, the spirit of this person is in constant communication with hers, and this should make her very happy, because she can do so much to help this friend if she tries to live out her life in the right way.

I do not think she is married, but I believe she will marry within the next two or three years, as I get a great change in her life then, and I find her much happier and her surroundings are much more congenial than at present.

I certainly consider she is wise to trust her intuition with regard to her friend, but I would advise her to be brave and cheerful and not sad or morbid, as the former condition will help, while the latter will only hinder.