



THE
OCULT REVIEW

EDITED
BY
RALPH SHIRLEY

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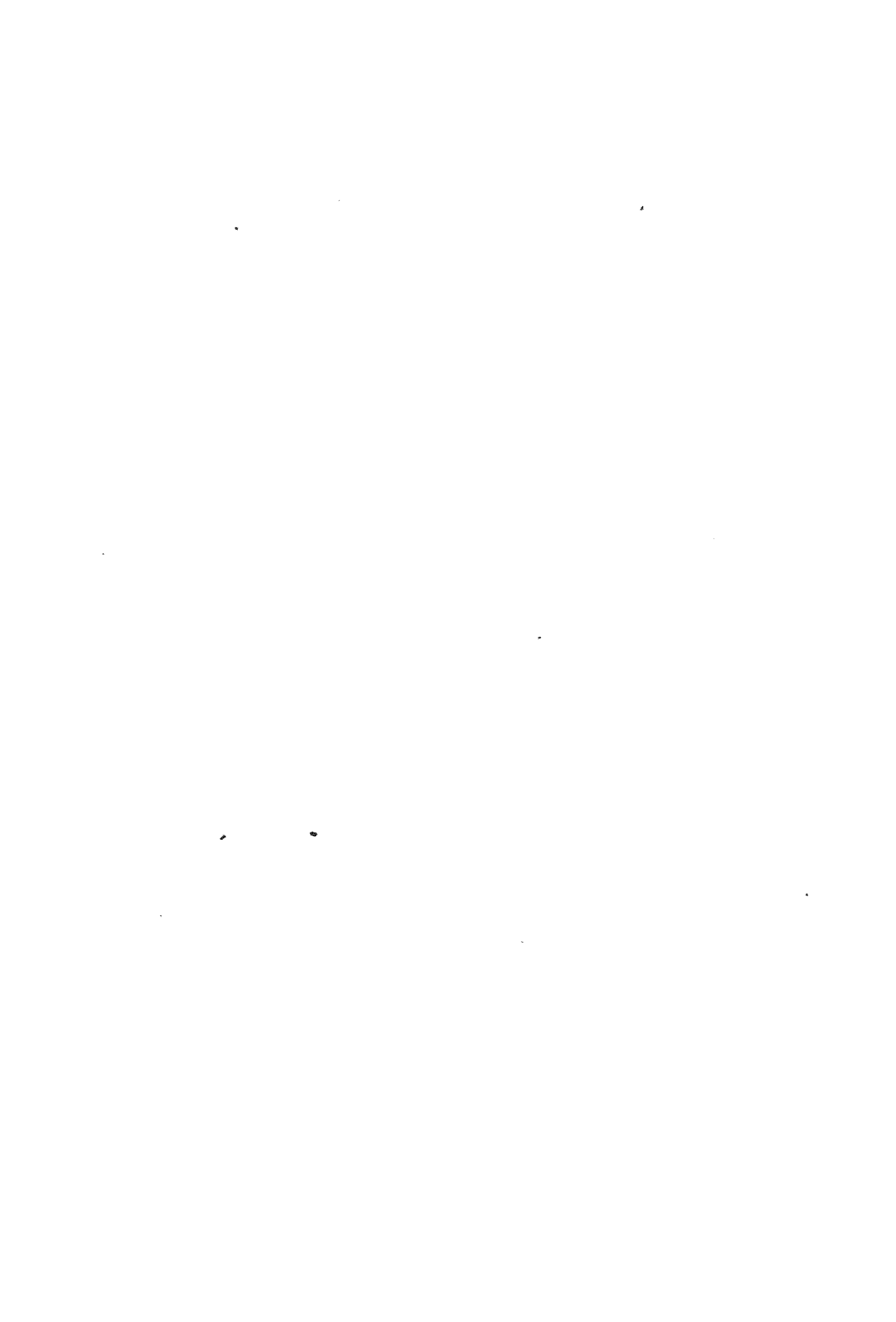
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“NULLIUS ADDICTUS JURARE IN VERBA MAGISTRI”

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THE OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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VOL. VIII.

JULY 1908

No. 1

NOTES OF THE MONTH

THE latest contribution to the literature of Psychical Research comes from the pen of no less well known an authority alike on experimental physics and on the various phases of psychic phenomena than Professor W. F. Barrett.* Professor Barrett's painstaking investigation into the evidence in connexion with "Dowsing" or "Water-Finding" is well known as the classic authority on this interesting subject. The present work was written and printed more than twelve years ago, and would doubtless have excited more comment if it had appeared then than it will be likely to now that the press has grown accustomed to many ideas the holding of which by eminent professors was then somewhat of a rarity. The withholding of the book—which

THE EUSAPIA
PALLADINO
INVESTIGATIONS.

still retains its original form of an address—from publication was due, it is interesting to note, to the doubt thrown on the bona fides of Eusapia Palladino by the Cambridge investigations of Dr. Hodgson, Professor Sidgwick and Mr. Myers in 1895, which resulted in the Society for Psychical Research declining to pay any attention to phenomena resulting from her mediumship. Subsequent investigations by Mr. F. W.

* *On the Threshold of a New World of Thought.* London: Kegan Paul, Trench & Co. 2s. 6d. net.

H. Myers and Professor Richet, in which special precaution was taken against fraud, led to the reconsidering of this hasty condemnation. No step, however, was taken towards the publication of the book until the very recent experiments by a number of notable scientists including the eminent Professor Lombroso of Turin, appeared to leave no doubt that the phenomena in question would stand every possible scientific test applied to them.

Professor Barrett replies to a question which such phenomena naturally suggest, viz., why a *medium* should be necessary for their production, and how it comes that the phenomena require special physical organizations for their manifestation.

Looked at (he observes) from a purely scientific standpoint there is nothing remarkable in this. Certain persons are subject to abnormal states of body and mind, and the chemist or pathologist does not refuse to investigate insanity or epilepsy because restricted to a limited number of human beings. Furthermore, physical science affords abundant analogies of the necessity of a medium, or intermediary, between the unseen and the seen. The waves of the luminiferous ether require a material medium to absorb them before they can be perceived by our senses; the intermediary may be a photographic plate, the rods and cones of the retina, a blackened surface or the so-called electro-magnetic resonators, according to the respective length of those waves; but *some* medium, formed of ponderable matter, is absolutely necessary to render the chemical, luminous, thermal or electrical effects of these waves perceptible to us. And the more or less perfect rendering of these effects depends on the more or less perfect synchronism between those ethereal waves and their mundane receiver. Thus we find certain definite physical media are necessary to enable operations to become perceptible which would otherwise remain imperceptible.

This particular point may lead us on to much wider generalizations. Manifestation of whatever kind implies a suitable medium whereby the thing manifested may make itself manifest. Thus spirit can only make itself manifest to our senses through the medium of matter, and in the same way thought is made manifest through the medium of language. But as to what matter itself is, we are quite in the dark. Perhaps, as suggested, it bears the same relation to spirit that language does to thought. It is well to repeat once more (with Professor Barrett) what has been impressed upon readers of this magazine more than once, that "of things-in-themselves we know absolutely nothing," and that all we really know of external objects is the sensations they give rise to within us, the effect, in short, they produce upon us. It follows, therefore, that matter to us is merely a necessary symbol,

which gives us no clue or explanation of the underlying reality. Had our nineteenth-century scientists grasped this—the A B C of mental philosophy—they would have avoided the egregious errors that led them into the quagmire of materialism. Our author takes an illustration from telegraphy to make this point clearer, which it may be worth while to quote in full—

We can watch (he says) the movements of a telegraphic needle and learn to read the message it brings, but the moving needle does not enable us to perceive the operator at the other end who is causing it to move, nor does it even remotely resemble the operator ; its signals give us, it is true, an intelligible message, but it is intelligible only because the intelligence of the operator has been and is related to our intelligence. In like manner the mental signs our brain and nervous mechanism give us of the material world outside are not the things, nor a resemblance to the things, in themselves ; the real world around us, the world of *ontology*, is absolutely inaccessible to us. But the reason why the material world is intelligible, why we can interpret the signs it gives us, is because there is an Intelligence behind the universe which has been and is related to our intelligence.

If we were less forgetful of the vast difference that exists between our perceptions and the realities for which they stand, it would be far easier for us to realize the possibility of the existence of unseen worlds and conditions other than those of this physical world which we are unable to cognize through lack of that rapport which happens to exist between us and the material plane.

It is interesting to note that Professor Barrett deprecates the inference commonly drawn that the phenomena of spiritualism teach the necessary and inherent immortality of the soul. He even goes so far as to stigmatize this opinion as a mischievous error. In this he shares the view expressed by the late Mr. Gladstone when he suggested that the soul should be regarded as *immortalisable* rather than immortal, and students of the poets will not need to be reminded that Matthew Arnold expressed a similar view in one of his finest sonnets—

IS MAN
IMMORTAL OR
IMMORTAL-
ISABLE ?

Foiled by our fellow men, depressed, outworn,
 We leave the brutal world to take its way,
 And, "Patience! in another life," we say,
 "The world will be thrust down and we upborne."
 And will not then the immortal armies scorn
 The world's poor routed leavings? or will they
 Who failed under the heat of this life's day
 Support the fervours of the heavenly morn?
 No! No! the energy of life must be

Kept on after the grave and not begun;
 And he who faints not in the earthly strife,
 From strength to strength advancing, only he,
 His soul well knit and all his battles won,
 Mounts, *and that hardly*, to eternal life.

It would be not unreasonable to suggest that the well known facts of so-called "double consciousness" might possibly have their parallel in the spiritual world, and that the dissociation and
 DISINTEGRATION OF SPIRIT. disintegration of a personality, phases of which are brought to our notice from time to time in the case of embodied humanity, might not be peculiar to inhabitants of the fleshly tabernacle. The force of the spirit ego would, if this were the case, be the determining factor of permanent spirit survival. The possibility, nay the probability, of the average man not reaching a stage in which he constitutes a *unc being* till a comparatively late period of development should certainly be faced.

It is quite true, as Professor Barrett states, that our personality is not a mere bundle of loose sensations; "no succession of states of mind; no series of thoughts or feelings can fuse themselves into a single resultant consciousness with a knowledge and memory of all the other states," but in cases of "multiple personality," it is obvious that the unifying power or ego no longer retains complete control of all the states of mind, and indeed, the kingdom of the personality is at times laid claim to by three or even more egos, any one of which may eventually get the better of and oust the others. It is impossible, there-

MULTIPLE PERSONALITY. fore, to assume that the varying states of consciousness that are manifested in a single body are of necessity the manifestation of a single consciousness, nor can we assume, either as regards this world or the next, that the dominant consciousness is never liable to displacement, or indeed, possibly, for all we know, to actual transformation or obliteration. The instability of the controlling consciousness in certain cases leads us to predicate a similar possible instability in all. This tendency to instability is frequently the result of some shock which has set in motion the forces of disintegration, and it may, of course, be argued that the dissolution of the co-ordinating ego is of a temporary or accidental character in the history of the soul; but evidence is wanting on the point, which is a most abstruse one, and that being the case we are merely wandering in the region of alternative hypotheses, where confident affirmation is out of place.

THE EVIL EYE

By BERNARD O'NEILL

AT the beginning of his *Theologico-Political Treatise* Spinoza writes these words : " Men would never be superstitious if they could govern all their circumstances by set rules, or if they were always favoured by fortune ; but being frequently driven into straits where rules are useless, and being often kept fluctuating pitiably between hope and fear by the uncertainty of Fortune's greedily coveted favours, they are consequently, for the most part, very prone to credulity. The human mind is readily swerved this way or that in times of doubt, especially when hope and fear are struggling for the mastery, though usually it is boastful, over-confident and vain." And of the two great factors in the production of superstition, hope and fear, it is to fear that we owe those innumerable habits and customs which are associated with the belief in the " evil eye," or fascination. The latter word was used in this sense by various authors till the end of the seventeenth century, whereas to-day the word *fascination*, like the word *bewitching*, has become exactly reversed in meaning.

Envy and hatred are at least as common as love, and it is not hard to see how the belief that a person wishes to do evil by his look may become transformed into the belief that a man has power to do evil simply by the direction of his glance. And this power is not confined to the consciously malevolent gaze. The person may be quite unconscious of the baleful influence he is exercising, or may even exercise it against his will. The belief, whatever its origin, has existed in all times and countries. It prevailed in the Church, among physicians of the Middle Ages, and writers on the occult sciences. It exists now in all savage nations, and in Europe it is in evidence in abundance, to mention only two regions, in the Highlands of Scotland and in Italy. In the west country of England the notion that people are " wisht," or " overlooked," i.e. injured by the evil eye, is quite common. A child is taken ill and gets worse ; the mother, thinking that it has been " overlooked," gives up even trying to save it. The child dies, and the idea becomes more firmly rooted. A pig is taken ill and dies ; or disease breaks out among the cattle, and the farmer goes off secretly to the old witch-

finder to learn who has "overlooked" his cattle, and to discover the best antidote.

The terror of the evil eye was ever present among the ancient Egyptians, and they made more constant and elaborate efforts to baffle it, both in the case of the living and the dead, than any other race of which we have record. The Greeks, many of whose arts and customs were derived from Egypt, called this influence *βασκανία*, from which it is agreed by all authorities that the Latin word *fascinatio* comes. And it may be remarked here that one of the most notable books ever written on this subject is the *Tractatus de Fascinatione*, by Christian Frommann, published in Nuremberg in 1674. While at the present day the Highlander has the most fear for his cow, and the Arab for his camel, the greatest terror of all perhaps is manifested by the Neapolitan cabman that his horse will be injured by an evil glance. Domestic animals, and especially the young among them, have always been held to be peculiarly susceptible, and those who have the most dangerous power are those immediately under the sway of envy or anger, just as the most susceptible among human beings are the specially fortunate or happy. Persons who were highly praised or admired by others, or even by themselves, were liable to be smitten or *fascinated*. Thus Narcissus was believed to have *fascinated* himself to death. Fathers sometimes bewitched their own children unintentionally. Even the gods were held to look enviously upon the good fortune of men, and in a moment to destroy it. This belief survives as a well-known feeling among cultivated men to-day. Statues were erected by the Greeks and Romans to Nemesis, which they worshipped in order to gain protection. The phrase, "Not that I wish him any harm," is, no doubt, reminiscent of this belief. In Naples at the present day the fear of the person with the evil eye, the *jettatore*, is exceedingly strong, and if the cry "*Jettatore!*" is raised on the appearance of any passerby, the people vanish into shops, alleys and entries, and the street is emptied in a moment, in spite of the fact that every one is provided with prophylactic charms. Delay in law business, accidents to horse and carriage, pouring rain, drunkenness in a coachman, the missing of an appointment, the sudden inability of an orator to go on speaking; these and a thousand other untoward events are put down to the evil eye in Italy.

In ancient times it was thought that women had more power of fascination than men, but in modern times it has come to be believed that the evil eye is commoner among men than

women. An exception must be made as regards the Highlands of Scotland, where women are certainly more often credited with its possession than men. Monks have always had a special reputation for it, and many people in Italy turn back if they meet a monk or priest and wait at home for a while in order to make a fresh start. Pope Pius the Ninth was held to be a *jetta-tore*, and it is related that Rachel, the celebrated actress, attributed the sudden fatal termination of her sister's illness to a rosary which she herself wore as a bracelet and which had been blessed by the Pope; and the most devout Catholics, while asking his blessing, used to point two fingers at him.

The present Prime Minister of Italy, Giolitti, is generally credited with the possession of the evil eye, because so many of his colleagues in the Cabinet have become seriously ill or died suddenly. Seventeen of his associates have either died or become invalids, so that it is becoming harder and harder for Giolitti to persuade statesmen to accept portfolios in his Cabinet. It was only last year that a story appeared in the papers of an incident in connexion with the Russian Court, terminating in a tragedy which resulted from this still prevalent belief. A beautiful Russian girl, named Viera Centonovna Czerny, betrothed to Count Leonid Kazansky, Master of the Tsar's Hunt, vanished on the eve of the wedding-day. Count Kazansky started out to search for her, and step by step traced her from Russia to New York, and from New York to Chicago; but he arrived too late, for it was in this city that she had taken her own life, and when the count arrived she was in her grave. Friends in Russia had received a letter from her, saying that she was obsessed by the fear that as long as she lived she could never avoid the terrifying spell of Kazansky's eyes. The latter returned to St. Petersburg, where he gave up his position at Court, entered a monastery and became a monk in order to make atonement and to escape from the baneful influence of his own eyes. Twice he was engaged and twice jilted just before the wedding-day, and he firmly believes that his terrible gaze is the cause of these misfortunes and also of the general fear in which he is held.

The belief that people can transform themselves into animals has in all countries been associated with witches and the evil eye. The hare, the wolf, the cat and the sow are at the present time especially regarded in this light. The stories that tell of a hare that has been shot entering a cottage, and the discovery immediately afterwards that the cottage is tenanted

only by an old woman dying from a gunshot wound, are familiar to everybody. Doubtless the story of *Little Red Riding Hood* is derived in a similar way, and possibly the unconquerable horror of some people at the sight of a cat may be explained as the inherited vestige of such a belief. By association the crossing of the path by any of these animals is regarded as unlucky, and further, fishermen when at sea avoid mentioning the name of a hare, pig, salmon, trout or dog, and in each case use some other word to indicate their meaning.

While speaking of animals we may note what is universally acknowledged to be a genuine case of fascination, the extreme terror exhibited by birds under the gaze of a snake. A story is told of a hawk, chasing its prey, being startled by a snake which raised its head and hissed. The hawk shrieked, flapped his wings and tried to get away, but could not. He remained for a while suspended in the air, but at last descended and stood opposite the snake, who at once began to slime the bird all over. After forty minutes the hawk became absolutely motionless, and the snake cracked his bones, slimed him over again, and then devoured him.

It cannot be said that there are any certain characters by which this power may be recognized in human beings, with the exception of asymmetry of the eyes, when one eye, for instance, is brown and the other gray. Mr. Patrick Cahill of Dublin, optician to the present Pope, states that one of his distinguished employer's eyes is blue and the other brown.

The possibility of suffering injury from the evil eye had its natural complement in certain objects held to be efficacious in protecting the exposed person or animal by counteracting the evil influence, and of these charms or amulets there have existed a vast number from the earliest times. According to Professor Skeat, the word amulet is derived ultimately from the Arabic, as in the Arabic word *hamâil*, a sword-belt; also, a small Koran hung round the neck as a charm; literally, a thing carried, from the Arabic root *hamala*, to be carried.

The Greeks believed that the cricket had this power of the eye, both injurious and protective, over all other animals, and it was in consequence of the belief in this latter power that Pisistratus set up an image of a cricket on the Acropolis as an amulet.

Among the Egyptians the scarab was worn by the living and placed upon the dead as a protection. It was nearly always represented with the wings closed, showing upon the back the

mystical T, which was regarded as the symbol of life, but the latter is plain, though less striking, with the wings opened, as shown in Fig. I. The commonest Egyptian amulet, except the scarab, was the Eye of Osiris, which was fastened to the wrist or the arm by a cord, as a charm against the evil eye, envious and angry words and the bite of serpents. It was also placed upon the dead, and was painted everywhere on walls.

The Phœnicians used the eye as an amulet, and among the ancient tombs in Carthage there have been found many examples of the head of an animal in blue pottery with a very large eye at the side of the head, an example of which is seen in Fig. II.*

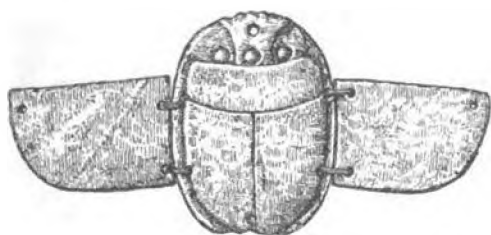


FIG. I.



FIG. II.

From simple to compound amulets was an easy transition, and there is an illustration in King's *Gnostics* of an engraved sard, Græco-Egyptian in origin, though the work of a European hand, on which are represented round the central eye an owl, a serpent, a stag, a scorpion, a dog, a lion and a thunderbolt. It is believed that this gem has an amulet for each day in the week; the lion for dies Solis (Sunday), the stag for dies Lunae (Monday), the scorpion for dies Martis (Tuesday), the dog for dies Mercurii (Wednesday), the thunderbolt for dies Jovis (Thursday), the owl for dies Veneris (Friday), and the serpent for dies Saturni (Saturday). In the case of the owl it is assumed that the symbol of Minerva has been substituted for that of Venus, since Venus does not seem to have been regarded as a protectress against fascination, while Minerva, the bearer of the Gorgon's head, was one of the most powerful protecting deities.

Except in a few cases the eye as an amulet seems to be a thing of the past, but eyes made of wax or silver are still often hung up before the shrines of favourite saints in France, necklaces of flat glass eyes are sold in Syria and Cairo, and eye-designs

* These blocks and most of the others in this article are reproduced by kind permission of Mr. Baldock from the late F. T. Elworthy's *Evil Eye* (John Murray).

are in common use among the Moors. It was firmly believed that it was the first glance of the fascinator that it was important to avoid, and also that the object on which the evil glance first lighted absorbed it and so rendered it harmless. There were, according to Frommann, three methods for averting fascination—by exhibiting objects to excite curiosity or mirth, by exhibiting objects to demonstrate good fortune which would excite envy and draw the evil glance upon them, and by doing something painfully disagreeable which would make the fascinator dread lest he should be compelled to do likewise.

Plutarch says that the objects set up to ward off fascination derived their power from their grotesque and ridiculous appearance, which fixed the evil eye upon themselves. In accordance with this we have those numerous grotesque gems of the best Roman period found in so many museums, and named *Grylli*, from the modern Italian *grillo*, a cricket or grasshopper. Thus in Fig. III we have an impossible monster formed of the union





FIG. III.



FIG. IV.

of the heads of a ram, a horse and a man. From the legend of Perseus killing the Medusa, which he only ventured to look at in a mirror, was derived the Gorgon as an amulet, and it assumed in Greek art in the first place the form of a hideous face with dog teeth and split tongue, but afterwards became refined and developed by degrees into a female head of severe beauty. In later times it will be remembered that there was a story that Leonardo da Vinci painted a Medusa which was said to have terrified his father on first beholding it.

In Egypt the legend of the Gorgon was unknown, but it is traceable to the Far East, and is known in Borneo, Tahiti and Peru. Fig. IV represents a gem which testifies unmistakably to its own virtue as an amulet. It consists of the Gorgon's head and the inscription underneath, ΑΡΗΩ ΡΩΡΩΜΑΝΔΑΡΗ—"I protect Roromandaré." The head of the Gorgon is found in

the arms of Sicily, where it is placed in the centre of three human legs. In the arms of the Isle of Man there is no central head, but in both cases the so-called *triskelion*  is said to be a modification of the fylfot-cross of the Hindoos , a sun-symbol, which there is good reason to believe is an amulet against the evil eye. The prophylactic use to which crescents, horns and horseshoes have been put may ultimately be traced back to Thoth, the Egyptian scribe, who weighed the souls when brought to judgment, and to Chonsu, the hawk-headed, both of whom were represented with the crescent and the disc of the moon, the lunar appearance popularly known as "the old moon in the arms of the new." Isis and Hathor, who became completely identified with Isis in late Greek and Roman times, bear the disc with the horns of the crescent much prolonged, so that there is an appearance like the horns of a cow. The deities distinguished by the crescent were moon-gods, but in the case of Thoth and Chonsu the disc represented the sun also, from their connexion with Ra, the sun-god of Egypt. The counterparts of Isis and Hathor were Artemis and Iö, the latter of whom became identical with Hera, and all of these deities were symbolized by the crescent.

Horns are worn as amulets by the North American Indians, and the Mandan chief, depicted in Fig. V, wears a bison's skin on his head with the horns attached, as well as a dagger shaped like a horn pointing over his forehead in the direction of an enemy. There are also two horns near his spearhead, the upper one surmounted by a horizontally placed feather. Another amulet, the open hand, to be referred to later, is seen on the right side of his robe. Horns are the commonest of all amulets, so that the Neapolitans, in default of an object shaped like a horn, protect themselves by merely uttering the word *corno* or *cornu*. In Italy, especially in Naples, the cart harness is literally made up of charms, such as feathers, hair, brightly-coloured ribbons, a wolf's skin, a pendent horn, brass plating engraved with saints or angels, and, commonest of all, crescents. The effect is most brilliant, as all the trappings are of polished brass, which is kept very bright.

The cardinal importance of the human hand, the superiority of which over the hand of the ape is held by many to be the proximate origin of all man's intellectual triumphs, made it probable that its symbolic use would be both ancient and uni-



FIG. V.

versal, and we actually find that the hand was very largely used as an amulet against the evil eye; and such amulets may be grouped under four classes—the open hand, the *mano cornuta*,

the *mano in fica*, and the *mano pantea*. The earliest examples of the open hand are found in Etruscan tombs, from which have been excavated rude representations of hands made of pieces cut out of bronze plate, and having eyelets, which show that they were intended for wearing. In Fig. VI are shown

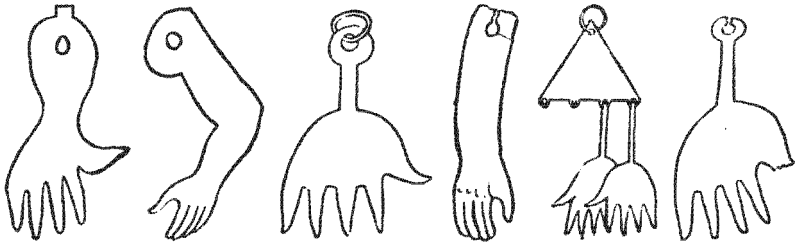


FIG. VI.

drawings of some of these. The gesture of the *mano cornuta*, which recalls the horns symbolic of Isis and the other deities associated with the moon, consisted of the fore and little finger extended, and the middle and ring finger shut, sometimes clasped by the thumb, and sometimes not. The Neapolitan's right hand is constantly in the position of the *mano cornuta*, pointing downwards, and the numerous hand charms with this gesture are made to hang downwards when worn. The *mano in fica* consists of the doubled fist with the thumb protruding between the fore and middle fingers. The English idiom, "A fig for you!" may be referred to this gesture. An example of the *mano in fica* used as an amulet is the child's sucker, made of silver and hung round the neck, and this can be bought quite commonly in the shops in Rome. It is analogous to the "coral and silver bells" that used to be given to young children in England. The *mano pantea* (*pantea* meaning a combination of many attributes, expressing the amalgamation of several ideas into one and the same form) is a gesture consisting of the thumb and first two fingers extended, and was used as an amulet long before the time of the sacerdotal benediction, with which we now commonly associate it. There is a model of a hand in the British Museum with the gesture of the *mano pantea* and covered over with symbols and emblems of the nature of charms; an evidence of the belief in the greater protection afforded by the accumulation of amulets.

Fig. VII represents the palm and back of the model of a hand which is in Berlin. It is about seven inches high and is covered

with symbols. The whip, which in Egyptian sculptures is always seen in the right hand of Osiris, is the symbol of government. This explanation is confirmed by the fact that it is placed immediately over the vase or *cantharus*, one of the recognized symbols



FIG. VII.

of Osiris. This vessel was sacred to Bacchus in Roman times, and it is proved to be an amulet by the fact that it is the sole device upon the shield of one of the Amazons, painted on a famous vase at Arezzo. The bust upon the *mons Jovis* of the hand is that of Serapis or Jupiter Serapis, who was chiefly worshipped at Alexandria. The Egyptian divinity was Osiris, called Osiris-Apis or Serapis, and the flower-basket or *calathus* upon the head of this bust expresses the height of the sun above us and indicates that Serapis is a sun-god. On gems the bust of Serapis is very common, and when the object is an amulet, the intention is often fully expressed, as **NIKA O ΣΑΡΑΠΙΣ ΤΟΝ ΦΘΟΝΟΝ**, "Conquer the evil eye, O Serapis!" In England the worship of Serapis existed in Roman times, and in the Museum at York there is a dedicatory tablet found in ruins of Roman brickwork which proves that a temple was built there to this deity. Nearly all the other symbols on this example of the *mano pantea* belong to one or other of the deities of the sun and moon, called Osiris-Isis or Jupiter-Diana. And here may be remarked the process of the gradual confusion, blending and ultimate identification of two or more divinities. The mother with the suckling child is probably Isis and Horus, and the bird either a cock, representing the dawn and so typifying Diana, or an eagle, the symbol of Jupiter. The

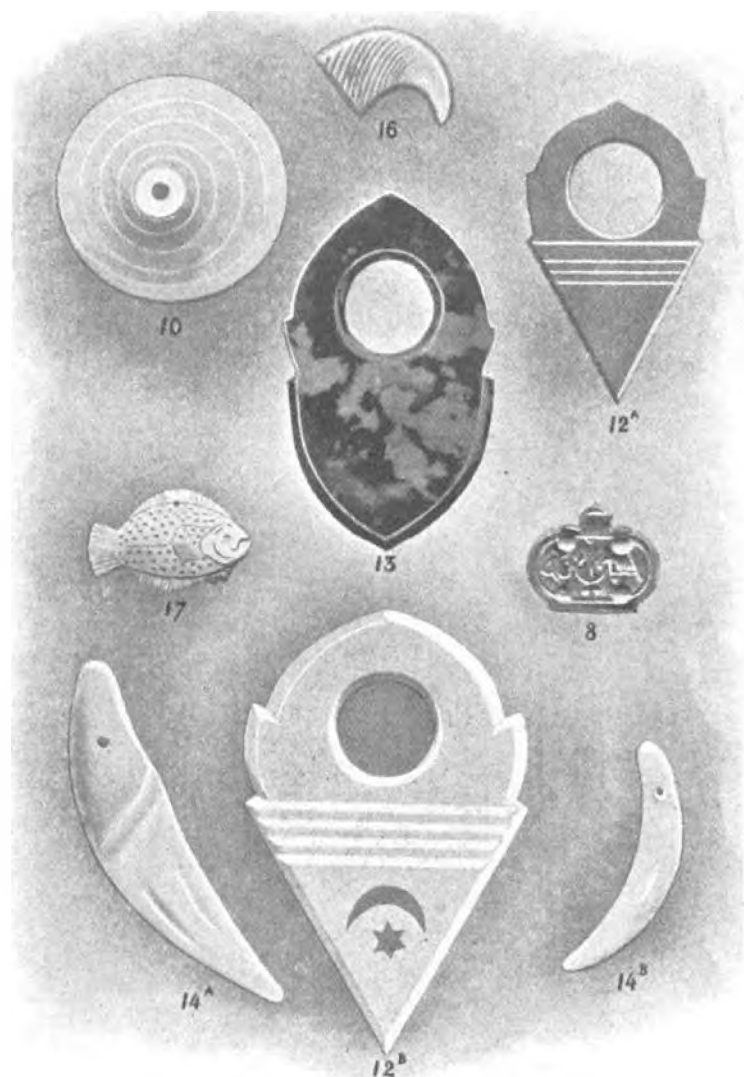


FIG. VIII.—SPECIMEN OF "TRADE" CHARMS.

Reproduced by kind permission from *Folk Lore*, December, 1902.

object immediately under the bust of Serapis may be a cornucopia, which is a symbol of Diana. The scarab, which is seen on the palm, has already been referred to as a powerful amulet used in Egypt to guard both the living and the dead, and it is the symbol of Osiris, the sun-god. The frog, important as a symbol in Egyptian and Roman times, is a common amulet against the evil eye. The serpent has been a universal symbol in all the mythologies of the world, the crocodile was undoubtedly an

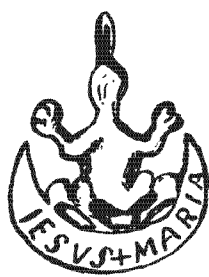


FIG. IX.

amulet during the Middle Ages, and the position of the tortoise, which was sacred to Cybele, upon a certain necklace and on a Florentine gem, leaves no doubt of its protective use. It is difficult to explain the scales, which date back to the weighing of the soul by the Egyptian Thoth, but in view of the knowledge that Libra or The Scales is one of the signs of the Zodiac, and that nearly all the other signs have been used as amulets, we may assume that the sign of

The Scales was used in the same manner. The knife or dagger may be explained by saying that it is suggestive of a horn. It must be repeated that the belief implied in this numerous array of charms combined into one was that each added symbol increased the collective power of the whole. Hands of the above description are made in Rome to-day and worn as amulets.

Reverting to the frog for a moment, we see in Fig. IX a very rare example of the union of Pagan and Christian symbolism. The object is an amulet, consisting of a frog surmounting a crescent which bears the inscription, IESUS + MARIA. It is provided with an eyelet for wearing purposes, and has every mark of having been much worn. It was believed by Mr. Elworthy (to whose book on the "Evil Eye," published by Mr. John Murray, I acknowledge myself much indebted) to be absolutely unique, and was in the possession of his friend, Mr. Neville Rolfe.

Four classes of amulets are distinguished by Professor Haddon: (1) Those associated with what he calls *contagious* magic, which gain their virtue from their having been part or parcel of some powerful being, animal or human. Thus the bison's skin with the horns attached, worn on the head of the Mandan chief, is an amulet of this kind. (2) Those associated with *homœopathic*, also called *mimetic* or *symbolic*, magic, which gain their virtue from their supposed similarity to the evil influence and their

power of thus similarly antagonizing it. A good instance of this kind of amulet is the head of the Gorgon. (3) *Fetishes*, those amulets of which the efficacy is due to their intimate association with the belief in a deity. The Eye of Osiris is an instance of a fetish. When this belief is lost these fetishes degenerate into (4) *luck-objects*, of which the *mano pantea*, sold to-day in the shops in Rome, is an excellent example. In the latter connexion Fig. VIII is interesting. It is an illustration of a paper read by Mr. Edward Lovett at a meeting of the Folk-Lore Society in June, 1902. The drawings represent charms worn by the races of various parts of the African continent and the islands of the South Pacific. They are proved to be charms and not mere ornaments, because an object worn by one tribe has no value or meaning for a neighbouring tribe or an adjacent island. But the curious part of it is that they are "trade" charms, manufactured in Bohemia in imitation of original specimens, and taken out to be exchanged for ivory, skins and gold-dust. And further, they are received with delight by the natives, and this applies not only to the charms which have been carefully copied from originals, but also to debased copies which have been given inappropriate and absurd colours, such as blue, green and pink. Also glass and amber are giving place to celluloid, apparently to the great satisfaction of the native. No. 12A is a debased form of arrowhead of blue glass, though it still retains the parallel cross lines, which are an almost constant feature, and probably represent a survival of the lashing by which the original arrowhead was fastened to its shaft. It also retains the notchings at the edges, which, of course, is an imitation of the notchings in flint arrowheads. The hole is for the purpose of wearing on the finger. 12B is of white glass and has the Ottoman symbol of the Star and the Crescent in gold, but it has no notchings. No. 13 is a very debased form made of celluloid, and has neither parallel lines nor notchings. No. 8 is of glass inscribed with Arabic characters, and No. 10 of glass, made to resemble the apex of a cone shell, the whorl of which symbolizes the sun. The series of which the latter is an example is made of various coloured glass or celluloid. No. 16 illustrates a series of tiger's claws of glass, sometimes variously coloured. No. 17 is a glass fish made for Burmah and India, while 14A is a tiger's tooth, and 14B a wild cat's tooth, both made of glass. It will be seen from these instances that it will soon be impossible anywhere on the surface of the globe to escape from articles "made in Germany."

The cross has no place among modern amulets used avowedly

as a protection from the evil eye, simply because it has become the great Christian symbol; but before the advent of Christianity there is no doubt that the cross was used in a protective sense. Even at the present day the women of Cyprus wear the cross in its looped form to keep off the evil eye and to prevent or cure barrenness.

Of superstition, it may be said that it is truth run riot. It would be very difficult to determine the exact amount of real fact underlying the superstition of the evil eye. In dealing with the subject we are inevitably reminded of the phenomena of mesmerism to which it is clearly allied, nor can we afford to ignore the truth which expresses itself in the saying that "the eye is the window of the soul." Tennyson's King Arthur, mortally wounded in his last battle, describes himself as

Widowed of the power in the eye
That bowed the will.

Shakespeare's Henry the Fifth is cited as having

An eye like Mars to threaten and command.

Such quotations might be multiplied indefinitely. They all tend to show the widespread nature of the belief that the human eye has some special power or influence. Nor is the flight of the terrified girl from her Russian lover's eye, as recorded earlier in this article, at all an isolated incident. It must be admitted that it is a far cry from this to the belief that certain individuals with apparently benevolent expressions and with the best intentions in the world, bring disaster upon those they have the misfortune to look at, and the idea in this form seems more nearly allied to the superstition of the "mascot" inverted, the person with the evil eye acting as a sort of anti-mascot or involuntary bringer of bad luck. Even could the probability of the existence of such a power in certain individuals be determined by the accumulation of innumerable instances, it would still remain in doubt how far the *eye* of the suspected Jonah was the responsible cause of the attendant catastrophes. We need not treat the matter too seriously, but we must admit that such superstitions are frequently met with among those possessing a wide knowledge of men and things, and that he was a wise man of business who said "Have nothing to do with unlucky people."

THE HAUNTED HOUSE OF CAVNAKIRK

By W. K. B.

AWAY in the North of Ireland the Clogher Valley runs almost due north and south, its northern end stretching far up toward Dungannon, while to the south it opens out on the low-lying ground that slopes down to the shores of Lough Erne.

Midway up the valley, the little village of Clogher nestles beneath the shadow of the Slieve Beagh Mountains. Scattered farmhouses stand here and there in the fields, and about a mile and a half from the valley a narrow lane turns off to the right, and after passing a farmhouse surrounded with trees, it climbs up a gentle ascent to another house that stands on the crest of the ridge. Half-way up, in the townland of Cavnakirk, a small house once stood on a bank a few feet above the level of the lane, and it was in and around this house that the incidents recorded in this article occurred. The house has now been levelled with the ground, but the country people still retain a vivid recollection of the extraordinary events that happened at this place.

At the time of which I write, the house was occupied by a brother and sister named Wilson. They were farmers, the man working a few acres of rough mountain land, and his sister keeping house for him, and in addition to the arable land they owned a considerable tract of mountain, and were able to keep two or three cows. A younger brother—a scapegrace—had emigrated to Canada, and it was well known that previous to his departure he had lived on very bad terms with his sister.

One summer evening George Wilson had returned home from his work, driving the cows before him, and after tying them in the byre he had gone into the kitchen and sat down to his supper. The byre stood right behind the house, separated from the kitchen door by a narrow yard, and as George crossed this yard he met his sister on her way to the byre to milk. The sun had set, but the June twilights are long, and as George sat by the window he could see his sister as she sat milking just inside the byre door. She was singing, and he could hear the hiss of the milk as it streamed into the pail; then for a moment he turned his eyes away, and as he raised them again he thought he saw a shadowy figure flit across the yard. It disappeared ere he could

form any idea of its size or shape, but at that moment the song ceased, and an instant later a scream from his sister made him start to his feet and rush toward the door, and as he crossed the yard he could hear his sister struggling and panting, like one fighting for life. On reaching the byre door he found her—half standing, half lying against the wall, her face black and her eyes starting from her head, while her two hands were tearing at her throat as if trying to break the grip of some invisible assailant. As her brother entered the door the pressure on her throat seemed to relax, and her breath came again with the quick gasps that follow partial suffocation. She was too far gone for speech, but she signed to her brother to carry her into the house; it was nearly an hour later ere she was sufficiently recovered to give an account of what happened in the byre.

Briefly her story was as follows. She had been some time in the byre, when glancing across the yard she saw what appeared to be the figure of her brother—who had gone to Canada—turning the corner of the house. Her first idea was that he had come home again, but the thought had barely flashed across her mind ere the figure, now dim and shadowy, made for the byre door. She screamed, but the scream had barely left her lips when the shadowy figure seemed to leap at her, and the fingers closed round her neck. Then followed a desperate struggle for life. She could see the shadowy arms, and feel the fingers round her neck, but struggle as she would her hands encountered no solid substance, and she was being slowly strangled when her brother rushed into the door. When he appeared the shadowy figure loosened its grip, and gliding past him it disappeared round the corner where it made its first appearance, but she asserted that ere it vanished it turned a malignant look on her, and she was positive it was the face of her absent brother.

Whatever the cause might be, it was evident that she was in a state of utter collapse, and despite her brother's reasoning, she obstinately refused to go to bed or to allow him to retire, and they sat by the fire until the break of day. With the dawn her fears abated, and she consented to lie down, but she insisted that her brother should bring his bed into her room and sleep there, and next morning she was half inclined to regard the events of the previous evening as something in the nature of a waking dream.

That evening the brother and sister retired early to rest, but hardly had the twilight deepened into night ere a terrible racket started in the kitchen. George Wilson rose and lit a

THE HAUNTED HOUSE OF CAVNAKIRK 21

candle, and instantly the noise ceased, but no sooner had he returned to his bed than the strange sounds began again; and thus it went on all through the night, and the dawn found the brother and sister haggard and worn out, and fully convinced that the house was haunted by some supernatural visitant.

Hitherto they had kept the matter secret, but now thoroughly alarmed by their experience of the night, they consulted some of the neighbours, and two or three of the latter volunteered to keep them company on the following night. At first the night passed quietly enough, and the visitors were inclined to laugh at the whole thing, until George Wilson suggested that they should extinguish the light and retire to the room. Hardly was the door closed when a terrific crash sounded in the kitchen, as if all the pewter and delf ware on the dresser had been flung to the ground. Candle in hand one of the visitors sprang into the kitchen, but there was no sign of any disturbance there. In vain they searched in and around the place, there was no sign of anything unusual to be seen, but hardly had they resumed their places in the room when there came a crash against the wall as if a chair had been flung violently across the kitchen. Renewed search was useless, and so the night passed until the break of day put an end to the disturbance.

Of course the news of these extraordinary happenings spread far and wide, and as they continued night after night, they soon formed almost the sole topic of conversation in the locality. The unfortunate Wilsons were driven almost insane through fright; sleep was impossible, save when they spent a night in some neighbour's house, and though all sorts of plans were tried, the disturbance continued with unabated fury. At last they had recourse to a man who was well known all over the country for his utter fearlessness, and in later years I often heard him tell the story of the night he spent in the haunted house. Richard Robinson lived lower down the hills, and from his boyhood he had the reputation of being absolutely fearless so far as ghosts were concerned. A deeply religious man, he was a firm believer in the supernatural, but this belief was entirely unmingled with dread. He would spend hours wandering along roads that were supposed to be haunted, on the off-chance of catching a glimpse of the ghostly visitant, and when Wilson applied to him for assistance he responded instantly to the appeal. I give the narrative of what followed as nearly as I can remember in his own words.

“It was about nine o'clock on a July evening when I started

up the hills for Wilson's place. I had taken the precaution of carrying this sword with me"—here he used to display a long blade of Spanish manufacture—"and I was determined should the ghost appear that I would try the temper of the edge on it. When I reached Wilson's, I found the brother and sister there; the girl wanted to leave, but I insisted that she should remain, and about eleven o'clock I proposed that we should lie down. Previous to this I had examined the house inside and out. I had tried the windows, looked under the beds, and now I locked and bolted the door, raked the fire, and followed the Wilsons to the room. Here we sat for some time; but as everything remained quiet, I made the brother and sister lie down on the bed without undressing, and placing a lighted candle on a table I drew up a chair to the bedside and sat down, with my head resting on the bed. Presently I grew sleepy, and turning round I blew out the candle, and I was just dropping asleep when a scream from the girl made me leap to my feet. 'There he is!' she exclaimed, and at that moment there was a crash as if a heavy weight had been flung across the room. Nothing moved, but a moment later a chair at the foot of the bed was thrown down. I sprang to the place, but there was nothing there, but another scream from the girl made me turn round, and I saw that the bed was heaving as if some person beneath was pressing it upward. Seizing the sword I flung myself on the floor and cut right and left beneath the bed; the heaving and pitching ceased, but a chair at the opposite side of the room was flung down. Then there was silence for a moment and I rose to my feet, and as I did so the chair I had just risen from was thrown against the door, and a moment later the bed began to heave again. Again I cut beneath it and the moving ceased, but the racket with the chairs began again. I moved to the table and lit the candle. Instantly everything was quiet, but a little later the tongs were flung violently across the kitchen. I rushed down, but the place was empty, but another scream from the girl brought me back to the room, and I found her lying trembling with fear, while the cold sweat streamed down her face. In reply to my questions she said that the moment I left the room a shadowy figure leaped on the bed, and made as though it would have gripped her by the throat. Her brother could see nothing, but he felt the pressure on the bed, and at the first gleam of the candle it was gone.

"I placed the candle on the table and sat down again by the bedside. I sat there for nearly an hour, but everything was

quiet both in room and kitchen. Again I blew out the light, but the silence was unbroken. I was beginning to think that the ghost or whatever it was had gone, when I felt a sharp blow against my chair, and the next moment I felt the bed rise up under my arm. That there might be no mistake I flung myself face downwards on the bed, then seizing the sword I cut up and down beneath it, but the pressure still continued. I could hear the cracking of wood as the slats beneath were forced out of place, and dropping to the floor I crawled beneath the bed, cutting to right and left, but save when I struck the posts of the bed the sword touched nothing solid. I crawled out again, and instantly the heaving of the bed ceased, but a moment later there was a crash from the kitchen. Sword in hand, I rushed down, but the moon was shining brightly through the window and the place was empty.

“Soon after this the sounds ceased. There was a crack outside as if a stone had been flung against the byre door, but this was the last, and the rest of the night passed quietly enough.”

No satisfactory explanation was forthcoming, either then or at any later time. Whatever the cause might be, the disturbance continued until, so far as the Wilsons were concerned, life in the place became unbearable, and in the late autumn they sold off their effects, and set out to try their fortunes in a distant land. Their farm passed into the possession of a neighbour, and needless to say the house remained untenanted; but some years later this man tried to use it as a stable, but in the morning the place was empty, and a young mare that had been locked up in it overnight, was found trembling and covered with perspiration in a distant field. The door was still locked, but a small window that had been boarded up was burst open, and it was evident that the mare had forced her way through this window, though considering the size of the aperture it was little short of miraculous how she had succeeded in making her way out. This was enough for the owner, and he levelled the house to the ground, and there is now nothing to indicate the place where it once stood.

I have only to add that I have been unable to trace the after history of the Wilsons. I believe they emigrated to America, but if so, they cut themselves off from all their old acquaintances, but ere they left their old home a significant item of information came to hand. The brother in Canada had met his death—how I never could learn, for the letter that conveyed the intelligence was couched in very vague language—on the very day that his shadowy form assailed his sister in the old home.

THE STRANGE CARPENTER

A PERSONAL EXPERIENCE

By M. T. R. C.

I RECOLLECT—though for a time I had forgotten—that when I was a child of eight and walking one sunny afternoon with nurses and other children past the old, drab-painted, slated house in which my grandmother chanced to dwell, I noticed emerging from the front door the figure of a man wearing the old-fashioned paper-cap common to the journeyman carpenter of thirty years ago, and familiarized to later eyes by the illustrations of Tenniel in Lewis Carrol's books.

I pointed him out to the nurse, and asked why he was letting himself out of grandmother's house. By this time he had turned the corner into a narrow lane and had disappeared, without, it would seem, the nurse or other children having remarked him. Instead, they saw some one solemnly lowering the window-blinds of my grandmother's bedroom . . . and very soon we were told that she had died just before we passed the house.

* * * * *

Ten years later I had gone to a fashionable watering-place to pay a visit to an invalid uncle, who lay bedridden and incurable in charge of my mother and her sister.

The month was November and the weather of unusual mildness. The house was pleasantly situated in a garden bordered with aucubas and other shrubs, upon which a covered verandah gave. Here I was seated after dinner smoking a pipe, the light from the French windows of the dining-room falling upon the stones of the *patio*. Suddenly, from the darkened doorway on my left hand, I noticed the carpenter of my childhood emerge, and cross the lawn noiselessly and very swiftly, to disappear amid the laurels. . . . A few seconds later my name was called in startled tones, and, hurrying within, I found that my uncle had that moment expired with unexpected suddenness. . . .

* * * * *

In the spring of 1904 I was in London, and, having lunched rather earlier than usual at Frascati's Restaurant, took my way up Oxford Street, with the purpose of strolling down Regent Street and spending an indolent afternoon among the magazines at the club. The day was fine and really spring-like ; painters

and decorators were busy with ladders and suspended paint-pots on the fronts of many shops ; there was a novel brightness and gaiety in the costumes of feminine passers-by : the spring had really come. . . .

I proceeded aimlessly enough along the southern side of the way until I neared Oxford Circus, when I half-turned towards Regent Street, in accordance with my original intention. As I did so I was brushed against a little roughly by some one whom I did not particularly notice, but of whom I took vaguely the impression that he was clad in workman's garb of some sort. The encounter was sufficient in my indeterminate mood to make me go on across the Circus. It had just occurred to me that the unknown workman had muttered something as he touched me, and that the words he had spoken in a low, peculiarly hollow tone were : " Not yet." I was beginning lazily to ponder the matter when I heard a sharp crackling sound coming from the right-hand side of Regent Street. . . . A policeman on point duty immediately in front of me turned sharply in the direction of the noise. . . . I caught a glimpse of sudden horror in his eyes . . . blowing his whistle he darted across the road. . . .

Seeing, as I too turned, that some ladies were entangled in the débris of the awning that had screened the windows of a large draper's establishment—through which a workman's cradle had descended with a crash into the street—I hastened to the spot. I noted that it was equidistant from the corner of the Circus where the workman had brushed against me and from that where I stood when the crash came. But for his interference I should have lain under that awning amid the pools of red blood flooding the pavement, the broken glass, splinters, paint-pots, ropes, tools, and mangled bodies of several men. As I stood amid the confusion incident to the summoning of cabs, the temporary assistance rendered to the injured and to fainting women and terrified children, I caught a glimpse of a man in a carpenter's paper cap helping to place the dying body of one of the fallen house-painters in the cab which was to take him to the Middlesex Hospital. For an instant only his eyes met mine. . . . I knew him intuitively for the unknown workman who had altered my course. . . . I tried to force my way through the press to have speech of him . . . but he had disappeared.

* * * * *

During that same summer I entered an omnibus in the Bayswater Road, bound eastward. The afternoon was hot and dusty, and I was tired and worried. . . . As the omnibus swung along

under the green trees of the park, the outlines of passing vehicles grew blurred and dim as I yielded to natural drowsiness.

The 'bus stopped at a tavern at which the result of some big race had just been received. The conductor mentioned the name of the winning horse, and my fellow-passengers began to talk excitedly about it. For me the event had no interest. . . . During the past few weeks I had been away from town, entangled in a series of almost tragic occurrences that had left me neither time nor inclination to attend to current happenings.

My eyes were attracted to a broad-shouldered young man in a brown suit, wearing a blue white-spotted tie fastened with a cheap horse-shoe pin, who sat opposite me. He looked very ill, and the mention of the winner's name, after flushing his cheeks unnaturally for a second, had left them drawn and grey; while I could see fear lurking in his dark eyes.

As the 'bus started again a carpenter came out of the tavern and jumped in. He seated himself by the young man in brown. I saw his face quite closely and distinctly. It was a horrible face. Under the paper cap were eyes in which the pupils were mere black and sparkling points; the nose was partially consumed by disease; the face dead white. A curiously unpleasant smell seemed to exhale from him. I felt a physical nausea and repulsion overcoming me and was inclined to stop the 'bus and alight. . . .

Suddenly the young man opposite repeated in a low tone of voice, with a pathetic sort of gasp, the name of the winner of the big race, adding, "I will never bet again, s'elp me. . . ." The carpenter turned sharply towards him, extending his hand, and saying, "Never," in a strange, half-questioning, half-positive tone. . . . I saw the young man grasp the proffered hand, and heard him repeat the word, "Never." Immediately afterwards he sank back into his corner with starting eyes and saliva coming from his lips. . . . He looked as though about to have a fit. . . .

A fellow-passenger, who called out that he was a doctor, came across the 'bus between me and the young man, and took his hand almost as it fell from the grasp of the carpenter. . . . There was some confusion. . . . The women screamed and hastened to get out of the vehicle. . . . The conductor signalled to the driver to stop. . . . A policeman entered and examined the body of the young man who had just died. . . . Then the doctor and I alighted, the former handing his card to the constable. . . . "Hawful!" commented the conductor. . . .

I looked hastily round for the strange carpenter; but he had vanished in the confusion.

THE SEVEN PRINCIPLES

BY L. FLORENCE FFOULKES

[AUTHOR'S NOTE.—In each of these Sonnets I have endeavoured to deal, as concisely and exhaustively as possible, with one or other of the Seven Principles of Man as understood by the Eastern Schools of Thought, though but dimly apprehended—until quite recently—by the Mystic students of the West. The ordinarily received division of these Principles is into—(a) The Four Lower or animal Principles. (b) The Three Higher or Spiritual Principles. That is, into the Four, which, roughly speaking, belong merely to the material or animal nature; and into the Three which are exalted above it. Giving—as far as possible within the circumscribed limits of the Sonnet form—a clear outline of each Principle, in an ascending scale from the lowest to the highest, it is hoped that although the diligent thinker may add and expand to almost any extent, a Keynote has been struck, and a Dominant Chord given, which may insure a Theme of Sound, Practical and Evolutionary Thought.

L. FLORENCE FFOULKES.]

STHULA SHARIRA.

SEALED cell-stuff in its elemental state
Dust, and yet dead: dead and yet dust to be
Till touch of Higher Being sets it free,
Powerless alike to part or generate.
Void tool! in "statu quo"—inviolate
(Still cosmic atoms—all the eye can see)
O'er which broods Potency—restrainedly
To wake *within* the Life Incorporate.
Primordial cells, abandoned and forlorn,
Lacking the force that gives a corporate life;
Veiled mystery, anticipating strife;
Constituent atoms—waiting to be born,
Pending the touch of Sunlight from above;
Time's hour-bound record of the Central Love.

PRANA.

The subtle force which binds each element,
Each senseless atom in the Cosmic Plan,
From motioned matter unto Perfect Man,
Which holds in place the unstrung instrument.
The vital essence charged with good intent,
The power that none may ever mete or scan,
The boundless ether—which e'er worlds began
Functioned above—on silent mission bent.
The magic charge—which fills each separate cell
And, freely whirling, shapes the monad germ,

Out-throwing and retaining for a term,
 Till rhythmic action higher life impel :
 This master-thrill doth to each part assign
 A place—in union with the Great Design.

LINGA SHARIRA.

Shaped plastic Concept of the Whole or Part,
 Vision and ghost-form, only seen in sleep,
 Or when to mystic realms the senses leap
 On the white wings of true Celestial Art.
 The ideal semblance-form which dwells apart,
 A transient record of the World's Desire,
 As yet unpurified by Holy Fire,
 Mirror of Life, and Nature's counterpart.

Soul model, phantom-form, un-manifest,
 Figured in thought before the mental eye ;
 This Will alone can mould or modify
 To perfect image perfectly expressed,
 The radiance of the Beatific Dream,
 Portraying forth The One Eternal Scheme.

KAMA RUPA.

Main-spring of Action ! The self-conscious will,
 The tireless energy of Nature's trend—
 Resultant Mind-force,—either foe or friend,
 As sense directs, or Higher Motive still
 Gives impetus. When the nerve centres fill,
 And the time-throes of Pain their power expend,
 Or Pleasure-thrills their " danger currents " lend
 To motive, Will doth choose the good or ill.

A Sovereign Will o'er-ruled and self-controlled
 Is Master Key to all that bides beneath.
 For those who learn obedience unto death
 A Higher Region yet will soon unfold
 One step above, and Reason calm and strong,
 Stand firm, and sing a glorious freedom song !

MANAS.

The self-less Will, detached from all that binds,
 Which soars aloft into etheric space,
 And takes its poise within that Holy Place
 Where functions Thought alone in Master minds :

Such disentangled thought a balance finds
 In a pure region, where there bides no trace
 Of tragic fear to mar the Cosmic Face,
 But Verity is as a jewel shrined.

Where senses rule, and thoughts beneath contend,
 The vagrant will, subservient to the thought,
 Doth force a soul-less life, which figures nought :
 But in the higher being fancies blend,
 Pure concepts to the selfless mind unfold
 And point the Symbol of—Alchemic Gold.

BUDDHI.

Wisdom and Love Supreme ! Truth's boundless Sea,
Concrete in Manhood and revealed to sight !
 Communicated Power to live aright
 Through One Eternal Channel—ceaselessly !
 Soul-life, that broodeth o'er the things that be,
 Mysterious rapport ! Mystic Dawn of Light !
 The *Magic touch* that probed Earth's darkest Night
 And pierced the cloud that veiled Eternity.

Godborn of all the Worlds ! Eternal Name,
 Self-sprung, self-formed, and wholly Self-Divine !
 Thy Daystar riseth and Thy lamp doth shine,
 Thine Orient burneth with persistent flame.
 Hail, Radiant One ! Thou Link of God with Man,
 Thou WORD INCARNATE slain e'er worlds began.

ATMA.

Essential Unit ! Universal Mind !
 Creation's Spirit ! Macrocosmic Source !
 Undying Tendency, which rules the course
 Of Destiny—in Mystery enshrined.
 The Sacred Calm that ever bides behind
 The impassioned Thought ; the subtle Vital Force
 That comprehendeth without change or loss
 The Things of Sense—Eternally Designed !
 Transcendent Substance ! Sole Reality !
 I AM of All Existence—Self-evolved !
 Divine Intention ! Mystery unsolved
 Save by possession of The Hidden Key !
 Before All Being THAT THAT IS alone,
 The Boundless God in All, and All in One.

ON THE INFINITE :

BY H. STANLEY REDGROVE, B.Sc.

THERE is a certain class of people who consider that any postulate (however absurd otherwise) can be stated about that which is infinite with perfect impunity, all argument being met with the statement that our reason being finite, it cannot argue about that which is infinite. Hence the Athanasian doctrine of the Trinity.*

That we can have some knowledge (be it granted, not perfect) of that which is infinite, is evident from a study of mathematics.

Examples can even be given in elementary mathematics ; for instance, it can be shown that the more terms of the series

$$\frac{1}{1} + \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \frac{1}{32} + \dots$$

be taken the more nearly will the sum approach 2, so that we may say that the sum of an infinite number of terms is 2. Innumerable other series of a similar nature exist, of which recurring decimals afford another example.

It should be noticed that the word "infinite" is ambiguous ; its clearer and better defined meaning is what may be termed the mathematical one. In this sense it is an adjective ; we should suppose it to convey the attribute of being not-finite, i.e. unlimited, but it does not do so absolutely.

Every definition conveys some limit ; thus, when we speak of "number" (in the abstract sense) our meaning is limited to a certain general concept.

The meaning in intension of the term "infinity" (infinite number †) is therefore limited in that it refers to number only, and is therefore limited by the definition of "number," but unlimited in that it refers to a number of unlimited magnitude ; whereas finite numbers are limited in this respect as well.

This will be further illustrated :—

A line is defined mathematically as length without breadth (or thickness). A surface is that which has length and breadth, but no thickness. An infinite line, therefore, although unlimited in length, is still very limited in possessing no breadth or thickness, and is therefore infinitely small as compared with infinite surface, which possesses infinite length and breadth which we

* It is not suggested that there is *no* true doctrine of the Trinity.

† It must be noticed that infinity does not signify some precise number, but number increased in magnitude without limit.

can state by saying that infinite surface contains an infinity of infinite lines; similarly infinite space contains an infinity of infinite surfaces.

This brings us to a realization that "infinite" is a relative term, for that which is infinitely great compared with one standard may be infinitely small compared with another.

Thus consider the series,

$$\dots x^{-3}, x^{-2}, x^{-1}, x^0, x^1, x^2, x^3 \dots$$

The ratio between any term and the next is x . Let x become infinite, then this ratio becomes infinite, so that compared with any term, those to the right are infinitely great, those to the left are infinitely small. Thus x^2 is infinitely great compared with x^1 , but infinitely small compared with x^3 , just as infinite surface is infinitely great compared with infinite length, but infinitely small compared with infinite space.

It may be argued that this is true so far as mathematical abstractions are concerned, but it is otherwise with actualities. This is wrong, for consider the *actual* line; it is of (comparatively speaking) small breadth and thickness and greater length. Let it be produced without limit, then we have an infinite line, i.e. that which is of infinite length and small (finite) breadth and thickness; for if it were of infinite breadth and thickness it would cease to be a line, and therefore is limited in breadth and thickness by the definition of a line. Its volume is clearly infinite, and yet in the truest sense of the expression it is not infinite space; for not only can we have that which is of infinite length and breadth and small (finite) thickness, i.e. infinite surface, which is infinitely greater than the infinite line, but also infinite space in the truest sense which has infinite length, breadth and thickness.

It might be worth while to consider whether actual space is infinite. Child, in his interesting book *Root-Principles*, defends the notion of a finite universe against Haeckel and MacCabe. All three authors use the term "infinite" non-mathematically as implying absolute absence of limit (see above).

MacCabe would truly remark "the idea of a limit [to the physical universe] is in fact unthinkable," if he only implied the mathematical infinity of space, for otherwise space would end in space, which is nonsense, and Child would be wrong in thinking it easier to imagine a finite than an infinite universe.

Space is infinite, but it is still space, and the definition of space implies a necessary limit; for one thing it is three dimensional, for all we know there may be a fourth, fifth, sixth . . .

even an infinity of dimensions, and to make space the "absolute infinite" is the merest assumption.

The same can be postulated of time; it cannot have any beginning or end, i.e. limits in time. This is self-evident, so that time is infinite, but it is even more limited by definition than space, being only one-dimensional.

Let us freely allow Haeckel an infinite physical universe, i.e. infinite in so far as space and time are concerned, but limited by the definition of "physical." But let us not assume it to be the "absolute infinite" and deny the existence of the infinite spiritual universe . . . may be an infinity of infinite universes.

Space and time are the necessary conditions for physical existence. An interesting hypothesis has been put forward by H. G. Wells in fictional form in his *Time Machine* that space and time are really one, time being the "fourth dimension." In its favour is the fact that the one dimension of time is equally essential as the three spatial dimensions for physical existence.

The question arises "Is there a super-space, a super-time?" *A priori* we should answer "Yes"; for if we find it impossible to imagine limits to any of the known dimensions, should we not likewise demand an infinity of dimensions?

If the existence of super-space and super-time are postulated a host of otherwise inexplicable phenomena (generally termed "occult" or "spiritualistic") become more readily understood; it seems illogical and moreover unjust to *a priori* label all such phenomena "fraud" or "hallucination," merely because they will not fit in with preconceived notions. This argument for super-space has been dealt with already by other authors; the notion of a super-time has been somewhat neglected.

The second use of the word infinite is substantive—"The Absolute Infinite"—That which is All in All, God. The theologian of the past century imagined God up in the sky (so to speak), somewhere entirely out of this world; then He is not Infinite absolutely; a not unsimilar error, fostered by a literal interpretation of the Bible (forgetting that "the letter killeth, but the spirit giveth life" *), is to imagine creation to have taken place once and for all at some point in time, an assumption involving a change in the Absolute Infinite!

Infinite space is but the finite unit (relatively speaking) of the infinite immensity of the Absolute Infinite, infinite time but the finite unit of the infinite eternity of the Absolute Infinite.

God may be said to be in all space and time, but also He

* 2 Corinthians iii. 6.

transcends both, so more truly should we say space and time are in God. Creation is a continuous causal process extending through all space and time, but also transcending both, therefore should we also say space and time are in creation.

What do we mean by such terms as "Personality," "Self-Consciousness"? Whatever may be said in reply, it is admitted that these terms imply the highest products of creation (or, if you prefer it, evolution). Should we therefore deny these attributes to God? Everything that is good and true and not essentially productive of limitation must be the attributes of God, with this difference, that in Him these attributes will transcend the best of ours.

Before concluding, another fallacy must be exploded. The two doctrines, the one of immortality, the other that our existence *per se* commences at conception, have been held to be mutually exclusive, for it is said that which has a beginning has an end, that which has no end has no beginning, i.e. in any dimension that which has one limit has another.

This latter is true, but nevertheless misleading, for it suggests that that which has no end never could have *had* a beginning, which is not true.

To take an illustration from mathematics. Mathematicians agree that the circumference of a circle of infinite radius is a straight line. Take a finite straight line and continually increase it in one direction; so long as it is finite, it has both end and beginning; but if it be increased without limit it has truly neither end or beginning, being the circumference of a circle, i.e. so long as it has one limit in length it has another; yet in the process of its formation it *had* both beginning and end.

Is not this equally true of us? During our formation as perfect spiritual men and women—our earth life—we can point to a beginning and an end in time and to limits in all directions in space. These are not the true limits of the spirit, but are imposed upon it by its close association with our material, space and time-bound body. On our passage to the world of super-space and super-time—that is death—we become, as it were, relative to space and time as the line became on production without limit, we are infinite as regards space and time and know no limits of either. Where and when cannot be postulated of spirit.

It is, however, necessary that we are subject to that which is to us as spiritual, as were space and time to us as physical. Swedenborg teaches that this appearance of space and time corresponds to states and progression of state.

THE TETRAD, OR THE STRUCTURE OF THE MIND

BY FLORENCE FARR

THE real man, otherwise the mind, whether it is the average mind deep in its own little groove or the supermind in touch with its race, has for characteristic, a power of passing from one state to another. The mind is a great actor, and the meanest intelligence is capable of recognizing that it can see all questions from many different points of view. To take a very obvious instance, a man respects the emotion of love when he feels it himself, but he professes the profoundest contempt for any other man who loves the same woman. He is therefore capable of seeing this passion at once as an ennobling and a degrading state ; and he is able to compare the two points of view. He sees it from the centre and he praises it. He sees it from the outside and he pours contempt upon it. In the same way the mental perceptions can look at all questions, from these two points of view, at least. The mental power of passing from the centre to the circumference is analogous to the mental power of attaining absolute consciousness when the mind is stilled, and returning to relative consciousness when the mind is in motion.

I have already pointed out that we must consider the symbol of the absolute to be a mathematical point, and the symbol of the intelligence to be a triangle, or tetrad ; because the intelligence deals with the relation between points, and not with the points themselves. This form of the tetrad, or a pyramid of three equilateral triangles, is the symbolic root of relative existence, or, in other words, nature. It contains four points and twelve possible relations, because each point stands in three possible relations to each other point. To understand this clearly it may be useful for a student to construct a magnified tetrad of points for himself with four marbles piled in a pyramidal form. We have taken the point itself as absolute consciousness ; its relation with other points as relative consciousness ; but its relations with one other point is said to manifest not as creation but as wisdom, an enlightening sympathy barren but resplendent, the aim of all philosophers. It is the relation of two perfectly wise beings rejoicing in perfection together.

Why does this inward and outward consciousness fall into the fatal act of creation ? The answer of most traditions is " Because wisdom is also symbolically a serpent, and tempts to experiment." " Compare " is the fatal cry of the dual conscious mind ; that is to say, the mind that can view itself from the interior or the exterior point of view. It has developed a power, and it wishes to use it. " Let me compare," it says. Then the third point, the power of criticism arises, and we have the subjective, objective and the spirit of comparison, which three form the fourth point, an opinion, or conviction. Each tetrad of consciousness is founded on its own particular conviction ; and when we speak of fulfilling the law of our own being, we mean we must carry out our root conviction to its logical conclusion, and see it through all possible manifestations.

Mind, then, is the manifestation of what we call our identity or root conviction. This great Father in the Beyond takes on one form or another, but its insatiable will to experience and to compare devours all the endeavours of the little beings we, in an unenlightened state, call ourselves. The Father mind is the germ of relative consciousness arising as a phenomenon in dual consciousness, and all manifestations arise from it and its power of fixing the attention on certain patterns in the whole and rejecting others. In essential nature we are the infinite substance consisting of similar points, but we chose to limit our consciousness to the relation between certain parts of the whole, and to weave a pattern in the Cosmos. The great Father mind, or source of minds, is symbolized by the four lettered name of God by the Rabbis, as the Divine Tetractys or Chatur-Vyaha by the Brahmins, and with the little mind within each of us. We are all engaged in weaving smaller patterns that we may compare and judge of our experiences when we are drawn back into the fountain of being.

This happens every day. Each meditation is a Judgment-day, each dream is a heaven or a hell, just as we have penetrated or not into the peace which passes understanding and comparison. In the *Bhagavat Purana* we find the mental faculties divided into four parts, making five phases in all, because the idea of the whole is added to the idea of the separated four parts. In Sanscrit the whole is called Antahkarana, really equivalent to the imagination, or image-maker, the creative power of the mind. The parts are called manas, buddhi, chitta and ahankara. Ahankara is the egoity of the image-maker, buddhi is the bias of the image-maker, chitta is the will of

the image-maker, and manas the doubts and comparisons of the image-maker. The doctrine of the Vedanta is that egoity is the root of all delusions, because it deludes us into believing the temporal to be eternal and the eternal to be the temporal. The little self arranged or designed by the image, or pattern-maker, takes upon itself the character of the unchangeableness of the points of eternal-consciousness.

One aspect of the mind is the Logos, or famous four-lettered Name of many systems of symbology; the Dad, or Word of the Egyptians. Para, or the first aspect, is manifested in breath or Prana, ☉; Pasyanti, the second, in the mind, ☽; Madhyama, the third, in the powers of the mind; Vaikhari, the fourth, in articulate expression. These are analogous to the Rabbi's four methods of interpreting Scripture, through its rhythm, its melody, its phonetics and the literal meaning of the myths and fables used as methods of instruction. To paraphrase the Emerald Tablet, we may say that meditation on the word proceeds from the Sun-Father, or Prana, the Moon-Mother, or mind; the ten winds, or currents, carry it in their bosoms, and it is nourished by the earth, or physical sound of the name.

Close thought on the nature of the mind is a necessary part of the discipline of the mystic, for the mind is the bridge between the absolute and relative consciousness; it invites objective appearances to their invisible source through the subjective world.

In the *Bhagavat Purana* we read of the word that: "The Para division is said to be the latent sound, and is seated peacefully on the Serpent of Eternity as equilibrated will." The Pasyanti is the cause, or germ-thought, the Serpent that can dissolve all illusion and can cause all delusions; it is egoity. The Madhyama is friction making sparks. Sometimes it is the desire for complexity, or related consciousness, and sometimes the desire to return to simplicity, or absolute consciousness. It understands truly and falsely and is memory, doubt and sleep, buddhi, or judgment. Vaikhara is speech, and like melted butter can feed flame, as thought can feed desire.

The secret power of the word or mind sits as Vasudeva upon the Serpent and creation arises from him. The story is as follows (*Bhagavat Purana*, scanda 3, chapter viii.) :—

"When this universe was submerged in the waters of rest, the eyes of Vasudeva remained closed in sleep. He opened his eyes and saw himself lying on the Serpent King. He delighted

in himself, remaining passive. Within him were all dreams and beings in latent being ; only the power of time was manifest. Vasudeva dwelt as fire in wood with all his powers controlled, excepting only Time ; having slept thus for 1,000 Yuga cycles, he found the lotuses of his body and the thread which unites them. That thread was pierced by Time and threw out energy, and, small as it was, it grew from his navel, and by the action of Time, which awakens law of cause and effect, it suddenly grew and became a lotus flower. Brahma was in that and looked on all sides (space came into being) and became four-faced, and he searched everywhere confused, and cried : ' Whence am I ? Whence this lotus ? ' And he searched in vain. Then in his ignorance he began the work of creation."

Here we see the story of the mind of man, which despairs of discovering its own origin and creates images because it has no true wisdom. It cannot reduce itself to the dual state, which is omniscient, nor to the state of unity, which is Supreme until it has gained the power of comparison from experience.

We pass on to the Serpent mind which creates as egoity a world of images, the fuel of thought ; then to the more familiar world of logical judgment, and finally to the world of speech where thought is expressed and manifested, as fire is made manifest in flame.

The Vedantic method of studying the nature of the tetrad as a symbol of the imagination, or mental power, is well described by Deussen in *The Religion and Philosophy of India*. (English translation published by T. & T. Clark, 38, George St., Edinburgh, 1906.)

" When using the mind, senses and physical organs, a man believes his impressions of external objects of sense to be real (waking life) ; when only using the mind, apart from waking impressions, a man believes memories of these impressions to be real (dream) ; when the mind also rests, all consciousness of particular objects ceases and the man exists subjectively without conscious convictions of any kind (dreamless sleep) ; when the mind is gathered up by the consciousness and contrasted with all subjects and objects as undifferentiated substance it is set free from existing things and is in the state called liberation."

Now waking and dreaming are both states of delusion. In waking life we reflect a manifold universe which has the same origin as ourselves. The perceptions of the waking life are obliterated in dream, and the perceptions of the dream life are obliterated on waking. We feel ourselves in bonds to both these

conditions. We are surprised by what is done and said by others and by ourselves. We cannot control anything, because we are in bondage to our belief in the objective reality of these states.

There are two ways of dreaming. In the first the breath-father remains in its place and fashions a new world of forms from the material collected in its waking hours. In the other the breath-father forsakes the body and moves whither it will and sometimes finds difficulty in returning; it is said that the spirit wanders up and down in the garden of the body.

Of the state of deep sleep it is said: "Just as there in space a hawk or eagle folds its weary wings and drops to the ground after its circling flight, so the spirit hastens to the state where it knows no desire nor sees any dream-image, where the life breath is in union with thought."

But the yogi discovers a fourth state called Turiya. While awake and perfectly conscious he stills his mind as if in a brown study and commands it to go where he chooses, to cogitate on any problem he chooses, and to enlighten him on any subject he chooses, to build up for him the dream he prefers and to carry out his commands as a faithful servant instead of commanding him as a cruel tyrant.

The Western psychologist confesses his inability to compete with a yogi in the exercise of these faculties, which can be developed by an intelligent culture of the imagination. The Eastern writers (until Deussen arose to interpret them) have written in such obscure language that it is difficult for a Western mind to grasp that the mighty achievement they call "stilling the mind" has been familiar to us all in our childhood. Who among us has not, on being suddenly offered "a penny for his thoughts," found his mind to have been a complete blank or else an ecstatic fairy vision far removed from the understanding of his mortal companions?

The invariable reply is "I was thinking of nothing," or "My thoughts were far away."

Of course if we sit down and say, "Now I will make my mind a blank," the mere act of wondering whether we have made the mind a blank prevents us from success, and it is here that the use of symbol comes as a boon to the struggling student of his own soul. Take the tetrad, the solid three-sided pyramid based on an equilateral triangle, and say: "I will meditate on this symbol of the fire-mind, I will think of the fire which melts thought into a molten mass and of the smith who hammers out forms." The mind, clinging to the symbol of

its own primitive nature, the image whence sprang all imaginings, will hold fast to the meditation ; it will next see itself in crystalline forms branching from the mineral into the vegetable symbolism ; then in motion becoming animal in its nature and gradually, through comprehension of its own nature, becoming man as he will be when this object is accomplished. We are here in order that through experience we should learn to know ourselves. When we have accomplished this perhaps our minds may become mighty ghosts using the bodies of animals for our lower needs ; or still more powerful and immortal as we learn that our bodies need never move, and that by the power of our imaginations all experiences are within us. I have already hinted that in those days when the world grows old and nothing but great forests can subsist, we, being part of the consciousness of earth, must accomplish a power that can act through the forms of life then possible. By degrees, as we melt once more into a cloud of fiery dust, the fire mind which has learned to understand the true nature of the crystalline life, that has followed its form back to the ultimate symbol of mind, can still retain its consciousness ; for that symbol signifies the Eternal Relation eternally potential in the Eternal Absolute.

In this suggestion we see the idea behind the symbolism of the Tree of Life and the Philosophers' Stone. We in our natural state are so proud of belonging to the human species that we refuse to see what wonderful possibilities lie outside that form of life. But as I have already said in chapter iv, the ancient Egyptians realized the possibility of their divine ancestor, Osiris, manifesting through the form of a bull. The sacred animals of Egypt were provided with every means of leading a perfectly healthy physical life. Let us suppose a great mind exists in a ghostly body, but to impress its will upon the physical world it needs a dedicated vehicle, such as the body of an animal. The great mind, acting through the physical life of the purified animal, can function in a more manifest way than is possible to a mind bereft of all physical apparatus. The freshly killed animal offered before the Ka statue of a great ancestor, not so much as a sacrifice, but as a means of manifestation, was another form of this idea. Now we all expect a time to come when human life cannot be supported on this earth. It may become once more a land of dragons and amphibians. These creatures may develop a nervous system that can respond to and interpret consciousness even more rapidly than the human nervous system.

The idea that the simpler the form the truer the medium is not a new one. Mathematical truth is the only truth we can rely upon ; crystalline form may be a far more subtle medium for revelation than organic form. The mysterious organ of the brain, which mystics say is the organ developed only by the highest of the human race, contains little sand-like crystallizations. Tree dryads may possibly be all the more active because their bodies are immovable, just as a yogi tells us that when his body is still as the dead his knowledge is clearest and his bliss is the most ecstatic.

The essential mind and the Stone of the Philosophers are the same, and its simplest form is the tetrad. The method of studying the mind by forcing the imagination to take certain forms is perhaps one of the most practical forms of mind-training that has ever been invented. It is especially useful to us in helping us to realize that we can dominate and alter form by application of the attention. Infinite possibilities of relative consciousness lie all around us, and through the use of mathematical symbols we can use and develop these elemental states of consciousness to the uttermost. We can combine them in infinite complications, and as long as we do not forget our own essential state we shall not be lost in the illusions of this world, or in the delusions of the madhouse.

MORE DEALINGS WITH THE DEAD

BY ARTHUR EDWARD WAITE

DURING the ages of Latin Christianity the desire of the living for the dead was only of peace for the soul ; no one tolerated the idea of seeing them, no one sought to communicate with them. It was known that they were blessed, assuming that they died in the Lord ; it was believed that " Masses on the earth " would aid them " at the throne of the Most Highest." The *Paradiso* of Dante represents the highest water-mark of some far-off idea of re-union, but it was so sublimated that it gave no reflection to the sympathies and sorrows that must have reigned in the lower world of thought and life. That this is all changed, and indeed centuries ago, is assuredly an indication that something which has always been implied in human consciousness has become manifest, and marks a stage in the development of the soul. Mystically, it has been always recognized, so far as Christianity is concerned—as our creeds show ; but the communion to which our faith is pledged thereby was not of that kind which either sought or would have tolerated the idea of individual communication. To speak plainly, and under due correction in respect of sporadic differences, this has been, both as regards the assumed facts and the expressed aspiration, a growth of the last century or two, and if it is not, in its later development, the work of modern spiritualism, it has at least grown largely out of the phenomena which are familiar under that name, regarded as evidences testifying to the desires of the human heart, which at their period had become far more strenuous. Unfortunately, the history of communication with " the world of spirits " under this auspice has not produced absolute certitude that its experimental research has ever dealt really with departed intelligence, though it has created certain strong presumptions. Unfortunately also, it has given us, on any assumption, no real knowledge of man's estate in the universe after his passage through physical life. The revelations continue, but even as before they minister to each circle of investigation according to the belief of that circle. The pathological facts are very curious, as strong witnesses of our undeveloped potencies, but over all the records there is written in other respects a great note of interrogation.

If we take as our example for the moment the literature of

automatic writing, this is becoming large at the present day, like that of trance-speaking in the past. Its evidential value is another matter and the unprejudiced mind has full opportunity in the records which occasion this notice to appreciate its value under circumstances which may be regarded as, on the whole, somewhat favourable.* They are the records of a private circle whose members are personal friends of Lady Paget, and our guarantee concerning them is the guarantee which has satisfied her, namely, that she has entire faith in their sense of honour. As a fact, the members are two only, of whom one has acted as the medium and the other as interrogator in chief. The triad is completed by the disincarnate spirit from whom the communications originate. The recorder has been simply an editor who does not appear to have been actually present at the sittings. The occurrences stand, therefore, at their recorded value, and in dealing with them it seems perfectly safe to assume the good faith of every one concerned, at least on this side of life. Of the communications as such we shall probably know beforehand how unlikely they would be to contain either new truth or old truth re-expressed in a higher or better way. Of all those who have gone up into the mountain of the Lord there is no voice that has come down; but in the place of these, within the sphere of modern spiritualism, there is a cloud of witnesses, and there has been through all its years an inchoate clamour. It is Babel saying that it has taken form and that it possesses a real programme. Perhaps these *Colloquies* stand outside the usual class of automatic communications by their remarkable historical portions. From this point of view it would be difficult to say that so interesting a book of its kind has been published for some years, and among the persons to whom it appeals it is sure to find a willing and perhaps a large audience. On the other hand, interesting as these stories are, it is for much the same reason that the pleasant tales of Patronio are, as they term themselves, pleasant tales; they are not convincing, nor do they indeed carry with them any tincture of likelihood. The great events of Europe at the end of the eighteenth century could not have happened in the way that is suggested, and it would be idle to reason critically on what it is so difficult to take seriously. Within the range of our own subjects, so far as I can follow their trend, they are almost peculiarly ill-informed. The Rosicrucian references in the course

* *Colloquies with an Unseen Friend*. Edited by Walburga, Lady Paget. Crown 8vo, pp. 305. 1907. London: Philip Wellby.

of one of the narratives seem the work of a person who, to speak frankly, does not know what he is talking about ; and even in lesser matters we are sometimes brought up shortly by a textual contradiction which is not less than surprising. There are very few references to what may be termed doctrinal matters, but there is one remark on the subject of the Eucharist which shows quite plainly that the communicating spirit was without even the elementary knowledge of a child. So also the Tarot cards are mentioned in connexion with folklore, to which they have never properly belonged. There is teaching on reincarnation, but it is simply by way of reflection, and all that is said of Atlantis is also by way of reflection, adding nothing to our existing range of highly empirical knowledge. If this is the position in respect of things which can be checked, or at least slightly, it is useless to estimate what must stand by its own appeal, as we have no means of knowing. Somehow the communicating intelligence belongs to an active school of the catholic charity founded by St. Francis ; somehow St. Francis was a reincarnation of Christ ; somehow the school at one period was answerable indirectly for the horrors of the French Revolution. All this is childish and a little pitiable, but it stands at its own value, and that is transparent.

Some who are mystics may know, on other warrants than those of modern spiritualism, and outside all the range of its phenomena, that when it was said of old : Bear ye one another's burdens, the message was to pray for the dead ; but that which was understood by the prayer comes scarcely within the range of official conventions. These Colloquies are another instance of the best that we can expect, apparently under the best circumstances, from within the sphere of spiritualism. After the sixty years already mentioned, we have still heard nothing that could satisfy and very little that it has been possible to accept, even tentatively. With spiritualists themselves the standard is apparently different, and perhaps even the experienced in this school are apt to regard everything from the standpoint of its highest market value. It would seem, apart from them, that the only term of aspiration, the only term of thought, was expressed long ago by St. Monica, as rendered by Matthew Arnold : " Life in God and union there."

GHOSTS

BY FRANZ HARTMANN, M.D.

MY personal experience concerning gruesome ghost stories and apparitions of the dead is somewhat limited; but the following well-authenticated cases have come to my notice—

1. In the town of Kempten in the south of Bavaria there is an old house which in the seventeenth century was still used as a nunnery; the walls are of great thickness and some of the passages very narrow. In this house strange voices were heard, like sighs and groans and sometimes the ghost of a black-robed nun was seen, gliding silently through some rooms. Moreover, it happened occasionally that, when some one went upstairs, it was as if he encountered an invisible barrier and he had to use his will-power to force his way through it. In the year 1850, some changes and repairs were made in the house and a skeleton of a female was found immured in one of the walls. It appears that a nun was there immured alive and probably died of starvation: this kind of punishment being frequently employed at those times for infringement of the rules of the order.

Now we need not suppose that this ghost was the spirit of a very wicked woman. It may be that she was murdered in that way out of jealousy or for some similar reason. The suffering which she had to endure was sufficient to account for the creation of a thought form of great persistency.

2. The wife of a labouring man whose husband was absent and his whereabouts unknown to her, lived with her children at L—. One night, she saw the door of her sleeping room open and her husband walk in. He first went to the bed where the two children slept and made over each child the sign of the cross; he then came to her couch and did the same. After this he went out and banged the door with such force that the noise of it awoke the neighbours. It was found out that the man had died in a hospital at exactly the same hour.

This occurrence may be explained as having been caused by the intense thought of the dying person. Moreover, the physical body is a storehouse of a great deal of energy, which becomes liberated at death and by which such noises may be produced. Theophrastus Paracelsus says these things are produced by what he calls the *Evestrum*. (For particulars, see my book on *Paracelsus*, published by Kegan Paul, Trübner and Co.)

3. Mrs. S—— of Boston, a lady with great "mediumistic" faculties, was standing one morning early at her desk, when the door opened and a labouring man in his working clothes came in and saluted her. Being greatly surprised at the unexpected visit of a stranger, her first thought was that the door had been left unlocked; but this was not the case. She asked the man where he came from, and he answered that he had escaped that night from a big fire by jumping out of the fourth story of a burning factory; that he came away unharmed, but that many people had perished on that occasion. The man could not say by what means he came to Boston, neither could he have reached there by rail in such a short time, as the place of the accident was somewhere near Indianapolis. In fact that man had perished by jumping out of the window and did not know he was dead. Mrs. S—— explained the matter to him, and invited him to call on her again. This he did the next day; but on this occasion the ghost wore his Sunday clothes.

Mrs. S—— assures me that this occurrence actually took place on the physical plane; but it may be supposed that she was in a kind of trance and that it was an astral experience which she mistook for an external reality. The burning of that factory, however, took place on the night in question and Mrs. S—— knew nothing about it.

4. The following case has nothing to do with trances or dreams, and is well known in Germany. One night at about eleven o'clock the sentinels who stood guard at the door of the palace where Field-Marshal General von Moltke lived, saw him come out and presented their arms. The general wore his usual military dress, but without a sword and was bareheaded. At the same time General v. G—— and another gentleman of the Court saw the marshal walking out of the door. He walked up the street to the place where the bridge was then building to which afterwards his name was given. There he stood still and seemed to look at the work. The two gentlemen were very much surprised to see Moltke walk about bareheaded and at such an unusual hour and they followed him for fear that some accident might happen to him. After a while Moltke turned round a corner and went on, and they followed him again, but he mysteriously disappeared. That night Moltke died, and when the two gentlemen heard of it, they naturally supposed that he had met with an accident when they saw him near midnight; but it turned out that he had died already at 9 p.m., or some two hours before they followed him. The case has been made the subject of official

investigation. The sentinels and the other witnesses were examined and no circumstance could have been better authenticated. It created a great sensation at the time, but the "experts" did not know what to make of it.

As "Moltke bridge" was then nearly finished, it seems natural that the old general wished to see it, and this may have been his last thought, which caused his spirit to create such a phantasm of himself. The fact that such "phantasms" may assume a visible and tangible shape appears as nothing supernatural, if we consider that "materiality" is also a relative term and that everything that exists is "material" in a certain sense, even if it consists, as Shakespeare says, "of such stuff as dreams are made of." Things visible and things invisible are only different "gradations" of matter and an ethereal form may, under certain conditions, assume a very material aspect by changing its density.

5. Such ghosts or mental images may be of very long duration. In 1860 there was a young lady at Rome, dying of consumption. Her home was at L—— in Switzerland, and she desired to be buried there. So they started with her on the voyage, but she died on the way at N—— and her body was buried there. Her wish remained unfulfilled and seems to keep her shadow in unrest still, because even very recently "spirit communications" have been received, asking that the remains should be disinterred and buried in L——.

The lesson which such cases teach seems to me very important. They prove that ideas are real things existing independently of the human brains from which they have emanated, and being capable of impressing other minds. This is a case where a person appears to be entranced by the spirit of one deceased; the deceased person may have nothing whatever to do with the communication supposed to come from him or her; it is merely that the medium has been caught in a certain current of thought. This is shown by the following fact: At some spiritistic séances there came repeatedly what seemed to be the spirit of a certain priest who delivered always the same sermon; but that sermon stopped at a certain point and the "spirit" could not continue it. It was discovered afterwards that the said priest had been struck dead by apoplexy while delivering that sermon in the pulpit and this occurred exactly at the point of the sermon where the spirit communication always stopped. As the sermon was not continued, there could be no further thought current and consequently no actual impression.

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.*]

DENTISTRY UNDER HYPNOSIS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I took a patient to-day (a young woman, twenty-four years of age whom I had already cured of chronic headache, nervousness, and insomnia) to my dentist to have some stumps of teeth extracted under hypnosis. FOURTEEN STUMPS were extracted (more difficult than whole teeth) from the upper jaw in one sitting in a few minutes. There was no need for haste as with gas, because I could keep the patient under just as long as desired. Under gas, the operator has only thirty seconds, and the haste is sometimes brutal.

When I awakened her after the operation she asked: "When is the dentist going to begin?"

I said: "Begin what?"

She answered: "Isn't he going to take out any to-day?"

FOURTEEN HAD BEEN EXTRACTED AND SHE KNEW NOTHING OF IT. THERE WAS NO DISCOMFORT, NO SORENESS, AND SO LITTLE BLEEDING THAT A WAX IMPRESSION OF THE JAW WAS TAKEN IMMEDIATELY AFTER, and she felt perfectly well. *Yet hypnotism makes such slow progress in this country.*

I can supply to any inquirer the name and address of the dentist who performed the operation under my hypnotising.

I am, dear Sir,

Yours faithfully,

JAY,

Hypnotist and Healer.

S. KENSINGTON.

June 2, 1908.

REVIEWS

VITALITY, FASTING AND NUTRITION. A Physiological Study of the Curative Power of Fasting, together with a New Theory of the Relation of Food to Human Vitality. By Hereward Carrington. With an Introduction by A. Rabagliati, M.A., M.D., New York: Rebman, London and New York. 1908.

MR. CARRINGTON is an enthusiastic disciple of Dr. Dewey, and finds in fasting the panacea of all the ills to which human flesh is heir. To follow Mr. Carrington to the end it is necessary to accept his fundamental proposition of the "unity and oneness of all disease."

This cause is the material floating at large in the body, and this material must have been directly or indirectly derived from the food eaten, since the material must have got into the body and circulation in some manner, and we saw that the only normal way it can get into circulation is through the stomach—through an excess of food and drink; consequently, that the source or cause of all disease must be the same at basis; viz. some defect in the food supply—the various diseases, so called, being but the various methods of ridding the system from the excess of this material ingested (p. 572).

The last clause enunciates one of the chief notions in the author's theory, viz. that disease is the effort of Nature to purge the body, and that Nature should be helped in her efforts and not hindered by drugs, all of which are poisons.

It is quite impossible in this REVIEW to follow Mr. Carrington through his 650 large octavo pages; that, however, much may be said in praise of sensible fasting as a means of purifying and purging the body and a potent aid to curative nature may be cheerfully conceded. But here it is necessary to bear in mind the distinction between "fasting" and "starving" upon which Mr. Carrington so strenuously insists:—

Fasting is a scientific method for ridding the system of diseased tissue and morbid matter, and is invariably accompanied by beneficial results. *Starving* is the deprivation of the tissues from the nutriment which they require, and is as invariably followed by disastrous consequences. The whole secret is this: *Fasting commences with the omission of the first meal and ends with the return of natural hunger; while starvation only begins with the return of natural hunger and terminates in death. Where the one ends, the other begins* (p. 564).

Mr. Carrington is a strenuous defender of fruitarianism, baths, open-air cures, and reforms of every kind in diet and dress; but

above all, he depends on fasting. He is opposed to all drugs, and also to the whole theory of "germ diseases," contending that the real cause of such diseases is "not the germ itself, but the condition of the body which rendered possible the presence within it of the germ in question; and hence that the real disease, here, as elsewhere, is the bodily condition."

The author's theory of vitality should be of interest to students of occultism; it agrees in some respects with much that is familiar to them. His contention is that food has the single function of the replacement of tissue, and that it in itself supplies no heat and no energy whatever; and that, therefore:—

We do not (all prevalent opinions notwithstanding), at any time or under any circumstances, derive any part of our bodily or mental energy from the food we eat; that vital force is in no wise inter-related or transmutable into any other forces whatever; that it is innate, inherent in the living tissue, distinct, a force absolutely *per se*; that it is the governing and controlling force of the organism so long as that may be termed *live*, and leaving it at death, when *chemical* action, or decomposition, begins; . . . that we have the will to expend, but never to make or "manufacture" this energy by any means in our power.

We cordially agree that vital force is not mechanical; but why should decomposition be called "chemical action," in distinction from "composition" or "growth"? Surely it is still life, only another or reversed mode of life? Here, as frequently elsewhere, Mr. Carrington drives his theories too hard; we, however, cordially endorse his further contention:—

That the body is not an exact parallel, in its action, to the steam engine, as has heretofore been contended, but it is rather that of the *electric motor*, which has the power of recharging itself with life or vital energy (p. 249).

It would have been easy to pick out a number of points for criticism, where we think Mr. Carrington has drawn unjustifiable conclusions from his premises and where the premises themselves are erroneous, but we have preferred selecting the best of him and the chief points of his contentions.

Mr. Carrington's book is filled full of quotations from writers of very varying reputations, most of them better known in the U.S.A. than in this country. It must be confessed that, setting aside their matter, their manner or style is in most cases extraordinarily bad; they seem wilfully to chose the more obscure phrasing and construction, and to hold grammar in contempt. Mr. Carrington himself is not so bad as most of them, but he's an absolutist in split infinitives.

G. M.

E

THE INWARD LIGHT. By H. Fielding Hall. Macmillan & Co. MR. HALL brings before his reader, by many descriptions and episodes, the great idea: the religion of the East as compared to that of the West; a man of the West among his Eastern brethren, his discussions with them and stories told by them illustrate very clearly what Mr. Hall would have us to understand thoroughly, his belief in the one great Truth. The East, he says, seeks the truth and live by it, the West lives rather by those things which surround the truth.

The word "truth" plays such an important part in these pages that sometimes the reader is almost mesmerized by its very sound. Nevertheless, the writer brings very well into our minds the sentiment of religion for its own sake.

Here, says the Eastern sage, is where the West fails; in having the "I" always before them. The Eastern people only think of their souls as part of one great mystery. Each has its own truth, of which the great Truth is made, and without any of them, without any of the souls, in the highest to the lowest forms of life, that Truth, ideal, God, Soul, of the East is incomplete.

Mr. Hall writes of Buddhism, but his ideas are wide and without dogma. Can we picture a venerable warden of the English Church with as much generosity in his views? I am afraid not.

In the following, we read a deeper thought than in our Western worship:—

Religion is a way of looking at life and at the universe; it is a way to see and understand. . . .

It is not merely a way to heaven.

"Do you think," asks the Eastern, "that sticking little labels of 'Animist,' and 'Buddhist' on beliefs and on traditions brings you any nearer knowing what they mean and whence they came? They are not pots of jam, 'raspberry and currant mixed,' or 'apple flavoured with lemon. . . .' Is anything more shallow than to attribute names to things you cannot understand and thereupon try and persuade yourself and others that you know anything about them . . ."

'We are apt to call much Eastern truth childish and unreal because it is expressed in the form of miraculous legend. The East do not assert these legends as facts, but they know, they feel the worth of them as the garments of their Truth.

There is a story of a man who finds, far in a deep forest, a wild woman and brings her back to his village; but the people will have none of her, so husband and wife leave the village and live on the edge of the forest together.

The girl is now often left alone, for the man, manlike, is often

away, interested in the affairs of the village. At first, the child that has been born to them fills all the mother's need of companionship, but its death leaves her so forsaken that one day, on entering his hut, the husband finds it empty. On searching, he finds a tigress' tracks.

" . . . Yes, his wife had changed into a tigress and had gone back to her mountains. She was lost to him for ever. . . ." He obtained the help of a man of deep wisdom ; he searched the woods and found a cave, and from this cave he saw a tigress with blazing eyes rush forth. He rested there and placed before the opening his wife's loom, with the baby's half-woven garment still upon it.

The tigress returned, wild, stained with blood, but the sight changed her again. She was a woman once more, and they returned together.

Childish, do you say ? Yet is not the meaning as strong for all that ? Is not the theory of the soul rising through good to dwelling in the body of a man or falling through evil to inhabiting that of a beast as powerfully expressed ?

Truth cannot live alone. The religion of Buddha stood upon bases of older truths that were in the world before he came. All is enfolded in one, each man's soul is but a part of the soul of all. They are not ruled by it, they are not individual from it. It is one great inward light that each has a share of within their bodies. It is that each has a little of that essence in his particular form of life.

D. P.

THE BROTHERHOOD OF WISDOM, by Frances J. Armour (Brown Langham & Co., Ltd., 78, New Bond Street, London, W.), with pleasing novelty, presents an old favourite in a new rôle. The old favourite is the typical hero of romance, ready for any number of hairbreadth adventures to rescue the heroine from the toils of the villain ; but in place of the more usual intrigues to secure possession of her physical form the villain in effect kidnaps her astral body for his employers of the Brotherhood, and the hero, Danefield Mottram, foils the machinations of the Brotherhood and the villain, in his physical or astral body as the occasion serves him. The Brotherhood seek knowledge at any cost ; the heroine in her astral body (liberated by a new process discovered by her uncle, a professor) will serve their purpose well, so they keep her spirit captive while the villain strives to render her escape from them impossible by trying to destroy her physical body, or " casket," left inanimate in her uncle's house in London.

This "Dane" prevents by mundane methods, while also keeping watch on the Brotherhood, while they transfer the astral body from India to South Italy. A great scientist suggests taking the unconscious physical body to Italy, the proximity being likely to attract the astral body back to it. This is done, and eventually the hero wins his battle for his lady over the Brotherhood and their agent with the liberal aid of the forces of nature, and the way is paved for an orthodox ending.

The authoress has clearly read some of her primers; nevertheless, though she states that the heroine's astral body is held captive by will only, the idea of an astral body confined in a stone cell (as discovered by the hero) is somewhat open to criticism. The hero, too, in his adventures on the astral plane, seems to have been singularly free from disturbance, even his skilled and unscrupulous enemies contenting themselves with sending him back to his physical body, practically none the worse and ready to meet them again at any time. However, in a novel of stirring adventure movement is paramount, and there is plenty of this both in London and in the gorgeous scenes in India and at the Brethren's monastery in South Italy.

In one way Miss Armour has probably achieved a feat unique since the legend of the Sleeping Beauty, as her heroine says not a word from cover to cover. This is an admirable restraint on the part of the novelist, and stimulating to the reader's imagination; nevertheless, in her next novel Miss Armour should assist us a little more in this direction, and present us with a heroine to make a more adequate response to a very hard-working and energetic hero.

A. F.

KONX OM PAX. By Aleister Crowley. London: Walter Scott.
7s. 6d. net.

IF the reader wishes to be shocked, he might do worse than read *Konx om Pax*, or *Essays in Light*, by Aleister Crowley. But let him not turn upon the OCCULT reviewer afterwards for what he reads therein. The title of the volume, if we may believe the author of *The Lords of the Ghostland*, means "Go in Peace," and was the word of dismissal used to the participants after the ceremony of the Eleusinian mysteries was completed. But the only word we are able to recognize is the Latin "Pax," which seems somewhat inappropriate in a Greek ceremonial. The book consists of a series of skits, blasphemous, profane, profound and humorous. Sometimes it is occultism that is parodied; sometimes it is the politician who is caricatured;

sometimes it is the follies and foibles of the human race generally that are held up to ridicule.

Take this, for instance, on politics :—

As yet, however, the country was not irretrievably doomed. A system of intrigue and blackmail, elaborated by the governing classes to the highest degree of efficiency, acted as a powerful counterpoise. In theory all were equal ; in practice the permanent officials, the real rulers of the country, were a distinguished and trustworthy body of men. Their interest was to govern well, for any civil or foreign disturbance would undoubtedly have fanned the sparks of discontent into the roaring flame of revolution.

And discontent there was. The unsuccessful cheesemongers were very bitter against the Upper House ; and those who had failed in examinations wrote appalling diatribes against the folly of the educational system.

The trouble was that they were right : the government was well enough in fact, but in theory had hardly a leg to stand on. In view of the growing clamour, the official classes were perturbed ; for many of their number were intelligent enough to see that a thoroughly irrational system, however well it may work in practice, cannot for ever be maintained against the attacks of those who, though they may be secretly stigmatized as doctrinaires, can bring forward unanswerable arguments. The people had power, but not reason ; so were amenable to the fallacies which they mistook for reason and not to the power which they would have imagined to be tyranny. An intelligent *plebs* is docile ; an educated *canaille* expects everything to be logical. The shallow sophisms of the Socialist were intelligible ; they could not be refuted by the profounder and therefore unintelligible propositions of the Tory.

The verses, of which there are a good many, are very forcible and realistic. A fair sample of the author's style is this, quoted from the "Stone of the Philosophers" :—

You would not dally with Doreen,
Because her fairness was to fade,
Because you know the things unclean
That go to make a mortal maid.

I, if her rotten corpse were mine,
Would take it as my natural food,
Denying all but the Divine,
Alike in evil and in good.

The book shows genius, but a genius that might have been better directed ; many passages are quite unquotable. If Mr. Crowley would content himself with calling a spade a spade it would be well.

The volume is bound in a black and white cover that one cannot look at without blinking.

PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH.
Part LV. Glasgow: Robt. Maclehose & Co., Ltd., University Press. 1908. Price 5s. net.

WITH the exception of a review of Mr. Carrington's *Physical Phenomena of Spiritualism*, the new part is entirely concerned with the automatic writing of Mrs. Holland, described and discussed by Miss Alice Johnson. The account is extremely interesting, and should be carefully read by all students of psychical matters.

Mrs. Holland began to write automatically in 1893; but her script consisted mostly of verse, uninteresting and non-evidential. Occasionally, however, veridical matter was written in the form of letters to Mrs. Holland's acquaintances, purporting to come from deceased persons who had not been known to the automatist. But these incidents were rare; and Mrs. Holland was so indifferent to the script as a whole that she discontinued writing, sometimes for months or years. An important development took place, however, in 1903, after she had read *Human Personality*, messages being written which purported to emanate from the surviving consciousnesses of Dr. Sidgwick, Mr. Gurney, and—above all—of Mr. Myers. In many of these messages, matter is given which was not consciously known to Mrs. Holland; as, e.g. the correct address of Mrs. Verrall at Cambridge. Incidents of this kind, however, even when not attributable to revived memory, may be explicable by telepathy or clairvoyance, and there is therefore no reason to consider them as evidence in support of the spiritistic interpretation of the phenomena. But here we come to the most interesting feature of the matter, viz. the cross-correspondences between the scripts of Mrs. Holland and Mrs. Verrall. Unfortunately, these are so complex that no summary can adequately present even the simplest of them. The following will give an idea of their nature, but the reader must see the full account if he wishes to form any opinion as to their evidential value.

On March 14, 1906, Mrs. Holland's script contained—

Eighteen, fifteen, four, five, fourteen—fourteen, fifteen, five, twelve. Not to be taken as they stand (*see* Rev. xiii. 18, but only the central eight words, not the whole passage. It does not do to be clearer under existing circumstances.

H.S. [In monogram], R.N [In monogram].

The "central eight words" of *Revelation* xiii. 18 are "for

it is the number of a man." Acting on the hint, Miss Johnson substituted for "eighteen, fifteen, four," etc, the corresponding letters of the alphabet, and found that they formed the name "Roden Noel." Mrs. Holland had not looked up the text, and had no idea what the numbers meant.

On March 21 Mrs. Holland's script contained some lines suggestive of Roden Noel, and descriptive of what may be the Cambridge "Backs," with a possible allusion to his (R. N.'s) friendship with Dr. Sidgwick at Cambridge. Further script obtained on March 28, contained references to Roden Noel, with a correct description of his personal appearance.

Turning to the script of Mrs. Verrall, it appears that on March 7 it contained some lines which are reminiscent of Mr. Noel's poem *Tintadgel*, though the resemblance was not noted until Miss Johnson observed it a year or so later, when writing her report. Mrs. Verrall believes that she had never read this poem. Again, in her script of February 9, 1906, a communication purporting to come from Dr. Sidgwick had alluded to "two clues" which would be found in the forthcoming *Memoir*: when the *Memoir* appeared, Mrs. Verrall found in it a letter to a friend, which did give a clue to an explanation of certain previous references to Hope, in her script. The friend to whom this letter was written was Roden Noel. Finally, Mrs. Verrall's script produced a description which, though not very detailed, is appropriate, so far as it goes, to Roden Noel.

I have necessarily omitted many points in this description—points with which Miss Johnson deals, and which the reader will study for himself in her account. The incident is not conclusive, and may seem to some readers hardly evidential at all; but it does at least suggest some hypothesis other than that of chance coincidence, an explanation of the facts. And if once this is admitted, it is undeniable that the form of the incident points to an attempt at giving evidence of the continued existence and active agency of Dr. Sidgwick and perhaps Roden Noel, rather than to telepathy of any reasonably admissible kind. As Miss Johnson remarks, there seems reason to suppose that certain deceased psychical researchers have invented new methods of proving their existence and identity since their departure; and that the results now being obtained are the outcome of initiative and will, exercised from "the other side." This view is supported by other evidence which is now being prepared for publication, and which will be awaited with keen interest by all investigators.

J. ARTHUR HILL.

PERIODICAL LITERATURE

PROMINENCE is given in the last two numbers of the *Open Court* to Mr. David P. Abbott's account of a remarkable "trumpet medium," in whose presence the voices of deceased persons speak through a double trumpet, one half of which is placed to the ear of the sitter, and the other to that of the medium, the large ends of the two parts being brought together, and fitted one into the other, so as to form a tube connecting the ears of the two persons. As soon as this arrangement is adjusted, voices are heard as though speaking in the trumpet, and, as Mr. Abbott proved by personal experience, these voices speak just as deceased friends and relatives might be expected to do. They answer questions, and refuse to be thrown off the scent by the most cunningly contrived devices for misleading them as to the kind of reply to be expected. Mr. Abbott and a friend went under assumed names, and in every case they left all the statements of facts to be made by the communicating intelligence, the medium being thus utterly in the dark as to their identity and as to the names of the friends from whom they might expect to hear. Yet the sitters were addressed by their correct names, and the voices announced themselves as those of relatives who had lived on earth, making references to circumstances of the past, and moreover, the voices resembled those of the relatives who purported to speak. Mr. Abbott's friend was deeply affected, and said to Professor Hyslop, who was present, "I have surely talked to my dead daughter this day." The point of the matter is that Mr. Abbott is a clever conjurer, who has written full and detailed exposures of the tricks in use among fraudulent mediums for producing their results. Yet even he was unable to discover any attempt at deception.

The character of Jesus continues to be discussed in the *Open Court*. Mr. Charles F. Dole, in his concluding article on "What we Know about Jesus," presents Him as "a familiar and notable type of humanity," and says, "It remains to treat Jesus naturally, as we treat all the benefactors of our race." He regards Jesus as a leader of the spiritual democracy, and concludes thus:—

Be sure finally that there is that in human life which is greater than the greatest man. It is the spirit of man, or rather the spirit of God. Wherever the good spirit is, there is God. Wherever this spirit is in history, history ceases to be profane and becomes sacred. Wherever this

spirit possesses men there is not one son of God, but all are God's children. Nothing less than this is the Gospel for to-day.

There are also two further notes on the word "Christ," in reply to the article on the subject by Dr. Carus, already noted in the OCCULT REVIEW; one discusses a suggested Egyptian origin, the other vindicates the meaning "one who has been anointed," against Dr. Carus's grammatical strictures.

Dr. Alexander Wilder, in the *Metaphysical Magazine*, describes some remarkable psychical phenomena, of well-known types, such as clairvoyance, thought-transference, and speaking in tongues, as instances of powers of the mind which transcend the normal powers as manifested through the physical organism. He does not profess to explain these powers, some of which are frequently ascribed to the intervention of spirit personalities, but uses them "to illustrate what the mind is capable of when it shall obtain more free communion with kindred minds in its own sphere, the vast universal ocean in which we are and of which we are a part." Other articles leave the questions of consciousness and vital force about where they found them, but there is an exposition of "A Physiological Discovery," by Wallace D. Wattles, which will gladden the hearts of dietetic reformers, and especially of those who hold (as is probably true) that the average person eats far more than is necessary. The discovery is that put forward by the late Dr. Edward Hooker Dewey, in his writings on the "No Breakfast Plan" and the "Fasting Cure," and consists in the fact that food does not give strength, but merely replaces waste, and in this process strength is absorbed rather than generated. The renewal of strength occurs during sleep, when the storage-battery of the brain is recharged with force, part of which is expended in the assimilation of food, and part in the work of the day. If too much energy is absorbed in the former process, all the less is left for effective work. Moreover, as Metchnikoff and others have shown, disease and old age are caused by poisons generated in the alimentary canal, and the writer concluded that we eat ourselves to death. The recognition that force is something which modifies matter, and is not directly generated by matter, places the problem of living in a new light, and vindicates the occultist as against the materialist.

The *Swastika*, in an editorial, takes up a remark that "people are incurably religious," and says that this must mean "incurably superstitious," for, it continues:—

To be religious in the true interpretation of the word is to obey the

divine urging within us that ultimately must make us free from the limitations, the impositions, the ready-made rules into which every established creed, however broad in intention, inevitably crystallizes. Human nature is, fortunately, essentially religious, when we comprehend the true meaning of the word. To be superstitious is to be fearful, narrow-minded, and lacking in that quality of courage that enables us to face the Unknown with confidence and faith and trust in the integrity of the Universe.

The Annals of Psychological Science, a double number for June and July, contains a third article by Dr. Henry Fotherby, on "The Relation of Music to Emotion," in which he completes the cycle of relationships between sound and other sense-impressions, and the development, in the race and in the individual, of the various emotions and mental faculties in response to sense-stimuli. He refers to the musical sense in animals, especially in relation to sexual selection, and illustrates the emotional side of music by a reference to musical themes expressive of varied feelings and emotions.

Taste in music is the perquisite of no age or race. Its beauty and influence lie in its power to express and stir the depths of human passion and feeling, and this it has done for all time and amongst all races under various musical forms; the language may be different at different times and places, but the meaning and effect have always been the same.

Signor Ernesto Bozzano commences one of his classifications of spirit phenomena, and refers especially to the striking instances which frequently occur in mediumistic communications, in which the communicator is either interrupted by another, or breaks off his message in order to obtain information elsewhere. Such dramatic episodes, evidently corresponding to "the real situation of the moment," could not, Signor Bozzano argues, be merely purposeless play-acting on the part of the subconsciousness of the medium, but represent the presence or participation of different independent entities of varying degrees of knowledge or authority. An Indian contributor describes "Andambar: The Indian Lourdes," where wonderful cures are effected by a kind of exorcism; and Dr. Charles Whitby relates a strange "daylight interview with a man recently dead," who met and conversed with his former employer before the latter knew that he had passed away.

Dr. Franz Hartmann's recently-started periodical *Neue Lotusblüten* maintains its interesting character, especially as in it he gives an account of his own experiences in Theosophy and occultism. There are also articles on the Rosicrucians and their secrets, thought forms and changes of personality, and other vexed questions.