

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"

Price SEVENPENCE NET; post free, EIGHTPENCE. Annual Subscription, for British Isles, United States and Canada, SEVEN SHILLINGS (One Dollar seventy-five Cents); for other countries, EIGHT SHILLINGS.

AMERICAN AGENTS: The *International News Company*, 85 Duane Street, New York; The *Macey Publishing Company*, 45-49 John Street, New York; The *Curtiss Philosophic Book Co., Inc.*, 1731 Chestnut Street, Philadelphia, Pa.; The *Western News Company*, Chicago.

Subscribers in *India* can obtain the Magazine from A. H. Wheeler & Co. 15, Elgin Road, Allahabad; Wheeler's Building, Bombay; and 39 Strand, Calcutta; or from the *Theosophist Office*, Adyar, Madras.

All communications to the Editor should be addressed c/o the Publishers, WILLIAM RIDER & SON, LTD., Cathedral House, Paternoster Row, London, E.C. 4

Contributors are specially requested to put their name and address, legibly written, on all manuscripts submitted.

VOL. XXV.

APRIL 1917

No. 4

NOTES OF THE MONTH

THE problem of the origin of the universe is one with which every religion in a certain sense claims to deal; but it is a problem only of the most recondite sphere of metaphysics, while religions generally, in order to ensure their success, make appeal to popular sympathy and endeavour to bring down the truths which they enshrine to the intellectual level of the masses of mankind. To put abstruse truths into simple language is an impossibility. They can, however, be conveyed by a species of symbolism, or presented in an allegorical form which will be interpreted in one sense by the vulgar and in another by the philosopher or the religious initiate. The communication of these hidden truths has been represented in the case of most religions as a definite revelation from a higher plane; but whatever claim is made as to their origin, they are at least put before the rank and file of the faithful as dogmas to be accepted unhesitatingly as a vital element of the orthodox religion of the time or country. Such dogmas in

their crude form, it is needless to say, have never made appeal to the high philosophical intelligence of the day. Under the autocratic regime of persecuting Christianity during the Middle Ages of Europe, Christian dogma was indeed accepted nominally by great intellects, but it was accepted under duress and with a reservation, and subject to such interpretations of its inner meaning as might commend themselves to the mental standpoint of their professor. The men of highest intellect were compelled to express the faith that was in them in the most guarded language, and if they failed to do so they were only too liable to share the fate of Galileo, or—worse still—of Giordano Bruno. The sole exception to this rule is to be found in Oriental countries, such as India, where religion, whether Brahmin or Buddhist, has assumed a less dogmatic form, and has found it possible accordingly to assimilate and identify itself with philosophical speculations of the profoundest and most abstruse character, without any sense of incongruity or doing violence to its own specific tenets. It is true that Mohammedanism appears to contradict this, but it must be remembered that the religion of Mohammed was in the nature of a foreign importation and not indigenous to Indian soil.

Thus it came about that the philosophers of early Greece and Rome were almost invariably avowed sceptics as regards the popular religious beliefs of their time, though in spite of this, with the sole exception of Socrates, they were allowed to preach their doctrines openly in the market place without let or hindrance. Thus, too, the triumph of Christianity brought it eventually into open antagonism with philosophic thought.

ANTAGON-
ISM OF
PHILOSOPHY
AND
RELIGION.

In this case, however, the dogmatic and intolerant character of the creed suffered no rival schools of thought, and accordingly, within 200 years of the date at which it was established by Constantine as the recognized religion of the Roman Empire, the Athenian schools of philosophy were forcibly suppressed by Justinian.* For some two and a half centuries before this latter date Neoplatonism in one form or another had dominated the intellectual world of philosophy. It had superseded the materialistic philosophies of earlier Rome and Greece, and even before the time of Constantine, the Stoic and Epicurean schools of thought had already ceased to appeal to the inquiring spirit of the time. When, after a thousand years of

* Constantine became sole Emperor in 323 A.D. The Athenian schools of philosophy were suppressed by Justinian in 529 A.D.

intervening barbarism, under the influence of the Renaissance movement, men began to turn their attention once more to classic scholarship and classic philosophy, it was to Plato, mainly as interpreted by his successor and follower, Plotinus, that the leading spirits of the day began to look for the solution of those problems of life which were once more pressing for interpretation, after the intellectual death in life of the Dark Ages, following the breakup of the Roman Empire. Christianity, indeed, had its metaphysics—for every religion is bound, in a sense, to explain its Divinity to its devotees—but they were the bastard metaphysics of the Athanasian Creed, the expression of a political compromise drawn up to satisfy the warring sects of Christendom. Far different was the effort of Plotinus, who sought not only to solve the riddle of the sphinx, but to express in language intelligible to his hearers the solution of the profoundest mysteries of the universe. How far he succeeded in doing so is yet in dispute to the present day. At least the basis of his philosophy still remains as an attempted approximation to the truth which forms the groundwork for the efforts of every new seeker after spiritual enlightenment.

At the date of the birth of Plotinus, Alexandria was the intellectual capital of the world. There met East and West, in spite of Mr. Rudyard Kipling's dictum to the contrary. There the philosophical and intellectual speculations of the entire civilized world enjoyed a common forum where the most diverse views found a ready audience. There Philo interpreted Judaism in terms of current Greek thought. There Gnostics and Christians contended for the supremacy of their various religious doctrines. There, among others, Ammonius Saccas lectured on his philosophical interpretation of the universal life, first from a standpoint akin to that of the new Christian religion, which was already obtaining so many converts, and later from an independent platform of his own. To him, after listening to many different philosophers, in whose views he found neither satisfaction nor illumination, came the most illustrious of his pupils, Plotinus. Plotinus was at this time about twenty-eight (he was born probably at Lycopolis in Egypt, in the year 205 or 206 A.D.) and he continued to remain at Alexandria and to elaborate his theories under the auspices of his master, Ammonius, for some eleven years. At the expiration of this period the similarity of the philosophy of Ammonius to that taught by

THE
SYSTEM OF
PLOTINUS.

ALEXAN-
DRIAN
PHILO-
SOPHERS.

the Brahmins of India, and doubtless also the interest in these Oriental conceptions which had been stimulated by the travels of Apollonius of Tyana, led to a decision on the part of Plotinus to emulate the Tyanian sage and himself embark on a similar mission. The expedition of the Emperor Gordian against the Persians appeared to supply a favourable opportunity for carrying out this project. The expedition was, however, destined to disaster, and Gordian met with an untimely end. Plotinus himself barely escaped with his life, but eventually reached Antioch in safety. Our philosopher did not remain long in the Syrian capital, but at the earliest opportunity sailed for Rome, where the remainder of his life was spent in lecturing and in philosophic study and discussion.

It was not until he had lived in Rome for ten years that, at the urgent request of his followers, he commenced writing what subsequently became known as *The Enneads of Plotinus*. Twenty-one of these books were completed when, at the age of fifty-nine, he first met Porphyry, who is our principal source of information with regard to his manner of life and the main facts of his career. To Porphyry was eventually allotted the task of editing his writings, which he divided into six volumes of nine books each, the number of books in each volume being thus used to give a name to his whole system of philosophy (Enneads, Greek *έννεα*, nine).

That his treatises were in urgent need of a competent editor is apparent from the observations which Porphyry makes with regard to his methods of composition. He was in the habit of writing down his thoughts just as they occurred to him and "could not (says his biographer) by any means endure to review twice what he had written, nor even to read his own composition," mainly on account of his defective eyesight. Nor, indeed, was he by any means a perfect master of the Greek language, in which his lectures were delivered and his books written. Porphyry in fact observes, let us hope with some exaggeration, that he "neither formed the letters with accuracy, nor exactly distinguished the syllables, nor bestowed any diligent attention on the orthography, but neglecting all these as trifles, he was alone attentive to the intellection of his wonderful mind, and, to the admiration of all his disciples, persevered in this custom to the end of his life."

One is, indeed, not a little impressed how entirely, in the later days of the Roman Empire, "captive Greece led captive her conquerors." Greek philosophy and Greek ideas had, in

truth, permeated the whole civilized world. Not only this, but when the Western or Roman Empire fell eventually into decrepitude and ruin, its Eastern partner, though threatened and harassed by barbarian foes on all its borders, continued to survive the extinction of the erstwhile mistress

GREEK
INTELLEC-
TUAL PRE-
DOMINANCE.

of the world by something like a thousand years. Alexandria was, however, destined to destruction by an Arab invasion long ere this, and never recovered from its sack by the Mohammedan Amru in A.D. 640. The survival of the Eastern Empire was doubtless due in great part to the superior vitality of the Greek race; but it does not admit of doubt that it would have fallen a victim to the Moslem invader at least 500 years before the date of its final doom, had it not been for Constantine's choice of an Eastern capital and the almost impregnable position enjoyed by the imperial city. It is open to conjecture that had the British Government of the present-day been better acquainted with the history of Constantinople and the many sieges which it had successfully sustained, they would have thought twice, and indeed thrice, before launching against it without adequate preparation, the ill-fated expedition to the Dardanelles.

The dialectical disquisitions of Plotinus were delivered in Greek, and his whole trend of thought was essentially Greek in character. One is inclined to ask oneself whether indeed the Latin language would have been capable of expressing the subtleties of his philosophical speculation. In this connection the similarity of his ideas to those enunciated in the great Vedantic system of Indian philosophy must not blind us to the fact that his method of treating his subject, and the closely reasoned arguments which he adduces in the defence of his scheme of the universe, are purely and entirely Greek. This appears to me to be the real truth in relation to a much disputed point, as to what Plotinus owed to Indian thought on the one hand, and to Greek culture and Greek philosophy on the other.

When Milton appealed to the Divine Muse to enable him to "soar above the Aonian Mount" and achieve "things unattempted yet in prose or rhyme," he was in truth taking on a small order compared with the tremendous task which Plotinus set himself in his attempted solution of the riddle of the universe. To say that his exposition of his system lends itself to criticism in more than one vital point is merely to state that he was human. Whoever attempts to go behind phenomena and postulate a First Cause, whether we denominate that Cause The One, like

Plotinus, or The Good, like Plato, or The Absolute, like Herbert Spencer, is manifestly passing into realms of thought with which the human mind is not competent to deal. It stands to reason, indeed, that the finite mind cannot comprehend the

FINITE AND
INFINITE.

infinite, and logic, therefore, inevitably fails us. This is a point on which metaphysician after metaphysician has laid constant stress. But there is in truth another side to this most recondite problem. Though logic cannot fathom it, and though the finite cannot comprehend the infinite, yet the infinite spirit may contact infinity. In other words, the infinite in man, that is, the divine spark, which is part and parcel of infinity, may realize the infinite within itself, not, indeed, by any logical process, but by the immediate experience implicit in spiritual union. Hence the possibility of that form of mystical ecstasy which has been denominated Cosmic Consciousness, and which it is narrated that Plotinus experienced no less than four times during the six years, 262-268, when Porphyry was his companion in Rome. The effect of these

COSMIC
CONSCIOUS-
NESS

experiences on Plotinus is very evident in his philosophy. They led to his emphasizing the unity of all creation, and its oneness with the Divine, and the natural corollary of this, the illusory nature of separate individuality. Hence that which causes individuality, the principle of limitation inherent in matter, appears to him itself also of an illusory nature, that is, essentially incapable of acquiring or participating in real existence. From this negative character of matter arise, according to Plotinus, the imperfections of the material universe, and its inability to conform to the ideal or intelligible order.

At the basis of the system of Plotinus there is postulated then an ideal universe which constitutes an archetype or pattern of the phenomenal order which our senses apprehend. Plotinus assumes three root principles which he denominates the Three Divine Hypostases, and which have been since designated the Alexandrian Trinity, though it would be a mistake to confuse this triad with the Trinity of the Christian Creed. The First Divine Hypostasis is the Prime Source of being, denominated, as already stated, the One or the Good. This clearly corresponds to the

THE DIVINE
HYPOSTASES.

Absolute of the Spencerian philosophy, and Plotinus states that it transcends all known attributes—so much so, in fact, that even existence itself cannot be predicated of it. Every being, according to the Plotinian system, tends to produce an image of itself. Hence we have

the Second and Third of these Divine Principles, emanating in their turn from the First. The Second Divine Hypostasis our philosopher designates the Intelligible Universe or Universal Intelligence. This is the sphere of Absolute Reality or Essence, and constitutes a manifestation of the creative power of the One. The Third Divine Hypostasis is the Universal Soul, and this again is the image of the Second ; but it differs from its principal in the fact that life in its sphere is no longer inert or motionless, but revolves about and within the Universal Intelligence. By way of explanation, Plotinus offers the parallel of one circle enclosed within another and larger but concentric circle which revolves about it, the common centre of both being represented by the One or First Hypostasis, the motionless inner circle by the Universal Intelligence, and the revolving outer circle by the Universal Soul ; though it is recognized that this form of symbolism can be pressed too far, as the expressions " external " and " internal " in this connection have no real validity.

Matter, as already stated, is regarded as possessing no definite attributes of its own ; but it is capable of receiving a semblance of life by reflecting the forms derived by the Universal Soul from the Second Divine Principle or Intelligible Universe. Matter, then, serves as a mirror upon which the Universal Soul projects the images or reflections of its creations, and thus gives rise to the phenomena of the sensible universe. This universe, which we are accustomed to term the Phenomenal World, holds an

THE
UNIVERSAL
SOUL.

intermediate position between Reality and Negation owing to its participation in matter, which Plotinus identifies with Evil as being the negation of the Spiritual or Real. The existence of the Universal Soul is an eternal contemplation of the One as revealed in the sphere of Intelligence or Beauty (the Second Divine Hypostasis) and is itself an indivisible noncorporeal essence, possessing omnipresent consciousness. While, then, one part of the Universal Soul inhabits the sphere of Intelligence, its inferior part has relation with the Sensible World, or Material Universe. The Universal Soul by this relation with the Material Universe gives birth to the phenomena of Nature in all their varied manifestation. But whereas the object of contemplation of the Universal Soul is the One as revealed in terms of Beauty or the Intelligible Order, the object of the contemplation of Nature is Nature itself. Nature, in short, contemplates the forms of its own creation, and hence arise the imperfections of its manifestation.

" The character of the material universe [following Dr.

Whitby,* in his summary of the doctrine of Plotinus] is thus due to the irradiation of matter or chaos by the complex unity of forms or reasons (*logoi*) derived by the Universal Soul from its contemplation of the sphere of essential reality and Absolute Perfection. By reason of the inability of matter to participate fully in the real qualities of existence, it follows that the perfection of the material universe is inferior to that of the Universal Soul, and still more so to that of the Intelligible Universe."

THE PLACE
OF MATTER
IN THE
COSMOS.

In writing "on the nature and origin of evil," our philosopher observes, "Whatever is deficient of good in a small degree is not yet evil, since it is capable from its nature of becoming perfect. But whatever is perfectly destitute of good, and such is matter, is evil in reality, possessing no portion of good. For, indeed, matter does not, properly speaking, possess being, by means of which it might be invested with good. But the attribute of being is only equivocally affirmed of matter."

The association of matter with the soul arises from the voluntary determination of the individual consciousness towards the material plane. But it must not be supposed that this comingling of the soul and matter results in any actual union between the two in the same sense as in the chemical world hydrogen and oxygen combine to form water. For matter, as explained above, is in the nature of a mirror which the divine light of the soul illuminates but which is incapable of receiving into itself that light by which it is illuminated. "But [observes Plotinus] † matter obscures by its sordid mixture and renders feeble the light which emanates from the soul and, by opposing the waters of generation, it occasions the soul's entrance into the rapid stream, and by this means renders her light which is in itself vigorous and pure, polluted and feeble, like the faint glimmerings from a watch tower beheld in a storm. For if matter were never present, the soul would never approach to generation; and this is the lapse of the soul, thus to descend into matter and become debilitated and impure, inasmuch as matter prohibits many of the soul's powers from their natural activities, comprehending and as it were contracting the place which the soul contains, in her dark embrace." Matter thus is the cause of the evil inherent in the material world, as without this the soul would have for ever remained "permanent and pure."

* To whose book, *The Wisdom of Plotinus* (Rider, 2s. net) I must acknowledge my indebtedness.

† Plotinus on *The Nature and Origin of Evil* (Taylor's Translation).

Matter, in itself, possesses no form, being unable to sustain order or measure. The soul, however, by its union with matter, imposes form upon it, this form being the result of the combination of the limitation inherent in matter, in union with the archetypal idea of which the soul is the expression. We have, then, a conception of the universe, of which the One represents Infinity, and matter, the opposite pole, or zero. Owing, however, to the fact that no attributes or qualities can be predicated

OPPOSITE
POLES OF
PLOTINUS'
SCHEME.

of the One, and that this is, in a negative sense, also the case with matter, which is the privation of being, we arrive at a certain confusion, the attempts of our philosopher to explain matter leading to phrases which are equally applicable to Infinity or the One. The two extremes of Absolute Being and Non-Being appear in short, to meet, and a resulting bewilderment arises in the mind, which one is rather inclined to gather, was not entirely absent from the thought of Plotinus himself. It may be suggested, tentatively, that this *impasse* arises rather from the failure of Plotinus to describe the One in more positive terms, than in his defective description of the negative qualities of matter. The fact that the One of Plotinus is conceived of as such that no language is able to express it, does not, in reality, justify the philosopher in describing it in terms of negation, however much positive statements may fall short of portraying the Absolute Reality. Of matter itself, however, we ought perhaps to predicate a relative though inferior reality; even while we admit that the presence of spirit is in inverse proportion to the density of matter.

In the view of Plotinus the universe is a single vast conscious organism of which all the parts are similarly endowed with consciousness. He attributes a species of divinity to the Sun and the stars, and appears to accept the theory of planetary spirits. Thus also Origen observes: "As our body while consisting of human members is yet held together by one soul, so the universe is to be thought of as an immense living being which is held together by one soul, the power of the logos, God."

According to Plotinus it is truer to state that the body is in the soul than that the soul is in the body, inasmuch as the

RELATIONS
OF BODY
AND SOUL.

soul is transcendent as well as immanent in the corporeal form. Thus, when a particular body acquires life the soul which is destined to animate it does not in reality descend into it and become identified with it, but rather the body comes within the sphere

of its influence, thus attaining to the world of life. This explanation is, it seems to me, helpful in enabling us to understand the gradual process by which the individual consciousness becomes *en rapport* with the immature bodies of childhood. Following out the same theory we can understand the doctrine of early Gnostic sects, that Jesus of Nazareth was overshadowed by the Christ, and also we may believe, if we will, that the guardian angels of the little children who, as Jesus asserted, "do always behold the face of My Father which is in Heaven," are indeed their own higher spiritual selves, attracted on the one hand to those physical bodies of which they are the prospective tenants, and on the other looking regretfully back to their pre-natal home in the spiritual world.

Like the Deity, the soul is in the nature of a trinity, the occult axiom, "As above, so below" being implicit in Plotinus's philosophy. Thus man consists, firstly, of the animal, or sensual soul, which is closely united with the body; secondly, of the logical, or reasoning soul; and thirdly, of that individualized portion of the divine essence whose proper habitation is the Intelligible Universe, of which it in its origin forms a part. The return of the soul to the One is accomplished by means of a gradual process of purification, which eventually, after an immeasurable period of time, releases the soul from its inclination towards the plane of sensibility; i.e. its attraction to the material world. The philosophy of Plotinus thus included the doctrine of metempsychosis, as regards the affirmation of the truth of which he is very emphatic. For he declares that "The gods bestow on each the destiny which appertains to him, and which harmonizes with his antecedents in his successive existences. Every one who is not aware of this is grossly ignorant of divine matters." He would even appear to admit that at times fallen human souls are imprisoned in the bodies of animals, but speaks less confidently on this head.

The conceptions of Plotinus explain many of those psychical phenomena which have so much puzzled our modern scientists, and offer a solution for the much-debated problems involved in the phenomena of telepathy, magic, and planetary influence. "The sensitivity of nature [writes Dr. Whitby, summarizing this side of Plotinus' philosophy] is manifested as a vital nexus in virtue of which every minutest and remotest particle of the universe is intimately correlated and symbolically united to the rest. The universe as a whole, although thus endowed

with a potential sensitivity, may nevertheless be considered as impassive, because the soul which animates and pervades it has no need of sensations for its own enlightenment and does not, in fact, regard them. Nevertheless, and for the simple reason that nature is a living organism, sympathetic throughout, individual parts of the universe have a quasi-sensitivity, and respond to impressions from without. When, for example, the stars, in answer to human invocations, confer benefits upon men, they do so, not by a voluntary action, but because their natural or unreasoning psychical faculties are unconsciously affected. Similarly demons may be charmed by spells or prayers acting upon the unreasoning part of their nature." For, according to Plotinus, the universe is a vast chain, of which every being is a link.

Plotinus, like every one else who has attempted to solve the Riddle of the Sphinx, is up against the basic facts of existence. Boldly and perseveringly as we may attempt to face the problem, the Sphinx sits and smiles with the smile that will not come off, well knowing that however near we may seem to be to the solution of the mystery, the problem will still baffle us, and remain unsolved to the end. We may postulate a Deity who is all Perfection, but, if we do so, it rests with us to explain how it is that evil is present in the universe, if this Deity is in reality, as Plotinus and other philosophers have taught us, the All. We may postulate matter as inherently evil in nature,

THE RIDDLE
OF THE
SPHINX.

in opposition to the Good, but if so, whence comes that which is not included in the All? If matter is the mere privation of good, whence come its apparently very positive qualities? If the All is complete and perfect in itself, what need for the manifested universe? What need for the striving after a higher perfection, which gives the lie to the Absolute Perfection predicated of the One? Matthew Arnold has adopted the hypothesis of a "Power, not ourselves, which makes for righteousness"; but in this hypothesis he first abandons the conception of the unity of the All and subsequently throws over the idea of divine perfection. For his Deity is, after all, only striving after a perfection which he has not yet reached.

The dualistic conception offers in truth fewer difficulties to the ordinary mind. It is more in accordance with the obvious facts of existence, which are brought under our notice every day of our lives. Deceptive and illusory though the conception may be, we still appear to be confronted by the existence of a gigantic struggle between good and evil in which the two combatants are

more nearly matched than we care to admit. We like to shut our eyes to this and postulate a Deity of infinite power and infinite beneficence, but, while we do so, we are for ever admitting into our intellectual sphere certain conceptions that run counter to this theory, and in order to acquit our Deity of responsibility for the evil which we see ever around us, we make of the Devil a scapegoat who, in practice, bears on his shoulders the sins of the whole world ; or alternatively we accept a conception of God and the Devil which runs on parallel lines with that of Dickens' Spenslow and Jawkins. If behind Good and Evil, the two forces which are everlastingly struggling for the mastery, we have, as Plotinus and other of the wisest philosophers assure us, some principle of Unity from which both alike flow, are we justified in postulating of that Unity Absolute Perfection and Absolute Power ? Or are we not nearer the mark in describing it in the Nietzschean phrase as "beyond good and evil," as possessed of attributes and qualities which finite brains are incapable of apprehending ? Are we not indeed darkening counsel by attributing to this Unknown a perfection which, after all, the entire gamut of existence suggests to us has never yet been reached through all the æons even though we may be approaching nearer to it every day and every hour ?

The creation of the universe, if we are to accept the system of Plotinus, did not actually take place in time. He argues this point out with much subtlety and ingenuity in his essay "on Providence," rejecting the hypothesis of "a certain foresight and discursive consideration on the part of Deity, deliberating in what condition the world should be especially formed, and by what means it may be constituted as far as possible for the best" ; and accepting in place of it the assumption that the universe always had a being, and that it was "formed according to intellect, and intellect not preceding *in time* but prior* ;

DID THE UNIVERSE HAVE A BEGINNING ? because the world is its offspring, and because intellect is the cause and the world its image, perpetually subsisting in the same manner and flowing from this as its source." In other words, being faced with the alternative of assuming a definite date at which life began, or postulating existence from all eternity, he accepts the latter as presenting the lesser difficulty of the two ; but in order to do so, he finds himself involved in the necessity of admitting a sequence of cause and effect

* i.e., prior in the sense that cause precedes effect.

which the finite mind is quite unable to dissociate from the conception of time. Failing this, his whole theory of the three Divine Hypostases falls to the ground. If we adopt the alternative which Plotinus rejected, we are plunged into still greater embarrassment; for if creation began in time, why did the All or the One wait through all the æons of eternity* for its commencement? And how, indeed, did time itself evolve from eternity, in view of the fact that the two ideas have no apparent relation to each other? The philosopher may

. . . . plunge into eternity where recorded time
Seems but a point, and the reluctant mind
Flags wearily in its unending flight
Till it sink dizzy, blind, lost, shelterless.†

He may do this, indeed, but after all he will not have solved the Riddle of the Sphinx.

Since writing the Notes on Mr. W. J. Colville in my last issue I have had put into my hands copies of *The Two Worlds*, of Manchester, and *The Progressive Thinker*, of Chicago, containing much more detailed biographical notices, and I think that some of the particulars given in these well-known journals may be of interest to readers who have not had the good fortune to see them. I have also come across an excellent photograph of Mr. Colville, with which he was kind enough to present me, and which I am reproducing in this number. I have not seen any equally good likeness in the periodical press.

BIOGRAPHICAL NOTE
ON W. J.
COLVILLE.

Mr. Colville, it appears, was born on board ship in the year 1860—on board a liner, to be precise, plying between France and the West Indies. His father was stated to have been a naval surgeon, and his mother a theatrical celebrity. He was left motherless in early infancy, but narrated that he frequently saw in childhood a clairvoyant vision of a beautiful lady who told him he was her son. These psychic experiences caused great astonishment to his guardians, to whom he narrated them, as they were apparently quite unfamiliar with such phenomena. On his going to school at the age of seven these experiences gradually ceased. In the spring of 1874 he happened to attend a lecture given by Mrs. Cora L. V. Richmond, in the Concert

* The Indian conception of the inbreathing and outbreathing of Brahma may help us here, but it does not entirely get over the difficulty.

† Shelley, "Prometheus Unbound."

Hall, West Street, Brighton; and it was here that his interest was first aroused in the subjects to which he subsequently devoted his life's activities. His account of this incident is best recorded in his own words, as given in *The Two Worlds* :—

I was at this time [he says], a singer in a Brighton church, and was, as usual, in my place in the choir. As the evening service proceeded I felt an unaccountably strong desire to leave the church and run as



THE LATE W. J. COLVILLE.

quickly as possible to the hall where Mrs. Tappan (as Mrs. Richmond was then) was lecturing. Previous to the sermon I left the church, having excused myself to the organist, and hurried off to the Concert Hall, where the lady was already speaking, to whom I felt instantly drawn in the most remarkable manner, and for the following reason: I entered the hall and sank into a seat a long way from the platform, almost beyond easy hearing distance from the speaker. No sooner, however, had I

turned my eyes steadily to the platform than I saw, in addition to the many persons who were actually on it in the mortal form, a distinguished-looking gentleman, who appeared to me to stand throughout the address exactly behind the speaker, with his hand lightly pressing her head, and from his fingers there seemed to flow a fleecy line of light, which extended over the heads of the audience until it reached my brain, and caused me to hear every word of the lecture as though it were spoken in my head. At the same instant I heard it pronounced in the ordinary way through my physical ears. On leaving the hall it was distinctly revealed to me, on my walk home, that my career would be that of an inspirational speaker, and that in the discharge of my work I should travel very extensively both by sea and land.

Mr. Colville's first public appearance upon a spiritualistic platform was at Doughty Hall, London, on Monday evening, March 6, 1877, under the auspices of Mr. James Burns, Mr. Colville being then just under seventeen years of age. His success was instantaneous, and from that time forward his life work was definitely chosen. Under the auspices of the Countess of Caithness he made frequent visits to Paris, and, as already stated in my previous notes, made numerous voyages to the United States, Australia, and New Zealand, the former of which countries became practically his second home.

On his first arrival in America in the late seventies, he was taken up by Luther Colby, the veteran editor of the then flourishing *Banner of Light*, of Boston, and at once became the centre of a host of interested inquirers in that city.

I cannot, I think, do better than conclude these biographical jottings with a quotation from Miss Lilian Whiting's appreciation of Mr. Colville appearing in the pages of *The Progressive Thinker*. She writes:—

Perhaps almost the first thought that will come to his multitudes of friends in our own and many other countries, is how very little of that figure we knew as Mr. Colville there was that could die. Never was an embodied spirit less entangled with its physical organism. Never did an embodied spirit depend less upon its physical instrument. He went about the world like an ethereal rather than like a physical being. His material wants or requirements were reduced to the minimum. . . . It has always seemed to me that few persons have ever lived less for themselves and more entirely and absolutely for others than did Mr. Colville. He made no demonstration of this. He was the most unobtrusive and least self-assertive of persons, but this air of detachment from the world of material things was an inherent part of his very nature.

The Russian Revolution came upon the world generally like a thunderclap. It is true that Mme. de Thèbes in an earlier Almanack had declared that the great war would end in revolu-

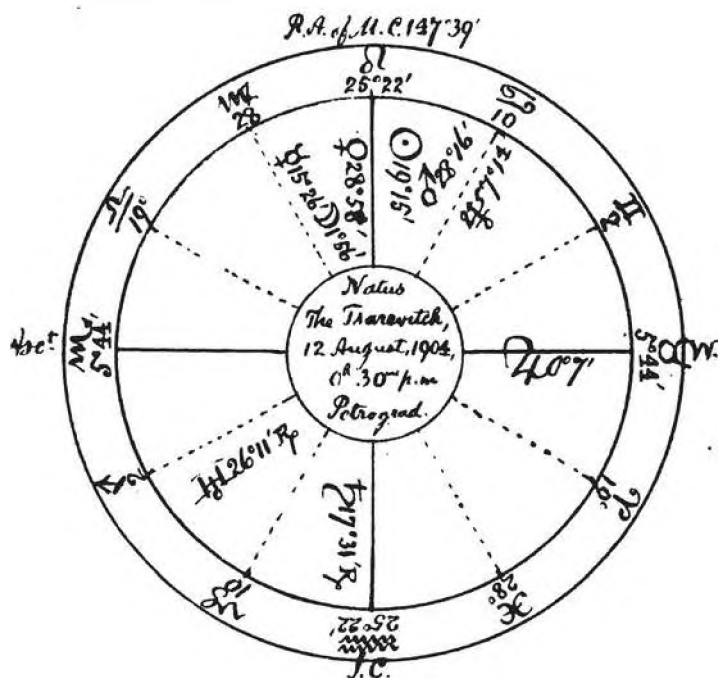
tions and that these revolutions would not take place on one side only of the opposing forces. It is true also that I gave a general warning of the outbreak of European revolutions to follow in the wake of the eclipse of the sun on January 23, to which I am alluding more fully on a later page. It is true again that astrologers who were familiar with the horoscope of the ex-Tsar realized that his reign would be likely to end prematurely with a fall from his high position. But I am not aware that any astrologer predicted that it would take place during the present war, nor are, perhaps, the data of his birth sufficiently exact in point of time to warrant any such precise prediction; though it might indeed have been observed that

THE RUSSIAN
REVOLUTION.

at the revolutionary figure for his last birthday the Sun was afflicted by both the major and minor malefics, being in square with Mars and semi-square with Saturn. The angular position of Saturn, however, at his natal figure on the cusp of the Fourth House * in close opposition to Mercury, and also in opposition to the Sun, left no doubt of the downfall of this monarch about or soon after middle age. Such a position of a malefic planet has indeed been fatal in the case of far more brilliant horoscopes. The great Duke of Marlborough, who had the Sun, Mars, Mercury, and Venus, all culminating together, in a singularly and startlingly brilliant figure, fell from his high estate in later life owing to an exactly similar position of the planet Uranus. So also the brilliant career of Francis Bacon, Lord Verulam, closed in humiliation and discredit owing to an identical position of the planet Saturn. In the Tsar's horoscope there was clearly no saving clause; nor, indeed, is the horoscope otherwise than a very simple one for the purposes of astrological interpretation. The position of Mercury culminating in its own sign and lord of the ascendant is indeed indicative of the excellent mental powers of the ex-monarch, but its exact opposition to Saturn from the angles is a fatal warning of vacillation and intellectual instability. In referring to this horoscope in an earlier issue I drew attention to the extraordinary contrast there is in this respect between this figure and that of his son, the Tsarevitch Alexis, where decision and force of character are most markedly indicated. Readers of the OCCULT REVIEW and, indeed, the political world generally, should keep a very careful eye on this vivacious and intelligent boy of twelve. If he survives, as in all probability he will, some crises in his early life, there are few indeed of the rising

* Ruling the later years of life.

generation who are destined to play so marked or so notable a part in the history of Europe. His father's abdication on his behalf is little likely in the end to stand between him and the throne that he is destined to occupy. Nor will the Russian people refuse their assent to the claims of one whose popularity



	Lat.	Declin.	R. A.	M. Q.	Semi-Arc
☉	—	15° 3' N.	141° 29½'	6° 9'	117° 30'
☽	1° 28' S.	9° 23' N.	153° 23'	5° 44'	106° 28'
♀	0° 44' S.	5° 4' N.	166° 18'	18° 40'	98° 45'
♂	1° 26' N.	13° 11' N.	151° 36'	3° 57'	113° 43'
♃	0° 59' N.	21° 29' N.	120° 34'	27° 4'	132° 30'
♅	1° 25' S.	10° 12' N.	28° 31'	60° 53'	72° 1½'
♁	1° 10' S.	16° 42' S.	320° 21'	7° 18'	120° 57'
♂	0° 12' S.	23° 36' S.	265° 50'	61° 49'	138° 35'
♆	0° 59' S.	22° 16' N.	97° 49'	49° 50'	134° 38'

with the masses will never wane, whatever enemies he may meet with among the nobles or the bureaucracy. One woman of rare fascination and beauty will play a vital part in this boy's career and smooth away many difficulties from his path in life.

I have already in a previous issue made some observations on this horoscope, but I think it may be of interest on the present occasion to reproduce the figure once more, as it is one of such exceptional interest. It will be noticed that present transits are of a very unfavourable nature, Uranus having just crossed the opposition of the Sun at birth, thus afflicting the great danger-signal in this horoscope (the opposition of the Sun and Saturn), and being due to retrograde to the same position. At a somewhat later date, on its entry into the sign Pisces, Uranus will cross the opposition of the Moon also, so that it is obvious that the present period of the Tsarevitch's life is by no means a propitious one, the afflictions of the Sun especially emphasizing the trouble to the father. It looks as if some friction between father and son is by no means unlikely.

Some reference should be made to the Russian Revolution from the point of view of Mundane Astrology. The eclipse of January 23 last took place in the 3rd degree of Aquarius, in opposition to Neptune, and was visible generally on the Continent of Europe including Russia. According to old tradition the sign Aquarius has been held to rule both Russia and Prussia. Certainly the transits of evil planets through Aquarius have affected Russia in the past, and the transit of Saturn through this sign coincided with the Russo-Japanese War. Personally

THE HORO-
SCOPE OF
RUSSIA.

I am inclined to regard Aquarius as the meridional sign of Russia, which would give the sign Taurus as the ascendant. These two signs would then be the dominant ones in connection with this country, Taurus having more to do with the people and Aquarius with the government. During the Crimean War there was no malefic planet in Aquarius, but the malefic Saturn was transiting Taurus. Now it will be noticed at the present time that whereas the benefic and democratic Jupiter has recently entered Taurus, Uranus occupies the sign Aquarius, and it was in this sign as above stated that the eclipse took place. I have drawn attention more than once to this eclipse, and also to the striking fact that it fell in exact opposition to Neptune, which rules all manner of clandestine movements and actions. The recrudescence of the submarine campaign followed promptly on this eclipse, and it will be obvious that revolutionary undercurrents among the people also fall under the same rule. Writing towards the end of last year I specially drew attention to the revolutionary danger inherent in this eclipse, while at the same time emphasizing the critical positions in connection with the Kaiser, operating this

spring. In view of the striking agreement of the events with these prognostications I am reproducing here the paragraph in question :—

The latter part of March brings Saturn to a stationary position within a couple of degrees of the ascendant of the German Emperor. The disasters which overtook the Kaiser when Saturn last transited his ascendant, and the advance of the British and French on the Western front

SHADOWS coincided with the overwhelming victories of General Brusiloff over the Austro-German armies in the East,

CAST will be repeated in an intensified form, as Saturn exercises

BEFORE. its maximum of influence when stationary. The threat of disaster is emphasized by the eclipse of the Sun in the

third degree of Aquarius shortly before the Kaiser's birthday. Such an eclipse is said by the old authors to presignify "mighty winds, seditions, and pestilence." *Revolutionary movements in Europe may be anticipated in its wake.*

The afflictions of the planet Neptune coinciding with other evil indications will bring the influence of the eclipse into operation in the horoscope of the German Emperor and that of Prussia at a somewhat later period in the year. The Kaiser may *possibly* be able to retain his throne until August ; but the ensuing three to four months will undoubtedly involve the overthrow of Germany's military power, and by the height of the summer the problem that will loom largest of all will be that of the ultimate terms of peace, and the persons who will be authorized by the enemy powers to negotiate on their behalf.

I made some further allusion, at the commencement of the present year, to the above-mentioned eclipse and also to an early turn of fortune's wheel in store for Russia, owing to the ascending positions of Jupiter and Venus at two successive quarterly figures at Petrograd. The planetary positions certainly afford no warrant for the numerous panic-

GOVERN-
MENT
PANIC-
MONGERS.

mongering and pessimistic speeches for which members of the present Government have been responsible. They seem to have taken their cue from Dickens' Fat Boy, and to be perpetually exclaiming in various keys, "I wants to make yer flesh creep." The fact is, the Government came into power at a moment of panic, and has never yet quite forgotten this fact. They have published to the world a very one-sided report of a Commission animadverting on the responsibility of Lord Kitchener for the Dardanelles Expedition ; but they are quite unable to remember one all-important point about Lord Kitchener and the secret of his power—the fact, namely, *that he never under any circum-*

stances lost his head. His prophecy that the present war was likely to last three years will, I have no doubt, prove to be an exceptionally correct forecast, and show that from a military point of view he accurately gauged the situation. The figure for the autumn equinox and the stationary position of Jupiter immediately following, hold out hopes of the signing of terms of peace; but we may have to wait till the early days of the New Year for the final readjustment—possibly at the hands of a Congress at Constantinople—of the map of Europe.* The entry of Jupiter into the sign Gemini at the end of June will relieve America of all further anxiety with regard to her menaced merchant shipping. This position also contains a promise of not far distant peace for Belgium—also under the same zodiacal rule.

If, however, the planets smile upon the military operations of the Allies, it must be admitted that the Premier's horoscope is by no means free from dark clouds. Already in an earlier number I alluded to the menace in this horoscope arising from the violent afflictions of the Sun at the birthday figure. These were borne out in part by the recent conspiracy against his life

THE STARS
AND THE
PREMIER.

at the time indicated. It will be noted that the Sun in the figure for birth occupied the Twelfth House, the "house of secret enemies." The Moon is now by primary direction making application to the conjunction of Saturn, the exact arc for the completion of this very serious aspect measuring to the height of the summer. Bad transits of Saturn follow in opposition to his ascendant and rising planets, so that the moment is clearly not a propitious one for his own health or fortunes. May, again, brings Saturn once more to the opposition of his Sun, though Uranus intervenes almost simultaneously on his behalf with a friendly aspect to the Moon. This month of May will be a critical one in the war, both on sea and land. The transit of Jupiter through Taurus, which unquestionably rules Ireland, is leading, as I write, to a further effort to settle the much-vexed problem of Home Rule. It will be needful to take the most prompt advantage of this brief transit before the middle of the present year, if matters in this distressful country are not to be allowed to drift from bad to worse.

* The trine of the Sun to Jupiter by primary direction in King George's horoscope measures to the beginning of the New Year.

MY EARLY PSYCHIC EXPERIENCES

BY DR. HELEN BOURCHIER

AT this time when so many young souls, full of eager life and of the joy of living, are passing over the border into the life beyond, it is inevitable that those who are left behind should be most keenly anxious to find some way of communicating with them, as it is also to be expected that those young souls, translated suddenly into a new and wonderful world, should desire to communicate something of their new experiences of life to those who are still on this plane.

In normal times the older people go first and the younger generations, parting from them, are sorry for a little while, but they accept their loss as natural and inevitable. It is also natural and inevitable that the first and greatest interests of each generation, in its turn, should lie in those who come after them and not in those who went before. In this time of the great war it is the young people who go first, who are being swept off in such countless numbers as the world has never seen before in any war or any pestilence. The older generations are left, bereft of the greatest interests, of the closest ties of their lives. The fathers and the mothers, the young widows and the women beloved who have lost all that was most precious, form a great host beating and clamouring at the doors that shut them out from sight or speech of the beloved. It would seem that the great cry of the world must pass beyond the doors and have its answer.

It has seemed to me that at this time it may perhaps be of some use to those who have had no experiences of communication by means of what is called spiritualism or by séances, if I were to set forth clearly and plainly the way in which I myself obtained communication with those on other planes of life.

At the beginning, although I had studied something of what I may call theoretical occultism, I had had no experience whatever of practical communication with other planes; I was prejudiced against all forms of practical spiritualism, and I believed that all séances with mediums were, without exception, conducted by means of trickery and artificial contrivances.

I was advised in the first instance to attend séances with a materializing medium, "to break down the crust" which surrounded me and prevented me from getting into touch with souls on another plane who might be trying to reach me.

I should say, at this point, that I was never advised to use mediums or séances as anything but a means to an end, to "break down the crust." I believe that a great deal of the disappointment and disillusion that people have found in séances has been caused by the mistake of looking upon them as an end in themselves and not as a means of development.

The first mediums with whom I sat were a certain Mrs. Giddens and her daughter, whose names no doubt are known to many readers of the OCCULT REVIEW. The séances were held in a little back room at her lodgings. On the first occasion there was a certain amount of horse play: our hats were torn from our heads and thrown on the floor, a violin, a tambourine and other objects which had been rubbed with luminous paint to make them visible in the dark room, were thrown about or floated in the air round us: some one stood in front of me with creaking boots and rustled and breathed heavily. Mrs. Giddens apparently went into a trance and talked some kind of gibberish which I did not understand, which purported to be the language of an American Indian woman who was the medium's control. At that first séance I was absolutely convinced that all the manifestations were produced by the most childish trickery; and that the person who stood in front of me, who gave me the impression of a clumsy boy, had been hidden under a sofa or in an ottoman before we were taken into the little back room. I left the house entirely unconvinced, with the crust still unbroken around me.

We attended in all, I think, six séances. At the second, while we were waiting, I took the opportunity of looking under the sofa, and into a large box which stood in one corner of the room. I was very much surprised to find no evidence of any preparations for producing phenomena. It was during one of the later séances that the event happened which first began to loosen the crust. I have already described it in a former article, so I will only briefly state that I was impressed by the presence of a dead friend and teacher, who had died some years before, in India, and had never been known to either of the mediums. It was impossible to suppose that, by any sort of trickery, they could have invented the communication which I then received. Shortly after we had concluded this series of

MY EARLY PSYCHIC EXPERIENCES 209

séances, we engaged the two mediums to come to my flat and give us another series of sittings. We prepared and darkened the room ourselves, and there was no possibility of any mechanism being employed to produce sounds or movements. On this occasion we sat in a small room, darkened, with our faces towards a blank wall. The two mediums sat in the middle, we two were one on each side of them, each of us holding both hands of the nearest medium. There were some children in the flat above who disturbed us by running about and making a noise over our heads. Mrs. Giddens, in her character of "Pinamah," her control, remarked, "I am going up to pinch those children and make them be quiet." In a moment or two we heard dismal howls from the room above, and there was much chuckling from Pinamah. Finding, however, that she had made things worse instead of better, she then suggested that she would go up and make their mother take the children out. How such proceedings are managed I have, to this day, no idea, I can only say that in a few minutes we heard the family upstairs open their door and come down and go out of the house, leaving us in quiet for the rest of the séance. The most marked event of that séance for me was this: I felt my free wrist, which was furthest from Mrs. Giddens, seized by a large bony hand which tried to drag me up out of my chair. It was with the greatest difficulty that I prevented myself from being dragged out. I think that bony hand made the first crack in the crust. Whether it was the hand of Pinamah or of some strong spook I have no idea, I can only say that it produced upon me a profound impression of being in a new world where anything might happen, of having stepped over a boundary into a country where, naturally, the first people one would meet would be the waifs and strays and lowest class of its inhabitants. It did not occur to me as it seems to do to some of the people who have been concerning themselves about séances and mediums without having any knowledge of the subject, that the kings and princes of that country would come to the frontier to welcome me, or even that many of those whom I had known on this plane would be aware that I had been able to step over into their country. Such entities as Pinamah and the controls of other mediums would seem not to have special duties or activities on their plane, but to be rather in the position of irresponsible children playing on the sea shore who, having no preoccupations of their own, are easily aware of the arrival of strangers on their plane and are quite prepared either to play pranks on them or to

serve them as guides and messengers. It is, I believe, an accepted fact amongst psychists that these spirits belong very frequently to the races of American Indians who spoke a kind of broken English, which seems to have filled some hasty amateur inquirers with amazement.

We finished our series of sittings with Mrs. Giddens, and very shortly after this, her daughter, who seems to have been the active materializing agent, was married, and her husband objected to her taking part in séances which, indeed, I believe she herself had always disliked doing.

It was immediately after these séances that I first found myself on the ethereal plane. I had not then been to the Hall of Learning and I was not aware at that time that the place I was taken to was on that plane at all. I went to it in my dream consciousness and when I woke up suddenly, in the morning, I was right up against the entrance to this place which, I was told afterwards, was called The Scribes' Citadel, the two flat, white pillars of the entrance seeming to be almost touching me as I awoke. I went to that place many times afterwards and I should like to describe it here so that any occultists who have been there will be able to recognize it. It stood not on the sea shore, but, as it would seem, in the sea itself. The water came right up to its white walls. It was like a fairy palace of white pinnacles and wide windows. There were one or two steps up to the entrance between the two short, flat pillars. There was no door nor any doorkeeper. Whoever goes to the Scribes' Citadel can enter in without question. Within there is a broad vestibule and, at one side, a white marble staircase curving up to the great hall where the Scribes sit behind a long table at their work. But what their work is I do not know. It has to do, in some way, with our earth plane, but how I cannot tell. The wide windows I had seen from outside looking over that shoreless sea were wide open, and white pigeons flew in and out of them continually. Another flight of steps went up from this hall to a long narrow passage with many little rooms opening on to it. In one of them which was darkened and had no window, there was a great crystal in which one could see things written, that flashed out and then disappeared. (This is one of the things which, like the cathedral form of the Hall of Learning and the floating pictures in the clouds outside the Hall of the Muntrum, have always seemed to me to have been copied on this plane by those who have seen them on the ethereal plane, in the beginnings of the world's history.) There are

many other things to be seen in the Scribes' Citadel, which those who have been there will know, but I think this description is enough for them to recognize. Whether the Citadel is surrounded by water, or whether it stands in some country with land stretching behind it, I cannot tell, but I know that the sea that washes its gleaming front is that dark sea, sullen and vast, that washes also the dark beach, outside the door of the Chapel of Power where the little boats come, from I know not where, bringing souls that have gone, to meet us again for a little moment.

From the séances with the materialization mediums we passed to what I can only call the riotous séances. We sat alone without any medium, in broad daylight, at a little table that had never been used for any other purpose, and I am free to confess that we got more amusement than instruction at those séances. The little table tried to climb the walls and led us many a dance about the room; we were given various forms of what I can only call "ritual." It all helped, I have no doubt, in the breaking up of the crust over a mind that had been trained in a very material school, for there were here things that could not be denied nor could they be explained by any material theory. At about this time we had a very curious experience. There was a certain control who called himself Egbert and described himself as an errand boy who had once been sent to me on an errand in Paris, and who had afterwards committed suicide and had been condemned to live in a cavern ever since. This control was extremely anxious that we should go through certain ceremonies, whether with the object of freeing him from his cavern or not I cannot tell, and for the proper performance of these ceremonies certain substances were required, among them a disc of iron which was to be of a certain thickness and a certain size. We had no idea where to obtain such a property, but he told us if we would go out he would come with us and would guide us to a place where we should be able to procure it. We went out accordingly and wandered, as aimlessly as we could, about the streets near by. It was a residential quarter and there did not seem to be any shops until we went down a little side street where there were two or three small shops. I looked into one of them, casually, as we passed and I saw a man standing in front of a machine cutting a thick iron rod. I went in. "I want a small disc of iron," I said, "can you cut me one off that rod in your hand?"

"How thick?" he asked.

I showed him about double the thickness of a penny, and he cut off the slice of iron in his machine as if he had been cutting a roll of butter, and handed it to me without any remark. The incident in itself is trivial, and all the more unimportant in that we were never able to carry out Egbert's incantation or whatever it was he wanted, as there was one of the ingredients we were never able to procure. But it has always seemed to me one of the most amazing things in my experience that an entity who was neither visible nor audible to us, should have been able to conduct us, in a neighbourhood which was not familiar to us, into a street we had never seen before, straight to a man who was occupied at the very moment, in the very unusual task of slicing cold iron.

I should perhaps say that all the communications and directions which we received at this time were given by means of automatic writing, and that we were not then having any dark séances. When, later on, we had a long series of dark séances in a specially prepared séance room, the communications were made by the tilting of the table and spelling through the alphabet, as it has been described in Sir Oliver Lodge's book *Raymond*. With this difference that we did not sit with a professional medium.

In my experience, as far as psychic phenomena are concerned, there are always alternate periods of activity and of quiescence. And after these séances for automatic writing we were unable, from various reasons connected with our individual lives, to continue our sittings, and when later on we resumed them the directions we received were of a different order. We were given certain formulæ which we had to repeat at certain hours every day, whatever our other occupations or duties might happen to be. They were of the nature of the muntrums whose repetition forms part of the religious exercises of every Brahmin, and of the prayers, repeated with a rosary, of the Roman Catholics. We were directed also to use rosaries, and we had fixed hours during the day and at night when we had to repeat what I suppose would be called invocations. Later on, we went through another period of automatic writing which appears to me to have been in the nature of a test of our perseverance and determination, for the pages and pages of writing which we produced during hours of concentrated effort, had no value of their own, and much of their matter was trivial and tiresome. If we had looked to this sort of communication as the end and aim of our séances we should have been immensely disappointed, as, no

doubt, many inquirers are at this point, and we should have given up the hope of ever being able to reach any other plane.

But there came a time when we were directed to form a special séance room of our own, which would be protected in a special manner. And at this time I was formally accepted as the disciple of one of the great Masters. I shall not go into any of the details of the preparation or guarding of this séance room, for I believe that each disciple has to find his own way for himself into those schools where the great lessons and the sublime secrets of occultism may be studied while the student is still on the physical plane. There are many schools and many Teachers in the world of Occultism, and the means by which their disciples are enrolled may well be very various.

The one thing of which we may be absolutely certain is this : that when the disciple is ready, the Master is ready also. And when once the disciple has been admitted into the school of his Master, he will know that, however difficult and long, however tiresome and disappointing the way may have been, it is as nothing compared with the great gain of his discipleship.

LYCANTHROPY

By H. G. B.

“ A species of insanity, in which the patient imagines himself to be a wolf, and acts and howls like one.”

EVEN from a medical point of view, the foregoing definition—culled from a popular dictionary—is unsatisfactory : the delusion, as can best be judged from the records of sorcery trials, was not invariably confined to the “ patient.” While the evidence, in such cases, depended often upon mere hearsay, or was obviously inspired by personal malice and motives of revenge, instances remained wherein the witnesses were manifestly sincere, apparently having good reason to believe that behind the charge lay reality. Admittedly, more extraordinary were the voluntary confessions—described as “ the most inexplicable concomitants of mediæval witchcraft ”—by which the accused, as one writer remarks, “ were really lying away their own lives ” ; and here it may be contended that through them an escape was assured from torture compared with which the ravages reported of the lycanthrope were mildness itself. But an open-minded consideration of such records as are generally accessible does not favour the assumption that the imposture was always deliberate. It will then be argued that, if unconscious, it was, nevertheless, based on delusion ; granting which, we must concede, in contradiction to the above definition, that many of the actual records indicate collective hallucination rather than individual insanity.

Cases in the fifteenth and sixteenth centuries—even later—which seemed well enough attested to preclude the possibility of conscious imposture, were accounted for by many on these lines ; but, as the general delusion was attributed to the work of Satan, the gravity of the charge was not lessened, nor were the chances of acquittal increased. Thus Sprenger held : “ An actual metamorphosis appears impossible, for two creatures of different natures cannot exist in the same subject, as St. Augustin says. But the devil can so dispose the imagination, that a man may seem, both to himself and others, to be a beast.” And the views—largely borrowed from earlier writers—which he and his judicial colleagues expounded in the Witch-hammer (*Malleus Maleficarum*), have been summarized by Ennemoser, in his *History of Magic*, as follows—

"When wolves sometimes fall on men and carry children away out of their cradles (wehrwolf, lykanthropy, kynanthropy—possession and metamorphosis into the nature of dogs and wolves), they sometimes are real wolves, but in others they are only delusions of the devil. The Lord God formerly menaced the people with wild beasts, through Moses. The devil also disposes the imagination to a wolf-mania; and in the first case the devil can enter into real wolves as into real swine; in the other case it is only appearance."

Striking similarity may be noted in the view expressed by Edward Fairfax in the seventeenth century—an opinion not generally favoured by his contemporaries, since witchcraft was on the decline, and in England the werwolf had disappeared.* After a curious reference to "Weary Wolves," he proceeds:—

"But lest I be thought to be carried away with my passion, or to be credulous above cause, or so feign to be, because of my interest, let me freely tell the Honest Reader, that with St. Austin, *De Civitate Dei*, lib. 18, cap. 18, I verily believe that the devil cannot really or truly change the shape of man or woman into any other likeness; but that every such metamorphosis is only an illusion by which he doth abuse both the spectators and the witch herself; and if she do things in that alteration above the faculties proportionable of her true body, these she doth by the devil's power. . . ."

The idea of Satan-wrought illusion is again apparent in Richard Verstegen's *Restitution of Decayed Intelligence* (1605) in the description of certain sorcerers who "do not only unto the view of others seem as wolves, but to their own thinking have both the shape and nature of wolves." It is, unfortunately, impossible to quote further testimony to this belief, but it is clear that it was common enough. It might, however, be remarked that, on such an hypothesis, one is bound to dismiss as illusory or coincidental the traditional results of lycanthropy in damage to life and property: if they occurred as alleged, many were certainly beyond the accomplishment of what Fairfax terms the "true body."

It has been suggested that this theory represents an effort of the religious mind of earlier times to sustain belief in the Omnipotence of God, in face of evidence of the Devil's handiwork seemingly disproving it. To deny the existence of Satan was to lay oneself open to the charge of heresy—often a serious matter in the fifteenth and sixteenth centuries; but to endow him with the power of altering the laws of the material Universe—as by the transformation of men into animals—was to limit the Creator's power, and to lessen individual responsibility for

* The statement that "there can nowhere be a living belief in contemporary metamorphosis into any animal which has ceased to exist in the particular locality," perhaps throws sufficient light on its departure.

crimes committed. Apparently, this somewhat unsatisfactory compromise, by which the Devil merely justified his reputation as a master of deception, did not generally supersede the older belief in actual transformation.

Here it should be observed that, according to many of the earlier legends,⁷ unlike its fierce descendant of the Middle Ages, the werewolf did not invariably bring death and destruction. Nor was its state always entered voluntarily: its unhappy condition might be the result of spells cast upon it by others, whose anger, rightly or wrongly, it had incurred. Such, for instance, is the story of Vereticus, King of Wales, converted by St. Patrick into a wolf: and of the Irish family, each member of which was doomed to the transformation for seven years, as a result of St. Natalis' curse.

It is difficult to select for citation any particular cases of actual transformation as related by Boguet, Bodin, Nynauld, and others; * but it may be of interest to indicate some methods of effecting the change. When not hereditary, the power could be acquired through the performance of various rites of Black Magic, details of which differed according to place and period. In general, however, the application—accompanied by a fitting incantation—of a magic salve concocted from the Devil's recipe, and the wearing of the skin, or a girdle composed of it, of the animal into which metamorphosis was desired, were deemed effective. Bracelets and necklaces consisting of claws were likewise employed; and it is stated that, in certain families, these or the above-mentioned girdles were retained and used by successive generations; though, from other accounts, it appears that the power of transformation, when genuinely hereditary, depended solely upon hour and season. Further, we learn that "to drink water out of the footprint of the animal in question, to partake of its brains, to drink of certain enchanted streams, were also considered effectual modes of accomplishing metamorphosis." Lycanthropous properties were attributed also to various flowers, fortunately rare, but easily recognizable by their distinctive odour. Of the divers forms of incantation, fragments have survived in the folk-songs of different countries; but one may infer from the study of them that their potency, like that of most magical formulæ, relied principally on the will of the operator.

* And in modern works such as the Rev. S. Baring-Gould's *Book of Werewolves*, the same author's *Book of Folklore*, Mr. Elliott O'Donnell's *Werewolves*, Miss Frank Hamel's *Human Animals*, etc., etc.

The revived interest, amongst students of occultism, in stories of the werwolf and other "metamorphosis," may perhaps be attributed to the more sympathetic consideration of the theory* that—granted the existence of, and possibility of projecting, the Double—its shape, when separated, typifies the dominating thought and passion of its owner,† at the same time drawing sufficient material from the sleeping, or entranced body—by means, in a manner resembling those which, some assume, spirit visitors employ at a materializing séance—to accomplish physical results. Until the severance at death of the connecting link between the two, injuries done to the one are produced by "sympathetic" repercussion upon the other; hence may be explained the stories in the records of lycanthropy of the discovery on the human body of wounds similar to those previously inflicted on the wolf, and vice versa.‡ Unfortunately, the theory is less convincing when advanced in explanation of the belief in other forms of transformation. It is, at least, difficult to conjecture the instinct typified by many of the creatures into which metamorphosis was deemed possible.

An authority, already quoted, affirms that "belief in metamorphosis into the animal most familiar in any locality itself acquires a special prominence," and this, perhaps, accounts for the survival of the werwolf superstition (?) in certain countries to-day. In this regard, possibly the most interesting case of recent years was that related by Wislocki in 1891 (*Journal of the Gipsy Society*). According to him, a fiddler's wife of Tóréz, Hungary, managed by her nocturnal excursions in wolf's form to keep her family supplied with mutton—and, consequently, the wolf from the door! (A power which her children would doubtless appreciate at the present time.) He stated that there were then living two peasants who had assisted in the murder of her husband—presumably as a method of indirect revenge. Certainly, were the mighty Sprenger alive to-day, and again set in judgment over the Children of the Fatherland, he would find not a few instances of the transformation of men into beasts; though it appears, contrary to his opinion, that they do not "seem" so to themselves!

* Which is, of course, a denial of actual metamorphosis, but justifies the old belief as "an image of truth."

† In this connection, see Mr. A. E. Waite's comments on the theories of Eliphas Lévi, in the January (1916) issue of the *OCCULT REVIEW*.

‡ Mr. Algernon Blackwood ably summarizes these ideas, and employs them to fine effect, in one of his remarkable "John Silence" stories, entitled "The Camp of the Dog."

AN ADVENTURE IN WONDERLAND

By DAVID GOW, Editor of "Light"

THERE was a tremendous hubbub as Alice entered the court, where the King sat as judge, balancing his crown on the top of his wig, while the Queen beside him eyed everybody with a wrathful countenance.

"What is it all about?" asked Alice of the Mock Turtle who sat at the table beside her.

"A Talking Box—a box that talks and sings when you turn a handle," replied the Mock Turtle. "Naturally nobody believes a word of it, so they are going to try it—or somebody—or something. 'Try, try, try again.' That's our motto."

The White Rabbit, who was the usher, shouted "Silence in Court!" whereupon the Knave of Hearts, who was the King's Herald, blew three blasts on a trumpet and proclaimed that there was no such thing as a Box which could talk, and that whoever asserted the contrary was a malefactor, and liable to a severe reprimand without the option of a fine.

"Are you agreed upon your verdict?" said the King to the Jury.

"We are agreed, sire," replied the Owl who was the Foreman, "we find the prisoner guilty."

"Then the trial may commence," said the King.

"But who is the prisoner?" asked Alice of the Mad Hatter.

"Why, the Talking Box," said the Hatter. "Who else could it be?"

"But they say there is no Talking Box. How absurd you are!"

"Then it must be the March Hare," said the Hatter in a loud voice.

"Put the March Hare in the dock," roared the King.

"Oh, no, no!" screamed the March Hare; "if ever I said a box could talk I must have been mad."

"You *are* mad," said the King, "so you are discharged without a stain on your character."

"He is not mad at all," cried Alice, "he is quite right. There *is* a Talking Box. It is called a Gramophone, and it plays music and sings."

At this the whole Court rang with indignant shouts, above which could be heard the voice of the Queen screaming, "Off with her head!"

The Hatter looked at Alice and then at the court and tapped his forehead meaningly.

"Not at all," said the King, "she is quite sane, and that aggravates the offence. Put her in the dock."

The Knave and the White Rabbit having obeyed this command, the Dodo rose and adjusted his wig and gown. He said that in the whole course of his professional career—

"You can skip that," said the King. "It takes too long. We will have a Committee of Investigation instead, and the jury shall be the expert witnesses."

"What shall I do now?" asked Alice. "Shall I go and fetch the gramophone—the Talking Box, as you call it?"

"Certainly not," said the King. "That would spoil the proceedings and might lead to a miscarriage of justice. Besides, how can you fetch it when there is no such thing?"

"Hear, hear!" cried the Bishop, turning to the White Knight, who, however, did not respond, his sympathies being clearly with Alice.

"Who is the first witness?" said the Raven as Clerk.

"Why me, of course," said a voice at the door, and a Newsboy, who had been shouting his wares outside, pushed his way in.

"In the first place," said the Newsboy, "there isn't no such thing as a Talking Box."

"Bravo!" exclaimed the Bishop.

"In the second place," said the Newsboy, "I've tried one and it don't work."

"Precisely," said the Bishop admiringly.

"And when it does work all you get is a lot of silly chatter that don't mean anything."

"Hear, hear! Encore!" cried the Bishop; the King clapped his hands, and the Committee broke into applause.

"Of course it doesn't talk of itself," said the Bishop. "It is an imp inside it which does that."

"Oh, stow that rot!" said the Newsboy, "tell that to the marines. Nobody believes in fairy tales nowadays. Imps, indeed!"

"But did you put on the record properly?" asked Alice, "and was the needle all right?"

"Record? Needle?" said the Goose, who was one of the Committee, "what does the witness mean?"

"Oh, dear!" cried Alice impatiently, "how can you all sit there and pretend to be experts if you don't know a thing about the matter?"

"Silence!" roared the King. "If they don't know anything about it then they are bound to be impartial."

"It don't signify anyhow," said the Newsboy. "It's all trickery. I know the record was on all right, for I hammered it on; ah, and I stuck the needle into it, too."

"Why, how silly!" exclaimed Alice, "you must have broken it. How could it work properly after that?"

"Rot!" said the Newsboy. "If it don't work properly with me, then it don't work properly with nobody. All I got was a lot of grunts and mumbling."

"This is an intelligent witness," said the King. "He is not to be deceived. There is no Talking Box, and when there is a Talking Box it works all wrong."

"It's all done by an imp inside the box," said the Bishop. "How could a box talk? Even the March Hare doesn't believe in it. I like this witness. He is an enemy of superstition."

At this the Newsboy sniggered convulsively behind his hand.

"I don't believe it happens at all," said the Hatter solemnly; "but it ought to be stopped."

At this point Alice fairly lost her temper. "Why, what a lot of ridiculous people you are," she cried; "you first say there isn't such a thing and then that there is, and that it does work and doesn't work, and that it is done by imps and by tricks and——"

"It sounds all right to me," said the Dormouse, interrupting her. "Very good sense I call it. What does it matter how you get rid of something that might disturb your sleep?"

In the silence that followed, the Dormouse curled itself up and the whole court began to nod. Only the White Knight remained awake, and he whispered to Alice, "Go and fetch it." Alice nodded and smiled, and, leaving the Council Chamber, darted swiftly up the rabbit hole by which she had entered Wonderland. In a few moments she was back with her gramophone. But in the meantime a great altercation had broken out between the Bishop and the Newsboy on the question whether imps or trickery was the agency at work. The Newsboy was yelling, "Yah, Trickery!" at the top of his voice, the Committee were fighting and scratching with tooth and claw, and perched on a canopy overhead the Cheshire Cat was slowly becoming one huge grin.

Unnoticed in the confusion Alice slipped to the table and set the gramophone playing.

In a moment the uproar ceased and everybody sat up to listen. It was a band piece. "What is the music?" asked the King, his good humour now completely restored. "The Imperial March," said Alice.

The Bishop chuckled. "Now you will see," he said, "what I meant when I said there was an 'Imp' in it—my little joke."

"And *now*, you absurd creatures," said Alice, "perhaps you'll believe in it."

"We always have believed in it," said the Queen tartly.

"We knew all about it from the first," said the Bishop.

And everybody in court said the same. Alice stared about her in amazement.

"Why, how *can* you——" she began.

"Never mind them," said the White Knight gently, "you have done very well indeed."

"But are they always like this?" she whispered.

"Yes, always," he replied. "They are now going to take up the case of the Gryphon, who says he has seen the people in a picture moving about just as though they were alive. The story is regarded as so preposterous that he will probably be tried for his life. But the end will be just the same."

"Then I had better wake up now," said Alice.

"Yes," said the White Knight, "it will save time."

"Dear me," said Alice, "what a ridiculous dream!"

THE DORIS CASE: A STUDY IN MULTIPLE PERSONALITIES

By ARTHUR EDWARD WAITE

MY office on the present occasion is chiefly that of a recorder in the simplest and most summary form, and I shall postpone to the end a brief intimation of the reason which has led me to assume the rôle. Apart from any personal motive, the subject will testify sufficiently to its own importance. If I make the bare facts intelligible to readers of the OCCULT REVIEW, that they may judge of them on their own part, I shall have served one good purpose; that which is over and above is necessarily for a few only. The material before me, which contains the facts set out and certain tentative conclusions drawn therefrom, considerably exceeds two thousand octavo pages and forms as such three of the largest volumes ever issued as *Proceedings* of the American Society for Psychical Research. It is called therein *The Doris Case of Multiple Personality*, and a sub-title of admirable lucidity explains that it is "a biography of five personalities in connection with one body and a daily record of a therapeutic process ending in the restoration of the primary member to integrity and continuity of consciousness." Setting aside certain prefatory matter and occasional annotation, two out of the three volumes contain the digest and record at large of Dr. Walter Franklin Prince, a clergyman of the Episcopal Church in America, who had the case under his charge at his own home for a period of five years, ending in the cure of the subject. The third volume comprises mediumistic investigations and conclusions based thereon—for the most part rigidly tentative—of Prof. James Henry Hyslop, who is known to us all as the untiring secretary of the society, and who in this volume has done singular honour to himself and will receive honour on account of it, from those who know the difficulties of psychical research and the extreme difficulty of dealing adequately with the hypotheses and counter-hypotheses to which it gives rise. Among the important features of the case are (1) the number of personalities using the same vehicle and (2) the appearance of a secondary personality "as early as the third year of the subject's life." But as a fact there is no case, within my knowledge, being that of a literate student only, which can compare with the case of Doris, for the protean interest of its elements or for the rich minutiae of its details in the record concerning it. I shall count it henceforward among my treasures of psychical literature, and I wish only that it were possible to give something

more than this poor analysis of contents. May it lead many to obtain the volumes for themselves: their study at length will do more than justify the present encomium.

Doris Fischer was born on March 31, 1889, of German parents, "without known neurotic tendencies on either side." But the father was a man of violent temper and given to gross intemperance for many years prior to her birth, while the mother was exceedingly imaginative and had a "thwarted craving for affection and refined surroundings." A bad man apparently in every relation of life, the father—his excesses notwithstanding—had an iron constitution, while the health of the mother was magnificent. At the age of three years the child was taken from bed and thrown brutally on the floor by her drunken father, and it was concurrently with this event that two of the secondary personalities "came into being," or alternatively into communication with Doris. They are known respectively as Margaret and Sleeping Margaret. Of the event itself Doris as Doris remembers nothing: it constitutes what is called in the record the First Dissociating Shock. The second was consequent upon painful and indeed appalling circumstances connected with the death of the girl's much-loved mother—when Doris was seventeen—and a new personality was born or intervened, being "the so-called sick Doris." This was the Second Dissociating Shock, and the Third, brought about by a sufficiently ordinary accident, in which the head was bruised and the back is said to have been injured slightly, led to the first manifestation of Sleeping Real Doris.

Two points call for notification at this stage. (1) The Real Doris, who "is absolutely veracious," testifies that there was hardly a day within her recollection when she did not have lapses from consciousness, signifying that one or more than one of the alternating personalities intervened, and she herself passed consequently into abeyance. In particular she was never aware of going to bed or of sleeping, prior to 1911. "In early childhood she had exactly the same types of evidence of the existence of another consciousness in connection with her organism that she had in later years." (2) The sum total of all the five personalities, who is termed Doris pure and simple in the records, notwithstanding the interventions, their distinctions and suddenness, was about the business of her life in and through all the phases—at school and quick in her learning, till the days of schooling ended; at work from a very early period, in the business of humble wage-earning for a family which had been ruined by its head.

The next matter for our consideration is the characteristics of the intervening personalities and their history. (1) Margaret was "mentally and emotionally" a child of ten years old, but she had even a string of notions which are abandoned commonly by children about five or six. She was mischievous, roguish, witty, a mimic, inventive, given to romancing—which frequently betrayed itself—

and was lovable as a rule. The subject was transformed along these lines when she was in power. The Real Doris was religiously disposed, while Margaret was little better than a pagan. Her conceptions of wickedness were infantile, but she was naturally jealous and acquisitive. She was childishly fond of eating, whereas Real Doris was rather poor in her appetite. A time came when her intelligence, such as it was, seemed to grow backward, and at the date of her departure she was intellectually some five years old. (2) Sleeping Margaret, who was neither Margaret nor another asleep, professing indeed to be a stranger to this condition, must be said to have adopted a purely emblematical name, and attempts to account for it carry no conviction. She is called the riddle of the case. It is explained that she talked only with eyes closed, meaning the eyes of the subject, and never wandered in her speech or oscillated in the clearness of her understanding. She underwent, through all the years of her presence, very little mental alteration, being thus in marked contrast to her namesake. (3) Sick Doris came into manifestation with "mind as void of factual and verbal content as a new-born infant's," but she is said to have developed under the tuition of Margaret with amazing rapidity. Her expression—as presented by the subject—was wooden, her eye dull, her voice hard. She was destitute of affection, though capable of a "dog-like friendship," and was a slave to certain narrow conceptions of duty. She also was religiously disposed. Her name arose from her general state of health, as manifested of course through the subject. (4) Sleeping Real Doris was a "somnambulant personality" who appeared now and then only, after Real Doris fell asleep. I give the statement as made by Dr. Prince in his *Cursory Description of the Five Personalities*, but this abnormal "personality" first appeared in 1907, and it is on record—as we have seen—that Doris *in propria persona* as Real Doris knew nothing of sleep until 1911. Sleeping Real Doris was not Real Doris asleep, and in what sense the latter is said to be asleep in 1907, and thus to make room for the former, remains doubtful. It is, however, a minor question. For the rest, this new manifestation is described as a mere evocation of past memories, mainly of Real and Sick Doris, but occasionally of her own. It is questioned whether she was possessed of self-consciousness and also whether she ever "rose fully above the threshold or Real Doris ever sank completely below it during her manifestations." It should be added that, broadly speaking, the history of the secondary personalities was elicited by Dr. Prince during his long study of the case, and as regards the past is that which they told of themselves and one another.

What was the relation of these secondary personalities to the personality which was primary and to each other? (1) It is said that Real Doris had no direct knowledge of the thoughts or acts of any of those forms of consciousness which—outside herself or otherwise—took possession of her vehicle and operated through long years

therein. "She could not see into their minds or remember anything that had occurred during their supraliminal periods." One of them in the subliminal state communicated with her verbally, both in childhood and occasionally after, "using the same mouth without her volition." Two of them wrote her notes, using her hand, when their consciousness was in activity and her own in abeyance. In these ways and in others less direct but far more continuous she knew concerning them, or more correctly concerning Margaret and Sick Doris. Of Sleeping Margaret, who—according to her own claim—was the earliest of the secondary group, Real Doris knew nothing until an accident enlightened her—when she was already on the path of cure. This is explicable by the fact that Sleeping Margaret manifested only when Margaret was supraliminal, though asleep, and Real Doris must have been therefore in very deep abeyance. It is, I presume, mainly for this reason that Sleeping Margaret is termed the riddle of the case. She was unknown also to the rest of the secondary personalities, a point which deserves observation, having regard to her knowledge of them. As by the hypothesis concerning her Sleeping Real Doris could manifest only when Real Doris was asleep, it will be understood that the latter in her waking state knew nothing concerning her namesake. For the primary personality therefore two of the secondary personalities were in evidence and two out of sight, but so far as her own insight was concerned, "every secondary personality" was separated from Real Doris by "an opaque wall." Now, for something like twenty years prior to 1911, the conscious life of the latter is stated to have averaged less than five minutes *per diem*. It would appear therefore that the growth of her personality took place in and with and through the coadjutors who made use of her vehicle; but the sense in which this statement is understood on my own part will be seen later. (2) So much concerning the relation of Real Doris to the personalities which shared her vehicle. Dr. Prince in his *Summary Statement* registers (a) that Margaret knew or had capacity for knowing all the experiences and thoughts of Real and Sick Doris; (b) that Sick Doris knew or had capacity for knowing all that the primary personality "did, said, experienced and thought"; (c) that Sleeping Real Doris "had no knowledge, properly speaking, of any of the others," the primary personality included; (d) that Sleeping Margaret "had insight into all the content of the consciousness of Real Doris, Sick Doris and Margaret," which insight—subject to fluctuations of attention—appeared potentially perfect. As regards Sleeping Real Doris, she was better known by Margaret than by Sleeping Margaret, the first seeing things directly, and the second by reflection from the first.

My brief account of relations between the five personalities has been so far apart from any idea of purpose actuating the secondary personalities in respect of the primary member; but such purpose

existed in the case of the two Margarets, though it was not the same in kind. Margaret, by her own testimony, came in the infancy of Real Doris to take care of the latter. Those who read the record for themselves will see that it was a mixed influence and an exceedingly flexible purpose, that it admitted a good deal of tyranny, teasing, mischief, with an occasional spice of more direct and real cruelty ; but after every allowance for the fact of these elements the intention to help remains, and I believe it to have been always present, even when it was most veiled. The statement of Margaret recurs: " I came because Doris didn't have any one to care for her." At the same time the purpose was deficient, if not entirely wanting, in ethical life. Margaret as a moral and responsible personality could be scarcely said to exist. On the other hand, whatsoever mode of consciousness and self-knowing being is veiled by the denomination of Sleeping Margaret, it was that of a moral and responsible nature, in mentality alert and vigilant, and my impression of the record at length concurs with her own claim that she was " always conscious somewhere, without distinctions of degree." I am reminded of the epithets applied to the poet Chatterton, for hers—like his—seems to have been a marvellous and sleepless soul. Dr. Prince affirms that she was his coadjutor in chief in the cure of Real Doris—though Margaret also was " generally anxious to help." Her position towards Real Doris, as described by herself, was that of a guardian.

I have now placed my readers in touch with the five personalities as fully as it is possible to do within the limits of a magazine article. About the imperfections and deficiencies of such a summary there is no need to say that I am painfully conscious. The cure of the subject is the next point before us, and the bare facts can be stated in a few words. The cure was inaugurated when Doris, who had become acquainted with Mrs. Prince, began to visit at the house of the clergyman, of which she was afterwards persuaded to be an inmate, becoming finally and still being their beloved adopted daughter. There is nothing more admirable in the vast body of the record than the simple narrative which contains the fact of the girl's rescue from those infamous surroundings created by the unhappy father. The physical basis of the cure was good food and increased natural sleep ; but this is the testimony of Dr. Prince, and it is for us to do justice to the spiritual factor of a refined, happy, intellectual home, full of kindness and care, full above all of sympathy, developing into a high degree of understanding. Finally, on the part of Dr. Prince, there was " scientific observation daily and almost hourly," assisted for a period by a university professor of psychiatry. Between them there was therefore ordered and enlightened psychical treatment, into the particulars of which it is impossible to enter here. The end of the matter was the establishment and maintenance of continuity of uni-consciousness, in which the Real Doris is now—and as it would seem henceforward—the only Doris, that is to say, herself

and no other, continuing to "improve in physical health and mental tone." And this after "nineteen years of psychical dissociation." Perhaps I should add that Sleeping Margaret, in her capacity as guardian, still comes in the sleep of the subject for a few minutes of an evening, and it is said that this will continue until she has given proof as to her own nature, unless indeed Dr. Prince should wish otherwise.

A word must be said now as to the circumstances which characterized the departures of the several secondary personalities. The order in which I shall take them can be held to indicate the chronology of their exodus. (1) At a comparatively early stage of the cure, Sick Doris began to lose her memories and a tie which had previously subsisted between her and Margaret was broken, so that thenceforward they never communicated with one another. As a fact, Sick Doris could no longer hear her, and the fading memories emerged in the primary personality. The next stage was one of failure to manifest for several days together. Bodily anæsthesia supervened and before long taste and smell were practically dead. She became childish, apathetic, had forgotten how to read, and even her own name. All evidence of will vanished, sight failed, and during a visit with the Prince family to Massachusetts she came and went for the last time. (2) It is thought that the departure of Sick Doris liberated "a transient breeze of energy" in the "flickering consciousness" of Sleeping Real Doris, but it faded soon and "suddenly went out altogether," the joy of Real Doris at the prospect of going to California being regarded as a factor in her extinction. (3) The declension of Margaret is a very long story in the record of Dr. Prince, and as I can do no manner of justice to his priceless wealth of detail, it will be better to adopt a few lines from his summary. The declension was much slower than that of Sick Doris; her taste and smell became increasingly dull; there was tactile and muscular anæsthesia; her field of vision was narrowed and shortened, till in the end she was reduced to blindness. She diminished also in mentality, so that she seemed to grow backward, and she was intellectually about five years old at the date of her disappearance, which occurred "without particular warning." (4) Sleeping Margaret was always herself, without increase or diminution, and it has been shown already that she did not disappear at all; but as her office of guardian became more and more a sinecure, with the progress of the subject towards health, she transferred most of her attention to what she called her own affairs.

Such is the Doris case of multiple personality in a bare summary of the facts, from which life and essence are almost of necessity excluded. The next question is as to the identity of the intervening personalities. Are they to be regarded as "split off groups of mental states, memories and ideas, of the same subject as the normal states, except that they are not adjusted" to the life of the normal states? In other words, are they "merely phenomena of the same mind or organism as the normal states"? In Professor Hyslop's opinion,

there is no evidence on the surface that obsession or foreign invasion is the correct diagnosis. I suspect that no commonly careful and instructed reader of the record at large would demur in the case of such personalities as Sick Doris and Sleeping Real Doris. To myself it must be owned that I experience considerable difficulty in respect of Margaret, while Sleeping Margaret looks like a difficulty raised to the insuperable degree. I suppose that this is due to her set and independent purpose, her maturity in respect of the other personalities—Real Doris included—her extraordinary analytical skill, in a word, her great individuality. I am not pitting my lay impression against an opinion, so wisely guarded, of an observer so acute and experienced as Professor Hyslop, but I must add that notwithstanding some initial denials on her part—and these were explained subsequently—the reiterated claim of Sleeping Margaret that she is “some species of a spirit” and was “sent by some one higher to guard Doris” carries a certain weight, to my own mind, when taken in connection with her persistent determination to “come” until she can furnish a proof respecting her own nature. The facts that she has no recollection of an incarnate life on earth and no particular views as to whether she ever inhabited an earthly body are of course, for what they are worth, on the other side of the scale, and I agree fully with Professor Hyslop that “the first test of a discarnate spirit must be its ability to prove its terrestrial identity.” But there is plenty of room in the universe for spirits that have been always “discarnate,” so far as this earth is concerned; there is probably plenty of room for their occasional intervention in human affairs; while as regards those who have “passed over” from this life, if we grant that they may and do communicate, it is obviously—in the great majority of cases—under the very opposite of test conditions. Moreover, there may be numberless people on “the other side” whose memories are in a state of arrestation respecting their life on earth. These considerations are not put forward as arguments that Sleeping Margaret should be regarded as “some species of a spirit” but as offering justification for the fact that in view of her resolute will and unchanging purpose I am able to understand her as such and not at all as “a split off group of mental states.” On the contrary side must be placed the definite view of Professor Hyslop that “Margaret, Sleeping Margaret and Sick Doris . . . showed not the slightest scientific evidence of being transcendental agents.” But for reasons fully set forth, though they cannot be cited here, he had recourse to experiments with a “trained psychic who knew nothing about the case,” to ascertain whether the various personalities would communicate, on the hypothesis that “if they were really spirits . . . they would . . . either prove their identity or show that they were the same personalities that affected Doris.” The results may be tabulated thus. (1) Margaret did communicate and Sleeping Margaret did not. (2) Sick Doris “did not communicate in any way to prove identity,”

that is to say, "as verifiable by the living"—an explanation given elsewhere; but in yet another place the identity of Margaret is regarded as in the same position. (3) The experiments brought another and previously unknown personality who told much about the life of Doris and claimed connection with her, which claim, according to Professor Hyslop, is assured, "if there is any evidence at all for foreign presences." (4) After revealing the main personalities connected with the case, "the controls made it still more complex by bringing personality after personality said to be influences" thereupon. (5) One of the communicators maintained that Sleeping Margaret was the spirit of Doris herself when "half-way in and half-way out," i.e., between subliminal and supraliminal. (6) The Doris phenomena were affirmed otherwise to be those of demoniacal possession. (7) The more general term "obsession" was, however, in more general use, apparently to distinguish between the constant occupation characteristic of the Doris case and the occasional occupation of mediums under control of spirits. To all these complexities must be added the fact that, concurrently with the experimental work here under notice, the recovered Doris Fischer was developing as a psychic and automatic writer, under the influence of that Emperor group made famous originally by the mediumship of the Rev. Stainton Moses and afterwards by that of Mrs. Piper. The evidence of identity as regards this group is satisfactory in Professor Hyslop's view; and on the whole question he appears to conclude that albeit on the surface the Doris case offers no proof of obsession, "some sort of influence of a foreign type" is evident as a result of the psychic experiments, whatever the sort may be. He goes on to explain that secondary or multiple personality is a descriptive conception, whereas obsession is explanatory, so that they are not rival hypotheses. Therefore Margaret, Sleeping Margaret and Sick Doris, "as phenomenal manifestations in Doris," can be regarded as "sub-conscious effects of spirits with interfusion of their own influences," instead of as being actually spirits themselves. In this case they represent instigated and not transmitted states. I think that this is actually Professor Hyslop's view, though he uses guarded language, and as such I shall leave my readers to choose between it and what may be called a spiritistic explanation.

Now, I have suggested that the growth of the prime personality throughout the whole case went on amidst all the interventions and all the substitutions. The personality of Real Doris invariably emerged, no other than Real Doris, notwithstanding obsessions, dissociations, or whatever the terms should be. It was always she and no other when the waking life was but one of a few minutes *per diem*. It is she and no other in the continuity of consciousness now. The secondary personalities acknowledged her priority and that the vehicle was hers. It is this fact that has quickened and sustained my interest in going through the vast memorial. It is to me and will be surely

to others the most remarkable record we have of the persistence of personality—though if there be others not less salient outside my knowledge, it is only so much the better. It is for me a signal witness to the simplicity and unity of the abiding personality of our nature. I have no doubt that it will be not less important as such to instructed spiritists, and it should be vital also to persons of every religious denomination who are open to consider the evidence of psychical research. To myself, as a Christian mystic, that which emerges from the case is beyond all price, not that I am personally in need of the evidence but because of the way in which it has arisen and the light which it casts so silently, firstly, on modern philosophical speculations about the impermanence of personality and, secondly, on old dreams and current renderings of old dreams upon the multiple constitution of inward man. With the whole of the Thomist school I believe in the simplicity of our spiritual nature, to which Christian mystical experience has always testified unconsciously and which here receives new illustration in a very different category of experience. It may be that in twenty years' time our current talk of "split off groups of mental states" will occupy the same position towards more developed knowledge of mind and soul that the Belfast address now bears to scientific theory as it is. But however the groups split off there remains a Real Doris, her noumenal part of being. It is this which, according to spiritism, goes into Summer Lands and progresses from sphere to sphere; it is this which in mystical experience, by virtue of analogy of nature, has capacity for union with the Divine in the universe and does or may ultimately return, a self-knowing being, to God.

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.*]

HEALING VISITS ON THE ASTRAL PLANE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I am delighted to see that some of your readers are still interested in the subject of Astral travelling, and I venture to send an account of one of the healing visits to which I referred in my last letter in case you should think it worthy of notice.

Some years ago I was recovering from a sharp attack of scarlet fever when the trained nurse who was with me heard that an uncle to whom she was particularly attached had had a stroke. I knew little or nothing of physiology—I *did* know that a stroke was caused by pressure on the brain, but I did *not* know that only one side might be affected, nor that a clot on one side of the head would produce paralysis on the opposite side of the body.

All this I saw when I paid my first visit to the old man. I went to bed every afternoon to rest, and as far as I can remember I paid about three visits lasting half an hour.

I distinctly saw the clot which I smoothed away with my fingers till it had entirely disappeared.

My nurse though very kind was frankly sceptical! Her relations were evidently in quite humble circumstances, and it was almost impossible to get them to write a full account with all the detail that would have interested me so much. However, about a week later the nurse got a letter saying that her uncle had made the most extraordinary recovery which the doctor could not account for in any way.

Quite suddenly one day he said he was well enough to get up, which he proceeded to do, though till then he had been quite helpless—one side (the opposite side from which I had removed the clot) being completely paralysed. Not only was he able to get about, but whereas he had been nearly stone deaf before, he was then able to hear everything that went on in the house and insisted on an explanation—much to the annoyance of his relations!

Unfortunately I was never able to get them to answer as to the day and hour on which he recovered, and I think the nurse felt that there was something uncanny about it and the less she had to do with it the better for her and for me!

I wish now that I had written an account of it at the time and

got her to sign it with all the names complete, but I contented myself by saying "I told you so." This is only one case out of many, though the witness perhaps makes it of more value than others.—Yours faithfully,
M. E. M.

SPIRITISM AND SPIRITUALISM.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Having closely followed the various accounts of police court proceedings and of the other exposures of mediums, etc., also the defences occasionally given by sympathizers, I grieve to say I have found in all cases *the point itself missed.*

I have found Spiritism and Spiritualism confounded, also that acquired and natural gifts are not separated; even the critics of Sir Oliver Lodge's book, *Raymond*, do not seem to differentiate.

I have studied various branches of psychism and had a large and varied experience, and therefore I ask your readers "What is the point?"

In reviewing books and articles, in defending or prosecuting, what is the line of argument taken? *What* is defended? *What* is condemned?

Are all students, teachers, writers to be condemned wholesale, because, as in all paths, there are "sheep of another fold?"

Ask the critics to define Spiritism; ask them to define Spiritualism. Can they?

Spiritism is the pursuit of phenomena. Spiritualism is living the Higher Spiritual life.

The former has constantly been before the public; the latter I seldom find touched on in newspaper articles.

Yet that is the point. The science of Spiritualism is called psychism—the science of the Soul. What is the basis? The word of God who transmitted it to us.

Turn to the Gospel written by St. Paul, and read his clear and lucid treatment of the gifts of the Spirit; analyse them and you will find that the true psychic follows those lines.

The potentialities and possibilities of the soul are unfathomable, boundless and everlasting. Study the life of Jesus the Christ, and His actions, and you will find exemplified the gifts of the Spirit.

Not to the world wholesale are these gifts bestowed, but to the individual who seeks to do God's will as a little child, and who patiently and in silence and meditation develops the powers within.

Such a follower of spiritualism does not seek worldly renown or to swell his exchequer, but uses his gifts to help others.

Clairvoyance rightly used is clear seeing and can be developed into extended vision. Clairaudience is clear hearing, and so on.

The deepest teachings are by symbols. Are not symbols the language of the world? We deal in them from babyhood, but can we always decipher them? Do we watch for them? Do we watch their meaning and fulfilment?

It is not in the rush of life, not in the anteroom to the medium's sanctum as described by writers, but in the silence of the soul—in the entering into the closet, the shutting of the door, in concentration upon the gift sought for, it is in solitude that the still, small voice is heard, that the eyes of the soul are opened, that glimpses of beauties untold are given, that the soul can rise above worldly surroundings and limitations, and pass into other spheres—converse with unseen friends, receive teachings from high sources, and live in two worlds. If this were more sought after, we should be spared the pitiful scenes enacted at the present-day.—Yours faithfully,

E. M. WALTER,
"Cosmos" Society.

CLOCKS STOPPING AT DEATH: A STRANGE DREAM.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I was interested in a letter in the current number of the OCCULT REVIEW headed "Clocks stopping at Death." A friend of mine lost a brother, and on his death a grandfather's clock stopped, and according to my informant, it has never gone since although the clockmaker has had it and tried his skill. A peculiar experience in which a clock was concerned happened some years since to myself and an uncle (since deceased). My father had a clock which refused to go, but as it was a rather nice-looking thing he retained it on his mantelshelf, buying another for the room in which this clock stood. On the death of my father, my uncle and I were sitting in the room, and I was consoling him with a few words *re* the continuity of existence, and observed that my father, although not seen by bodily eye, might be present. The clock, which had stopped at six minutes to two, commenced to tick, continuing until two o'clock was reached, it then struck six and stopped. But there is a curious sequel to this. I read the letter mentioned above, and thought strongly of the happening of years ago; the time was about 2 p.m., and on looking at a clock on the mantelpiece (I was sitting on the left-hand side of the fireplace, and had noticed the time a short time before, viz., twenty minutes to two) I noticed it was turned to face me at an angle of 30° from where it was before. Query, what turned it?

Yours sincerely,
TAU.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I am so interested in reading the letter of your correspondent in the March issue on the above subject, that I should like to give a personal experience of my own. I do not offer any

explanation for it, I simply give the incident as it actually occurred.

My mother passed over in 1904; and on the night of her death, which came before we expected it, her watch, which she had had many years, and which was a wedding-present from my father, lay as usual on the table by her bed. I wound it and put it right at the nurse's request, and went to bed at eleven o'clock, as they would not let me sit up. We were called suddenly later just as my mother was passing away. My brother looked at his own watch at the moment of her passing—it was eight minutes past four a.m. Later, I chanced to look at my mother's watch—it had stopped at exactly eight minutes past four. There was nothing wrong with it, and it had been wound up all right, and it went on again after a time. Can any one offer a solution of this mysterious happening? I may add that my mother was extremely psychic, without ever studying these matters.

With reference to the correspondence in regard to dreams, I may mention that I have had three times, now some years ago, a curious dream, always about the same place—a beautiful grassy hill, with gorse and heather and flowers, looking over a beautiful blue sea. It was a curious hill, too, on which I saw little nature spirits, and other ghostly happenings. I was always climbing this hill and trying to get to the top to see over the other side. In the first dream I was alone, in the second my sister was with me; in the third I was with my father and mother and two of my four brothers. My father and mother got to the top of the hill and disappeared over the other side and did not return. My two brothers also got to the top and disappeared a moment, but came back, but could not tell me anything about the other side. Since having that dream my father and mother have both passed over; the two brothers have been very near to death, but recovered. I have a feeling that when I dream that dream again and get to the top myself, it will be a warning of my own death.—Yours sincerely,

DORA MARTIN.

IN TUNE WITH THE FAIRIES.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—It was on a warm evening of late summer that I sat at the piano endeavouring to evolve a particular chord (of an accompaniment I was composing) which so far had persistently eluded me. I had tried "mentally" to find it (by thinking what harmonies I should naturally employ there) and even "physically" (by letting my fingers stray casually over the keys—a way in which I sometimes hit unexpectedly on a useful chord), but both methods had completely failed. I knew what *kind* of chord I wanted, but always failed to arrive at the exact notes. How could I find them? I sat back in my chair, my hands in my lap, and then, as is my usual custom at such moments, made a mental picture of the words I was trying to set to music. I saw the scene vividly, with all its colour, light and

movement, and endeavoured strongly to "reach out" and find the desired chord—somewhere!

Suddenly, as I sat intent on my problem, I heard—apparently miles away and high above me—a very faint chord of music which swelled louder and died away again. It sounded as if it were being sung by clear, beautiful boys' voices or exquisitely-blended female ones, and the notes were long drawn out and continuous, giving rather the effect of the violin; and almost at once I realized that it was the chord I had tried so hard to find!

The "voices" grew gradually more distinct as I sat listening (I say "listening," but, oddly enough, the sound did not appear to come in at my ears at all! It seemed as if I sensed it in some curious way at the top of my head); and presently I softly tried to reproduce the sounds I heard on the piano. Alas! it was the wrong chord I struck, and on the instant the voices ceased entirely. I waited a little but they were quite silent. Once again I visualized the scene and went through the same mental process as before; and once again, though after a longer interval than before—some five or six minutes—I heard the faint, far chord.

This time I waited patiently till I could clearly distinguish every note but one. I struck a soft chord, and this time it was *right!* I had all the notes but one, and this I was shortly able to add, as now the voices still continued clearly, and at last I was sure that the notes I struck exactly reproduced those I heard. Then I played the chord boldly, and instantly the voices ceased, but I did not mind that now as I had got the very chord I wanted and which satisfied me completely. I wrote it down on the spot and then went on cheerfully to other parts of the song. And it was not till late that evening, when I was quietly reading, that it occurred to me that I had found my chord in a very unusual way! For I had failed to "imagine" it, try as hard as I would; nor had I been able mentally to compose it according to the ordinary rules of harmony—whence then did it come? It was a most fascinating experience, at all events, and I can only write it down exactly as it happened. J. G. C.

A PSYCHIC EXPERIENCE IN HOSPITAL.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I am sending you an account of a curious experience I witnessed in hospital in case it may be of any interest to you. I was the night probationer in a surgical ward in one of our biggest London hospitals. The most critical case was a Mrs. G., who had a relapse from a previous operation and had come in in an almost dying condition.

All that was possible had been done for her, and all hope of her recovery had been abandoned. She was pronounced to be "past all human aid."

She was a very refined woman, with a peculiarly sweet expression.

When I came on duty that evening her husband was sitting by her bedside.

The ward was very quiet and dimly lit by a shaded light ; I sat at the other end cutting dressings, while the staff-nurse worked outside in the lobby.

Mrs. G.'s husband sat motionless by her side, and in the silence I felt that he was praying with all his soul that she might live, and willing her not to die. He remained thus for nearly two hours, and then quietly left the ward.

During the night Mrs. G. was of course our special anxiety, but we were very busy with the other patients and the general work. At last towards the summer dawn, between three and four in the morning, all was quiet, and we had a few moments to sit down and rest. Then it was time to get ready for the morning's work ; the staff-nurse had left the ward, and I walked down to the far end to fetch something, passing Mrs. G. as I went.

The daylight was just beginning to show through the cracks in the blinds.

A leather wheel-couch was placed next to Mrs. G.'s bed, and as I passed I saw a small skeleton sitting on the end of it. It was about 3 ft. high, and its attitude depicted the very essence of dejection and defeat. In colour it was grey, with black in the shadows. I passed on to the end of the ward without any feeling of surprise or alarm, and this sudden apparition did not make me jump or start in the usual way. I could not help feeling rather sorry for the pathetic little figure. In the rush of the morning's work I forgot all about the incident and it was not till later that I remembered it.

I never saw Mrs. G.'s husband return to the ward, but instead of dying, when by all outward and scientific signs it was inevitable that she should do so, Mrs. G. lived and gradually grew strong enough to return to her own home.

If there is any meaning or truth in this apparition I should very much like to know what it is. It is horrible and impossible to believe that there is such a thing as an actual Death which hovers near waiting to capture its prey, but perhaps this is only a symbol ?

I so much enjoy reading your delightful Review, and it has made me wonder whether the above would be of any interest.—Yours truly,

M. C. C.

A BATH OF ELECTRICITY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Last Friday evening I was sitting with a friend, concentrating. Our eyes were closed. In about five minutes' time I became conscious of what seemed to me like a strong wave of electricity. Turning to my friend I said—

“Come and sit in this bath of electricity !”

I then opened my eyes and saw a beautiful white light in a mist. Being somewhat surprised, I asked the meaning of it, and heard a voice distinctly say—

“The electricity is to help you and to strengthen you to do your work, as you are very done up to-night.”

Upon asking the meaning of the white light, the same voice replied—

“The white light contains all.”

By this time all the tired feeling I had experienced before had quite left me and I felt like a new woman.

My friend also saw the mist and the white light, but she is not mediumistic.

I should so much like to know if others have had a similar experience.

Yours truly,

MIRIAM ANDERSON.

MENTAL PROMPTINGS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In two recent numbers of the OCCULT REVIEW, Mr. Edmund Russell has given some account of certain mental promptings which he experiences from time to time. They closely resemble something that I have become accustomed to during the last ten years, but I have not seen them described till now. Just as he relates, orders come to me, usually quite trivial orders, always personal and never anything but helpful to me or to others. They have their quarters somewhere in the middle of my head, and were at first accompanied by a little thrill there, as if a tiny tightened string had been tweaked by a friendly finger—while I was perfectly aware at the same time that there was neither string nor finger! This sensation has gradually passed off, the messages now coming like thoughts but “with a difference.” They are always momentary and never given twice—it is no use asking for a repetition to confirm one’s impression. No words or voice come, but one command, taking an instant of time, may need a whole sentence to express it in language.

At first I used to fight against these mysterious hints, for it is very annoying to have to carry out biddings whose source and intent are unknown, and to change one’s plans contrary to one’s reason. However, it has always proved wisest to obey.

To give the most frequent instances: I am told when to turn down one street and avoid another, and immediately I meet a friend; to turn back from somebody’s house, and I find that particular somebody at my own; to wait at a “car-stop,” and my own tram comes at once; to pass on and walk further, and a long line of other trams precedes the one I want; to choose, when dressing in the morning (even in winter-time and long before daylight) the dress which will

stand bad weather, or the right get-up for a bright day—a most useful ability in our variable climate!

The only time that my kind little Intelligence Department failed to speak the truth, was when it rashly attempted a war prophecy. "Only six months now," was the statement it volunteered, out of the blue, one day in December 1915—with the apparent object of raising my dejected spirits. About world-affairs and world-problems it knows nothing, and its advice tendered to me about my own movements only deals as a rule with the next few minutes, not the coming months.

Perhaps I should mention that I have never been, nor tried to be, psychic in any way. In the physical body, I am very deaf, which of course is a stimulus to concentration of attention, at least when one is spoken to.

Yours sincerely,

EDINBURGH.

H.

ABNORMAL EXTENSION OF LIFE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The question is sometimes apt to occur: In the case of those about to die, to what extent, and in what circumstances—other than purely physical—may Death be delayed? Or, in other words: To what extent may Life be prolonged beyond its normal limits?

My attention has very recently been drawn to this question by a passage in Mrs. Gaskell's tale of *Mary Barton* (Chapter VII) illustrating, I think, an interesting north-country belief.

A woman is nursing her dying child, and one present in the room says: "' We mun get him away from his mother. He cannot die while she's *wishing him.*'"

'Wishing him?' said Mary, in a tone of inquiry.

'Ay; donno ye know what wishing means? *There's none can die in the arms of those who are wishing them sore to stay on earth.* The soul o' them as holds them won't let the dying soul go free; so it has a hard struggle for the quiet of death. We mun get him away fra' his mother, or he'll have a hard death, poor lile fellow.'"

The italicized portions of the passage are my own. I wonder if any of your readers can enlighten me further as to this wishing belief?

Strong affection may, upon this hypothesis, hold the soul "in suspension."

In the same way the soul may, as it were, hold *itself* from taking flight, the same cause operating. Witness the following case in my personal experience.

An old and very infirm woman was taken suddenly ill. She was deeply attached to a clergyman (who told me the story), then in a far distant part of the country, who previously had promised her that he would take her funeral. The doctor pronounced her death imminent—said that it was virtually impossible for her to survive another day.

Yet, in a state of coma—or it might be termed “half death”—*she lasted out many weeks*. From the purely medical point of view, this was a miracle. Then one day, without seeing her friend, she died, with her last breath calling upon his name. She had been kept alive purely from the desire to see him.

The dénouement is somewhat irrelevant, though interesting. At the time of her decease, the clergyman in question was in one of the exhibition rooms of the Kelvingrove Art Gallery at Glasgow. As he stood before a sea-scape, deeply absorbed in it, he heard his name distinctly called through the galleries. He ascertained that he was quite alone—no one could be playing a trick upon him. Six times his name was repeated, growing fainter each time. But, he told me, there was no mistaking the voice. He identified it at once as that of his old parishioner: and—incidentally—he was only back in time to perform her last rites.

Doctor Franz Hartmann cites some remarkable cases which, but for his high authority, one would almost be inclined to doubt.

It is a further question as to what effect *hypnotism* would have at the point of death. Perhaps Poe's strange imagination in “The Case of M. Valdemar” may not, after all, be far wrong. Is it to be conceived that, by means of hypnotism, life may be prolonged for an indefinite period? I know of no actual case upon which any conclusion may be based, the instances forthcoming—from India and so forth—being only extended periods of hypnosis during “full-blooded” life.

Truly there are wide fields for investigation in this direction!

Yours faithfully,

G. MELBOURNE MAYHEW.

PERIODICAL LITERATURE

AT this time of all times in the world the heart and mind of humanity are turning and yearning with real want and a certain vague expectation towards a new awakening of religion. The signs and even the records occur and recur about us on every side, so that the statement seems almost a truism. The anticipation takes many forms ; here it is that of a new master, commissioned from the unseen with power ; there it is increased life and fuller expression of the religious spirit at large ; and yet again it is some great working up from within of genius and grace of life in official churches. In an eloquent article, written from the battle-front and published in *Le Théosophe*, M. Gaston Revel speaks of a religion which is to come, the religion of to-morrow and perchance of ages thereafter. The burning question of the moment, with him as with others innumerable, is that of survival, and he quotes a pulpit utterance to the effect that it is growing less and less-likely that humanity will rest contented with a confession of helpless ignorance hereupon. The statement implies that there is a possible way of knowledge, and suggests indeed that for some reason it is either neglected or unrecognized, alike by science and religion. As a fact, the preacher, proceeding, appears to have dwelt upon the soul and her powers apart from any physical body, upon records of psychical research and facts of spiritism. But these being admitted, it is obvious that no one has any excuse for ignorance, nor need any one remain helpless. What is really intended is, however, a challenge to science, that it should learn and see ; a challenge also to churches as professional exponents of religion, that they should open their doors to new facts of knowledge and revise at need their doctrine. In both directions M. Gaston Revel is imbued with high optimism. After the present war, he looks for what he terms religious evolution and, especially on the subject of immortality, claims to see signs already of broader aims within the Latin Church itself. He hopes also for an eirenicon to be established ultimately between religion and science, for a science which shall make further progress towards the spiritualization of matter and for a religion which shall itself be knowledge. There is nothing new in the dream, though there is much that is kindling in the enthusiasm which thus again expounds it, proclaiming an end of that old conflict between two forces which are meant to be joined together and will never enter into their proper patrimony so long as they make war on one another and so long as they defraud each other. On our own part notwithstanding, we feel that a revision of opinion by science in respect of the soul and its survival will come about much sooner than a corresponding change in the most dogmatic of all the churches. We have to remember that psychical research and spiritism, in so far as they bring evidence

of survival, bring evidence also of a life beyond the grave which is the antithesis of that recognized by Latin Christianity. It may well be that the eschatological system of the latter is becoming from more to more of no effect upon the world's mind; it may be that it is meant ultimately for the limbus: such at least is the judgment of the majority without its own circle of official belief. But that it will be long and hard in the dying seems of all things certain, for with this system the church is bound up; it depends thereon and is virtually its maker, as the great seed and forcing house of doctrine since the division of East and West. One would say therefore that the desired eirenicon will be established most readily of all between regenerated science and the universal spirit of religion, outside all churches and sects; that sooner or later the sects and churches will be made anew in that spirit; but that the Roman denomination, as strongest, will be last of all, and one knows not after what death or what resurrection.

The Vedanta Kesari has published in recent numbers a considerable study of Swami Vivekananda and certain aspects of his teachings. It is written in a popular style, presents a very taking, if not altogether convincing picture of this eastern master of sentences, and will be of interest to those who remember him, as to those for whom he is a brilliant name only. Had it been less uncritical it would have done better service within its own measures. . . . *The Messenger* gives an informing notice of the so-called Old Catholic movements, which rose up in Germany as a protest against the definition of Papal Infallibility by the Vatican Council of 1870. It is matter of history how Bismarck regarded the movement with a favourable eye, "as part of his ideal for world domination"; but it is interesting to learn that the Old Catholics owed their first bishop to the consecration of a Jansenist prelate and afterwards absorbed the remnants of active Jansenism which had survived into the second half of the nineteenth century. By the year 1878 it is said that there were nearly 150,000 Old Catholics in Germany, Austria and Switzerland; but they have now greatly decreased, whether a Roman statement that there are not more than 40,000 remaining in all Europe is approximately correct or otherwise. . . . Mr. E. L. Larkin, writing in *The Progressive Thinker*, affirms that every man, in the sanctuary of his own soul, has for an abiding presence Shekinah, understood as the indwelling Divinity. He says also, and luminously, that the voice of Shekinah may speak from that sanctuary to us all. In these and in other ways he proves himself a devout astronomer, and we can believe that a visit to his observatory—on Mount Lowe in California—would prove a remarkable experience, not only as regards the astronomy of the world without but that of the inward man.

The Builder is excellent as usual and perhaps even more than usually, for its excellence is in all respects. A brief editorial of Dr. Fort Newton mentions two ways of studying Masonry, that of a student on the quest of initiatory rites through all ages, and that

which can be done by any thoughtful person within the Lodge itself, seeking to interpret to himself the successive stages of the symbolical pageant which is enacted continually in his presence. These methods do not exclude one another, but are indeed complementary. The first is wanting in life apart from the second, while the second depends on the first to answer innumerable questions respecting "the why and wherefore of things and how they came to be." Now, it is precisely these two methods which are exemplified in fairly equal proportions by most issues of *The Builder*. The active life of Lodge, Chapter and Preceptory, the things that are done therein and their varied significance, seem to meet us on every page. But the past history of Rites and the older Mysteries are not less prominent, especially in the present number. A paper on Masonry among primitive peoples is remarkable for the facts collected and for a just distinction between all that which constitutes the real antiquities of the Brotherhood and all that which belongs merely to the Grand Lodge system established in 1717. Another article, on the Fellowship of Freemasonry, also incorporates important historical material, though referred by its title to a different aspect of the great Order. Finally, there is a review of De Quincey's romantic hypothesis on the connection between Rosicrucians and Freemasons: it drives one more nail into the coffin of that dream. Much yet remains to be done in most departments of research opened up by these papers, and *The Builder* exists to stimulate and develop inquiries which many generations to come are not likely to exhaust.

The New Age continues to represent and champion its more particular interests as an organ of the Scottish Rite, while seeking also to cover a wider field in Masonry. It takes worthy pride, in one of the recent issues, over that era of temple-building which seems to have begun for the Brotherhood throughout the United States, and it looks forward to a day when every important city of the western world "shall have raised a monument in the name and to the honour of that grand institution of which we are all so proud to be recorded as votaries." This is an honourable ambition, and we entertain no doubt that the end will be achieved within no long period of time. The watchwords of American Masonry are assuredly progress and development, thus instituting a significant comparison with the rather somnolent conservatism and inert guardianship of vested interests which characterize the Craft in England. It is well within recent years that a distinguished overseas brother came among us and was received with the pomp of circumstance which befitted his status. Outside all natural gratification occasioned by the welcome, he was profoundly impressed, but he saw that Masonry was asleep in this country, or indeed dead. He did not on his own part despair of its awakening or resurrection, nor do we assuredly on ours, uncertain though we are as to what quarter we should look for the breath of a living spirit to pass over it.

REVIEWS

THE SPIRIT IS LIFE. A Selection from the letters of William Law. Arranged by M. M. Schofield. London: H. R. Allenson, Ltd., Racquet Court, 114 Fleet Street, E.C. Paper, price 6d.; cloth 1s.; paste grain, gilt edges, 2s. net.

THIS latest booklet is one of the most delightful in the Heart and Life Series. It contains extracts from the letters of our English mystic, William Law, that sturdy eighteenth-century divine, who became a *non-juror* on the accession of George the First. In Law's day letter-writing, now an almost lost art, was still a medium for some of the finest thoughts of intellectual men and women. As with Fenélon and Madame Guyon, the note of entire dependence on God vibrates through the whole of his teaching. For instance, "Give up yourself to God without reserve. This implies such a state or habit of heart as does nothing of itself from its own reason, will or choice, but stands always in faith, hope, and absolute dependence upon being led by the Spirit of God into everything that is according to His will"—this might have been written by any of the Quietists, who had found the true secret of inward peace. It is a far cry from the push and hustle of modern life with its cynical doctrine, "Money talks!" But Law's practical wisdom and shrewd sense of humour relieve his letters of any tendency to gloom, and "Academicus and Rusticus" might have been written to-day, in its quaint and unanswerable summarizing of the widely differing counsels of the Schoolmen to the bewildered divinity student.

EDITH K. HARPER.

"**RAYMOND**": A REJOINDER, Questioning the Validity of certain Evidence and of Sir Oliver Lodge's conclusions regarding it. By Paul Hookham. Oxford: B. H. Blackwell. Price 1s. net.

A VERY well-written and courteous piece of criticism, showing also a considerable amount of knowledge. Mr. Hookham accepts the supernatural powers of mediums, but, being unable to say how far they may go, is ready to assume omniscience or something very near it. Consequently it is impossible to prove survival, for the medium may be able to read all minds, near and distant, and personation may do the rest. Quite so! By assuming that this or that "may" be so, it is easy to arrive at the desired conclusions. But psychical research tries to follow the facts, with as little assumption as possible; and the most persevering investigators are now satisfied that many of the facts point to personal survival and communication rather than to a telepathic theory or an astral shell theory—between which two Mr. Hookham seems rather undecided. A number of facts of this kind are given in my just-published *Psychical Investigations* (Cassell). As to the Adepts and Masters and occult philosophy generally which the writer alludes to, this is, as he admits, frankly revelational; and he accepts it, no doubt, because he likes it. No one will deny that it is pleasingly romantic. *E.g.*, mediums "are a most deplorable and pitiable class"; they have dabbled in Black Magic in previous incarnations. No evidence for this *ex cathedra* state-

ment is given ; we are to take it on faith. Indeed the Theosophist of this type can offer no evidence ; for, censuring and avoiding mediums, he can have no first-hand knowledge of them. As a matter of fact, my own experience is heavily against the statement about mediums-being " a deplorable and pitiable class." Those I know are rather exceptionally good souls, and seem to me to represent in many ways an advance, particularly in unselfishness and conscientiousness. I fear that Mr. Hookham himself must have been a Black Magician in an earlier incarnation, and that his present erroneous ideas are the natural penalty of his bad Karma !

J. ARTHUR HILL.

UNCANNY TALES. London : C. Arthur Pearson, Ltd., Henrietta Street, W.C. Price 1s. net.

THOSE who like to sup on horrors will find their taste gratified in this volume of nine eerie stories which have been selected from a series in the *Novel Magazine*. In quality they unite the creepiness of the old-fashioned " ghost story " with more than a touch of modern psychology. It is the latter note, indeed, which adds to their realism, in addition to the fact that they are extremely graphic and well-written, in a frank journalistic style that carries the reader onward from a sheer desire to know what happened next ! As a piece of description, " The Terror by Night " is quite the best story in the book, though for downright horror " The Case of Sir Alister Moeran " would be hard to beat ; for behind it lurks a subtle occult possibility, better understood in the East than in the West.

EDITH K. HARPER.

THE KINGDOM OF THE MIND : HOW TO PROMOTE INTELLIGENT LIVING AND AVERT MENTAL DISASTER. By James Mortimer Keniston, M.D. New York and London : G. P. Putman's Sons. Price 6s. net.

THE subject of this book is of such poignant and unwearying interest that a writer who has anything fresh to tell us about it, any new light to throw upon its problems, is always sure of an audience, even in crowded strenuous days like these, when, to use Dr. Keniston's own phrase, " Even loafers have to hustle in order to loaf."

Dr. Keniston himself is obviously no loafer ! He tells us in his preface that he has spent many years in caring for the insane, and observes very justly that " We learn much about health by the study of disease ; the vagaries of a disordered mind enable us the better to understand the normal processes of a healthy mind."

His little volume is the fruit of experience as well as thought ; and is eminently practical, and clearly written. Indeed, we never encountered a book of the kind which more persistently adhered to non-technical language, and to terms " understood of the people." The subject matter of many of the twenty-three chapters present strong temptation to any medical writer to plunge deeper than the layman's plummet is capable of sounding ; but Dr. Keniston has never once yielded to that temptation. He discusses " Perception," " Consciousness," " Thinking " and " Stability " with equal lucidity and simplicity. He never wanders in a forest of abstractions without a visible concrete aim.

To assist the individual to maintain mental balance and to develop

to their utmost the faculties of the brain, several valuable rules, whose very obviousness and simplicity sometimes cause them to be neglected, are laid down in Chapters XIX and XX; while Chapter XXII contains some interesting (though a little on the drastic side!) suggestions for the stamping out of insanity in the community.

It may be matter of surprise to some readers that Dr. Keniston should make no allusion to occult practices or psychic gifts as factors in the mental problem, and as recognized aids, or hindrances, in the cure of mental disease. Perhaps he will some day give us a book devoted to that side of the subject, which no physician so conscientious and skilled as himself can nowadays underestimate, or ignore.

We must, in conclusion, add a word of grateful appreciation of the upjet of the book. Its admirable type and lucid index should contribute to its usefulness and popularity.

G. M. H.

STARS OF DESTINY. By Katherine Taylor Craig. London: Kegan Paul, Trench, Trubner & Co. Pp. 279. Price 7s. 6d. net.

WHY is Astrology true? This is the inevitable question which, at some time or other, every student of the stars is bound to face. He may be never so firmly convinced, in Kepler's oft-quoted words, of "the excitement of sublunary natures by the conjunction and aspects of the planets," but still his mind will demand reasons, and his spirit desire to know the why and the wherefore of those effects which his experience forbids him to deny. The author of this book makes some attempt to answer the question, and her methods, though not altogether satisfying, are, at any rate, suggestive. It is a good idea to include a certain amount of astronomical information in a book on Astrology, and readers will be interested to compare scientific facts about the planets with the astrological interpretation of their influence, and to note the curious analogies that exist. The book opens with an interesting historical sketch, tracing the existence of a belief in Astrology from earliest ages down to the present day, and the author is able to give a list of famous men who have subscribed to the belief which will certainly astonish the uninitiated. Her chapter on "Astrological Predictions that have been verified" is comprehensive, and will repay study; and the same may be said of the chapter headed "1914," in which the various configurations which led up to the European War are brought under review, together with the horoscopes of the rulers of the countries involved.

In Part II instructions for casting a horoscope are given, with some information as to the influence of the sun, moon and planets in different signs and houses. But this portion of the book is somewhat sketchy, and would have been improved by a little more attention to detail. For instance, in the list of aspects on p. 158, the quintile and bi-quintile are given, but not the quincunx, which surely is of equal importance; while in the general predictions for 1916, compiled by Miss Adams (p. 262), the month of April is first said to be under beneficent influences, and then, a few lines further down, the first three weeks of April are specified as "unfortunate."

The book as a whole attempts to cover too wide a field, and in consequence leaves a certain impression of superficiality and "scrappiness." But it contains much interesting matter, and will be welcomed by all who feel the fascination of its subject.

E. M. M.

AUTO-SUGGESTION. By Herbert A. Parkyn. London: L. N. Fowler & Co., 7 Imperial Arcade, E.C. Price 2s. 6d. net.

AN able treatise on Auto-Suggestion, what it is, and how to use it for health, happiness and success. Great and necessary attention is given to a proper insistence on "life-essentials" being supplied regularly and in a sufficient quantity to those who wish to benefit by auto-suggestion. The obvious failure of systems like Christian Science in a very large percentage of cases is due to insufficient attention being given to the life-essentials of fresh air and proper nourishment both for nerves and brain. There is, correspondingly, more sense in one page of this excellent little book than in the whole pantechnicon of metaphysical slush dignified by the obsequious name of Christian Science. The author gives careful advice to patients desirous of practising auto-suggestion, and, provided that his instructions are duly carried out, there is no reason whatever why "miracles" should not become quite a commonplace occurrence in the lives of those who read.

MEREDITH STARR.

THE VICTORIOUS ATTITUDE. By Orison Swett Marden. London: G. Bell & Son, Ltd. Price 3s. 6d. net.

IN his new volume, Dr. Marden points out the numerous ways in which the *Victorious Attitude* may be cultivated, and he adduces many examples of its stimulating effectiveness when held consistently. The creative power of the human mind is elaborated with energy: "*To think you can, creates the forces that can.*" Self-reliance in every contingency is insisted upon. I am confident that Dr. Marden's books help a great many people who find Emerson too difficult of penetration and the New Testament too hackneyed by constant repetition!

MEREDITH STARR.

THE TEMPLE OF JANUS: A Sonnet-Sequence. By Griffyth Fairfax. Crown 8vo, pp. 51. London: Smith, Elder & Co. Price 5s. net.

MR. FAIRFAX specifies the publication of five previous volumes and announces others in preparation. He has won praise also, and his present collection of sonnets is likely to earn, as it deserves, an equal measure of recognition for care of thought and much grace in expression. A four-lined prologue describes the content as "of love, friendship and the passing hour," but without seeming to exhaust it. Witness one sonnet, called "The Veiled Divinity," which—if I read the message rightly—gives voice to the soul's discontent at the apparent separation between subject and object—that is to say, between the loving soul and the Beloved Divinity within. Note otherwise *Oculos Levavi* for its fine delineation of the soul in consciousness of exile, looking to that heaven from which it came at first. There is the sense elsewhere of "a larger birth of life," on some far hill of being, of a descent therefrom and of a desirable, desired return, as into the arms of an Eternal Love. In respect of the "passing hour" I should add that the world's war offers more than one theme to the singer. Mr. Fairfax hears earth itself—"the green and friendly earth"—calling for vengeance. He hears also the "foolish doves" of cravens who are crying for peace, and here is his own answer:

The hand of man is solemnly engaged
To slay until the slayer cease to be.

The little book is very beautifully printed. There is a frontispiece by F. M. McArthur, who has also designed the cover.

A. E. WAITE.