

OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

MUCH has been written in recent times with reference to the conflict between science and religion, and many attempts have been made to show that there is no really vital antagonism between the two, and that the attitude of nineteenth century science was based upon a false conception of the respective fields allocated to science on the one hand and to religion on the other. Unquestionably it came to be realized as the century was drawing to its close, that the scientific materialist had gone too far in his attacks upon religion, and that in assailing certain tenets common to all creeds, he had not merely failed to substantiate the grounds of his attack, but had actually undermined the basis of his own scientific edifice. That orthodox science has found it necessary to withdraw during recent years from certain untenable positions confidently maintained less than a generation ago, is generally appreciated. It is also recognized that, as a consequence, the aggressive note which she formerly adopted in her attitude towards religion has been very materially modified. It is not equally clearly realized wherein lay the fatal weakness

which led inevitably to the adoption of this untenable position. As it appears to me, this flaw in the scientific position of a generation ago lay in the fact that science was pursuing its researches and drawing its deductions with a total disregard to the very foundations of philosophic truth. Scientific research had opened up such wide fields and met with such startling successes that she had ceased to admit that even in her highest flights she must needs remain in her essential nature neither more nor less than the handmaid of philosophy, and that a failure to realize those philosophic truths on which all phenomenal existence is based must inevitably falsify her methods of reasoning and her consequent deductions.

Science attempted to interpret the universe in terms of matter without first establishing what matter was and wherein it consisted. The problem of the existence of matter has been a stumbling block to many of the greatest thinkers of all ages, but the assumption that it is the one reality and contains within itself the potentialities of all life is at least in diametrical opposition to every coherent interpretation of life. Philosophy may have failed to solve the problem of the universe, but it has at least not based its teaching on the entirely gratuitous assumption that there is no extra-material problem to solve. In pursuit of the essence of that matter on which she based her entire superstructure, Science met her karma, for she found in its ultimate analysis not matter at all, but only centres of energy, vortices of force, the key to which, wherever it may be found, is at least not to be discovered in that materialistic hypothesis on which she had vainly based her faith.

Science, in short, attempted to explain mind by investigating the laws of matter, failing to realize that these laws are merely the medium by which conscious intelligence apprehends the material universe. We may utilize a symbol as a means of expressing or illustrating an idea, but the idea is not inherent in the symbol, but in the thinker who conceives it. Thus, to take the concrete symbol as a material body and analyse its component parts will never give us back the secret of the thought of which it has been made the vehicle. As Miss Caillard well says,* "We cannot account for thought by the laws of language, simply because thought unconsciously makes those laws by way of attaining to a clearer recognition of itself." For the

* In *Progressive Revelation*. Quoted by Sir W. Barrett.

laws are the laws of thought, and language is merely the symbol. To fall into the error of the scientists of last century and account for mind by the laws of matter is an exactly parallel case. For matter is again the symbol, and the laws are not the laws of matter, but the laws of mind. In the creation of the universe, God apprehends his own attributes in terms of a symbolism which expresses itself to our finite intelligence in what we regard as material form. But the reality is still the spirit that underlies the form, and of which the form is the symbol. Form thus only exists as a means of representing the underlying reality, and apart from this is without meaning, and therefore without existence. Withdraw the idea inherent in the symbolical form, and the analysis of the scientist will seek in vain for the ultimate reality.

LANGUAGE AND MATTER SYMBOLICAL.

The human mind, owing to its finite character, is compelled to think in terms of a dualism which is merely a mathematical means of conveying to the senses the unity that is at the base of all things. We imply an imaginary contrast by the intellectual juxtaposition of pairs of opposites—matter and spirit, positive and negative, false and true, light and darkness, good and evil, and so on. But in each case there is only one reality. Darkness is merely the absence of light, just as cold is the absence of heat. There is no such thing as absolute cold. There is merely a relative diminution or loss of heat. So with matter and spirit. There is no such thing as absolute matter, but there is only the greater or lesser degree of spiritual energy. To our human consciousness matter appears more dense in proportion as spirit is less immanent. But once we lose sight of the fact that matter in itself is a negation, we render ourselves liable to fall into the same error as the nineteenth-century scientists who built their intellectual conceptions on the foundation of a symbol without a meaning, i.e., on the term "matter," from which, when they had abstracted the conception of spirit, they found by ultimate analysis that nothing remained.*

THE HERESY OF DUALISM.

It is well, therefore, to remember when we talk in terms of pairs of opposites, that we are using a trick of language—one of the illusions of that duality which is characteristic of our mental attitude to the phenomenal world. We may talk of the Real and the Unreal, or the Real and the Illusory, but in doing so we are in effect asserting that there is only One Reality.

* i.e. Nothing but that energy which is an inalienable attribute of spirit

Deep down in the symbolism of language lies embedded this one deepest truth of philosophy. In the common nursery phrase in which we talk of "a naughty child" we are asserting the "nothingness" of evil, that is to say, its essentially negative character. The Master in the Gospel speaks of the Devil as the Father of Lies. What is the implication of this expression? Simply the fact that we conceive the principle of evil as itself the negation of truth, the personification of the Unreal. In the story of Creation as narrated in Genesis, God said, "Let there be light, and there was light." Darkness needed no divine fiat for its creation, its existence was merely postulated by the finite mind which by its essential nature was compelled to think in terms of opposites, being dominated by the dualistic conceptions inherent in the apprehending by the finite mind of the phenomenal world.

Science, in founding its conceptions on an illusory hypothesis, built its edifice on shifting sand, and its conclusions were vitiated by this radical error. It was on firmer ground when maintaining the reign of natural law in opposition to the theological conceptions of the constant intervention of a capricious Deity. Its position on this point was aptly voiced by Matthew Arnold, who was in many ways a true representative of the spirit of his age when he designated the orthodox Christian God as "a magnified and non-natural man," and added the further observation, absolutely typical of nineteenth-century science, "Miracles do not occur." The truth and falsehood underlying this latter statement are, indeed, both equally obvious. The whole universe bears attestation to the fact that miracles are of daily occurrence; but what Matthew Arnold meant and what the scientists of his day desired to emphasize was the fact that the laws of nature are uniformly valid and that the phenomena of every-day life are the measure of their universality. Where the scientist made his mistake was in limiting the number of these laws to those with which he was himself acquainted, and denying the reality of occurrences which were not accountable under this category. He erred further by limiting the operation of these laws to the visible universe. The miracle which is a breach of the law of nature was that which science in reality attacked. But this view of the meaning of a miracle has been in effect long since discredited, and though it was upheld in the Middle Ages and by theologians of a far more recent date, the

THE
"NOTHING-
NESS" OF
EVIL.

THE
VIEWS OF
MATTHEW
ARNOLD.

real nature of the miraculous was rightly apprehended even in the early days of the Christian Church, and Sir William Barrett does well in his recently published work, *On the Threshold of the Unseen*,* to quote the words of St. Augustine: "Miracles do not happen in contradiction to nature, but only in contradiction to that which is known to us as nature." A miracle, in short, in its true and original meaning, is merely some occurrence which excites our astonishment, and there is no suggestion whatever in the word of anything in the nature of impossibility or breach of natural law. The suggestion is rather of something which causes *surprise* † because it is not understood, because its explanation is not forthcoming.

Another word which is also frequently misapplied in a somewhat similar connection is "superstition." Sir William Barrett has a little note on the meaning of this word in the appendix at the end of his book. The word is also a Latin one, and in its etymology implies the "standing over" a thing in amazement or awe. "By doing this we shut out the light of inquiry or reason. Where this light enters superstition fades away, so that we no longer enshroud a mystery by *standing over it*, but begin to *understand* it. Superstition is therefore the antithesis of understanding, and of that faith in the intelligibility of the universe which is the sheet-anchor of science and the lodestar of all intellectual progress." The superstitious man, then, is the man who gapes in astonishment at facts which he does not attempt to comprehend, in contradistinction to the man who bases his belief on ascertained facts, whether in the material or psychical realm, however much such facts may have been rejected by so-called science.

THE
MEANING
OF SUPER-
STITION.

Sir William Barrett's book is, in effect, a plea for the facts—a defence of the claim for the acceptance of evidence when that evidence is adequately substantiated, in the region of the supernormal, just as it would be accepted unhesitatingly in any other department of science. It constitutes, in addition to this, a brief for the validity of the evidence at present to hand in so far as such a brief may be contained within the scope of a book of some 350 pages. That it should be necessary to make an appeal in support of the value of scientific evidence on any subject whatever, however remote from the ordinary investigations of

* *On the Threshold of the Unseen*. By Sir William F. Barrett, F.R.S. London: Kegan Paul, Trench & Co., Ltd.

† Latin *mirari*, to wonder at.

the scientist, will unquestionably excite the surprise of later generations, who will find it difficult to understand that a race of scientists arose who demurred to the simple basic principle that facts can be substantiated by evidence.

Sir William Barrett devotes a considerable number of pages to evidence in connection with communications by means of automatic writing, whether by the ouija-board or otherwise. The merit of such a method is its simplicity. The objection to it lies in the fact that we have to discount more severely on the ground of coincidence than perhaps in any other method of attempted communication. All those who have tried this

EXPERI-
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WITH THE
OUIJA
BOARD.

method are familiar with the fact that the majority of communications received by it are quite unrelated to actual fact and attempts to substantiate them very promptly result in the disillusionment of the investigator. Many people have been sent on wild-goose chases by assumed communicants from the spirit world who utilize the ouija-board or the planchette. But even while admitting the lying character of 99 out of every 100 communications—and I really do not think I am justified in putting the percentage much lower—we are brought face to face with the question whether such communications are the work of deceptive spirits on the other side or merely of the sub-conscious selves of the operators. There is the further hypothesis, in certain cases, that one or other of the operators is "playing a game," but this can often be ruled out by the nature of the communication, and can always be prevented by adequate precautions. Sir William Barrett cites instances in which the ouija-board was employed under strictly scientific conditions, the sitters being very carefully blindfolded so that they could not see the letters of the alphabet to which the indicator ran. In order to ensure the perfect efficacy of this method, "opaque eye screens were made and fastened over the eyes with an elastic card round the head. A space was cut for the nose, so that the screen fitted closely to the cheeks and forehead, and this resembled the eye screens used by patients after an operation for cataract." "I tried one of these screens," says Sir William Barrett, who was present at the séance, "and found it pleasanter to use than a bandage, and absolutely effective in preventing vision, but communications came just as easily when these screens were worn." The rapidity of the motion of the indicator, in fact, was in no way interfered with, and in fact it moved so fast that the hands of

the operators had some difficulty in keeping pace with it, while the recorder who took down the communications at the same time was frequently compelled to resort to shorthand. Further obstacles were put in the way of fraud by reversing the board so that the alphabet was upside down to the sitters, and later on an additional safeguard was introduced by transposing the letters of the alphabet so that they followed each other in a purely capricious order. These elaborate precautions, however, while they rendered it quite impossible for the sitters to know what they were writing, evidently did not have the effect of eliminating the lying spirits.

An interesting record is given of the communication under these strict test conditions of a certain alleged Irish-American of the name of Peter Rooney, who stated that he had lived a miserable and bad life, the most part of it in jail, adding that existence at last became so intolerable that ten days previously he had thrown himself under a tram car in Boston, and so committed suicide. Sir William Barrett went to the trouble of writing to the Governor of the State Prison at Boston, Mass., to the Chief of Police in that city, and also to the Chief of Police at Boston, Lincs., as well as to Dr. Morton Prince, of Boston, U.S.A., and Dr. Hyslop, inquiring if any information could be obtained concerning the said Peter Rooney. The replies made it perfectly clear that no Peter Rooney had been sent to prison at either Boston, or had committed suicide at the date given. The only Peter Rooney discovered was one who had fallen from the elevated railway in Boston, Mass., in August, 1910, when he received a scalp wound which laid him up for a month. At the time of inquiry he was still living in his home at York Street, Boston. Evidently this individual was not the one intended. We might, I think, describe this as a typical planchette or ouija-board record, which I doubt not many of my readers could parallel by their own experiences.

A more remarkable case from the evidential point of view which also came through the ouija-board is cited by Sir William Barrett as having been furnished to him by Mrs. Travers Smith. It appears that on the evening of the day on which the news of the torpedoing of the *Lusitania* reached this country, Mr. Lennox Robinson and Mrs. Travers Smith were sitting at the ouija-board while the Rev. Savill Hicks was taking down the record. Neither of the sitters was aware that Sir Hugh Lane was on board

PRECAU-
TIONS
AGAINST
FRAUD.

A WILD-
GOOSE
CHASE.

the *Lusitania*, or that he was crossing the Atlantic anywhere about that period, though they had heard that he was in America.

Our usual "control" came and then the words, "Pray for the soul of Hugh Lane." I asked, "Who is speaking?" the reply was, "I am, Hugh Lane." He gave us an account of the sinking of the ship, and said it was "a peaceful end to an exciting life." At this point we heard the stop-press evening paper called in the street and Mr. Robinson ran down and bought a paper. I went out of the room to meet him, and he pointed to the name of Sir Hugh Lane among the passengers. We were both much disturbed, but continued the sitting. Sir Hugh gave me messages for mutual friends and ended this sitting by saying, "I did not suffer, I was drowned and felt nothing."

At subsequent sittings he spoke of his will, but never mentioned the codicil now in dispute. He hoped no memorial would be erected to him in the shape of a gallery or otherwise, but was anxious about his pictures. The messages were always coherent and evidential, and always came through Mr. Robinson and me. (Signed) HESTER TRAVERS SMITH.

The news of the death of Sir Hugh Lane did not appear in the papers till some days subsequently.

Sir William Barrett gives an interesting account of some automatic writings by a friend and hostess of his whom he denominates Mrs. E., who did not deliberately take up planchette writing out of any feeling of curiosity or interest in psychical research, but found herself accidentally as it were falling into a dreamy trance-like state while she was writing up some household accounts, and then felt the fingers of another hand, belonging apparently to an invisible person seated opposite to her, laid on her right hand, under the influence of which she began to commence scribbling rapidly on the paper before her. The writing, however, was upside down, each line beginning at her right-hand side of the page, and only being legible by turning the page round.

Sir William states that he has not met with any other case in which messages were written in this inverted script. Some years ago, however, a lady called on several occasions at the offices of the OCCULT REVIEW, and started writing rapidly in precisely the same manner, sending messages the record of which I confess I have failed to retain. The lady would sit opposite me at my table and the messages, which were topsy-turvy to herself as she was writing, could be read clearly by me as I sat facing her. They purported to come through her control. "Mrs. E. [says Sir William] assured me, and I have no reason to doubt her, that it was quite impossible for her to write a single word correctly in this way in her normal state."

Like a number of other people, who have these unexpected experiences, Mrs. E., so far from being a spiritualist, was by nature rather averse to anything of the kind. The writing, however, contained certain specific statements "quite outside her own knowledge and that of her husband, which they subsequently discovered to be perfectly true incidents in the life of a deceased relative, who stated that he was present and guiding the lady's hand." On one occasion an officer in the Engineers was sitting with Mrs. E. and her husband, and during a séance that was held while he was on this visit, the Christian and surname of a certain Major C. were unexpectedly given, followed by the question addressed to the officer, who was Mrs. E.'s guest, "Have you kept up your music?" This was followed by the further question, "What was done with the books?" In reply to the query, "What books?" Major C.'s reply was, "Lent to me," and in answer to the inquiry gave the name of the lender of the books, who admitted subsequently that he had lent Major C. the books shortly before his death, and did not know what became of them afterwards. Major C., it transpired, was a friend of the officer in the Engineers who was staying with Sir William Barrett's hostess, who had died after he had left Chatham, and to whose rooms in the barracks he frequently went to play on the piano, both officers being fond of music. Of none of these facts had the hostess any knowledge.

Among other curious communications which reached this lady in the same manner was one from the friend of a recently deceased brother, who took her hand to describe his first sensations on entering the spirit world, the friend's account being then supplemented by a record of the brother's own experiences. The communications, though not evidential, are interesting as an addition to the numerous accounts descriptive of the other side which have been received in so many different ways during recent years, and as corroborating a large number of them in several particulars. "I want you [wrote the communicator] to believe your friends live still and can think of you. On opening the eyes of my spiritual body I found myself unaltered. No terror, only a strange feeling at first, then peace, a comforted heart, love, companionship, teaching. I am . . . [giving his full name]." He then introduced Mrs. E.'s brother, who continued the script:—

I am here [giving her brother's name] and want to tell you about my awakening into spirit life. I was at first dimly conscious of figures moving in the room round my bed. Then the door was closed and all was still.

I then first perceived that I was not lying on the bed, but seemed to be floating in the air a little above it. I was in the dim light, the body stretched out straight and with the face covered. My first idea was that I might re-enter it, but all desire to do this soon left me—the tie was broken. I stood upon the floor, and looked round the room where I had been so ill and so helpless, and where I could now once more move without restraint. The room was not empty. Close to me was my father's father [giving the name correctly]. He had been with me all through. There were others whom I love now, even if I did not know much of them then. I passed out of the room, through the next, where my mother and . . . were [relatives still in this life]. I tried to speak to them. My voice was plain to myself, and even loud, yet they took no notice of all I could say. I walked through the college rooms; much blackness but some light. Then I went out under the free heavens. I will write more another sitting—power too weak now. Good-night. [His signature follows.]

(At another sitting a night or two later, the same name was written, and the thread of the preceding narrative was abruptly taken up without any preface.)

I saw the earth lying dark and cold under the stars in the first beginning of the wintry sunrise. It was the landscape I knew so well, and had looked at so often. Suddenly sight was born to me; my eyes became open. I saw the spiritual world dawn upon the actual, like the blossoming of a flower. For this I have no words. Nothing I could say would make any of you comprehend the wonder of that revelation, but it will be yours in time. I was drawn as if by affinity to the world which is now mine. But I am not fettered there. I am much drawn to earth, but by no unhappy chain. I am drawn to those I love; to the places much endeared.

Sir William Barrett's book includes a very interesting record of the physical phenomena witnessed in connection with the mediumship of Stainton Moses and D. D. Home. With regard to the character of the former, no aspersions of a grave nature have ever found a foothold, but as is well known the question of D. D. Home's bona fides and integrity was for a considerable period very hotly discussed.

In spite of this, the evidence for the phenomena that came through his mediumship is extremely good, and though Robert Browning's poem *Sludge the Medium* was supposed to have expressed the poet's opinion about him, Browning was himself forced to confess that his prejudices were merely founded on second-hand tittle-tattle. Among the people who witnessed some of Home's most remarkable feats were Sir William Crookes, Sir William Huggins, O.M., the late Lord Crawford and Balcarres, the Earl of Dunraven, General Boldero, Lord and Lady

MEDIUM-
SHIP OF
D. D.
HOME.

Mount-Temple, Major-General Drayson, and many other people of position. The most celebrated episode in Home's career is that cited on pages 70-71 of Sir William Barrett's book, which, though it may be familiar to many readers, is perhaps worth reproducing here :—

In 1871 the Master of Lindsay (the late Lord Crawford and Balcarres, F.R.S.) gave the following evidence, which was corroborated by the two other spectators, the late Earl of Dunraven (then Lord Adare) and Captain Wynne :—

I was sitting on December 16, 1868, in Lord Adare's rooms in Ashley Place, London, S.W., with Mr. Home and Lord Adare and a cousin of his. During the sitting, Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about seven feet six inches, and there was not the slightest foothold between them, nor was there more than a twelve inch projection to each window, which served as a ledge to put flowers on. We heard the window in the next room lifted up, and almost immediately after we saw Home floating in the air outside our window. The moon was shining full into the room; my back was to the light, and I saw the shadow on the wall of the window sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room feet foremost and sat down.

Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches; and he expressed his wonder how Mr. Home had been taken through so narrow an aperture. Home said, still entranced, "I will show you," and then with his back to the window he leaned back and was shot out of the aperture head first, with the body rigid, and then returned quite quietly. The window is about seventy feet from the ground. The hypothesis of a mechanical arrangement of ropes or supports outside has been suggested, but does not cover the facts described.

It is a strange thing at what long intervals these remarkable mediums are met with, and one can well imagine the immense sensation that would be created at the present day by the appearance of a medium of the calibre of D. D. Home, or Stainton Moses. And yet, with the two exceptions above mentioned, the scientific men of his day entirely ignored these marvellous manifestations and are only too thankful nowadays to go in search of the very inferior ones of Eusapia Paladino, whose trickery is admitted on all hands, even by those who maintain the genuineness of a considerable percentage of her phenomena. Sir William Crookes's observation in connection with these phenomena, and the failure of the scientific world to take advantage of their opportunity, is very pertinent.*

* Quoted by Sir William Barrett.

I think it is a cruel thing [he wrote] that a man like D. D. Home, gifted with such extraordinary powers, and always willing, nay, anxious to place himself at the disposal of men of science for investigation, should have lived so many years in London, and with one or two exceptions no one of weight in the scientific world should have thought it worth while to look into the truth or falsity of things which were being talked about in society on all sides.

The only manner in which these phenomena can be explained away is by an assumption of collective hallucination on the part of the witnesses,"and this certainly seems to be the very *reductio ad absurdum* of the sceptical position. The other medium

EUSAPIA
PALADINO
AND MRS.
PIPER.

besides Eusapia Paladino who has attracted the greatest attention in recent years and has been most carefully investigated by the S.P.R. is, of course, Mrs. Piper. Mrs. Piper's phenomena are not physical, and her personal reputation for honesty has never been impugned like that of Eusapia Paladino. But while various messages have come through her in a trance condition, which have appeared to be extraordinarily evidential—witness a recent one already alluded to in this magazine, purporting to come from Frederick Myers, with reference to the death of Sir Oliver Lodge's son—other communications of the most detailed and circumstantial character have proved to be totally baseless and indeed flagrant in their mendacity. Witness an instance parallel to that of the wild goose chase in connection with Peter Rooney, alluded to above, in which psychical researchers were put to an infinitude of trouble and expense only to learn that the communicating entity, if entity

THE CASE
OF DEAN
BRIDGMAN
CONNER.

there was, was a liar of the first water. The case I allude to is that of Dean Bridgman Conner, mentioned both in Sir William Barrett's book and in another new publication of special interest to psychical researchers, by Mr. J. Arthur Hill.* Mr. Hill suggests that in many cases such, for instance, as this, "the controls, whatever they are, cannot always distinguish between objective truth and their own imaginations," and following a line which has been advanced and pressed with considerable confidence by Prof. Hyslop, urges that there is a similarity between the condition of entities communicating through trance conditions and the phenomena of the dream world.

When we dream [says Mr. Hill] we have no test of objective truth.

* *Psychical Investigations, Some Personally Observed Proofs of Survival.* By J. Arthur Hill. London: Cassell & Co., Ltd. Price 6s. net.

All seems real to us. If we described while still asleep all that we were experiencing in a dream, a waking listener would find many references to existing people and things and correct statements of various sorts mixed with much falsity and nonsense. Now it seems certain that whatever these controls are there is something sleep-like in their condition: the medium is in a sleep-like trance, and this, plus the more specific internal evidence of what is said, suggests that the control is more or less in a sleep-like state, and indeed is inevitably so.

I confess that the explanation of the intervention of lying spirits so dear to the Roman Catholic Church appeals much more readily to my own logical sense. Let us cite the facts of this remarkable case from Mr. Hill's abbreviated account:—

A young American named Dean Bridgman Conner went to Mexico City in 1894, was employed as electrician at a theatre, became ill with typhoid fever, and in March, 1895, was reported by the Consul to have died at the American Hospital and to have been buried in the American cemetery. Some months afterwards, however, the young man's father had a dream in which his son appeared and informed him that he was alive and in captivity, being held to ransom in Mexico. Mrs. Piper was consulted by friends of the Conners, trance sittings were held, and the controls—by the aid of rapport-objects belonging to D. B. Conner—purported to trace his movements and whereabouts. They confirmed the father's dream, and stated that the missing man was in or near Puebla, in a building which they described, guarded by a man whom they described and named. Several investigators went to Mexico, one after the other, and it was finally established by Mr. Philpott, who found the nurse who was with Conner when he died, that the Consul's report was perfectly true, and that the dream and the trance "information" were, so far as Conner was concerned, entirely wrong.

The "lying spirit" hypothesis may not explain the father's dream—though even this is not impossible—but it looks suspiciously as if the suggestion made to Mrs. Piper in her trance condition had been eagerly taken hold of by some unscrupulous entity on the astral plane, which saw its chance of making the members of the American S.P.R. put themselves to unlimited expense and trouble, with the only result of becoming

ridiculous in the eyes of the sceptical public.*
 THE "LYING SPIRIT" HYPOTHESIS. Assuming the existence of lying spirits on the other side—and who would be so bold as to deny it?—it seems to me that the present activities of the psychical world are admirably calculated to play into their hands, and they would hardly be—shall I say, human?—if they did not take advantage of the opportunity. In this case, and also in the matter of the danger inherent in psychical investiga-

* The alternative seems to be to credit the whole thing to Mrs. Piper's receptive sub-conscious self.

tions, which Mr. Hill (agreeing in this with Sir William Barrett) is disposed to make light of, I confess that I cannot see eye to eye with either. Alluding to this fear of running risks in dabbling with occultism and psychical research which has deterred many from investigating the evidence, Mr. Hill writes :—

Theosophy has been a contributory cause to this mistaken frame of mind. Particularly in its early days it was perceived by its High Priestess, Madame Blavatsky, that sittings with mediums must be discouraged, lest the authority of the spirits should compete with her own. A later priestess of a different cult—Mrs. Eddy—similarly forbade preaching in her church, perceiving that heterodoxy would arise. Madame Blavatsky frightened her docile flock away from séance rooms in order that they might continue to sit at her own feet. That is quite understandable. So is the Roman Catholic opposition, for if we think we get first-hand information from the other side, we do not go to the priest for his second-hand teaching. Quite obviously, religions of centralized authority will fight spiritualism with all their might, for they are as antipathetic to it as despotism is to democracy. And their method is usually terroristic. It employs "frightfulness," as despots do. Psychical research is "dangerous." Terrible things are told of, more terrible things still are hinted at.

These dangers may exist. I do not know everything, and nothing but omniscience can make universal denials. But I have not encountered any evidence of their existence. I have investigated more or less for over ten years, and intimate friends of mine have investigated for periods of ten to forty years. Nothing in their or my experience has occurred to scare them or me from the research. Sittings with mediums for phenomena of "psychological" order—i.e., not physical phenomena such as movement of objects without contact and materialization—are quite ordinary and prosaic affairs, with nothing alarming about them. All is quite natural. An imaginative and impulsive "rationalist" describes a sitting as "weird," though it was an amateur affair, and, so far as the narrative indicates, had nothing weird about it. Certainly no one, however nervous, need fear the sort of sittings I myself have had.

There is obviously a good deal of truth in Mr. Hill's remarks about the centralized authority of sects and churches, and the interest that the Roman Catholic Church or the Christian Science movement* might legitimately be supposed to have in keeping things dark; but that there is a certain danger in some forms of psychical research and occult investigation I am myself firmly convinced, though I would admit that the line of research taken by Mr. Hill and described in this book and the previous one is

* I question how far this applies to Madame Blavatsky, and I confess that "docile" hardly seems to me an appropriate epithet for her flock. After all, H.P.B. knew a thing or two, and was really the last person to attempt to keep things dark.

not especially subject to these dangers. But even automatic writing has its risks, and though Sir William Barrett states that he has never met with any harmful results of this method of

IS THERE
DANGER IN
PSYCHICAL
RESEARCH?

communicating with the unseen, I must confess that I am not able to endorse this. Even so apparently harmless a method of communication has led to tragedies in the past, and is calculated, if not carefully handled, to lead to similar tragedies in the future. There is a method of hypnotization which seems to be employed by communicating entities which, if not resisted, may well end in the lunatic asylum. And as to how frequently another method, that of listening to clairaudient voices, has ended in the same bourne, our alienists and our criminologists can bear eloquent witness. The clairaudient voice has been many times used as a medium for inciting to suicide and murder, and certainly on a number of occasions not without practical result. Strange stories, again, have been told of and by those who have had recourse to the practice of magical invocations without possessing the complete mastery of self which these forms of dealing with the unseen world necessitate.

The psychical researcher will often put down magic generally as a mere form of charlatanry; but his opinion on the matter is merely that of ignorance and inexperience—the very form of dogmatism which the “New Science,” if I may venture to use the phrase of the truer science of the New Age, must be the first to condemn. There is considerable evidence that these experiments have led on a number of occasions to obsession of the worst kind, and obsession is, if the occultist is right, one of the most frequent causes, if not the most frequent cause, of lunacy.

The most interesting part evidentially of Mr. Hill's book deals with investigations carried out through a medium of the name of Wilkinson, through whom the author was put in touch with various persons who had passed over, with some of whom he had been previously acquainted, but of none of these, as far as it was possible to trace, had the medium any personal knowledge. These communications were made by Mr. Wilkinson while in a state of normal, or perhaps I should rather say semi-normal consciousness, the medium being impressed with the name of the communicator, and describing his appearance and manner, or at other times seeing him psychically in the atmosphere of the room. Thus, for instance on one occasion, he is impressed with the presence of an old gentleman of the name of Leather. “I

WILKINSON'S
MEDIUM-
SHIP.

get [he says] the name Leather. I feel that he would be an old man, very gentlemanly, rather retiring. I hesitate to say the name, for I never heard it before as a name. It only means boots, leggings, etc., to me." Mr. Hill had known a gentleman of this name some years previously. He died in the year 1909, about five years before the date of the séance, and corresponded to the description given. This gentleman crops up again in later sittings, when the medium is impressed with the names of Robert Parberry, which he does not, however, associate with the same person, whose full name is Robert Parberry Leather. At a later séance Mr. Leather brings along with him a friend of his own of whom Mr. Hill had no knowledge whatever, and whose identity he had subsequently considerable difficulty in tracing. The record of this incident is as follows:—

At my next sitting, January 15, 1915, after evidential statements about some one else, the medium said, "There is a man by that book-case (pointing), a very old man, big featured, been gone some time, old-fashioned shirt, white, very clean—Elias Sidney (medium took pencil and paper and wrote Elias Sidney). Politics interested him. Rather a strong politician—Radical or strong Liberal. Somebody brought him. Somebody on the other side who has manifested here before. Not lived here. There is somebody behind him, and he shadows him. Had to do with Liberals. Rather heavy on his feet.

Sidney reappears again shortly after, and the medium remarks on the fact that he gets excited when discussing politics.

THE CASE
OF ELIAS
SIDNEY.

Eventually Mr. Leather is identified as the spirit who brings Elias Sidney, and the medium remarks that "They were cronies." After numerous futile inquiries, Mr. Hill asks of several prominent local Liberals who had known Mr. Leather, whether or not they had ever heard of a man called Elias Sidney. None of these remembered him, but one of them knew an old gentleman who lived a few miles away, and who had a very extensive acquaintance with political men, and on putting the question to him he replies, "Certainly, I knew Elias Sidney very well indeed. He died eight or nine years ago. He had long been retired from public life, being a very old man. He was one of a coterie of friends, all vigorous Liberals. I was one. Mr. Leather was another." Further investigations led to the discovery that Mr. Sidney died in January, 1909, seven weeks before Mr. Leather, at the age of 83. The description given by the medium of his personal appearance proved to be accurate. In this case not only did Mr. Hill know nothing of Elias Sidney, but none of the people of whom

he originally inquired had any knowledge of this gentleman, and there was in consequence considerable difficulty in discovering the fact that any such person had really lived.

In a case like this, the telepathic hypothesis seems to be pretty effectually ruled out. But even when eliminating telepathy, one is still face to face with the problem as to whether these apparitions that the medium senses are the actual individuals or merely their-simulacra. We do not really know in what precisely the powers of a medium consist, and sometimes one is almost inclined to postulate on their behalf a capacity for getting in touch with conditions and phantasms of those who have passed over, and this seems, in some ways, an easier hypothesis than to suggest that one person after another is brought from the other world

to pay a psychic call on Mr. Arthur Hill, especially as a number of the people in question admittedly had no direct knowledge of him, and took no specific interest in his affairs. Those who have experimented with mediums of the kind know how frequently the sensitive gets in touch with the last hours of the departed communicator, describing all the more disagreeable conditions of the deathbed scene, conditions and circumstances which one would expect to be entirely absent if the medium had in reality got *en rapport* with the actual spirit communicating. In these séances one is informed of various worldly circumstances connected with the people in question, and the medium is particularly good at obtaining their names, Christian and surname, but nothing of the atmosphere of the other world seems to come along with them, nor do we get any particulars of their condition and surroundings there—the very things, if they were what they purported to be, that one would expect would be uppermost in their thoughts. I confess it has always seemed to me that the theory of astral shells, espoused by the Theosophists, has a great deal to be said in its favour, in the case of communications of the kind given—though I certainly should not admit the possibility of explaining all evidence from the other side by means of this hypothesis. Doubtless, as Mr. Hill says, there is nothing “uncanny” in such séances; but is this not a good deal because there is so little realization of the actual presence of a spirit from the other side? I can, in fact, imagine a very plausible case being made out to support the argument that in such phenomena we have no real evidence of an after-life at all. I can imagine their being accepted by materialists as phenomena explicable on purely natural grounds

ASTRAL
PHANTOMS
OR SPIRIT
VISITANTS?

without any necessity for postulating the spirit hypothesis to account for them. Might not they argue, plausibly enough, that the medium through his peculiar temperament is able to put himself *en rapport* with the last disintegrating remnants of the vital forces which once constituted the personality of the deceased? For the medium and the psychometrist have undoubtedly a very great deal in common.

Mr. Hill discusses the point whether psychometry counts for or against survival, or whether it has any bearing on it at all. He takes the view that it counts *for* the theory. At the same time it must be frankly owned that its acceptance presents to the sceptical mind a method of explaining away many phenomena which, apart from this hypothesis, would appear to establish the reality of direct communication with the spiritual world. The article sensed by the psychometrist in no way proves the presence of its owner, though the psychometrist may accurately describe that owner whom she has never seen and known, and may, in addition to this, give full details of the conditions under which he lives, and his environment generally.

I see it is stated that the famous black eagles of the Swabian Alps, where stands the castle of the Hohenzollerns, to which I have made previous allusion in connection with Prophecies and Omens of the Great War, have abandoned their eyrie, the Schwartz Adlers Horst, after a period of several centuries.

THE
EAGLES
OF THE
HOHEN-
ZOLLERNS.

These eagles according to the accepted legend were said to protect the destinies of the Hohenzollerns, and their departure, which is recorded in the German papers, is not unnaturally regarded in that country as an omen of evil for the ruling dynasty.

While I am on the subject of prophecies and omens, the present critical position in Russia will serve to recall to the minds of readers of this Magazine the prophecy of Tolstoy which I have given in full in an earlier number. In this prediction, which foretold that "a great war would break out in South-East Europe and would develop into a destructive calamity in 1913,

IS
TOLSTOY'S
PROPHECY
COMING
TRUE?

and end by involving all Europe in flames and bloodshed," it was stated that about the year 1915 a strange figure from the North—a new Napoleon—would enter the stage of the bloody drama. "He is," said Tolstoy in his prediction, "a man of little military training, a writer or journalist,

but in his grip most of Europe will remain till 1925," at which

period a great reformer will arise. Who, if there is any truth in this prophecy, is this strange figure? Is it, one may ask, one of the prime movers in the Russian Revolution? We know here too little of the dominant personalities in this movement to identify this "strange figure from the North." Recent political developments, however, give added interest to this forecast. The moving spirit, at the time of writing, in the Russian Revolution is M. Kerensky, who is described as "a Socialist Cromwell" * and whose dominating personality as

M. KEREN- far as one can judge in the present kaleidoscopic
SKY. state of affairs, seems likely to mould at least the

earlier stages of the Revolutionary régime. How far M. Kerensky may answer to the description of Tolstoy's "strange figure from the North" I am unable to say. More information with regard to him would certainly be welcomed in this country. In "Prophecies and Omens of the Great War" I raised the following queries: "One is left in considerable doubt as to what position the two strange figures described by Tolstoy are destined to occupy on the European stage. The suggestion seems to be that they are both of them Russians or at any rate Slavs. Is their appearance, one wonders, consistent with the retention of his throne by the present Tsar? We are left to draw our own conclusions."

I have already several months ago alluded to the critical influences in the Austrian Emperor's horoscope about the present time. Astrological readers will doubtless have been watching the effects of the stationary position of Uranus in opposition to the Emperor Charles' Sun at the end of May and beginning of June, followed by the transit of Saturn over his Moon in the first half of June and over his Saturn in the second half of the same month, to be followed by a conjunction of Saturn and Neptune in August on the place of his radical Mercury.

In the summer of last year I made allusion to the horoscope of General Petain in connection with his rapid rise and military advancement, and to the fact that he was merely a colonel on the point of retiring when the war broke out. I observed in this connection that "the transits of the planets in this horoscope in the immediate future are of a specially favourable character. . . . The indications for the summer are in fact far more favourable than those of General

* See *Daily Express*, May, 19.

Joffre." At Petain's birthday figure, April 24 of the present year, the Sun was in exact conjunction with Venus, promising further advancement, and; shortly following this birthday, he was appointed Commander-in-Chief of the French Armies. He is, however, threatened with some special danger of reverse about the end of July or beginning of August when Saturn and Neptune will be conjoined in close square with the place of his Sun at birth. There are indications of a setback about this time, and the presence of Neptune as one of the afflicting planets is suggestive of treachery or deceit.

GENERAL
PETAIN
AGAIN.

The fate of the German Kaiser during the month of August, to which I have also made previous reference, will be followed very carefully by every astrologer, the transit of Saturn in opposition to his Sun at birth being followed in rapid succession by the same planet's transit over its own place, and over the ascending degree at his late revolutionary figure, and again at the end of the month by the transit of the planet Mars over his radical ascendant. The transit of Saturn in addition to its general connotations has a special reference, in connection with the radical figure at birth, to financial disaster.

The birthday figure of the ex-Tsar presents some curious positions. The Sun in the mid-heaven, attended on either side by both Jupiter and Venus, would be an indication of an extremely favourable nature, but curiously enough the Moon is elevated above all these planets, and is besieged by Mars and Neptune, a dangerous and fateful combination. The transits of Jupiter in this horoscope during the ensuing few months are of a favourable nature, as it crosses the place of the radical Sun, Mid-heaven, and Mercury, in succession, suggesting at least some alleviation of his present unfavourable lot.

The eclipse of the Sun on June 19 falls in the 28th degree of Gemini and coincides with the birthday of Sir Douglas Haig, who, by the way, I understand was born in the evening and apparently with either the latter degrees of Sagittary or the beginning of Capricorn rising. The ascendant at the eclipse at London is the tenth degree of Libra, and Venus, lady of the ascendant, is exactly culminating in 12 degrees of Cancer. The positions, therefore, albeit the eclipse is invisible here, are of a notably favourable character for this country, giving promise of some marked successes in the immediate future, and the proximate advent of peace. Mercury and Mars are in conjunc-

tion on the cusp of the 9th House, and Saturn is low down in the mid-heaven in sextile with the planet Jupiter.

VARIOUS
PLANETARY
INDICA-
TIONS. The revolutionary figure of King George shows Uranus in trine aspect with Venus, confirming the promise of some sudden and unexpected developments which will aid in the near advent of peace.

Unfortunately Saturn is close to the mid-heaven at this figure, indicating grave troubles to be overcome, so that the outlook is still not altogether a favourable one. As a partial offset to this, Jupiter has the exact sextile of the culminating degree and is attended by Mercury and Mars, but in square with Uranus. The Sun reaches the trine of Jupiter by primary direction in this horoscope about the beginning of the new year, the arc for the direction being $52^{\circ} 40'$. Under this aspect in Queen Victoria's horoscope, the Indian Mutiny was finally suppressed. May has, as anticipated, proved a critical month in the history of the war under the influence of Sun parallel Mars in King George's horoscope, and the transit of Saturn across the opposition of the Sun in that of the Prime Minister.

WITCHCRAFT RITUALS

BY J. W. BRODIE-INNES, Author of "The Devil's Mistress," etc., etc.

TO the student of mediæval witchcraft the question continually presents itself—what precisely did the witches do? what means did they employ to produce the effects attributed to their conjurations? and again, what was their own outlook on the world? Putting out of account the charlatans and impostors, of whom I fancy the Middle Ages could show quite as plentiful a crop as the modern world, how did the genuine witch or wizard, or those who believed themselves to be such, regard themselves and their art and powers?—what were in short their experiences?

The accounts of their victims are given in ample enough detail in the trials. The Rituals may to a large extent be recovered. Some are fully expounded in the Great Grimoire, and recorded by Trithemius and others. The Confessions of known witches, notably that of Isabel Goudie, which is perhaps the most fertile storehouse of later mediæval formulæ, prove that the older Rituals were still practised in the seventeenth century. But the corruptions and omissions indicate that they must have been handed down orally, and were repeated parrot-wise with little understanding of their meaning. But before we can realize the witch as a vital living person we must know, not only what she said and did, but what she thought of it. How in fact, her witchcraft appeared to herself, and what it was that induced her to do it. Here the experiences of those who have made experiments in ceremonial magic to-day, if only one can get them, are of extreme value. But as a rule they are difficult to get. I have talked with many who profess to have occult powers, or to know those who have, but generally they are vague and magniloquent—"I could, an I would." There are half hints of wonderful things, but nothing tangible. The serious student wants more than this. Weird tales and strange experiences may be multiplied *ad nauseam*, but as a rule they take one no farther in the scientific investigation.

It is, of course, open to any one now to try any of the old Rituals that have been preserved, but it is rather like ignorant experimenting with poisons without knowing their nature or the antidotes. Either the results are entirely negative, which proves nothing, or there is considerable danger. In

illustration of this I may perhaps be permitted to record a personal experience when, as a boy, with the rash confidence and inquisitiveness of boyhood, I determined to try a black magical formula, out of an old book picked up, Heaven only knows where, but which certainly I ought not to have had access to. The details of that experiment and its result are fresh in my memory now, after the lapse of over fifty years. Where the formula came from I know not, probably it was corrupted or "faked"—but I took it literally. The key name was *Asmodeus Szathan*. This was to be written on virgin parchment, with a new quill pen, with the blood of a crow, and my own name beneath with the blood of a pigeon. I knew not what virgin parchment might be, but I got a new and clean piece and bribed a keeper to procure a pigeon and a crow, and the parchment was duly inscribed. It was then to be placed in some close and dark receptacle. I chose a bottle and corked it tight. I was then to walk round it widdershins seven times, repeating the names, and adjuring them to come and enter the receptacle. A familiar Spirit would thereupon appear, and would be my slave to do whatever I commanded.

With a mind full of the *Arabian Nights*, and Effrits and Genii, I was prepared to demand all the wonders of Aladdin, but nothing happened. Somewhat disappointed, but not discouraged, I put the precious bottle under my pillow. But no sooner was I asleep than some dark form seemed pressing upon me, and long tentacles were round my throat. I woke gasping and absolutely unable to breathe, struggle as I would. With a frantic effort I contrived to make the sign of the cross, and to commence the Lord's Prayer, and the pressure began to relax, and I was able to draw a struggling breath. But the sensation was one of extreme pain. It was as though I had swallowed a ball of horsehair, which were being slowly dragged out hair by hair through lacerated nerves. The bottle was broken. I contrived to throw it out of the window, and kept my own counsel as to the formula, burning the tell-tale parchment. My family diagnosed a vivid nightmare, and the doctor spoke learnedly about overwrought nerves, globus hystericus, and other slang of his profession, and administered sedatives. Of course he knew nothing of the formula. But I suspect, even if he had, his opinion would have remained the same. Naturally, I was properly scared, and left black magic severely alone for some time. Years after meeting with a psychometrist, whom I was asked to test, I wrote the same names in ordinary ink on a piece of paper, put them

in a sealed envelope and handed it to the psychometrist, who at once spoke of being strangled, and threw the paper away, refusing to proceed any farther. Hence perhaps there might have been more in it than the doctor could fathom. But there is no doubt that if even a tiny modicum of success had attended this experiment I should have tried again, and gone on farther. And something like this seems to have been the beginning of the practices of many witches. The confessions show almost invariably a strong desire for power, sometimes coupled with insatiable curiosity and ordinarily utter boredom with dull and colourless lives.

Assuming that definite physical effects follow the recitation of a ritual with appropriate action by a witch, it may be questioned how far the ritual itself has any effect, beyond exciting and intensifying the will and imagination of the witch. Several of the witches of Isabel Goudie's period assert that the spells are of no efficacy unless taught by the Devil, and unless the witch have authority to use his name. But, on the other hand, it is recorded by independent witnesses that the spell of "Horse and Haddock" might be used by any one. A tutor gravely records that as some boys were playing beside a church one of them cried, "Horse and Haddock with my top," whereupon his top was carried up in the air and dropped the other side of the church.

That the same applies also to names, any one who pleases can test for himself. Many books on ceremonial magic give the names of Angels or Demons governing certain moods and emotions, as anger, revenge, jealousy, love, etc. When the particular emotion is rising, or stirred up, repeat the name emphatically, try to visualize a figure intensifying and carrying out that emotion. After a while the name will involuntarily rouse the emotion, and in some cases the name, even silently uttered, will rouse the emotion in another. This may, of course, be accounted for in various ways. Association, brain-waves, or what you will. But the result follows too often to be questioned. And we can well imagine that a prospective witch, being taught this simple formula, and finding it work, would become intoxicated with the idea of power, and would go on from one formula to another. One of the witches in the Crook of Devon in Kinross-shire records in her confession that having once practised the invocation of names, it became so fascinating that, whatever their resolves might be, they could not help trying the formula as sure as a certain hour came round. The excitement of being able to arouse the particular mood in themselves at will, and to see the same mood awaking in

another person roused and held by their will, gave a sensation of power that was irresistible, though they knew full well that ere long they were certain to be caught and to pay dearly for their pranks. One of them records the savage glee with which she set the neighbours quarrelling, and watched from her window a free fight in the village street.

In most cases it seems to have been a small success at first that led to further experiments. This I have been told is often the case with spiritual healers to-day. There comes an earnest desire to heal some one who is sick, and a conviction of being able to do so, a hand laid upon the sick person, and a speedy recovery. Another experiment also succeeds, and therewith grows confidence. Simple rituals are learned, which intensify the will and concentrate the desire to do good, appropriate names come to be used, it may be of saints perhaps, and results seemingly almost miraculous follow. And this power which may be used for good, is potent for evil also, given the evil will. The confessions of many of the mediæval witches leave no doubt that something like this was the origin of much of the old world witchcraft, and it is to be noted that in nearly every case where we get anything like a full confession, it was the discovery of the power to affect another person that gave the first impetus, the learning of spells and rituals came after. This is the reverse of the popular belief that the would-be witch was taught formulæ by the Devil, or by some more advanced student of the mysteries, and forthwith began to play with bogles. I once asked a friend who had very considerable psychic powers whether there were any rules for the attainment of these, and he replied: "The first and most essential is complete confidence. If you doubt your power to succeed you will fail. Take the very simple case—you are walking behind a friend in the street, on a sudden impulse you think you will make him turn round and look at you. He does so. Perhaps you are astonished and think you will try again. This time you fail. Why? Because you are doing it for an experiment, and not sure that you will succeed. Your mind is two ways. Yet it is a very simple matter which any one can do, and no more really occult than starting a petrol engine if you have a strong enough spark. Therefore it follows that until you are well practised you should never tell any one what you are going to do. This at once gives the counter suggestion of an experiment, and the possibility of failure. The spark is not strong enough. No result follows." The extreme caution as to secrecy inculcated on witches in old times as to their designs

and methods is usually attributed to fear of persecution. Probably it was far older than persecution days, and much more occult than generally supposed. The silence so strongly insisted on by the Old Templars, the Freemasons, and by students of ceremonial magic was an essential of occult working, and necessary to successful witchcraft.

But how, we ask, did the witches themselves regard their own operations when successful? Here we must distinguish. The ordinary uneducated peasant woman who had become a witch, as I have tried to indicate, seems to have had very little thought or care for the consequences of her actions. She found a certain fierce excitement in the putting out of strange powers, and this fascinated her, to the exclusion of all other considerations. Some of the exercises involved acute physical pain.

One of the Salem witches tells that she was directed to crouch with one leg bent under her in a cramped position every evening at sunset. All day she dreaded the exercise, which was very painful, and firmly resolved to have no more to do with it. But towards evening came a certain looking forward to the time—"Just a moment or two to-night for the last time, and then never again," she said. And at sunset there was an exhilaration in getting out the iron stirrup that held her foot in the crouching position, a growing excitement and beating of the heart with the first twinge of pain. Then a wonder how long she could keep it up, a resolve to count by hundreds, and she vowed to herself if she passed one hundred she must complete the next, and so on. Psychologically I fancy that a sense of power came with the mental conquest of the body, and that herein lay the fascination. Of this witch it is recorded that she had great power of evil, and did much harm to all who offended her. But the initial exercises, according to her own account, were not undertaken with any ulterior object, but had a fascination of their own. The strongly developed will power that had dominated her own body was directed to ill by a venomous jealousy of a neighbour. A successful experiment of cursing led to others. Formulæ and Rituals came in her way, seemingly accidentally at first, then were greedily sought for, and so the fully equipped black witch emerged from training. This account, which is very illuminating in its way, was written by Mr. Robert Calef, a merchant of Boston, U.S.A., in 1695, and published in Boston in 1828. I believe that Mr. Cotton Mather professed to have been an eye-witness of the powers of this witch, but so far I have not been able to meet with his verification. This seems to answer the

question why, if witches had these powers, they should have remained in squalid poverty and obscurity. It was not wealth or luxury that they sought. The nerve excitement caused by the practices of witchcraft in its early stages had a fascination that was an end in itself, and, afterwards, the gratification of moods of hatred, or revenge, or love, or jealousy, was a sufficient end, or, in the case of the white witch, the pure desire of doing good.

There still remain bewildering portions of those old confessions, relating to the experiences of witches who saw the result of their spells and formulæ, who witnessed events that seemingly transcended all natural laws, and which we are apt to set down as delusion, or stark lying. Some of these may in fact have been accidental operations of unknown natural laws such as we meet with occasionally to-day. Many others besides myself have seen things moved about without human hands at a spiritualistic séance, in apparent contravention of the laws of gravitation. But assuming all fraud eliminated, and test conditions perfect, the natural conclusion is that one is confronted with some material force, capable of doing material work, of whose nature we are ignorant, but which is as open to scientific examination and explanation as any other material force. Many of the experiences recorded in the confessions seem to refer to levitation pure and simple. As when one of the North Berwick circle speaks of being bodily lifted up in her chair, and carried into another room. It is true that another of the same circle speaks of seeing the Devil carrying her and others. But at the spiritualistic séances to-day, we are told how "the Spirits" have moved chairs and other articles for no apparent reason except to demonstrate that "They" are there. It seems easier, both in the case of the witch covens, and of the séances, to assume some as yet unknown force accidentally set in motion. But the visions, which seem really to have occult value, as throwing light on the mental outlook of the period, occurred so far as one can make out between waking and sleeping; and we find the dream and the reality so closely blended that it is impossible to disentangle them. Thus a white witch charged with healing, and condemned to be burnt, while lying in prison awaiting execution, dreams of a beautiful youth who appears and gives her a rose, with the assurance that she shall suffer no pain. On awaking, the rose is physically there, and she goes to the stake without a tremor, "being assisted of her Master the Devil," says the chronicle. Had it been in mediæval Catholic Italy, instead of Presbyterian Scotland, she would have been can-

onized, and the story been widely published, instead of being relegated to an obscure MS. volume and well nigh or quite forgotten.

Then, again the witches of Isabel Goudie's coven went wild rides, and made expeditions far and wide, always, however, waking in their beds, but subsequent testimony showed that, in some cases at least, the things that they fancied they had done only in fancy, had been materially accomplished. These things also are paralleled to-day in the experience of those who have dreamed of visiting friends or relatives on some of the fields of battle, and have afterwards heard that they were veritably seen there, in dream or vision, the notable point in such experiences being that they appeared utterly natural. And it was at these times between waking and sleeping that apparently the greatest number of the witch visions occurred, and formulæ were taught. Then it was that most of the communications with the Devil took place, and then the witch on the appropriate day and hour was able to journey to the Witch-Sabbath. Was this all a dream? Clearly, from the descriptions left us in various confessions, the witches did not think so. In the ordinary practices there was the fascination, the intoxication of a mad excitement. Probably the effect on the brain was not far removed from the effect of the intoxication of alcohol, or perhaps we might rather say of hashish, but simply and easily procured, and accompanied by ecstatic visions. The physical presence of the Devil (whatever this might actually be) enormously increased the delight of the intoxication, and the culmination was in the revels of the Sabbath. Much might be said of this. The undoubted traces have been summarized in brilliant descriptions by Goethe in Germany, by Merejkowski in Italy of the Renaissance, by Max Hueffer in this country, partially too by Harrison Ainsworth in his *Lancashire Witches*, but none of these are really very convincing. They hardly caught the witches' own thoughts, and leave but the impression of a vivid nightmare. Yet there are actual descriptions by witches who profess to have been there, and possibly it might be done.

Returning for a moment to the question of the Rituals. There is little doubt of the antiquity of very many of them. We find them in the Grimoire, and in Trithemius; we search back through the pages of Virgil and Hesiod, and we seem to see the origins of the same formulæ. We look at the Book of the Dead, and the same meet us again in ancient Egypt. In the Confessions of Isabel Goudie and other witches of her circle appear mutilated

and corrupt forms of the same, still recognizable ; and so with the Kinross circle, and the North Berwick circle, and many others. And to-day among the Gipsies many of the old formulæ are still current, if only we are lucky enough to find them communicative on the subject, which is very rare. Charles Godfrey Leland got some, and preserved them. But the very corruption of them indicates a notable point, namely, that the precise ceremony is not essential, nor the comprehension of it. There are certain things they do. They make wax images, or they tie knots in black thread, or they wet a clout and beat it, or lay it out to dry, and they recite certain words that have in many cases become mere meaningless gibberish (but always, be it said, with a certain rhyme and rhythm). In many cases these can be traced back to actual invocations and prayers to gods believed in when the world was young. A large volume might be filled with the history of witchcraft rituals and invocations, but it would bring us no nearer to understanding the witch. It would remain a curious study in folk-lore. The one outstanding and relevant fact is that the Rituals, mutilated and corrupt as they are, yet work, or at least the practitioners believe they do. And so we practically arrive at this. A man or woman—but more often a woman—who is a natural magician, is led to try some simple experiments, and succeeding by means of a power which probably is latent in all of us, is moved to go on, loving the excitement, and loving the success and the power till the excitement grows like dram drinking. And we have to admit on the evidence that there must be some power in the Rituals themselves. They not merely inflame the imagination of the practitioner. They do this, but they do something more, and the Ritual and its user mutually act and react, creating a wild intoxication of ecstasy. It becomes impossible to resist, impossible to stop ; fame, fortune, reputation, life itself may be thrown into the gulf, to secure more and more the delights of that mad dream.

And to the outer world the effects are manifest. People incurred the ill-will of witches and were cursed, ill-luck dogged their footsteps. There was an unknown secret power threatening them. Waves of panic set in. The ministers of religion improved the occasion to rouse a fear of Satan and all his works in the interests of religion, and so tales were told from mouth to mouth till no story was too fantastic to find credence, and a clamorous demand arose for the cruellest and most drastic persecution, and among all this welter it is hard enough to find

and follow the shining thread of truth. Yet truth is there, and witchcraft is a very real thing, the materials for the study are accessible, and a rich harvest awaits the patient investigator.

I have perforce omitted many most interesting phases of the subject, such for example as the transformation of witches into animal forms, and the curious effect of what is termed repercussion. That is to say the idea that when a witch in animal form is wounded, say by a blow or a shot, the actual wound will appear on the human body when the witch returns to her own person. Of this there is much evidence, and several ingenious theories have been formed to account for it. Or again, the power of witches to see and have intercourse with elemental spirits, and for this also there are appropriate rituals. One very old MS. in the Ashmole Collection at Oxford was discovered and copied by Bishop Percy. It is entitled "An Excellent Waye to get a Faerie," and is full of interest, throwing a flood of light on other rituals and traditions. This form of magic is practised to this day in the Western Islands, and I have myself been shown what was declared to be the spoor or track of elemental spirits, and have heard predictions of weather and other coming events based thereon.

The student should make up his mind definitely whether it is witchcraft or folk-lore that he intends to study: both are profoundly interesting, but essentially different, though they overlap at many points. Perhaps we may say that folklore is the archæology, and witchcraft the biology, of this phase of human history. We study folk-lore from outside, curious only as to its external aspects, the legend is a legend and no more, its form and its variants are the important points. But we study witchcraft from within; the nature and psychology of the witch, what she did and why she did it, her own view of herself and her powers and doings, what in fact it feels like to be a witch, are the essentials of the study, and the truth of the stories becomes of paramount importance.

If we can but succeed in making the witch human, we have gone a long way towards understanding one of the most complex problems of mediæval, and indeed of modern, history. And this we shall not do by talking glibly of ignorant superstition, and relegating all the stories we have to the domain of folk-lore. It is a field of occultism well defined, and illustrated by a wealth of example, not difficult of access, and very well worth the working.

THE PSYCHIC SIGNIFICANCE OF THE CAT

BY ETHEL C. HARGROVE, F.R.C.S.

A MUCH closer affinity exists between Man and the Animal Kingdom than usually obtains credence even amongst those who have made a comprehensive study of this interesting subject.

Sceptics, unwilling to acknowledge the existence of the human aura or auric belt, are still less inclined to believe in the same manifestation in connection with animals; yet it has been clearly seen in many cases. Horses and dogs are known to have auras of brownish tint, while those of cows are red, and those of monkeys streaked. *Cats*, probably the most magnetic quadrupeds in existence, have green auras, and they, especially the black kind, are highly charged with electricity, which is visible in the dark when the cat is irritated. A demonstration of this fact can be obtained by placing the left hand upon the throat of a cat, and with the middle finger and thumb pressing lightly the bones of the animal's shoulders; then if the right hand be gently drawn along the back, perceptible shocks of electricity will be felt in the left hand. Shocks may also be experienced from the tips of its ears after rubbing the back or the foot by taking the cat on the knee, applying the right hand to its back and letting its front paw rest on the palm of the left hand; apply the thumb to the upper side of its paw so as to extend the claws, and by this means bring the forefinger into contact with one of the bones of its leg where it joins the paw, and then by slightly pressing on the knob or end of this bone with the finger successive electric shocks may be experienced.

Cats are of great psychic significance. Supposed to have come originally from Persia, they are referred to in Sanskrit writings of 2,000 years ago and by Herodotus at a much earlier date. Their representations on the systrum, an instrument of religious worship and divination, as monumental figures, and preservation as mummies attest to the veneration they inspired in ancient Egypt.

In a tomb at Thebes a chair of state which belonged to Sat-Amen, a princess of the Eighteenth Dynasty, about 1450 B.C.,

was recently discovered. It was decorated with a lined picture of the deceased, and depicted a cat sitting under her chair. Bast, the Egyptian cat goddess, had her seat of worship at the sacred city of Bubastis in the Delta, which was connected with the head of the Gulf of Suez by a canal 92½ miles long, constructed 1330 B.C.

Bubastis was captured by the Persians about 400 B.C. Mounds still mark the site of the town, which was mentioned by the prophet Ezekiel, who declared . . . "the young men of Pi-Beseth (Bubastis) shall fall by the sword" (Ezekiel xxx. 17).

Bast is known to have been worshipped under the form of a cat-headed lioness, with a disc encircled by a uræus on her head, and holding a lotus sceptre in her hand. According to Herodotus, the father of history, her festivals were celebrated with great rejoicings, for about 700,000 visitors usually arrived at Bubastis in barges singing and clapping their hands to the accompaniment of men playing on flutes, and women on castanets.

If a house were set on fire, the chief alarm of the ancient Egyptians arose from the propensity of their cats to rush into the flames, and if this circumstance happened it excited general lamentation. Upon the death of a cat every inmate of the home where the event occurred shaved their eye-brows. An endowment for the lodging and feeding of stray cats at Cairo demonstrates that they are still held in esteem amongst modern Egyptians.

The cult of the cat survived to the middle ages, when it played an important part in certain religious festivals. At Aix in Provence on Corpus Christi Day the finest cat of the country was wrapped in swaddling clothes and exhibited in a magnificent shrine before which every one strewed flowers or poured incense. On the festival of St. John cats were put into a wicker basket and thrown on the top of an immense fire kindled in the public square by the bishop and clergy. Hymns were sung and processions organized by priests and people in honour of the sacrifice. These cruel rites are quoted by Mills in his history of the Crusades, but it is difficult to believe that they ever existed.

In European superstitions and folk-lore, cats, particularly black and yellow breeds, have for centuries been regarded as the favourite agents of witches and witchcraft; and they often shared the tortures inflicted on those who were supposed to be practitioners of the black art. An old woman, the owner of a

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"cattery," was tried for bewitching a daughter of the Countess of Rutland in the beginning of the sixteenth century.

Nearer our own times Squire Thatcher of Wacklands, Newchurch, I.W., is credited to have received a visit from a witch under the form of a black cat. His cook was frying pancakes when the intruder boldly entered the kitchen. Terrified beyond measure, she screamed loudly and threw a spoonful of boiling lard over the ferocious animal, who made a hasty exit mewing with pain. Ever after the witch suffered from a bad place on her back.

Ill-luck often dogs a vessel when a strange cat is found aboard, but it must on no account be thrown into the sea or drowned. *News from Scotland* printed in the year 1591—a very curious and rare pamphlet—contains a lurid account of an old beldamè who owned that she took a cat and christened it, and that the following night she and other witches conveyed the said cat into the "middest of the sea in their kiddles or cives, and so left the said cat before the towne of Leith in Scotland. Againe it is confessed that the said christened cat was the cause the kinge's majestie's shippe at his coming forthe of Denmarke had a contrary winde to the reste of the shippes then being in his companie, which thing was most strange and true as the kinge's majestie acknowledgeth, for when the rest of the shippes had a fair and goode winde then was the winde contrarie and altogether against his majestie."

In Germany to the present day black cats are kept away from children's cradles as omens of evil,* while the appearance of a black cat on the bed of a sick person used to be taken as a warning of approaching death.

In Scotland if a white cat enters a house it is likewise regarded as the forerunner of sickness or trouble. If a black cat enters a house it is regarded as the harbinger of good luck, and any one who kills or drowns it may expect ill luck for nine years.

Instances of cats bringing good luck to individuals are very numerous. Dick Whittington and his cat may be taken as a famous historical example, but the parallel case of the rich Danish merchant of Ribe in Jutland is not so well known. Once a sailor, during one of his voyages he landed on an island infested with rats. In a few years he revisited the same spot, this time taking his cat with him, and afterwards sold it to

* The explanation of this is obvious, so many infants having been suffocated by cats. The danger is still insufficiently guarded against.—
ED.

the chief, with other cats, thus making a large fortune. To show his gratitude to God he presented the "cat" door to Ribe Cathedral. Two cats' heads compose the bronze knockers, and lower down is carved another row of cats' heads.

Cats undoubtedly possess a prescience of coming danger. In the year 1783, two cats belonging to a merchant at Messina in Sicily warned him of the approach of an earthquake. Before the first shock was felt, they tried to work their way through the floor of the room in which they were confined. Their master, observing their fruitless efforts, opened the door for them. They likewise repeated their efforts at two other shut doors, and when finally set at liberty, ran straight through the town and made for the fields. The merchant followed and again saw them scratching and burrowing in the earth. Soon after came a violent shock of earthquake, destroying his house and many others in the neighbourhood. Thus the singular forebodings of the cats causing their owner to accompany them out of harm's way, proved the instrument of saving his life.

DUAL SOULS

BY "UNITY"

BELIEF in the doctrine of dual souls dates from time immemorial, and is confined neither to one age, nor one race. We find it alluded to under various names, such as counterparts, twin souls, soul mates, spirit mates, *alter egos*, or affinities. This latter designation, however, is hardly sufficiently explicit, for there may be, nay there often is, an affinity between two or more persons, even of the same sex, quite independently of their being dual or twin souls. The doctrine crops up constantly in novels of a psychic nature, while in love stories the two lovers are invariably supposed to be one in heart.

Behind all manifestation there is a Unity, a Boundless, Invisible, Incomprehensible, Self-Existent, Eternal One, Whom we may call *Esse*, or Being, Who Is. Directly the One, the *Esse*, Essence, or Being, manifests we have a duality, a Two, yet One, a Two in One, or Twain One. We have cognizer and cognized, se-er and seen, persistence and existence, the unmanifest and the manifest. Manifestation implies duality, or differentiation.

In that wonderful symbolical diagram of creation called the Tree of Life of the Kabalists, of which it has been said that it is the key to the right understanding of all things, we have at the apex Kether, the highest of the Sephiroth, or emanations of Deity. Now Kether represents the first manifestation of the unmanifest Self-Existent Essence, or Being, behind all manifestation; in other words, the first active thought, or vibratory motion. Behind Kether is Ain Soph, the Limitless.

Proceeding from Kether we have, on one side of the Tree of Life, Chokmah or Wisdom, corresponding to Abba, the Almighty Father; on the other side Binah or Understanding, corresponding to Aima the Almighty Mother, thus forming a duality. These two are co-equal and co-eternal, having always been. They are masculine and feminine potencies—Chokmah masculine, and Binah feminine—proceeding from Kether, and represent rushing energy, and steady firmness and endurance, and form, with Kether, the Divine Trinity, Love, Wisdom, and Power, the Supernal Sephiroth, or highest emanations of Deity. On the

Tree they form a triangle, Kether being at the apex, and Chokmah and Binah at either end of the base.

Below Chokmah and Binah are the two outer pillars, or sides of the diagram, called Mercy and Severity. These find their equilibrium, or balance, in the central pillar of Mildness, for while unbalanced severity is cruelty and oppression, unbalanced mercy is but weakness, and would allow evil to exist unchecked.

Judaism has always esoterically taught the duality of the Divine nature. The unspoken name of God יהוה in the Hebrew scriptures, translated Yah-Veh, or Jehovah, symbolizes, in addition to other things, a Deity, who is both masculine and feminine. The Hebrew alphabet, which rests on a religious basis, is dual, half the twenty-two letters composing it being masculine, and half feminine.

Throughout the Bible this dual truth is taught by implication. We find it in the two tables of stone given to Moses ; in the two cherubim with uplifted wings covering the mercy seat ; in the two pillars of Solomon's temple ; while in the fourth gospel, that according to St. John, it is related that Mary Magdalene, when she visited the Lord's sepulchre, saw " two angels in white sitting, one at the head, and the other at the feet, where the body of Jesus had lain."

In the ancient Egyptian Theosophy we find a corresponding duality, some of the gods being male, and some female, as, for example, Osiris and Isis.

Among the old Romans the letter X was taken to typify the numeral, or number ten, signifying man and woman joined in true marriage ; for man and woman together complete the cycle, and have ever been considered in sacred science to be symbolized by the number ten, the same number as the Sephiroth on the Tree of Life. The letter V of the Roman notation, signifying five, was obtained by dividing the X into two equal portions, in other words halving it, typical of man and woman alone, or separately, as we know them. Man, from time immemorial, has been designated by the number five, symbolically expressed by the pentagram, or five-pointed star ; either man or woman separately being only half the perfect or complete being represented by the letter X or ten.

All ancient religions esoterically taught the dual nature of the Supreme, the feminine finding expression during the ages under various names, such as Isis, Söphia, Madonna, etc.

In the Roman Catholic Church the truth of the Divine Motherhood is veiled under the worship of the Virgin Mary. During

recent years the idea of the Motherhood of God has begun to penetrate the thought of Protestantism, which has hitherto held to the idea of a purely male Deity.

In the writings of the more advanced Seers and Mystics we find the same truth enunciated. Jacob Böhme, one of the deepest and most profound of the Christian Mystics, speaks of the Supreme as Will and Wisdom, corresponding to Abba and Aima, our Heavenly Father and Mother. Anna Kingsford, throughout her writings, asserts the Motherhood, as well as the Fatherhood, of God; so also does Hiram Butler; while the twain-oneness of the Supreme is one of the fundamental doctrines in the philosophy of Lake Harris.

Cora V. Richmond writes: "Whenever and wherever expression begins the dual life is manifest. . . . All ancient religions considered the first expression of the Deity as two-fold. . . . In all religions, either veiled or open, there is the feminine Deity, co-equal in power, perfect in love, half of the dual life of the Deity."

Andrew Jackson Davis says: "Sex is of divine origin . . . the male and female are revelations of the essential bi-sexual constitution of Deity. Goodness is feminine, truth is masculine. The first is warm, the second is cold. Love enlivens, attracts, expands; while intellect deadens, repels, contracts. The temple of wisdom is the brain, but love seeks the sacred fountains of the heart."

Marie King in the *Principles of Nature* states that "the Deific force is dual—male and female."

Without duality, or differentiation, there could be no manifestation. It would be something like a great eye, which could see nothing, because there would be nothing, other than itself, to be seen. The Incomprehensible Invisible Essence behind all manifestation must, in the first instance, manifest as a Duality.

In the most ancient times this truth was symbolized by the letters I, O, the straight line of truth and the curved line of love; the line of force, or energy, and the circle of comprehension or multiplication, the circle being but the straight line turning in upon itself, instead of spending its force in the abyss, thus bringing into existence the spiral, the symbol of eternal progression.

The old hermetic axiom, recognized as true by all Occultists and Mystics, says, "As above, so below," in other words, whatever exists in the Highest expresses itself, in some form or other, on all planes, even the lowest. If the Supreme manifests in the

first instance as a Duality, there should be a corresponding duality throughout creation. What do we find ?

We have attraction and repulsion, positive and negative, active and passive, truth and love, straight and curved, odd and even, male and female, abstract and concrete, visible and invisible, inner and outer, subjective and objective, intuition and ratiocination, cause and effect, noumenal and phenomenal, spirit and matter, Theism and Pantheism, individual and collective, time and space, and so on, almost indefinitely. These pairs are complementary and inseparable. Time or duration, for instance, cannot be thought of apart from space or extension. Every effect must have its antecedent cause. Truth is useless apart from love. Neither Theism nor Pantheism is true exclusively. The truth is in the union of the two. The Supreme is both transcendent and immanent.

Every colour has its complementary colour. For example, scarlet and emerald, blue and orange, yellow and purple are complementary. In the spirit world every sound has its corresponding colour.

On the human plane this duality finds expression as man and woman. In Genesis i. 26 we read "and God (אלהים) said, 'Let us make [more correctly generate] man in our image, after our likeness.'" The Hebrew word אלהים implies a female potency united to a masculine idea. In the following verse it says; "God created man in His own image, in the image of God created He him; male and female created He them."

If this is so man (*homo*) was originally twain-one, male and female, the rational and intuitional, the intellectual and the affectional natures blending, making him a unity. When he fell from his high estate this unity was broken, and he was no longer a complete man (*homo*), but henceforth man (*vir*) and woman (*mulier*).

The severed halves have always attracted each other. Even under the most adverse circumstances man has been drawn to woman, and woman to man. Only when they again become a unity shall we see the perfect or complete man, and that come to pass which is written in 2 Clement v. 1. "For the Lord Himself being asked when His Kingdom should come, answered, 'When two shall be one, and the outward as the inward, and the male with the female, neither male nor female.'" "

Man only finds the Supreme in conjunction with woman, and woman with man. Man alone is lacking in the womanly qualities, while woman is deficient in the manly. The interior and

the exterior, the intuitional and the rational, the affectional and the intellectual, must harmonize before much real progress can take place. Only through our dual life can the Highest ever be fully known.

When the Christ child was lost in the Temple, each parent believed it was with the other, and the child was not found until both father and mother re-entered the Temple together; so the Christ child within the temple of our body can only be known in all its fullness when the male and female elements seek the Christ, not separately, but together.

Every soul—whether conscious of it or not—has its dual, or twin-soul, its mate, or counterpart, its *alter ego*, its other self, and only when the two unite is full, perfect, and complete angelhood attainable. The union of dual, or twin-souls is the outward and visible manifestation of the inward and spiritual union of truth and love. It is the foundation stone of Divine harmony, and the only logical ground on which monogamy can rest.

The ancient Secret Doctrine was very emphatic in teaching that the ego was androgynous; that after an existence in a state of edenic purity in paradisiacal worlds, the bi-sexual ego separated, and descended, or fell, into more external, or material conditions, in order to gain individual consciousness; yet both were overshadowed by one deific ego. The dual souls thus came to know both good and evil, or, as it states in Genesis, they ate of the Tree of Knowledge of Good and Evil. Before they can re-unite they must partake of the Tree of Life.

Counterparts, or soul-mates, at the present time rarely meet on earth, and, even when they do, are not always able to marry, circumstances in too many instances preventing a union. In the future this will not be the case, and inharmonious marriages will be less frequent.

When the severed halves re-unite, man becomes in reality a microcosm of the macrocosm, a miniature reflection of the Supreme, and is thus able to rightly understand truth, and comprehend the Divine nature. If the macrocosm is a duality, the microcosm, as the finite image of the macrocosm, must be a duality also.

The original duality, or twain-oneness of the inmost, or psychic germ, as an emanation from Deity, was taught in all the great religions of antiquity. The doctrine of counterparts, dual or twin souls, or soul mates, has always been known to, and understood by Initiates and Mystics.

Swedenborg asserts that the angels are dual in their nature.

Lake Harris makes counterpartal union an essential tenet in his philosophy. Jacob Böhme says that our first ancestors were twain-one.

Zoroaster is said to have taught it in *Arda Viraf IV*.

The *Talmud* says: "Man is impossible without woman, woman without man, and both without the Shekinah."

The *Zohar* states that "each soul and spirit, prior to its entering into this world, consists of a male and female united into one being. When it descends on this earth, the two parts separate, and animate two different bodies."

In the *Building of the Kosmos* it is stated: "The very fact of bliss implies duality."

Isis Unveiled quotes, as authoritative from the *Zohar*, "Man, as an emanation, was both man and woman, as well on the side of the Father as on the side of the Mother . . . and this is the two-fold man."

Dr. Peebles in his book *Spirit Mates* states that the spirit of John Pierpoint, speaking through the mediumship of Mrs. Longley, asserted that "the soul mate in the primate was dual." He also states in the same book that Madame B——, speaking of the soul-germ in a letter, given through the mediumship of Mrs. C. Petersilia, wrote, "in its first or perfect state it contains the male and the female in one . . . it is both male and female, positive and negative," also that "soul mates are for eternity."

In Burgoyne's *Light of Egypt* we read: "The twin souls (soul-mates), male and female, or heavenly Osiris and Isis, form the two halves, the masculine and feminine attributes of the Divine Ego," also that "without sex there cannot be eternal life."

In *The Discovered Country* Helene the soul-mate of Herfronzo, speaking to him in spirit land says: "Every soul in existence has a mate, or counterpart, the actual other half of itself; and until they are re-united as a whole, or perfect being, they can never make much progress in wisdom. Until love and wisdom are united, truth cannot come to light, and error and darkness reign." Again: "A man's counterpart must fit him at all points . . . if there is one spot of his eternal inner being that is left unmatched, uncovered, or not exactly fitted, then he has not found his other self, he is deceived, and she is not his own; there is but one soul throughout eternity that belongs to him. . . . The other half of himself can never be other than the other half of himself . . . if you take one half, and then a quarter, and try to make a whole, you will find that instead of a whole, or perfect thing,

you have only got three quarters, and not a whole . . . you must have exactly another half to make a unit,—or one.”

Emma Hardinge Brittan writes : “ Soul affinity is the realization that man and woman have no actual existence apart from each other, that they are in fact counterparts, without which their separate lives are imperfect and unformed. Life is dual, and love, true soul love, is the bond of union which reunites the severed parts. It exists independent of personal charms, or mental acquirements. It annihilates self and selfishness, prefers the beloved beyond all adventitious acquirements, subsists through sickness, or in health, through good or evil report, lives for the one beloved, dies, and realizes heaven only in the union which death may interrupt, but cannot sever.”

In a beautiful little poem entitled *Destiny*, Edwin Arnold, author of *The Light of Asia*, writes :—

Somewhere there waiteth in this world of ours
 For one lone soul, another lonely soul,
 Each chasing each throughout the weary hours,
 And meeting strangely at some sudden goal.
 Thus blend they, like green leaves with golden flowers,
 Into one beautiful and perfect whole ;
 And life's long night is ended, and the way
 Lies open onward to eternal day

Although we may not always be able to assert positively who are dual souls, or counterparts, there are instances where this would seem to be the case. Take, for example, the Indian Prince who built the Taj Mahal, one of the wonders of the world, for his beloved wife ; or Pythagoras and his pupil Theano. She, with a woman's insight, saw and knew they were counterparts, and informed her teacher of the truth, who, in spite of his great occult knowledge, had not realized that they were twin souls until she told him.

Then we have Pericles of Athens and Aspasia. There was certainly a strong mental affinity between them, if not an actual soul union.

Again ; it is difficult to imagine Dante and Beatrice as other than soul-mates, seeing the intensity and purity of their love ; or Abelard the monk, and Heloise.

Among the more spiritually advanced souls we have Francis of Assisi and Clare ; Madame Guyon and Fénelon ; John Por-dage and Jane Lead ; and Wesley and the Countess of Huntingdon.

For totally different types of character there is our Saxon

Harold, who fell at Hastings, and the Lady Edith ; and Napoleon and Josephine. It is certainly curious that when he divorced Josephine his star began to wane.

A rather striking case is that of Count Fersen the Swede and Marie Antoinette, the beautiful but ill-fated wife of Louis XVI of France. The entire absence of passion, together with their perfect mutual trust, naturally leads one to infer that they were spirit-mates.

The following is taken from *Under Five Reigns* by Lady Dorothy Neville :—

“ The Marquis Torrigiani was about eighty years of age. Tall, thin, and perfectly erect, he was to be seen every morning walking among the groves of his own planting, sheltered by a green silk parasol. Local rumour said that in his youth he had loved a country girl, but pride had prevented a marriage. She died, and her noble lover built in his grounds a lofty tower, from the battlements of which he could see the distant village, doubly interesting to him as containing her home and her grave.”

One other case, that of a friend of the writer. The man has reached a very advanced age, his counterpart having passed over many years since, when she was a young woman. Being the only son of wealthy parents, while she, the daughter of a Sussex farm labourer, was, for a time, an underservant in his father's house, he was precluded from even thinking of marrying her, the one unpardonable sin in the early Victorian age being to marry beneath one's social status. When she died he was heart broken. She has since communicated with him from spirit land, assuring him that they are twain-one to all eternity, and their union, prevented on earth, will be consummated in heaven.

These instances serve to show that, in some cases at any rate, there is something more than the ordinary attraction that exists between persons of the opposite sex, something that causes a man, or a woman, to single out, above all others, one, as the supreme object of his, or her, love and devotion, irrespective of social position, physical attraction, or even mental affinity ; something so intangible that it cannot be defined, and yet so strong that no power on earth, or even in heaven, can dissolve it ; a love so pure, so holy, as to be essentially divine.

Why is this ? It is because the two are essentially one, each being the other's complementary half, and so destined to be soul-mates to all eternity.

There is perfect harmony between counterparts or soul-mates ; they always agree. Their inmost thoughts are open to one

another, perfect love casting out all fear. Typical below of our heavenly Father-Mother above, they harmonize in every way. They ever take on each other's mental states, ever growing more and more alike interiorly, increasing their spiritual power and perception by the union. Continually approaching nearer and nearer to the source of all love and wisdom, they go hand in hand together to all eternity, learning all there is to learn, the woman ever increasing in love, and the man in wisdom. Not by one alone, but only by the united efforts of the two in soul-union, can the Highest be reached.

Although dual or twin souls form one complete soul, overshadowed by one deific ego, they yet remain two to all eternity, for there would be no bliss in loving oneself. Perfect bliss is unattainable until the soul meets its mate. Heaven would not be heaven otherwise. Counterparts are made for each other, for although there may be many likes, or even many loves, there is only one *the* love, one supreme love.

There is no truth more deeply hidden from the natural consciousness than that of dual or twin souls, none over which a man, or a woman, may be more easily deceived ; yet it is one on which, having once met and recognized one's counterpart, it is impossible to be mistaken. The soul never makes a mistake in claiming its own.

No truth has been more debased and degraded under the guise of spiritual affinities, and yet there is none more pure, more holy, when rightly understood. It is indeed the pearl of great price for which a man, or a woman, will give all that he, or she, hath.

FLOWERS AND STARS

By EDITH K. HARPER, Author of "Stead, the Man,"
"A Cornish Giant," etc.

NOW that the herb-garden has become a patriotic necessity, and the still-room of our great-grandmothers a quite possible revival, readers interested in both may like to know some of the sayings of that noted medical scholar and Parliamentarian of the seventeenth century, Nicholas Culpepper, who practised as an astrologer and physician in Red Lion Street, Spitalfields, and drew down upon himself the rage and teeth-gnashings of the College of Physicians because of his "unauthorized translation" of their Pharmacopœia.

"No one but an astrologer is fit to be a physician," proclaimed Culpepper, with a straightness worthy of Abernethy himself. For this thorn in the side of medical convention believed he had found in the lore of the stars a clue to the amelioration, by healing herbs, of all the ills that flesh is heir to. Every herb, tree and flower had its own ruling planet and zodiacal sign, so he declared; but their full curative power was only to be derived by gathering them at the hour in which their respective planets were in the ascendant and in good aspect to the Moon.

That there was no love lost between Culpepper and the doctors of his day may be inferred from the pungency of his references to them and their methods. Describing in his book, *The British Herbal*, the virtues of the heartsease, he quaintly says: "This is that herb which such physicians as are licensed to blaspheme by authority, without danger of having their tongues burnt though with an hot iron, called an herb of the Trinity. . . . In Sussex we call them pansies."

The gentle heartsease is a plant of Saturn and under the celestial sign Cancer.* Its cousin the violet, "both the tame and the wild" (quoth our friend), "is a fine, pleasing plant of Venus." He recommends as a cooling beverage a decoction of the leaves and flowers made with water and wine. Another flower of

* I am told that the signs of the zodiac given by Culpepper do not correspond to the planets which rule them. But I do not know how far Culpepper's theories are orthodox from the astrological point of view.

E. K. H.

the Spring specially beloved of Venus, and whose sign is the royal Aries, is the cowslip, called by some, "Keys of heaven," or "Saint Peter's keys." "Our city dames," sagely remarks Culpepper, "know well enough the ointment or distilled water of it adds to beauty. The flowers are held to be more effectual than the leaves, and the roots are of little use. An ointment being made of them taketh away sunburning and freckles, and adds beauty exceedingly." The Ancient Greeks called the cowslip "paralysis," because they considered it an antidote to affections of the brain and nerves.

Culpepper seems to have had as scant a regard for the wisdom of the Ancient Egyptians as he had for the erudition of his contemporary medicos. Referring to the camomile, he contemptuously remarks—

"Necessor saith the Egyptians dedicated it to the Sun because it cured agues, and they were like enough to do it, for they were the arrantest apes in their religion I ever read of." The said Necessor, himself an Egyptian, claimed that the flowers of the camomile, beaten and made into balls with oil, "drive away all sorts of agues."

Rosemary is another herb of the Sun, and has the Ram for its sign. It was evidently in high favour with seventeenth-century herbalists, for Culpepper gives a long list of its virtues, and its varied uses in the still-room. But here he advises caution and moderation, as the essential oil from its leaves and flowers is "very quick and piercing" in its effect. Then follows a prescription for obtaining oil of rosemary—

Take what quantity you will of the flowers and put them into a strong glass; tie a fine cloth over the mouth, and turn the mouth down into another strong glass, which being set in the sun, an oil will distil down into the lower glass, to be preserved as precious for divers uses. . . . as a sovereign balm to clear dim sight, and to take away marks and scars in the skin.

Another way in which, he states, rosemary is beneficial to the eyesight (though I cannot for the life of me see how), is by eating the flowers every morning, fasting, with bread and salt. A conserve made of the flowers, moreover, is "singular good to comfort the heart," while the leaves dried and shredded small may be smoked in a pipe like tobacco, with great benefit for a cough. Even as a fragrant incense dried rosemary may be burnt to refresh the air of rooms. Not least dear among its many sweet uses is Ophelia's "Rosemary for remembrance." But of such sentiment our friend Culpepper says nothing.

Another Sun herb, whose virtues are many, is the marigold, that prime favourite of the old cottage garden. It has the brightness of the Sun and the strength of the Lion, for Leo is its sign. "The flowers, either green or dried, are much used in possets, broths and drinks, as a comforter of the heart and spirits. . . . They comfort the heart exceedingly," declares the genial herbalist. He seems, however, by no means to have shared the popular enthusiasm for our queen of flowers, the Rose; for though he devoted several pages to its medicinal qualities, he had evidently no patience with fine poetic raptures. "What a pother have authors made with roses!" querulously says he. "What a racket have they kept! I shall add, that red roses are under Jupiter, damask under Venus, white under the Moon, and Provence under the King of France."

A decoction of red roses made with wine is very good for the headache, he observes with evident reluctance. . . . How sadly upset he would have been at the sight of London streets in these times, on our lovely national festival, Alexandra Day!

The woodbine meets with his high approval. After remarking that it is "an herb of Mercury, the celestial Crab claims dominion over it; neither is it a foe to the Lion," he roundly asserts that "it is fitting a conserve made of the flowers should be in every gentlewoman's house."

The stern god Saturn is guardian of the ivy. It is not difficult to see why the Romans held this plant sacred to Bacchus. "For," says Culpepper, quoting Pliny, "the yellow berries, taken before one be set to drink hard, preserveth from drunkenness." Cato mentions, as an antidote, the drinking of wine from a cup of ivy-wood, by those who have dined not wisely but too well.

The pearly-berried mistletoe is under the protection of the Sun, though all the trees on which it grows, oak; pear and apple, are governed by Jupiter. It is of such virtue that it was called by some writers *lignum sanctæ crucis*, Wood of the Holy Cross. "But why that should have most virtues which grows upon oak I know not," observes Culpepper, "unless because it is hardest to come by." "Our College's opinion in this is contrary to Scripture which saith, *God's tender mercies are over all His works*, and so it is, let the College of Physicians walk as contrary to Him as they please, and that is as contrary as the East to the West." Culpepper notwithstanding, we learn from Pliny that the Druids believed God loved the oak "above all other trees, and that everything growing upon that tree came from

Heaven." Hence the mistletoe which grew on the oak was cut by the Druid high-priest with golden sickle, on the "sacred day." Clusius, another authority, says that mistletoe hung about the neck is a protection against witchcraft. As to the time-honoured custom of kissing under the mistletoe, Culpepper remains discreetly silent.

Hawthorn, that tree of subtle scent and occult power, is under the dominion of Mars. The superstitious say, at your peril you bring its white blossoms within the doors. This is doubtless because of the drowsiness its heavy scent is apt to induce. The fiery planet also governs sweet-basil, that plant of tender memories, which has the Scorpion for its sign. Nettles are also Martian, and among other dear old favourites, sage belongs to Jupiter, thyme to Venus, and parsley to Mercury. The fragrant southernwood—sometimes called "Lad's Love"—is "a gallant Mercurial plant," says Culpepper, adding that it ought to be held in greater esteem than it is, for taken in wine it is "an antidote to poison, and driveth away serpents and other venomous creatures: also the smell of this herb being burnt doth the same." Milton's "rathe primrose" is a flower of Venus, and from it may be made a simple salve for wounds.

I have not space now to tell of more of the flowers and plants of our English lanes and gardens on which Culpepper so quaintly discourses to his heart's content. But I must not forget Mercury's darling herb, the lavender, whose perfume yet lingers in the last and most musical of the street-cries of old London. Its costly vital essence and the scent of its distillations were always highly esteemed for "faintings and swoonings." The essential oil, called Oil of Spike, is of intense power and value . . . And it was Spikenard, you remember, in that alabaster box of "very precious" ointment, which Mary poured on the Master's weary feet that day, as He sat in the house of Simon of Bethany:

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.*]

TELEPATHIC DREAMS.

To the Editor of the OCCULT REVIEW.

SIR,—I think perhaps that the following dreams that have occurred in my family may interest your readers, who, perhaps, may be able to throw some light showing why they should occur.

I can vouch for the absolute truth of the following.

1. Some years ago my father, a clergyman in Birmingham, was offered a living in Suffolk. Before either my father or mother or any one connected with us saw the Rectory in Suffolk, my mother dreamt that she had been in the Suffolk Rectory, and described it to my father. My father and mother went down to see the Rectory, and it was exactly as my mother had seen it in her dreams, except my mother said that there should be a doorway connecting two rooms. There was not. However, my parents went to live there and some years afterwards they learned that *there had been* a doorway between the two rooms, but that it had been blocked up some years previously.

2. My eldest brother being away from home, my mother dreamt that he was very ill and that she ought to go to see him. She dreamt the same thing for three consecutive nights, then she heard that my brother had been seriously ill, but at his request no news had been sent as he knew my mother would be very worried.

3. My mother's mother was buried in the Midlands, and some time after my mother had been in Suffolk she dreamt three nights following that her mother came to her and told her that her grave was not being kept in good condition (money was left with the parish clerk for this purpose). After dreaming this three nights my mother left by an early train and went and saw the grave, and found that it was *not* being kept as it should have been.

4. A short time ago one of my brothers was in Manchuria, and one night my mother dreamt that he came to her bedside and said, "I have a beastly cold and cannot get rid of it." My mother afterwards received a letter from him beginning, "I have a beastly cold and cannot get rid of it." His letter was dated the same date as my mother's dream.

Similar dreams have occurred in the family which have been fulfilled. In one case a figure appeared at the bedside saying, "I shall

not live long"; the figure was not recognized at the time, but three weeks afterwards a friend died, and when seen in his coffin, it was the face of the man in the dream.

I may add that this friend had so completely changed after death that his own servant said: "Surely this gentleman was not my master."

I should be glad if your readers can suggest a good method of being able to communicate with friends, departed or living, during sleep.

Yours sincerely,

V. J. D.

CHEAM, SURREY.

THE PSYCHIC TELEGRAPH.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have been greatly interested in your notes concerning the "Psychic Telegraph" which appeared in the last issue of the OCCULT REVIEW. If Mr. Wilson's invention is all that he claims, it is, as you say, "impossible to exaggerate its importance." It is significant that the evolution of the machine, as detailed in the columns of *Light*, should have been accompanied by phenomena as varied and striking as those associated with the development of mediumship. The communications are typical of the séance-room, and to my mind not altogether free from the intrusion of suggestion either conscious or unconscious from the percipient. Assuming the machine to be a *metallic* medium and a substitute for the human sensitive, have we not in its telephone attachment a vehicle for the transmission of vocal vibrations and the possibility of spirit telephony as well as spirit telegraphy? The crucial point is: Will the machine work apart from Mr. Wilson? If his presence is necessary for the transmission of messages, it looks very much like ordinary mediumship manifesting through a novel form of instrument. Could you not arrange to have possession of the machine for a short time in order to see if it will work in the absence of its inventor?

Sincerely yours,

ARTHUR BUTCHER.

THE "LITTLE PEOPLE."

To the Editor of the OCCULT REVIEW.

DEAR SIR.—I can confirm the existence of the "little people" referred to in your March number. We lived for a time in a house near the New Forest, where we frequently saw and heard them, as they were responsible, I believe, for noises such as sawing wood and rattling curtain rings. They were about eighteen inches in height and dressed in grey frocks.

Quite recently, in the house in which we are now living, in the Midlands, one of these little men stood before me on the hearth-rug and spoke for about 30 seconds. I do not know what he said, but his manner was most courtly. He was about a foot in height, perfectly proportioned, and beautifully dressed, and wore a three-cornered black hat, edged with gold lace, with which he made three elaborate bows, scarlet cut-away coat, buff waistcoat and knee breeches, of a Queen Anne or early Georgian style.

I see no difference between these little people and ourselves, excepting in stature.

Yours faithfully,
HILARY SEVERN.

TELEPATHIC COMMUNICATIONS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The following records of dream and telepathic experiences may, I think, be of interest to readers of your magazine.

One night I dreamt that I was sitting in my drawing-room with some unknown visitor. The door opened, and a girl friend entered, whom I immediately introduced saying, "This is Gladys N——"; she passed on, and immediately another entered. I said, "This is Mollie N——." A third time a girl appeared whom I thought was Dorothy N——; but although she had a face like Dorothy, she was at least a head taller, but I said, "This is Dorothy N——." As I said it, an amused voice (I can only express it in this way), a pleasant voice, as if enjoying a joke, said, "Oh, this is not Dorothy, this is Resurgam." I awoke. I thought over this strange dream, and as *Resurgam* appears on tombstones, I felt that it must be a warning that Dorothy N—— would not live. I could think of no other interpretation at the time, but shortly afterwards I discovered that, many years before, Mrs. N—— had a little baby girl who died almost immediately after birth, having been baptized hastily by the nurse, but who died without a name. This, Mrs. N—— has since told me, has always been a source of regret to her. She would be exactly the size of the girl I saw in my dream; she came between Mollie and Dorothy, and *Resurgam*, I believe, is used on tombstones to mean, "Risen again." What is more peculiar, I was told by Mrs. N—— that the night I had this dream was the child's birthday.

I have frequently dreamt of seeing my father holding the hand of a little boy, dressed in a little grey suit; I could never see the child's face, he seemed about five or six years old. In our family we had no child that died at that age. The last time I saw him I mentioned it to my sister, and wondered who he could be. Ten days later, my little nephew, who was named after my father, died. Since that time I have never seen the little boy in my dreams.

What I now am going to relate is not a dream, but something of

that nature. I awoke one morning out of a heavy sleep, one of those heavy, dreamless sleeps one has at times. As I awoke I spoke without thought or effort ; on my part it almost seemed as if some one spoke with my voice, " Are you aware how very ill F. D. is ? " I had not dreamt of him, or even heard that he was ill. On telling this to a friend, she said, " Have you not heard that he was ill, but is better now." I said I had not heard that he was ill, and why did I hear my voice say how very dangerously ill he was ? Alas ! it was only too true, he died. Can it have been thought transference ? He was a very dear friend, and may have wished to let me know.

I think that the following may be considered a case of Thought Transference. I was staying in Cheltenham, and went to the Midnight Mass which was held on the last night of the old century. I had no thought of anything but the solemnity of the occasion. Just at the most solemn part of the Mass (the Consecration) a feeling of indescribable horror crept over me. I seemed to think something terrible had happened to my mother, whom I had left strong and well in Ireland. I felt that she was dead or dying—I could not tell which—this thought I could not shake off. All night I seemed to feel her presence in my room, and in the morning I told my friends. I got a letter next day telling me my mother went to bed well, and during the night got very ill ; it was a long time before my sister heard her calling. She could not move, as she had some kind of attack which affected her limbs, and she was lying partly on the bed and partly on the floor when help came. I was also told that it had passed off, that she was not in danger, and not to return home, so, as I was with a friend who was seriously ill, very reluctantly I stayed on. Daily I heard she was better, then all right again. I no longer felt anxious, particularly as my sister assured me she would telegraph if she saw the least symptom of my mother not being well. It was a severe attack of influenza that had caused the numbness in her limbs—it passed away when she got better.

I had no more premonitions such as at the Midnight Mass, until suddenly, in March, I got it again strongly during the night, so much so that I packed my trunk, and told my friend I felt that my mother was ill again. She laughed at me, but I persisted, and made all preparations to leave, but no telegram arrived. I was reading the newspaper to my friend at eight o'clock in the evening, when a telegram arrived—"Come home at once, Mother very ill." As I had everything ready I had only to put on my coat, and catch the nine o'clock night mail, which brought me to Ireland early next morning. If I had not had the warning I should never have been able to leave so quickly, for I had a considerable distance to drive to the station. Was it thought transference, or a merciful warning from some good angel spirit ? Some people may be specially adapted to receive impressions, whilst others are not. It would be useless to send out a Marconigram if there was not a specially adapted

receiver at the other end. That may account for some people having premonitions, while others, though more loved by the person who is ill, do not get any warning at all. My mother's favourite child, who was also in England, did not get the intimation as I did.

Yours faithfully,

F. HELEN FITZGERALD BEALE.

A DOUBLE PREMONITION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Mr. J. A. Hill's interesting and able paper "Telepathy and Survival," as well as a letter entitled "Telepathy in relation to Animals," in a recent issue of the REVIEW, to which my attention has been drawn, prompts me to send you a remarkable case of a premonition of the violent death of a favourite dog which occurred a year ago, for the veracity of which I can thoroughly vouch. The narrator is one of my nieces, and the premonition is specially striking as having come not only to herself (the dog's owner), but evidently to the animal also. What is the actual agency in such premonitions—in which is resident a foresight of impending doom, with the power to transmit it? Has this point been ever adequately discussed? In the following experience the possibility of coincidence is negatived by its double occurrence, and thought transference from the owner to her pet equally precluded by the circumstances. The warning unfortunately was not heeded, nor apparently even remembered in time: on the animal's part this of course could not be expected. I give the whole incident in my niece's own words, as written to me soon after the occurrence. She wrote:

"For the last thirteen years I have had a little white fox terrier called Rex. On Friday night, after getting into bed, and just dozing off, I sort of half dreamt that he was running rather aimlessly about towards me in the dusk. I could not see very clearly, but his head was a shapeless, bleeding mass, did not seem a head, and yet he was running about all right.

"It was hardly a dream, because it was just before I went to sleep, when drowsy. I roused myself, thought no more about it, and went to sleep.

"He was very restless all the Sunday evening, and would not stay in his bed at first; kept returning to me, first in the drawing-room, then up to my bedroom. At last he stayed in his basket, but he kept crying at night, though he seemed perfectly well.

"Well, on Monday last I took him out; at least, I wanted *not* to take him, as I was going with a friend to gather splachnum moss near the railway; and having waited till the 2.30 train was past, and knowing there was not another till 4, I started; but I shut him into the garden and told him to stay at home. He obeyed at first, but finally arrived dancing in front of me, when we got near the line.

I did not worry, as I constantly took him there; and he bounded over the line, and went into the wood on the other side. He was just inside the wood, smelling about for rabbits, when suddenly a light engine came up unexpectedly round the curve, and I waited at the level crossing for it to pass. To my horror, as soon as he saw it, he dashed out of the wood just in front of it to return to me. I had not called him, purposely, but had to let him take his chance. One wheel went right over his head, and his body was untouched. He uttered no sound, and was killed instantly. *The head was as I had seen it before* [in the vision]. I did not think then of the dream; but as soon as I got into bed that night I remembered what I had seen when in the same position. I had not thought about it before, neither had it made me consciously feel nervous. I was only thankful that he had an absolutely painless end to a happy life, and no weary old age. I had his mother before, and she appeared to see ghosts."

The above account seems to me to favour (to the elimination of other interpretations) Mr. Hill's argument as to impressions consciously conveyed from the other side. Clairvoyant foresight may be stronger and clearer there than here. And that some animals (notably horses, dogs, and cats) are highly mediumistic, there is abundant evidence to show.

I am, dear Sir,

Yours truly,

A HAMPSHIRE CLERGYMAN.

HEALING "AT A DISTANCE."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—As I find so much interest taken in the subject of astral travelling I think your readers may like to hear of another case of a healing visit of this character in which I was instrumental in effecting a cure.

Even in the interests of psychology, doctors will not discuss their patients, but I gathered that in the present instance there had been abnormal pregnancy and abortion. In any case the woman was very ill, and one day the doctor told me that her mind had gone and he feared there was little hope of her recovery. He had had her moved to the Cottage Hospital. When I asked him which bed she had in the ward, he at once guessed that I was going to try my power. I had told him of my experiences, but, like the nurse, he strongly objected to anything in the way of the "uncanny," and if interested never allowed me to see it! Next day he told me that the matron had been sitting up with the woman, who was not expected to live through the night. She noticed a change, and soon after the woman fell into a deep sleep. Next day she was quite normal and practically well (though naturally she was kept in the hospital for a few days).

When he told me this, I said I was surprised that she had done so well because I could not get her to look at me, and as a rule I particularly look into people's eyes while I am paying a visit.

I saw the doctor's face change, and then he told me that one of the peculiar symptoms of the case had been that all along she had refused to look at any one. She kept her eyes continually closed, and they had to be forced open to ascertain from time to time whether she was conscious.

I think this case is interesting because there was no "local treatment." I simply held her hands and soothed her. I may add that this time also I was ill and in bed.

Yours faithfully,
M. E. M.

A WARNING VOICE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Might I trouble you with a little experience of my own which impressed me? In travelling to my old home I had to leave a train on an upper line and join one from the Shrewsbury-Severn Valley branch. There was a wait of twenty minutes. I had with me a hand-bag containing my purse and a case of Treasury notes, as I contemplated shopping in Shrewsbury on return.

Descending to the lower-line platform I stood waiting for the train, when a low voice at my ear said plainly (though the voice did not startle me as a human voice would have done), "You have not got your little bag with you." I looked down at once, as I imagined it was slung over my left arm, and it was not there. I flew across the line at once and rushed to the station-master and said, "I must have left a hand-bag in the train from Craven Arms, as I had it with me when we had to change." "Oh," he said, "the train has been moved, but it is still in." He brought his lamp. It was getting on towards 8 o'clock, and I ran up the steps and preceded him. I was led, it seemed, to a carriage, though the train was in quite a different position then, and in an empty compartment on the seat lay my bag. In, say, ten minutes the train would have gone, and probably no inquiries would have helped in finding the bag, or at any rate the contents. Was not this a proof that we are helped in a crisis by those who have gone before?

Yours truly,
EDITH J. PORTER.

[Further correspondence is held over till next issue.—ED.]

PERIODICAL LITERATURE

LA Revue Spirite is with us once again, the oldest of all periodicals dedicated to Spiritism and allied subjects, having been founded by Allan Kardec so far back as 1858—or it is nearly sixty years since. We are reminded of many things by the title and the familiar blue cover, of our own first researches into such matters and how we were led further, of the founder and his strong personality, of his convictions on Reincarnation, their influence upon Spiritistic thought in France, and of the testimony borne thereto by innumerable supernormal communications, though "the world beyond the grave" knows now as it knew then, how little or next to nothing on the subject, outside the Latin countries. The contents of three issues before us are interesting as usual and excellent after their own manner. Camille Flammarion, the famous French astronomer, writes about Fontenelle, a figure of the eighteenth century, well known by his discourse on the plurality of inhabited worlds. The intent is to show that Flammarion himself is by no means the first astronomer in France to concern himself with supernormal researches falling within the category of Spiritism. For the rest, Flammarion hazards the opinion that the psychic problem, which still awaits its solution, has been in evidence far back through the centuries, as we may learn from the testimony of Pliny the Younger and of Cicero. M. Léon Denis discusses the relation of Spiritism to the various religions of the world, with the purpose of showing that—so far from being hostile to these—it has brought them a new accession of life and a means of regeneration. Here is of course an old thesis, but from this point of departure the writer proceeds to forecast the influence of psychical knowledge and the vistas opened thereby on that new world which will rise out of the ruins and profanations of the present war. To scientific evidence for the soul's survival and the indestructibility of its divine centre he looks as to an undeniable basis for that great religion which is to come, and in particular to the final passing of the barbarous gods of German paganism, under their present thin and ill-adjusted Christian mask. It is France that will furnish the criteria of that large and tolerant faith, based on knowledge of facts, crowned by highest aspirations and purest spiritual ideals. M. Gabriel Delanne, whose name is known among us and who once attended an International Psychical Conference in London, writes on clairvoyance and on the way in which its present aspects bear out the old thesis of Allan Kardec, that the Ego could at times issue from its material envelope and visit distant places. Kardec termed this the "emancipation of the soul"—in the psychical and not the mystical understanding of the words.

The Vedanta Kesari has given us recently an important study of the Pancharatna system, which is "based on the Hindu religious principle that the Deity appropriates a duly consecrated image . . . as his abode and is present there at times of worship, if not perpetually." It is this spiritual presence, not the image itself, which is an object of veneration, though the material form wherein such presence abides is in a sense transubstantiated by the ceremonies of consecration and becomes, under its proper veils, a "pure and unalloyed matter." It is claimed that the system has acted as a corrective by preserving the worship of a personal God, "with its accompanying moral and spiritual influences." It has tended to purify and simplify life, reacting against the "speculative pantheism apparent in some of the earlier Upanishads," as well as against the enormous multiplication of Vedic Rituals. It has had, moreover, important practical applications in the regulation of worship in Vishnu temples . . . Another interesting study has also begun, but belonging to a different and more popular category—that of Swami Vivekananda, considered as a super-Hindu. The denomination may suggest extravagance, but the point of view lies in a middle way between those enthusiastic admirers who regard Narendra as a supreme teacher and their opposites, for whom he was "a religious charlatan of doubtful capacity." The thesis is that he was really a remarkable man and "with a larger experience of life and a deeper insight into the realm of spirituality," he might have worked wonders by rousing his countrymen from their "comatose condition" as to religious and social things.

We are unavoidably late in noticing Mr. M. A. Raynes' review of Mrs. Sidgwick's Report on the Piper Case under the title of a "Last Word on Mrs. Piper." It has been published by Professor Hyslop in the *Journal of the American Society for Psychical Research*, he being actuated by the laudable and characteristic wish that an opinion other than his own should be pronounced by a competent writer. Mr. Raynes is said to be connected editorially with a well known "eclectic weekly" and is free from any putative stigma which might be attached to membership of a Society for Psychical Research, either here or in America. The judgment begins with a brief and clear summary of the mediumistic case itself, the genesis of which dates so far back as 1884, while it reaches a term in 1911, when the power of the famous trance medium ceased. No less than fourteen "exhaustive reports" on the case were presented to the Society for Psychical Research, prior to the publication of Mrs. Sidgwick's final contribution, here called the last word. Contrary to the conclusion reached by Dr. Richard Hodgson, she rules that "the intelligence in direct communication with the sitter . . . is not—as it professes to be—an independent spirit using Mrs. Piper's organism, but some phase or element of Mrs. Piper's own consciousness." It is to this ruling that Mr. Raynes adds his rider in the article under notice. He epitomizes the difficulties into which Mrs. Sidgwick is led by her theory. It is not possible to enumerate and much less to

analyse the points within the space at our command here ; but Mr. Raynes seems successful in showing that the Report is by no means in full concurrence with itself on the very matter of the judgment, nor is he able to divest himself of a feeling that Mrs. Sidgwick has been sub-consciously affected herself by a possible peril to her own scientific status, had she admitted any definite theory of spirit-control as tenable in explanation of the case. However this may be, he is not in our opinion exceeding just limits when he adds that the report as a whole is "typical of the attitude of the English Society for Psychical Research."

The Rev. A. H. E. Lee contributes to *The Theosophist* some remarks on the future of religion. He thinks that "the discovery of a new sphere of spiritual energy is required to balance the enormous increase of material knowledge." He thinks also that, given this new spirit, a "living and native liturgy" will be raised to the Churches out of "dead and decaying formulæ." Finally, he expresses a personal belief that "all through the centuries a hidden brotherhood has always kept the keys." What doors they may have opened in the past or may be prepared to open in the future he does not mention.

The Freemason is doing useful work by publishing from time to time various short notices of Masonic Grand Masters, the last being the Duke of Montagu, who was installed on June 24, 1721, and in September of the same year instructed Dr. Desaguliers and James Anderson to "revise, arrange and digest the Gothic Constitutions, old charges and general regulations"—an epoch-making ordinance in Masonry. Mr. Albert Churchward writes in the same periodical on the universality of Freemasonry in respect of its principles. As conclusions drawn otherwise by the writer from exploration in regions of research seem to abound in perils of fantasy, so when he takes up here a general topic there is little to justify the title. The principles of Freemasonry are shown to be universal only in the sense that they are of elementary and obvious morality ; but as they have no restriction to the craft and did not originate therein, the thesis comes to nothing. . . . It is not less than curious how the great things of its own heritage are clouded and missed by some Masonic exponents who carry at times all the external warrants of authority. Here is our excellent contemporary *The New Age*, official organ of the Ancient and Accepted Rite in its Southern Jurisdiction, U.S.A., and here is one of its Sovereign Grand Inspectors, holding the 33rd and last degree, taking the place of honour in a recent issue and giving reflections on the Grade of Rose Croix. This is the most important grade of the series, those of the craft excepted. Yet the article misses throughout its real points of appeal, in favour of observations on the cardinal virtues, of a contrast between good and evil which leaves the problem untouched, and finally of allusions to the Rose Cross which offer evidence that the writer does not understand this symbol. It is quite a thoughtful paper in its way, but it leaves everything to be said.

REVIEWS

THE METAMORPHOSES OF SEX. By Frances Swiney, author of "The Awakening of Women," "The Cosmic Procession," etc. Published by The League of Isis, "The Awakener" Offices, 69 Victoria Street, Westminster, London, S.W. Price 7d., post free.

"THE cosmic progression is by consecutive intrinsic sequence, one step above another, and never throughout the ages is there a *retroversion* to antecedent forms. . . . The chrysalis does not return to the grub-form, the butterfly to the chrysalis. The male develops into the female, the man into the woman." Thus reasons the author of *The Metamorphoses of Sex*; and thus also, no doubt, reasons the female spider when she devours her mate on growing tired of him. On the other hand I have heard it suggested by a well-known woman of letters that "Women have practically broken up the homes of England, and it will not be surprising if when the men come home they take over the domestic work of the Nation, leaving the *inferior* work to the women." Between these two extreme views humanity will somehow continue to ascend the spiral of evolution. But, let us remember, by the law of all life everything has its complement, and the two-in-one is never the absorption of one by another, else farewell to the Age of Chivalry.

EDITH K. HARPER.

PRIMARY LESSONS IN CHRISTIAN LIVING AND HEALING. By Annie Rix Militz, Author of "Sermon on the Mount," etc. London: L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E.C. Price 2s. 6d.; post free 2s. 10d.

ANYTHING that helps to make clear the power of spirit over matter is of great value, especially during the present awful chaos in which humanity is involved by the clashing of conflicting interests. The keynote of Mrs. Militz's book is Faith, faith in good as the only reality, all else being shadows, imperfections and incompleteness. Were one to suggest that she carried the application of her principles rather too far at times, her answer would probably be that one's faith is weak, and thereby limits the power of God. But writers of this author's school seem to forget that we live upon three planes of being,—the physical, the mental, and the spiritual,—and that each plane has its own laws of cause and effect. Jesus, let us not forget, prepared "broiled fish and an honeycomb" for the weary fishermen after their long night of toil on the lake; He did not tell them to *deny* their natural feeling of hunger! But spiritual consciousness drives out fear and anxiety—potent factors, both, of ill-health and disease—and in Mrs. Militz's work will be found clear and explicit suggestions for the developing of this spiritual energy, till it become the ruling factor of life; and one cordially echoes her wish that her little book may be blessed in its ministry of healing.

The concluding index to the author's many references to the Old and New Testaments will be very useful to students and teachers along these lines.

EDITH K. HARPER.

THE TEMPLE OF SORROW. To England Mourning. By E. A. Wodehouse. London: Printed by The Victoria House Printing Co., Ltd., Tudor Street, Whitefriars, E.C.4, and The Pelican Press, Gough Square, Fleet Street, E.C.4.

MR. WODEHOUSE'S poem is in the nature of an Elegy, sombre and sad, as befits its theme. It is addressed to all who mourn the myriads of human lives sacrificed for England at duty's call, to all who tread:

"That Ancient Path of Sorrow, which hath lain
Behind a whole world's woe from age to age."

Like all this author's verse, the present poem is marked by fine imagery, conveyed in eloquent and flowing lines. It rises finally to a lofty strain of hope and assurance that from our nation's burden of anguish a nobler England shall ultimately emerge. This must be the consolation of

"That Mystic Craft, whose password is a sigh—
The Guild of them that mourn for those that die."

Is there not also the still greater assurance that they who have helped to win this consummation shall, in a brighter realm, share in the knowledge of its gladness!

EDITH K. HARPER.

BECKONING HANDS FROM THE NEAR BEYOND. By J. C. F. Grumbine, Author of "Clairvoyance," etc. London: L. N. Fowler and Co., 7 Imperial Arcade, Ludgate Circus, E.C. Price 2s. 6d. net; post free 2s. 10d.

THERE have been so many lugubrious warnings and head-shakings over the "dangers" of penetrating into the psychic realm—as though every other field of investigation were entirely free from peril!—that it is quite refreshing to find Mr. Grumbine devoting a whole chapter to the evils and dangers of inhibiting, or repressing the latent faculties called "supernormal" with which mankind is endowed. The author well points out that the ordinary sense-faculties of sight and hearing are avenues by which the soul communicates with the outer world through the physical body, and that by a healthy unfoldment of one's being these normal faculties may be extended so that they become what we call *clairaudience* and *clairvoyance*, and we are then able to penetrate somewhat into finer conditions and vibrations. His book treats of the philosophy of the subjects rather than of specific cases of inter-communication. It is well-reasoned and clearly written (though such expressions as "back of" instead of "behind" or "at the back of" are excessively jarring to an Englishman), and it deals with the subject from the very highest ethical standpoint, while being at the same time quite practical in its relation to everyday life. Mr. Grumbine defines in a very interesting manner the difference between "medium" and "psychic." He touches on the traditional hostility of the Church towards the exercising of psychic gifts, and very pertinently asks: "Is it less honourable and respectable to-day to do so than it was in the days when Jesus, Peter, and Paul practised these gifts of the spirit?"

Altogether, this volume should be especially useful as an aid to clarifying the ideas of those who still fear that Spiritualism is "of the Devil!"

EDITH K. HARPER.

COMPENDIUM OF NATAL ASTROLOGY AND UNIVERSAL EPHEMERIS. By Herbert T. Waite. London: Kegan Paul & Co., Ltd. Price 5s. net.

THIS is truly a marvellous compendium, and gives a considerable amount of useful information on the subject of astrology, and a very large number of invaluable tables, within the small compass of a pocket book. The compendium includes a brief survey of the solar system from the astrological point of view, describing the Sun, Moon, and seven planets; an account of the meaning of the aspects, instructions how to cast horoscopes for North and South latitudes; an explanation of the meaning of the planets, and a detailed description of the signs of the zodiac and their significations. Following this there are abridged Tables of Houses for latitudes from twenty-two to fifty-nine degrees, and an abridged ephemeris of the planets' places for the years 1850 to 1916 inclusive. The book is an excellent handy book of reference and can be carried about in the pocket under conditions which would render prohibitive the use of a long series of ephemerises for the years given, and Tables of Houses for the numerous different latitudes. The author calls his book "A simple and practical handbook containing everything necessary to enable all to put to the test the astounding truths of the most ancient science known to mankind, by casting their own horoscopes and reading their own characters and prospects." This probably is going too far, but there is no question but that every student of astrology will find in it an exceedingly useful book of reference.

OUR LIVING DEAD. By E. Katherine Bates. London: Kegan Paul, Trench, Trübner & Co. Pp. 160. Price 2s. 6d. net.

It is quite true, as Major-General Sir Alfred Turner remarks in his preface, that Miss Bates could not have chosen a more appropriate time than the present to issue another book on this absorbing question. She has a great deal to say that will be helpful, not only to those who doubt the possibility of a future existence, but also to the large number of people who are concerned as to the wisdom and desirability of trying to find out anything about it. To the often-heard assertion that "God did not intend us to know these things," Miss Bates replies, with truth, that the same argument might be applied to every discovery in science and art since the world began. In all these matters we accept the dictum "Look it out for yourselves"—as a governess of Miss Bates' early youth used to say when "floored" by a difficult question—without murmuring, knowing that "we shall not receive unless we ask, nor find unless we seek." Only in this one matter do so many of us seem to be afflicted by a fear of "looking over the hedge."

The chapters on *Re-embodiment* and *The Greatness of Simplicity* can be specially recommended. Miss Bates writes so reasonably and sympathetically that one cannot but think that her little book will do a good work in clearing away some of the unfounded prejudices that exist, and in bringing renewed happiness to many aching hearts. To quote her own words: "When love kisses the lips of death, prejudices are bound to disappear"—a saying whose truth has no doubt been brought home to many in the last three years.

E. M. M.