

OCCULT REVIEW

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

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"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

CONSIDERABLE light is thrown on the mental state of the Russian people which led under stress of war to the recent Russian Revolution by the accounts of the very numerous Russian religious sects contained in Jean Finot's book *Modern Saints and Seers*, now first translated from the French and published by William Rider & Son, Ltd.* These records show clearly the amazing ignorance of the people in general, and the manner in which they interpreted Christianity after their own fashion, and used it as a lever ready to hand for the overthrow of all forms of established government. In particular we see how, through very many of these sects, ran the tenet that war, under any circumstances, was criminal in character. The majority of the sectarians were, *ipso facto*, conscientious objectors, through being members of the sects to which they belonged. Of course, Count Tolstoy was one of these, and he wrote, two years before his death: "We have in Russia tens of thousands of men who have refused to swear

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allegiance to the new Tsar, and who consider military service merely a school for murder." Private ownership of property was another of the crimes which a number of the sects denounced, and many others discarded marriage on principle, while a few maintained that all sexual relationship was immoral.

It is easy to see how respect for authority of any kind was undermined by these innumerable sects, more especially the brutal form of authority which was so prevalent throughout the Russian Empire. All the followers of these sects were more or less visionaries, some very much more wild and fantastic in their ideas than others. The Soutaïevtzi, for instance, founded in 1880 by a working man named Soutaïeff, derided the clergy, the ikons, the sacraments, and military service, and upheld the principle of communal possession of property. Soutaïeff travelled through the country preaching that true Christianity consists in

the love of one's neighbour. He taught that there
 THE SOU- was only one religion, the religion of love and pity,
 TAÏEVTZI. and that churches, priests, religious ceremonies,
 angels and devils, were mere inventions, which must be ruthlessly discarded. When these principles obtained sway, earth, he claimed, would become a paradise. Private ownership, armies, and war must be abolished. Tolstoy himself championed the cause of this visionary, who carried the text "Judge not that ye be not judged" to its extreme logical conclusion. It is stated that on one occasion thieves stole some flour that Soutaïeff had in his possession, and which proved to be of an inferior quality. Having discovered their identity, he made them a present of some good flour in place of the bad which they had appropriated.

Another sect, who called themselves "The Sons of God," maintained that all being manifestations of the Divinity, there must be as many Christs as there are men, and as many Holy Virgins as there are women. The founder of the sect, a man named Philipoff, had a vision in which, as he believed, God appeared to him and said: "Truth and divinity dwell in your own conscience. Neither drink nor marry. Those among you who are already married must live as brothers and sisters." Another sect were "The White-robed Believers," who were so called because they robed themselves in white, like "celestial angels." Pistzoff, their founder, was an aged white-haired man, whose chief virtue was his simplicity. The world, he maintained, will perish, and from its ruins will arise another and a better one, "wherein all will be robed in white as we are." His followers were strict vegetarians. They did not smoke nor drink alcohol, and

abstained from tea, milk and eggs. They took only two meals daily, at ten in the morning and six in the evening, and made all their clothes with their own hands. This sect, again, recognized neither religious marriages, churches, priests, nor dogmas, and maintained that war was assassination on a large scale. They appear to have been perfectly harmless and useful citizens in ordinary civil life; but as soon as they were called upon to fight they would throw away their arms and desert. Another of these

THE STRAN- strange sects was "The Stranglers." This sect
GLERS. were opposed to anyone being left to die a natural death. Accordingly, when any of their friends or relatives were seriously ill, they inquired of one of the "wizards" of the district—the doctors, apparently, being not easily accessible—whether the patient was likely to recover. If a negative answer was given, they carried him off to an isolated spot, tied his head in a cushion, and thereby decided his fate. The corpse was buried in the forest and covered with plants and leaves, and frequently the nearest relatives remained in ignorance of where "the saviours of his soul" had hidden his body. The authorities for a long time were equally baffled.

Another sect, "The Fugitives," so called because they perpetually wandered from place to place, adopted as their belief the Satanic origin of the church, the state, and the law. Marriage, the payment of taxes, and all submission to authority, were repudiated. Yet another sect, necessarily dangerous to constituted authority, was the Douchobortzi. These dated back to a much earlier period than many of the other sects, being founded by a Prussian non-commissioned officer in the eighteenth century. He taught the equality of man and the uselessness of public authority. The material world, he maintained, is merely a prison for our souls. The desire for worldly honour and glory is a crime.

THE DOU- To acknowledge the authority of emperors and kings
CHOBORTZI is sinful. We are, he maintained, all brothers and
AND MOLO- sisters, and the words "father" and "mother"
KANES. were accordingly eliminated from their phraseology,
children calling their parents by their Christian names. Children who were diseased in mind or body were put to death; "for," they said, "as God dwells in us, we cannot condemn him to inhabit a body that is diseased." Another sect of considerable importance, the Molokanes, were so called because practically their entire diet consisted of milk. Their principal tenet was that where the Holy Ghost is there is liberty, and as they arrived at the conclusion that the Holy Ghost was in themselves,

they declined to recognize any legal authority. Some of them were arrested for making counterfeit coinage. Their defence was "The Tsar has ten fingers and makes money. Why, then, should not the Molokanes make it, who have also ten fingers?" These milk drinkers, like the majority of other sects, refused to sanction any war, and moreover, enjoined the duty of the sheltering of criminals who fled from justice. Verdicts, they maintained, are often unjust, so why recognize them? Moreover, the culprits may repent, and then their crimes should be wiped out.

Such sects naturally gave a powerful opportunity to the common impostor. Among the Molokanes several arose, claiming to be either Elijah, the Angel Gabriel, or even Christ. One of them appeared about 1840, claiming to be the Saviour, and having induced the peasants of the neighbourhood to part with their money fled to Bessarabia with his ill-gotten gains and a number of his followers. He was unwise enough to return later, accompanied by twelve "female angels," with whom he was eventually deported to Siberia. Among the Russian peasantry, another sect, "The Stoundists," became for a long time very popular. This sect were in reality communists. Land and capital, they claimed, belonged by right to the community, and should be equally divided, all men being brothers. The amassing of wealth was prohibited, and a system of exchange of goods advocated. They claimed to accept a literal interpretation of the Bible as their guide in life. They recognized no authority save that of God, would never enter a court of law, and denounced war as "murder *en masse*."

The latter part of the nineteenth century witnessed the establishment of a still more credulous community. A peasant, of the name of Athanasius Kornvaloff, founded it under the attractive title of "The Merchants of Paradise." He and his son,

THE MER-
CHANTS OF
PARADISE.

Andrew, went about the country preaching and offering absolution of sins in return for offerings in kind. There were, they maintained, only a few vacant places still left in Paradise. First-class seats in the beatific realm were to be purchased at ten roubles each, and others of the second class at five roubles. The occupants of the five-rouble seats would have to spend eternity on footstools. In 1887, a villager who could ill afford it, went to buy himself one of the first-class places. His son was indignant over this lavish expenditure, and the dispute ended by being brought into the courts. The old man lamented the harshness of his offspring. "In my poor old age," he cried, "after having

worked so hard, am I to be condemned to sit for ever on a foot-stool, for the sake of five roubles? "

Some of these sects were of a very undesirable character, preaching the uselessness of industry, or work of any kind. The followers of Grigorieff, for instance, maintained that all that was necessary was to lead the spiritual life. Several women were elected to share this spiritual life with him, and also that of the twelve apostles, whose principal occupation was to glorify their chief. "Work not," he exhorted them, "for I will be gentle and merciful to you. You shall be like the birds that are nourished without need to till the earth. Work not, and all shall be yours, even to the corn stored away in the Government granaries." Grigorieff was carried off to prison by Antichrist, in the shape of a travelling magistrate. Here, we are told, he died of poison administered by one of his spiritual wives.

Among the preachers of new faiths in Russia none has earned a greater notoriety than the man who perhaps more than anyone else was instrumental in the downfall of the Russian reigning house—the monk Rasputin. Rasputin hailed originally from a Siberian village in the neighbourhood of Tomsk. The village, we are told, enjoyed an unenviable reputation among its neighbours for the scandalous conduct of its inhabitants, and Rasputin at an early age was mixed up in numerous disreputable adventures, among which we are informed were the theft of horses, perjury, and various acts of brigandage. His name was Gregory,

or Gricha, and it appears that the sobriquet of RASPUTIN. Rasputin (debauched) was given him on account of his evil reputation. Rasputin, however, like many another rogue, underwent conversion, and, to use his own expression, abandoned his evil ways and "ranged himself on the side of the Lord." He soon started preaching a gospel of his own. "None," he said, "could be saved without having first repented," and it was obvious that no one could repent without having first sinned. Sin accordingly became a first duty, and there were many to whom this method of regarding religion was by no means unattractive. In addition to his talents as a preacher, Rasputin possessed considerable hypnotic powers. These, among the unlearned peasantry, added to his reputation for "holiness." Wearying by degrees of the undistinguished audience of his native home, he collected sufficient money to make his way to Petrograd, where he was fortunate in making the acquaintance of Father John of Cronstadt, who in his turn introduced him to the Archbishop Theophanus. His success in hypnotic practice and in

exorcizing evil spirits, made his name known, and when the Tsarina, who suffered from insomnia, came to hear of him, he was promptly sent for, and treated her complaint with success. Henceforth his reputation was made, and the influence he exercised over the Tsarina herself, and Court circles generally, is a matter of common notoriety. Doubtless Rasputin possessed very unusual hypnotic powers, which he had no scruple in using to his own advantage, while he added to these the glamour of a unique personality. Ladies of fashion seem to have been especially captivated by the fascination of his manners, and imposed upon by his pretensions to a divine mission; and the stories of his early career were soon forgotten by those who fell under the spell of his sinister influence.

It is not difficult to realize what a fertile soil these numerous religious sects with their Communistic conceptions of life afforded for the seed of revolutionary agitation, when once the throne had been undermined by internal corruption, and the subtle intrigues of pro-German agitators. The bulwarks of despotism having been broken down, there was no power to hold in check a populace imbued with the most fantastic and impossible notions

A FERTILE
SOIL FOR
REVOLU-
TION.

of government, and as a consequence the peasantry readily fell a prey to unscrupulous leaders who pandered to their greed of land, and to their anti-militarist proclivities. The Slav, from his natural temperament, falls an easy victim to a despotism of whatever kind. Lacking alike in initiative and in education, he is at the mercy of the first strong man who finds the opportunity of asserting his authority, and, needless to state, the Socialistic doctrines by means of which a leader climbs to power are soon forgotten when he feels himself sufficiently firmly established. Government, however, all Communistic ideas notwithstanding, must be carried on efficiently in some form or other if a nation's prosperity is to be maintained, and indeed, if the people are even to be adequately fed and clothed. The poet probably voiced more than a half truth when he wrote—

For forms of government let fools contest:
Whate'er is best administered is best.

So far, Lenin's experiment has failed in providing the vital needs of the population he has taken upon himself to rule, and if he cannot do this, whatever chances of fortune there may be, the end of his blood-stained tyranny cannot be far distant. A people cannot be indefinitely dragooned into supporting a system

of government which spells widespread misery and starvation. The French Revolutionists, whatever we may think of their methods, and of the horrors of the Reign of Terror, at least reorganized France, and made her strong enough to face a world in arms. Lenin's lieutenant has so far merely been an organizer of defeat. But revolutions nowadays do not always end as they did a century or two ago. The arch-conspirator only too frequently feathers his nest, and when the game is up escapes to some neutral country with his ill-gotten gains.

Experiments in popular forms of government run little chance of success where the rank and file of the people are without education. It is not enough to "make the world safe for Democracy." We must also make Democracy safe for the world, and this can only be done by instituting a system of education which embraces not merely what are popularly termed the three R's, but a knowledge of social, economic and political problems as well.

The great danger of democracies, indeed, in all countries, lies in a low level of education, and the opportunities that this low level offers to the popular stump orator who can tickle the ears of the groundlings with fine phrases, and promises that he is quite unable to fulfil. "By the tonguesters we may fall," said Tennyson in words of warning that might well be laid to heart by the people of these islands. Where the man in power is the choice of an ignorant and ill-informed electorate it is too often a case of the blind leading the blind. Mistakes in government are liable to be made, especially in critical times like these, which may have consequences of the most far-reaching character.

**BAD
FINANCE
A LEVER
FOR
REVOLUTION.** A foolish Budget, by throwing tens of thousands out of employment, may well be the first step to revolution. In the critical years of the war between North and South, Lincoln, himself without knowledge of finance, was careful to choose for the post of Finance Minister a man whose mastery of his own special department was second to none, and he did this regardless of the fact that the man he had chosen was far from being friendly to himself. Of David Lloyd George, Monsieur Clemenceau is said to have observed that he was "the most ignorant person whom he had ever met," and on no matter is the present Premier's ignorance so colossal as on that of finance. The times urgently demanded a Chancellor of the Exchequer of consummate ability and equal prudence. The Premier thought

fit, presumably from motives of political expediency, to fill the berth with one who, like the second Earl of Chatham, had as his principal recommendation a personal resemblance to his brilliant father, without any of his father's genius. Having done this, by an act of supreme folly, he overruled the counsels of his more cautious subordinate, in spite of the universal warnings of the whole business world. The predictions then made have been fulfilled with a rapidity which has proved to the hilt the accuracy and justice of the warnings given. For the flood of unemployment which has been let loose upon the country, and for the loss of revenue through countless enterprises dropped or curtailed, and opportunities thrown away, the Premier is directly responsible.

Socrates said that the wisest man is the man who recognizes his own ignorance. The contrast between a Lincoln and a Lloyd George lies in this, that whereas one was willing to learn by experience, and to profit by previous mistakes, and to choose the best man for a post regardless of parliamentary or vote-

IGNORANCE
IN HIGH
PLACES.

catching considerations, the other refused to learn through his own egregious and notorious failures in the past, and for the sake apparently of some transient popularity, deliberately ignored the warnings and advice of all those who were in a position to estimate the effect on the financial position of the country of the forces put into operation. There is a card in the Tarot pack which bears the inscription, "The Fool." It represents a man gaily and without concern overstepping the edge of a precipice. He is the dreamer and idealist, who has not stopped to count the cost. It is such men as he who, when placed in power, have filled others with their own sanguine but baseless hopes, and in the end have wrecked empires by their folly.

As above, so below; and as below, so above. The ignorance of an electorate is reflected by the folly of rulers who have earned their position not by their talents for government, but by their oratorical gifts. If David Lloyd George helped by his energy and intrepidity to win the war, he is more than suspect of having by his refusal to support his chief and stand shoulder to shoulder with France, at the most critical moment before its outbreak, of having been the cause of that vacillation and irresolution on the part of the British Government, without which it is a practical certainty that the German Emperor would never have plunged Europe into the throes of the disastrous conflict that ensued. It may be

THE WAR
NOT
INEVITABLE.

urged that the conflict would only have been postponed. But this is by no means certain. Germany's opportunity might never have come again. The growth of the Socialistic element in her own population, naturally averse to military enterprise, which every fresh election showed, might well have prevented it. The Kaiser himself appears to have felt that it was "Now or never," and affirmed that it was the fact of England being embroiled with Ireland and the assurance he received from his own ambassador that the Government would not intervene, which induced him to put his fortunes to the hazard.

It is clear, then, that ignorance, especially when combined with obstinacy, on the part of those concerned in the government of a country, is only too liable to produce the most widespread catastrophies. Among individuals the disasters brought about are necessarily not nearly so far-reaching, but many a man has lost his life through crass ignorance and lack of that ordinary common sense which an adequate education should, one would think, be quite sufficient to confer, even upon people of an inferior

**IGNORANCE
AS A CAUSE
OF DEATH.** intellectual type. A record appeared in the press only the other day in connection with an inquest on a man of the name of Spring, a Swiss cook. He was taken ill with what later proved to be congestion of the lungs and pleurisy. No doctor was called in, as he said he would put his trust in the Lord, and regarded the calling in of medical assistance as a sin! The man's life was sacrificed to his own fatuous folly. A similar case is on record of a husband refusing to allow the doctor to administer stimulants to his wife, because he would not have her going to heaven with her breath smelling of whisky! Here, obviously, was another life gratuitously thrown away.

It has often been maintained, with some show of plausibility, that sheer folly and ignorance is responsible for more evil in the world than downright crime. Without a good headpiece even the heart itself appears to be dwarfed and stultified, and the brain of the average man runs but a poor chance so long as education remains in the crude and unsatisfactory condition which prevails in most countries of the world to-day. Here, indeed, we have a lesson to learn from our beaten foes in the recent war.

**THE
WORLD'S
PERIL.** However low the average level of intelligence may be, there is no excuse whatever for the undeveloped mental state of the large bulk of our population. A new heaven and a new earth are mere idle dreams so long as the average man, in intellectual capacity, is so little

removed from the brute creation over which he boasts, often with too little justification, his great superiority. The progress of the world rests entirely with the more highly evolved classes of the population, and these are always in a hopeless minority. In Russia a democratic upheaval has swept all before it, and among its first victims have been the so-called "intellectuals." If this happened on a large scale throughout the world, what would be left of the boasted conquests of our modern civilization?

Messrs. Kegan, Paul & Co., Ltd., who have shown so much enterprise lately in publishing books of special value to occultists and psychical researchers, have added to the indebtedness of this section of the public by bringing out an English translation of Baron von Schrenck-Notzing's celebrated work dealing with the Phenomena of Materialization, to which allusion has been made more than once in these columns. The book, which runs to some 350 pages and is illustrated with no less than 225 plates, contains a considerable amount of further matter added by the author since the publication of the original edition. A fuller reference to this monumental work will be made in the next issue of the OCCULT REVIEW. The price is 35s. net.

OF CONSCIOUSNESS AND ITS DESTINY

BY LESLIE KEENE

FOR many years after the death of Darwin, philosophy seemed to be marking time. The attention of science was concentrated upon the origin of man and his "place in Nature"; that of orthodox religion upon his uniqueness both in this world and the next. Man, said religion, and man only had an immortal soul, and therefore his beginning must have been different from that of the lower animals. Consciousness, said the materialist of the nineteenth century, is but an epiphenomenon associated with forms of matter. Between idealism and materialism the thinking world was sharply divided, while the attempts at synthesis were of little note. Philosophy, in fact, to use a phrase of Arnold's, seemed to be "betwixt two worlds; one dead, the other waiting to be born." But of late years we have witnessed a great change in public opinion. The altered attitude of physical science towards matter and ether, the new conceptions in chemistry and restatements in biology, have brought about an undoubted reaction from the materialism of Haeckel and his school.

The problems of the modern world are still those of the older metaphysics; but they cannot rest satisfied in an attitude of negation. Meanwhile, the inquiry has become more practically universal. In our fiction as well as in our text-books we are seekers all. . . .

During the last five years especially, one subject has leapt into the foreground of human interest. The question of the "survival of personality" has assumed since the war a far more emotional aspect than it had during the life of Frederick Myers. Probably the holocaust of every protracted war has revived it. Now, to many thousands of sorrowing people it has become the one thing that matters; the subject of the most pressing inquiry. Here, as elsewhere, the demand has created the supply. Not only has the belief in spiritualism, i.e., in alleged communications from discarnate spirits, become a popular theme, giving rise to a constant stream of literature dealing with the question of survival; but the subject is, so to speak, "in the air." And always, though it may lead to varying conclusions, it is the selfsame theme; the survival of *human* person-

ality; of the *self-conscious* soul. Man is hereby differentiated from the rest of the animal kingdom: his self-consciousness postulates his immortality. It is this question—the relation of self-consciousness to consciousness on the one hand and to personality on the other, and the ultimate relation of both to the cosmos or the “Absolute” which is the most poignant one of our own times.

Most of the modern contributions to the subject deal with the immortality of man: there has seldom been any serious attempt to include the rest of the animal creation. But here also, slowly and haltingly, opinion is veering towards a change. From two sides, from the theological camp and from the scientific, we have got indications of a radical change of thought which, if boldly pressed to a conclusion, would bring it into line with some of the deeper tenets of occultism and of theosophy. This change is a most important one, and full of hope for the syntheses of the future.

Taking first the new note in theology. It comes from a progressive school whose votaries (such as Mr. A. Clutton Brock) are not afraid to restate old doctrines in modern language. And it is primarily ethical. Disbelief in the wider meaning of immortality has been in the opinion of the above author (see *Prejudgments and Presuppositions*) a “positive stumbling-block in the way of Christianity.” We have been misled by our “generic snobbery” into thinking we knew all about the lower animals, whereas we really know very little of their mental processes. Instead of “men dying like dogs,” perhaps it may be that dogs die like men. This is a fresh and interesting statement, especially to those who share the occult view of the psychic powers of animals, a striking account of which has been given by Mr. Algernon Blackwood in *Dr. Silence*.

So far modern theology; but the argument is merely an ethical one, and rests at that. A weightier challenge to orthodoxy comes from science, and is largely based upon the new conceptions in physics which have followed the discovery of radium. “Life,” says Sir Oliver Lodge, “is something outside the scheme of mechanics,—outside the categories of matter and energy, though it can nevertheless control or direct material forces, timing them and determining their place of application—subject always to the laws of energy and all other mechanical laws: supplementing or accompanying these laws therefore, but contradicting them no whit.” Life, according to this view, is a purposive and directive control of all forms of physical energy.

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It is the active immanent principle associated with inert matter.

And—to quote one of the younger school of physicists,³ Mr. Stanley Redgrove, there seems to be present in the universe a life stuff or spirit stuff, a vast undifferentiated sea of spirit, “the factor between God and matter in the creation process.”

In his interesting book, *Matter, Spirit and the Cosmos*, the above author expands this theory which may be taken as roughly typical of the attitude of modern physicists; and it is worth while to follow out the reasoning and see to what conclusion we may be brought. At the outset it is of course monistic. Matter and spirit are two aspects of a fundamental unity. This is the essentially modern view, but Mr. Redgrove presses it further. “Taking into consideration,” he says, “the characteristics of spirit, we conclude that it is an intermediate factor related to matter as cause, to God as effect.” One may thus conceive how individual units came into being. The “life stuff” or “spirit stuff” would be hereby individualized into fuller exhibitions of consciousness until a self-conscious spiritual unit appeared in man.

The lower forms of life would be practically unconscious because the manifestation of the life stuff was so feeble, or, as a biologist would rather put it, the manifestation of consciousness depends upon the structure and nervous system with which it is associated. But while matter supplies the basis whereby the spirit stuff may ultimately become differentiated into the units, it must not be supposed that matter is essential to their continued existence, or that death means absorption back into the undifferentiated spiritual ether. When once a unit has become self-conscious, it can never be reabsorbed. It has received the hall-mark of individuality, conscious of itself and its environment; and therefore it persists. We have arrived by this very interesting track, and by means of the organic process, at the survival of personality. *But, if of personality, surely of consciousness also.* Here is the crux of the whole matter: here must be the meeting point for the theologian and the physicist, though at present neither would seem to have the courage of their convictions in following the argument all the way. The first says simply: “Individuals must live again, because the ways of a loving God must be justified,” but he has no conception as to how this can be carried out. The physicist has a clear idea of the life process but fixes his mind solely upon human survival, leaving the lower forms to be absorbed back into the undifferentiated “sea of spirit.” And why? Because

the true units are "self-conscious"; and "even the human baby is distinguished by a potential self-consciousness and must therefore be regarded as an immortal soul." A similar argument is used by the author of *The Religion of Nature* *; where he assumes "the germ of self-consciousness" to be present in the higher animals, and leaves the argument there. Canon Barnes also, in his recent courageous sermon, draws the same line. It is extraordinary, this unwillingness to admit the close relationship between this potential self-consciousness and consciousness as we know it in many human types. It is obviously imperfect, for instance, in the congenital idiot: it was probably relatively simple in the woman whose brain, unable to express its thoughts in language as we understand it, resided in the Piltown skull. Self-consciousness, we assume, is evolutionary like all other attributes of life. But what shall we predicate of its beginning? Where does individuality begin? and at what stage does the self-conscious unit become self-conscious enough to be immortal? It is at this point that the rigid barrier so long preserved between the highest animal and the lowest man breaks down. But at this point we may be brought up against the question still likely to be raised in some quarters. Is this matter really as important as we think? We have so long been accustomed to the idea of the "brutes that perish," and after all, their fates are secondary to those of human life. There are thousands who, while subscribing to the Society for the Prevention of Cruelty to Animals, also adhere to the conception of an infinitely just and loving God who has bestowed immortality only upon the man. Does the ultimate fate of the animals really matter? Let us look more closely into this facile acceptance of an age-long belief. It must be admitted that, apart from the Egyptian theory of soul transmigration, and the theosophical system which includes the whole creation in the scheme of rebirth, the religions of the world have ignored the "mere" animal.

The founder of Christianity certainly mentioned the sparrow as retained, so to speak, in the memory of God; but St. Paul, though in one passage (probably with an eschatological meaning) he includes the "whole creation as groaning in pain" but in hope of a future deliverance, nevertheless probably expressed the general feeling of his time in asking, "Does God take thought for oxen?"

In after days the Latin Church, with its genius for definition, instituted a dogma to meet the case. Animals, it said, had no

* Mr. E. Kay Robinson.

"souls." The traveller who visits, say, Naples, or Carrara, sees practical illustrations of this teaching which, if he is at all sensitive, haunt him for the rest of his life. That brutality is less rampant in England than upon the Continent and elsewhere is probably due to a more highly developed sense of justice in our people, and (amongst the more humane types) to a sense of chivalry towards every weaker or inarticulate thing. If a vivid imagination were allied to this comparative sense of justice, no doubt cruelty would be in a great measure exterminated, but it is generally lacking. Want of imagination is largely responsible for the insensitiveness of public opinion upon the iniquities of the deer hunt or the steel trap; to the practice of turning dogs adrift before licence day, or to the caging of those creatures above all others so specialized for liberty—the migrating birds. It was evidenced to some extent in the sale—or rather betrayal—of the wounded, blinded war-horses into slavery; "relying upon the humanity of our allies"! It is true that we are less deliberately cruel than many other nations; we are more desirous of mitigating the lot both of animals and men; but the ultimate fate of the animal is generally taken for granted, while a good deal of cruelty is condoned by a reference to some at least of the practices of "Nature." At the same time, it were foolish to ignore the difficulty which has for centuries weighted theologians in this respect. Man, they said, is an immortal soul, and Revelation points to his glorious (or inglorious) destiny. On *a priori* grounds this is asserted, on ethical grounds it is demanded, while imagination can foreshadow a discarnate spirit, with self-consciousness unfolding more and more in the progressive realization of eternal life. But how could one conceive such an unfoldment for the animal? What sort of personality could be carried over by a reptile or a cow? Here the ordinary thinker seems to have arrived at a *reductio ad absurdum* and straightway drops the whole idea.

But, on the other hand, with what conclusions have we been left? The orthodox view sees a universe controlled by power, love and wisdom, wherein all the tragedy and torment of human existence may be compensated, while the countless millions of highly specialized creatures below the human animal, many of them also born to untold misery, drop away into nothingness. All that vast sea of individualized consciousness, including the "potentiality" of something higher, becomes extinct. There is only one inference; that in the ultimate scheme of things all this struggling, pulsating life with the instincts of reproduction

and of self-preservation was of no value. Surely it is not wonderful that at last there should be signs, even among conventional thinkers, of dissatisfaction with this amazing view.

One of the strangest modern criticisms has been put forward in a recent work of philosophical fiction.* Here one of our most popular authors retraces the old ground in an earnest effort to find an answer acceptable to modern man. And the result is that he rejects the whole idea of individual survival; he will have all or none. Yet, having surrendered the brute creation to its fate, a sort of uneasiness seems to linger, and he brings his God to the bar to furnish some defence. The justification that follows is surely one of the most extraordinary ever penned. The brutes, it is conceded, are bound upon the wheel of suffering, both in the realm of nature (though this has been admittedly overstated) and far more under the dominion of men. But what is pain in the long run? A "swift distress"! And meanwhile, consider the beauty of the wild creatures, the admirable texture of their skin and hair!

It is as though one were to visit a beautiful blind girl dying of cancer and to comfort her by dwelling upon the personal perfections which she had never seen.

But all these wrestlings with the problem indicating the uneasiness of the public conscience at its best are indications of the need for reconstruction. At its farthest extremity argument has taken cover in the most deplorable refuge of all, suggesting that maybe our sense of justice differs from that of God, and that our ethical ideals of conduct and our estimates of what constitutes the genuine worth of life may have to be revised "on the other side of being."

But even while viewing this only as an extreme statement of the relativist position, and while fully accepting the evolutionary nature of moral ideas, this argument will never be seriously maintained by thinking people. We know that a character is great in proportion to its justice and its mercy, and that the man most to be trusted is the one of whom we can say that "he loved justice and hated iniquity," and whom an act of cruelty to a defenceless being fires like a blow. We know too that cruelty is allied to the most degraded passions of humanity. It walks with cowardice; it often accompanies sensuality; it is a frequent symptom of an abnormal type. That it should have been called into being as a by-product of the evolutionary process, "defacing God's image" through all

* *The Undying Fire*; H. G. Wells.

generations of time with no ultimate word of meaning, of explanation or of justification to its Juggernaut of victims, must surely, to use Mr. Redgrove's expression, "make the whole process void and incapable of being understood." Yet even he, as a large-minded physicist, apparently accepts the dichotomous theory of created beings. The one half perishes, the other endures. Now why? Let us return to our problem of individuality, taking as our text a quotation from *Matter, Spirit and the Cosmos*. "From the fact of evolution in the world of biology, it appears that life ever tends to manifest itself in more highly conscious forms; ever strives, so to speak, to become self-conscious." At the summit of this process, God is conceived of as "*conscious in the highest degree.*"

Now at this point it seems to us that the subject calls for more philosophical treatment than it has yet received from scientist or theologian. Both agree as to evolution: there has been development all along the line; but the "individual" for them is one who not only exists but who knows that he exists; whose perception of the world is turned into a "concept." Now what do any of us know about the "concepts" of a beaver or a horse? Are the "traces" of self-consciousness shown by the animal creation based upon mere perceptions? And if they are, we may take Aristotle to our master, and recall his saying that in the barest act of sensation there lies a congenital power of judgment. Or have we in this developing perception the irreducible elements of knower and known, which are also the constituent elements of humanity and reality? The fact is that as our knowledge of the animal processes rests only upon inference we are not in a position to dogmatize. But the one thing that seems to us to have been ignored by nearly all writers upon this subject is *the fact of experience*. In this great fundamental reality, the "absolute process" as Bacon called it; in this experience, which embraces both the perceiver and the "things" perceived, all sentient organisms share. Even among the lowest of them it is still something that must be projected in space and time by the unifying consciousness. It is moreover a costly and poignant thing; "bought dearly" as in human life; a thing leading to unknown issues of success or failure; sometimes—can we deny it?—to heroic achievement; or to a wilderness of woe. And can we believe that no change in the individualized unit takes place through this individualization? that it is only fit to be reabsorbed into the undifferentiated "sea," that it has received nothing; retained not the faintest permanent impression, from

its association with the material entity of a sky-lark, an elephant, or a hound? It has manifested itself through their instinct or intelligence; it has consciously directed the varied activities of their lives; and yet, whereas the "self-conscious unit" whether of a Newton or a Fiji Islander has attained to immortality by its earth experience, the conscious unit, however markedly conscious, remains as undifferentiated as it was before. Nothing that it has suffered or endured or learnt has been of any permanent value; its individuality has dropped astern!

But how about the "potentiality" conceded to these less developed forms? Surely this is a fatal argument for those who assume the uniqueness of human survival. For potentiality is still an actuality with an inherent protest, so to speak, against its own incompleteness at that particular stage. It is a pre-figuring of the larger realization of the future. It could not exist in a being different *in kind* but only in one differing in degree. The conscious unit, therefore, must, we maintain, be finally conceived of as persisting in the individualized sum of its qualities developed through experience in innumerable grades of being. What its next development may be after its earth life we cannot tell; but if destined to pass again through other forms of existence reincarnated on this planet or on "other worlds" (by us at least) "not realized," it need not necessarily lose its fragment of individuality or have wasted its little atom of experience. The conception delivers us from the irrationality of the "epiphenomena" theory of the creation process. The fates of the lower animals, viewed *sub specie aeternitatis*, would not be lived without some intelligible purpose, nor become extinct without yielding up some actual universal gain.

"Focus a little experience," says Professor Santayana, "give some scope and depth to your feeling, and it grows imaginative; give it more scope; focus all experience within it, and it will grow into a philosopher's view of the world."

Even so. And it is just for this view that the world is waiting. On all sides there are evidences of dissatisfaction with the orthodox ideas both of science and religion; and this dissatisfaction is a sign of growth. The old barriers are falling to make a deeper spiritual development and understanding possible.

Thus, the new light brought by physics into science should be heartily welcomed by the mystic and the occultist. For when at length we find the triumphs of the intellect falling into line with the "vision and the glory," we may fulfil that great undying quest of all philosophy "to see life steadily and see it whole."

A SHEAF OF UNCANNY TALES

BY PHILIP MACLEOD

THE Squire of Bracebridge Hall, it may be remembered, greatly envied those whom he called the superstitious. He envied them because he thought they must live in "a kind of fairyland."

The word superstitious, as used by the worthy Squire and not a few others, is of course a purely question-begging adjective. Whether a man is to be regarded as superstitious or as rationally, open-minded, frequently depends upon the point of view. The persons whom Mr. Bracebridge had in mind were no doubt such as believe that the lower orders of the spiritual world are permitted to interfere in our ordinary earthly life, in a manner perceptible to our senses, and that they occasionally do so.

At the time when the Christmas revels were held in Bracebridge Hall, the land still lay in the retreating shadow of the arid materialism of the "nightmare century"—of the period when, in the somewhat ruffianly words of Fielding, a "horse laugh"—or a Voltairian sneer—was thought a sufficient refutation of a ghost-story. But times have changed. The inhabitants of Squire Bracebridge's fairyland have increased and multiplied. A horse-laugh is no longer considered an adequate reply to a well-attested ghost-story. The great argument, "It cannot be because it cannot be" does not frighten nearly so many as it used to do, even when it proceeds—as it not infrequently does—from the very highest scientific quarters. The roarings of that most blatant of all bogies, the Spirit of the Age, are largely minished of their pristine force, and his temple is being left unto him desolate.

For the "superstitious," in the above sense, the following paper is written. It is a small collection of instances of spiritual interference in our daily life. Of their evidential value the reader himself may judge. It is true that they were recorded in an uncritical age, and that, measured by the severe standard of the late Mr. Myers, they rank with the dictum of the celebrated soldier. To judges less strict, they may seem, taken as a whole, sufficiently evidential to produce a certain degree of conviction. That is at least the impression they have left upon the mind of the present writer, who discovered them when

reading up psychical subjects in Germany some years before the war.

The original records were made in the early part of the last century, when a sort of wave of "superstition" was passing over Germany—a Germany as yet uninfected by the virus of Prussianism, and inoffensive enough—the Germany of Weimar and "Fitz Booodle's Confessions," and not the hateful land of Potsdam and "World-Power or Downfall."

The original editors of these narratives seem to have had little idea of the nature of evidence, and it is in most instances almost or entirely impossible to verify their reports. In the following case, however, the name of the percipient is given.

Hofrath Hellfeld of Jena (1717-1782) was a prominent jurist, author of several law-books. He is stated to have told the following experience at table ("in the presence of several professors" is characteristically added).

A certain cavalry soldier had been tried for murder, convicted, and sentenced to death. The sentence had been twice confirmed on appeal. A third appeal had been referred to the Juridical Faculty of Jena. Hellfeld, who had the matter in charge, examined the documents with great care, and, as was his custom, prayed for light. His conclusion was, that the appeal ought to be quashed.

It was about eleven o'clock at night, and he was alone in his room. Suddenly his window seemed to be struck from outside, as if with a rod. Hellfeld paused in his work, wondering if he had heard aright; and the blow came again.

Hellfeld does not tell us the situation of the room and window, but it is obvious that he could assign no natural cause for the sound; for he now thought it necessary to call his *famulus*, as a witness, merely telling him, however, that he was not well, and wished him to sit up and keep him company.

"I talked to him," says Hellfeld, "and gave him some glasses of wine. At the third glass, the window was struck again.

Myself.—Did you hear anything?

He.—Yes, it was as if something hit the window.

Myself.—A bat, perhaps? How did it sound to you?

He.—Well, it seemed to me more like a stroke of a rod.

"So I said to myself, 'It was no mistake of yours,' and said good-night to him."

The doctor postponed judgment till the next evening, read the papers again most carefully, and this time discovered one fact that cast a different light on the case. On his representations,

the sentence was commuted to imprisonment. A year later, a butcher's man, accused of theft, confessed to the murder for which the soldier had been condemned to death.

Here the intervention was decidedly benevolent, as in the following instance, given at first hand, from the diary of one "H—," a master in the Coppersmiths' Guild at Ulm in 1793.

The adventure happened to H— when he was a young man, wandering about from one town to another and working in each, after the manner of the German worker, who is a journeyman in the literal sense!

H— was travelling in this manner through Würtemberg, and one evening came into a small town after twilight had set in; it was already very murky, and was rapidly getting quite dark. He met an apprentice boy with candles in his hand— apparently unlighted ones, for H— says he could hardly make him out. He asked the lad the way to the inn. It was only a few doors up the street, and the lad bade him go straight in; the "room" was at the back, on the left, and he would hear talking inside.

H— went very slowly up the passage, which was almost pitch dark. Suddenly he felt some one catch him by the left arm, high up; he could feel the hand under his arm, and thinking it was somebody playing a trick, tried to pass on; but the hand took a faster hold, and would not let him proceed.

H— said, "Do not do me any harm! I am a travelling journeyman, I do nobody any harm myself; I do not know where in the world I am!"

"But then there suddenly came a bright shining, and I saw the figure of a beautiful youth, standing glorious, white and ruddy, and very fine of countenance [*sic*]. His breast was ruddy, his arms were like fine white veils. He was as tall as I was then, and he turned so that we were face to face, and there was not a yard between us; and he still kept hold of me, and I looked at him, and he smiled. Then the light grew dimmer by degrees, till all was quite dark again, and he still held me, and would not let me go on."

Now it seems that there was an opening in the floor of this passage, communicating with the cellar. It was generally closed by a trap-door; but at the moment when H— came into the inn, the landlady was down in the cellar, and had carelessly left the door open—a perfect death-trap in that dark passage.

As H— stood there, with the hand still grasping his arm in the dark, the landlady below came out of the back cellar with

her light, and he saw that he was standing on the brink of this unsuspected opening ; and he looked down and started, saying, " Oh, how easily I might have been killed, and how suddenly ! "

Hearing his voice, the landlady looked up, and cried, " For the Lord's sake stand still, stand still ! I have forgotten to shut the trap ! " H—— called down to her to come up quickly, so that he might see where he was ; and she hurried up, pale and panting, crying, " Only go back ! Don't come on, whatever you do ! " So he went back, and she shut the trap, and lighted him into the guests' room.

H—— concludes with a prayer of thankfulness for his preservation, that leaves little doubt of his sincerity.

The next story singularly contrasts with the two last, in the apparent aimlessness and the very curious nature of the influence exerted. So far as the writer's reading of such matters goes, it is a unique experience. The evidence here is also first-hand, and the percipient's name is given ; he was a medical man, apparently a Swede, named R. Johnssen, then resident at St. Petersburg. His adventure happened to him on the estate of Prince Mestchersky, in the Government of Tver, in Russia.

A peasant on the estate, it seems, had told Dr. Johnssen that certain places upon the roads there were " uncanny " ; no one could pass them at night ; they were " poganne " (unclean, in the classical sense of " obscene," as applied, for instance, to certain birds)—" proklette " (accursed).*

One evening in February (apparently in the year 1847), a very cold one, with bright moonlight, the doctor, returning from a long journey, had reached a village, belonging to the Russian Crown, some two or three miles from home. Thence the road led across a wide level plain, and was marked out by fir-branches stuck into the snow on each side.

Johnssen was sitting in an open sleigh, with his furs pulled up about his head. In the clear moonlight he could see on the right, at some distance off, a wood which he knew very well, and on the left the Prince's park, about two versts away.† The sleigh was drawn by three good horses, and the doctor reckoned upon being at home in twenty minutes.

After half an hour, during which he had sat buried in his furs and absorbed in thought, the horses galloping all the time, he looked up, and was amazed to see everything in the same

* Compare " The Precolitsch," in a former number of the OCCULT REVIEW.

† A verst is about five furlongs.

relative position ; the village a short distance behind, the wood on the right, the park on the left, both appearing as before, and just as far off. Thinking that the time had passed more slowly than he had supposed, he buried himself in his furs again (after looking at the horses, and noticing that they seemed fresh and full of spirit), and once more gave himself up to his meditations.

After another half an hour had certainly passed, he looked up again. The sleigh was in the same position !

He now remembered what he had heard from the peasant about places that were " not right," and he questioned the driver about it. The driver answered that this was such a place, and added that he could scarcely hold the horses, though they had been going nearly forty versts (or an equivalent time) without stopping. They were covered with foam.

The driver managed to pull up, and got down from the sleigh. He said a prayer in Russian, and crossed himself towards " all the airts." Meanwhile the horses were very restive, and lashed out with their heels. The driver got into his seat again, the horses shot forward, and now they reached home in a quarter of an hour.

When Johnssen came in, he told his Russian servants what had occurred. None of them seemed surprised. " Yes," said they, " that is a very well-known thing." There was one sceptic ; our old friend the materialist was there, in the person of a German servant. He simply observed that the driver must have been drinking ! Dr. Johnssen himself adds that he can offer no explanation :

" I remember only that the sleigh never stopped, but was drawn forward so swiftly that the branches stuck in the snow appeared to fly past ; and yet we did not seem to change our position."

The report is signed " D. med. Johnssen, St. Petersburg, 20 Dec. 47".

1 Jan. 48.

For inexplicability this story is perhaps surpassed by the following, related by a Kammeralrath V—— who states that he is an opponent of all supernormal beliefs, but cannot account for this experience :

When V—— was a student, he was accustomed to spend the Easter holidays at home. One Easter Saturday evening, his father, who had eaten no meat all the week, was taken with a sudden longing, and, unable to resist the temptation, ravenously attacked a ham, from which he ate till the bone was uncovered. In

this bone he proceeded to scratch " a certain sign " with the sharp point of the knife which he was using. From that time forward, every pig reared and slaughtered on old V——'s farm, was found to have the same sign marked on the bone of the ham, and equally clearly, till one Easter when young V—— came home to find his father ill. The ham consumed as usual for the festival showed the sign, but faintly. The father succumbed to his illness ; and the sign was seen no more.

If this story be unconventional, the next, but for two very curious points, which will be touched upon afterwards, is very conventional indeed—conventional, too, after a very bad pattern. Moreover, there is next to no authority for it. The present writer's opinion is, that part of it may be true, and that the conventional parts may have been added by some unscrupulous Byronist. On the other hand, every word of it may be true—truth, it has been very well observed, has nothing whatever to do with verisimilitude. My own gorge rises at the skeleton in armour ; but there may really have been one. The story, however, is given here solely because of the two points mentioned above.

A Dr. Menzel, of whom nothing is known to the present writer, relates that " the young son of a wealthy nobleman " saw in a dream a knight in rusty harness, who told him that he was " earth-bound," and could be released only by him (the boy). He gave the lad a rusty key, and told him to throw it into the river from the nearest bridge, on Ascension Thursday, during service.

The boy awoke terrified, and called to his father, who was about to reassure him by saying that it was only a dream—when they found the key in the bed. The boy fell asleep again, and again saw the knight, who threatened him in case he should neglect his request. The father next day laid the whole matter before the local minister, who, " wishing to quiet the family and avoid rumours," and considering that the throwing of the key into the river was no very serious matter, said the boy might do as he was asked, and he himself would get a substitute to hold service on Ascension Thursday and would accompany the boy to the bridge. The festival was then some weeks off.

On Ascension Eve, the boy again saw the apparition, who warned him not to neglect to carry out his undertaking. Accordingly, next day, the nobleman, his son, and the clergyman went to the bridge, and at the appointed time the boy threw in

the key. They heard and saw nothing ; but hardly had they returned home when a peasant came to report that a great part of the old ruined castle on the rock above the river had fallen down. The place was explored, and in a narrow walled-up recess, laid open by the fall, a skeleton in rusty armour was found, and by the nobleman's direction duly buried. The knight appeared once more to the boy, " all in a light shining," thanked him, and said he was now released.

The two curious points are, the ghost's solicitude about so seemingly trivial an object as an iron key, and his wish to have it thrown into a river. Here we must call in comparative folklore to our aid.

Gaelic ghosts are frequently represented as being troubled about metal objects, often of small value, hidden during their lifetime. Thus, the " bogle " by which Donald Ban nam Bocan was so " sair hadden doun," at length bids his persecuted victim release him by exhuming certain plough-irons buried in a bank. Then again in a certain class of Welsh ghost-story the troubled spirit commands the percipient to seek in a certain spot a buried treasure, which must be thrown into a river—always down stream (this last detail is omitted by Dr. Menzel, who had perhaps forgotten it).

After the harassing unverisimilitude of the last story, it is quite refreshing to come upon one which is at all well authenticated. Johann Michael Lorenz (1723-1801) was Professor of History at Strasburg University. He has to himself more than a page of the *Allgemeine Deutsche Biographic*. Professor Lorenz's less famous brother heard the following story from the percipient, Professor Reiskes, who then occupied the Chair of Philosophy at Leipzig, the day after the adventure narrated.

Reiskes said that he had never believed in ghosts, and had always thrown the greatest ridicule upon those who did believe in them, whenever the subject occurred in his lectures. But, the night before, he had awakened, and seen two women sitting at the foot of his bed. They seemed to be holding a lively conversation, and one of them kept nodding, as if in assent to what her companion said. At length one rose to go, and took leave of the other, pronouncing her name quite loudly (but Reiskes only half caught it) ; then they both quitted the room.

Next morning, Reiskes made some inquiries, and found that two women, whose appearance, as described to him, coincided with that of the apparitions, had lived in the room before his time. They were very quarrelsome, and once, while sitting in

the window, had had a violent dispute, in the course of which one had seized the other by the hair, and flung her out of the window, killing her on the spot. The name of one of those women corresponded, Reiskes believed, with the name he had imperfectly heard.

POSSESSED

BY TERESA HOOLEY

WHEN the wind-flowers woke in the wood you came and pleaded
with me—

“I hunger, I thirst, I faint. Give me love that I may live.”
You took me unto yourself in sight and sound of the sea,
And I heard a voice through the night : *She is not her own to give.*

I heard the voice of the sea that drowned your passionate breath—
The waves and the roaring wind and the beat of the driving rain.
I trembled and held you close, but I heard it certain as death :
Wild to the Wild—she is ours, and we call to our own again.

*We call to her haunted soul, surrendered since long ago
With worship and fiercest love—eternally bound, yet free.
She is ours. . . . You held my body—rapture and thrill and
glow,
But above your pulses I heard the old call of the sea.*

THE SOUL AND ITS POWERS

BY R. B. SPAN

OF what is the human soul composed? And what are its capabilities and powers?

This is a subject of vital importance and interest to every human being, as it is the soul which is the real personality, not the body, which is simply the husk or outer covering and machine through which the soul acts and expresses itself in this sphere of existence.

The alchemists tell us that the soul is a compound of a most subtle ether and most simple light—in fact *fire of pure ether*. (*Ex aura tenuissima et luce simplicissima.*) The soul is not entirely confined in the physical frame, but surrounds it, forming an aura which radiates from the body and is capable of acting at a considerable distance from it. The soul forms the body as the snail forms its shell; the physical form and the head and face being the “outward and visible signs of the inward and spiritual grace.” The face is always an infallible index to the nature of the soul, and reveals a “book of life” which any physiognomist can read.

A well-known psychologist states that: “All matter is electrical energy materialized out of semblance to itself by infinite evolutions of itself. Therefore all law governing and directing it must clearly be electrical law, and since all matter is electricity, therefore *man*, who is compounded of matter and lord of it, must be electricity raised to its highest and most complex terms. That man is indeed a complex electrical organism can be proved by any electrical expert.”

Ether and electricity are of course inseparable. The soul of man is therefore composed of *ether* and *electricity*—the light (or fire) of pure ether being electricity in a visible form. All the functions of the soul are performed by electricity acting through the medium of the ether. All psychical phenomena, miracles and magic, are produced by electricity acting on ether, directed by intelligence, and a strong will and clear imagining power.

Paracelsus, the greatest authority on magic who ever lived, stated that “*Faith, will* and *imagination* were the three great

essentials for magical operations, i.e., controlling and directing the potent forces which exist in the ether, such as electricity and magnetism, odic force and vril." The reason that miracles are not performed to-day is that mankind has lost the secret of controlling and directing the soul's powers. There are forces lying dormant in the soul of man which are terrific in their potency. The average human being shows but a very small fraction of his real self, in fact is not really a living being in the true sense of the term, as he neglects the culture of his soul and its powers, and the soul, *not* the body, is the basis and main-spring of life. "When the vision faileth the people perish" (states an old Biblical text), which implies that when mankind loses sight of the spiritual they lose *true life*—when they consider the body instead of the soul they cut themselves off from the source of life, and thus are "dead whilst they live." When the soul connects itself with the Infinite—the source of all life—it can command undreamed-of power.

In all ages men have been able to transcend the physical and perform superhuman feats by the simple process of allying their souls with the spiritual powers which surround us on every side. The soul is infinitely greater and stronger than the frail tenement it temporarily inhabits, and there is nothing the soul cannot do if properly connected with the spiritual powers by *faith* (or absolute unwavering confidence in those powers). The Christ laid great stress on the importance of faith as a factor in the operation of occult powers. Nothing, He asserted, was impossible provided one had the faith.

We have only to read the lives of the saints and mystics of the Early Christian Church to realize what tremendous powers lie dormant in the soul of man. Every conceivable torture was applied to the bodies of some of the holy men, without their feeling pain or, in fact, being badly injured—tortures which would have killed the strongest ordinary human beings in a very short time—and yet these super-men survived the worst that could be inflicted in serene and happy confidence.

Amongst the savage races who inhabit the wild solitudes of the earth and who knew nothing of civilization or Christianity, similar powers in a lesser degree have been exhibited. Take for instance the "fire-walkers" of Fiji and the South Sea Islands, of India, New Zealand, Japan and Malaya. Dozens of well-authenticated instances have been recorded of natives walking bare-footed over white-hot stones through furnaces of such tremendous heat that ordinary persons could not approach

them—and reaching the other side absolutely uninjured, not a hair singed and their feet bearing not the slightest trace of scorching. Four Englishmen, when given the “power” by a native priest, on one occasion performed the same feat—walked barefooted over white-hot stones through a fiery furnace and felt only a pleasant sensation of warmth.

How are the magical feats of the fakirs and yogis of India performed? By putting into operation the occult forces of the soul—by secret mental processes known only to the wonder-workers—they mould the ether to their will by electric and magnetic powers. Mr. Jacob of Simla caused grapes to grow from a walking stick—fruit that was plucked and eaten by the English witnesses, and some bunches carried away and eaten the next day, proving that it was not hypnotism.

A friend of the writer’s showed him a mango leaf (pressed) which had been picked from a plant grown out of the bare boards of a P. & O. vessel off Bombay. This plant was produced in a few minutes from a seed placed amid some earth on the deck by a nearly nude native who merely placed a cloth over the spot and then stood some distance away uttering an invocation of some kind. The plant sprouted out of the deck and pushed up the cloth of its own accord. When the cloth was removed a mango plant was revealed, which soon bore fruit as well as leaves. There was a large crowd of witnesses gathered around, and all the leaves were later taken away as souvenirs. This wonder was certainly not due to hypnotism.

As a miracle worker there were very few things Mr. Jacob of Simla could not do. He could walk on the water, float in the air, render himself invisible at will and cause persons and things to be levitated through the air long distances in a few seconds. Coming nearer home we have Mr. D. D. Home, who floated out of a window seventy feet above a London street and came in at another window some distance away. He also had wonderful power over fire, plunging his bare hands into furnaces without being burned, wrapping red-hot coals in handkerchiefs without the linen being scorched in the slightest degree, etc.

All the miracles recorded in the Bible have been duplicated in later ages, especially by the Saints of the Early Christian Churches, showing clearly that there was never any special “age of miracles,” and that all magical operations and miracles are really due to the power of the human soul working in accord with the powers of the unseen, or spiritual, world—good or evil as the case may be—or as people were pleased to consider them. This

power is inherent in the human race, though only manifested on rare occasions by those who have the special knowledge, or have placed themselves entirely *en rapport* with the infinite powers of the Unseen. In the exhibition of these occult powers of the soul it is difficult to distinguish between divine miracles and white magic and sorcery and black magic. The magicians of Egypt were able to perform all the wonders (except one) that Moses wrought. The adepts of India have performed miracles similar to those of Elisha and Elijah. Many wonders condemned as witchcraft and sorcery are almost identical with those wrought by saints and holy men.

Where indeed is one to draw the line ?

In every case the feat was performed by the soul of man acting in conjunction with unseen forces, or, we may say, unseen forces acting through the soul of man. When the woman touched the hem of Christ's garment and was at once healed of her infirmity, the Master immediately felt that power (or virtue) had gone out of Him, proving plainly that the wonder-performing power lay in His own soul or personality.

In the unseen world everything is made or constructed by the power of *thought*, and everything is fashioned out of the ethereal substance.

Thought, or the mental power of the soul, is the *one great power* in the spiritual world. People often ask how can ghosts have clothes—how can such things be made ? The answer is : Spirits can make clothes or anything else they require out of the ether by the power of thought, acting in conjunction with a clear imagination and directed by will or desire. Wonder-workers on this earth plane have acted on the same principle, having acquired the secret of manipulating the ether around them, and this is indeed the basis of and key to all magic and miracles.

How was the miracle of the "loaves and fishes" performed ? By acting on the ethereal substance first, and then converting the ethereal into the material by an occult process. Ether is but a finer form of matter, and the two are intimately connected and interact. Every miracle and feat of magic is governed by laws as fixed and immutable as those which control the revolutions of the solar systems—all the miracles recorded in the Bible included. Nothing is due to chance—not even a sparrow falls to the ground without God knowing it. In referring to the wonder-working power of faith a writer states : "The greatest force in human life which pours out an unending stream of energy while abating not a jot or tittle of its potency is *faith*. It is the great storage

battery of the psychical world distributing force, without money and without price to the children of men. This great storage battery of psychic or spiritual force which the faith attribute enables us to tap, may be the true and complete explanation of all striking physical phenomena and miracles."

Another psychologist states: "Faith has a great deal more power than the physical body. All magical processes are based on faith. The power of faith overcomes all spirits of nature because it is a spiritual power, and spirit is higher than Nature. *Whatever is grown in the realm of Nature may be changed by the power of faith.* Imagination is the cause of many diseases. Faith is the cure for all. If we cannot cure an ailment by faith, it is because our faith is too weak. *But our faith is weak on account of our want of knowledge.* If we were conscious of the power of God and the spiritual within ourselves we should never fail."

The astral currents produced by the imagination and will of man produce certain states in external nature, and these currents may reach far, because the power of imagination reaches as far as thought can go. Heaven is a field into which the imagination of man throws the seeds. We make our own heaven or hell by the power of our souls. "The Kingdom of Heaven is indeed within us." The exercise of the will (the supreme prerogative of the soul of man) is practically limitless. It is left unfettered so that we may be free to make our own destiny. Thought is an actual motive force more powerful than any other force in the world. Thought is the voice of the soul. There is nothing good nor bad but thinking makes it so. The word man is derived from the Sanskrit *manas*, the thinker, so that the actual value of man is thought or mind, and mind is one of the most complex forms of motion.

The *modus operandi* of the soul's power and control over the body and material objects generally, is briefly thus:—

The ether is the essence and prime sole element of all matter, always to be considered as affected by force. Electricity or magnetism—in its various degrees—is the primary sole essence of all force, and this mainspring of force can be controlled and directed by will-power; and we may state with utmost confidence that *pure single-minded will exercised in absolute unhesitating faith can produce miraculous results.*

The soul (or mind) controls the electric forces, which in turn control the ether which underlies all material objects and naturally affects the material. Mr. Jacob of Simla thoroughly under-

stood this occult law, and consequently could perform miraculous feats which in the Dark Ages would have condemned him to the stake as a sorcerer.

One of the most remarkable instances of the soul's capabilities and powers is the projection of the astral or ethereal counterpart, so that it becomes visible, audible and tangible at long distances from the material body.

Messrs. Gurney & Myers collected and recorded a large number of such cases in their great work *Phantasms of the Living* (first published in 1886). In the majority of instances the apparitions were spontaneous and not evoked by any conscious or volitional method on the part of the subject or the seers. In some cases the appearances of these astral forms was the direct result of mental effort, or exercising hitherto occult or unsuspected powers of the soul, by the transmitter. The chief points to be noted in these experiments were:—

The operator concentrated his mind on the person and place he wished to visit by a great and persistent effort of the will.

The imagination was brought into activity by visualizing himself as actually in the place and beside the person chosen for the manifestation of his ethereal self.

This effort was sustained for about ten minutes before going to sleep.

The percipient was conscious of the presence of the operator (1) by seeing him appear in the room looking as real as life or as though in his physical body, (2) by hearing his footsteps passing across the floor, (3) by hearing his voice speaking, (4) by feeling his hand laid on the head and stroking the hair.

During one such visit an icy-cold wind seemed to pass through the room, emanating from the apparition. A sensation of fear or awe was experienced.

In some cases the operator could remember his astral visit after awakening the next morning, but generally there was no recollection of the occurrence. The sounds made by the ethereal or subliminal self were similar to those which the physical self would have made during such a visit, such as the opening and shutting of doors, the sound of footsteps, the laying down of a stick or umbrella, the movement of a chair when sitting down or getting up, and the ordinary tones of a human voice. The ethereal self was also capable of moving material objects, such as chairs and tables, taking up books and other articles, opening and shutting doors, taking off and putting on overcoats, etc.,

in fact, behaving exactly as a real material being would and yet being able to "vanish into thin air" in a second.

A notable instance of one of these experiments occurred in connection with the Rev. Stainton Moses, M.A., the well-known writer and lecturer.

A friend of this gentleman's, a Mr. D——, resolved to appear one evening to Mr. Moses in his "soul body," without letting him know of his intended experiment. Shortly before going to sleep at about 11.30 p.m., he concentrated his mind intently on Mr. Moses for some time and willed that he should appear in that gentleman's house some miles away and be seen by him. With this desire he fell asleep and slept very soundly the whole night and remembered nothing of his dreams or any unusual occurrence when he awoke in the morning. That afternoon he chanced to meet Mr. Moses, and inquired if anything had happened to him the previous evening. "A great deal happened," replied the clergyman, "a most astounding occurrence which I could not have believed possible had I not seen it with my own eyes"; and then he related that he had sat up late talking and smoking with a guest who had dined with him that evening. A few minutes after twelve this friend left, and Mr. Moses saw him off from the hall door. When he returned to the sitting-room he found the chair just vacated by his guest occupied by a figure wearing a greatcoat over its clothes, and a black hat, and carrying an umbrella, and at once recognized the figure as Mr. D——. "Hullo! how on earth did you get in here?" he had exclaimed in astonishment, as it was quite impossible that any one could have passed to enter the room without being seen. The figure made no reply, but took off its hat and laid it down on the table.

Mr. Moses, greatly puzzled, inquired the reason of his visit at that late hour. Again there was no reply, and the apparition bent forward and extended its hands to the fire as though warming itself. The percipient of this strange occurrence then began to feel rather uncomfortable—there was something uncanny about it which he could not understand. "Shall I put your hat and umbrella in the hall?" he then asked, "and please take off your greatcoat, it will be more comfortable." At that the figure raised its eyes to Mr. Moses's, looking him full in the face for a moment, then snatched up its hat—and *vanished!*

Two weeks later the experiment was repeated, but this time the ethereal self of Mr. D—— appeared in evening dress, minus overcoat and hat, and, sitting beside the fire, carried on a conversation with Mr. Moses for quite a long time, and then

vanished suddenly in the middle of a sentence. Though Mr. Moses did not see him move, the figure simply was not there. Experiments of this kind prove that the astral form is not always an automatic phantasm, as is generally supposed, but in such cases is the *real soul*, or personality, free for a short time from the bonds of the physical. It would be impossible for a mere "astral shell" to carry on intelligent conversation.

Another well-authenticated instance of the subliminal self answering in an intelligent manner, after being mistaken for the real individual in the flesh, was related some years ago by Mademoiselle Glinka (then residing at 1 rue Lincoln, Champs Elysées, Paris).

It seems that one of her brothers was in the habit of visiting an old servant who had been his nurse when a child, and whom he had always been very fond of. This old woman (who had been thirty years in the family) had been "pensioned off," and provided with a cottage in the country about twenty miles from Paris. One afternoon the old nurse, not being well, was lying in bed, when the door suddenly opened and Monsieur G—— entered, looking much the same as usual, and dressed in a grey tweed suit. "Oh, your Excellency," exclaimed the old woman, "this is most kind of you!—but how did you know that I was ill?" Then with some embarrassment, "I am ashamed, sir, that you should come into my humble apartment and find me thus—I, who should be waiting on you." The young man replied cheerily, "Do not mind it, *Bien chère*, didn't you often sit at my bedside when I was ill—when I was a little rascal of a boy, always eating things that did not agree with me—always up to mischief, and you the soul of kindness."

"Oh, sir!" murmured the old woman, with tears in her eyes, then begged him to sit down and tell her all about himself. The figure, however, did not reply, but stood gazing at her intently, then slowly faded away.

At that very time Monsieur G—— was unconscious in a Paris hospital, where he had been for several days, and which he never left alive, as he died a week later.

This case was fully investigated by the Society for Psychical Research, and recorded by Mr. E. Gurney in his *Phantasms of the Living*.

A successful experiment was carried out by the Rev. C. Godfrey (of Eastbourne) some years ago. Mr. Godfrey determined to project his astral self to the house of a friend—a Mrs. S——, living a few miles away, so as to be seen by her in her room, the lady

being unaware of the intended experiment. In this case *imagination* as well as will-power was brought into play; the operator endeavouring to translate himself spiritually into the house of his friend, and visualizing the interior by a strong effort of imagination. The operator started the experiment at 10.30 p.m., the effort of will and imagination being kept up for about ten minutes, after which the operator fell asleep. At 12.30, Mrs. S—— was awakened by hearing a voice say: "Wake up! Wake up!" and felt a hand laid on her head. A cold wind seemed to fill the room, and a curious vibrating musical sound gradually rose and died away. Looking up, she saw the figure of a man, whom she at once recognized as Mr. Godfrey. He regarded her for a few moments, then vanished. A curious fact about this occurrence was that the door, which had been locked from the inside, with the key in the lock, was found *unlocked* after the figure disappeared.

The phenomena of phantasms and the occurrences in "haunted houses" may throw more light on the soul of man and religion than all the theological works ever written. Religion in its truest sense has very little to do with churches. Religion deals entirely with the soul of man, its needs, welfare, and aspirations, and has no concern with elaborate rites and ceremonies, long prayers and learned sermons. It is as simple as a child's prayer, or the song of a bird. "Consider the lilies—— Become as little children——" Such was the Master's teaching, so often ignored by His so-called followers.

THE NEW SCIENCE OF COLOUR IN ILLUMINATION; OR, COLOUR HYGIENE IN ILLUMINATION

BY BEATRICE IRWIN

WITH the exception of the astronomical observatory, there is possibly no institution that more amply demonstrates the progressive march of modern science, and the development of electric evolution, than does the modern hospital. In addition to arousing our wonder by its complex organization, and its multiple electric equipments, it evokes our deepest respect by its untiring quest for truths that shall alleviate human suffering. These truths and these sufferings are alike triune in nature, the physical, mental and nervous needs uniting in the single human organism, and calling for specific yet correlated recognition. The modern hospital represents a balanced unit in whose larger life the unbalanced needs of the individual are adjusted; and therefore we find that the hospital is as particular in its psychology as in its physiologic foundations.

At this moment of international crisis such an institution acquires added significance in civic life, and owing to its very nature must respond promptly and compassionately to the new needs and new consciousness that have been born of this world war.

Possibly the most striking feature of the modern hospital is the delicacy and variety of its electric equipments—these, and its light cures, not only bear witness to our century's conquest of electricity, but go far to prove a development in humanity, an attunement and awakening of mental and nervous centres; i.e., of the finer parts of the human structure, to the finer rates of vibration that are contained in the dynamic forces of light, colour and electricity. It would seem that this fact is largely responsible for an increasing susceptibility to the affective powers of colour, as expressed in environment; i.e., in costume, in the decoration of dwellings, and, most noticeably, in illumination.

My observations and experiments have shown that colour in luminosity, and luminous colour, have more decided affective powers than opaque colour. These findings led to a conclusion

that a discriminating and scientific alliance of colour with illumination is not only a constructive but a reconstructive necessity in any building where human welfare is at stake.

The study of light and colour in nature inevitably leads to a study of its deeper issues in connection with human nature, whose perceptions are developed (more than is generally known) and defined, by means of this radiant index of the ether. Sixty per cent. of our objective knowledge is acquired through the eye, an organ that is operated by colour or light, and form, in reality consists only of the limiting lines that break up fields of light and colour, visible and invisible.

Surely, then, this organ and this medium demand our closest scrutiny and consideration. Continued and varied experiments upon these subjects, including laboratory tests on individuals of different age, sex and nationality, led me to believe that it was possible and reasonable to formulate a psycho-physiologic colour chart based on the constant of reactions given to these experiments. This chart illustrates a brief and general treatise on colour, i.e., *The New Science of Colour* (Messrs. Rider & Son, 8 Paternoster Row, London, E.C. 4), published in connection with my lectures on this subject at the Panama-Pacific International Exposition at San Francisco. The aim of this chart is to correlate certain colours with our physical, mental and nervous requirements in such a manner that the said colours can be specifically utilized to minister to our needs. The nomenclature and subdivisions of the chart are based upon the findings of the affective power that certain colours exert upon respiration: in short, my experiments have indicated that every colour possesses *three intrinsic affective powers*, and that these are determined (a) by the intrinsic vibratory value of that colour, and (b) by the combination of that colour with other hues.

These three affective values I have named Sedative, Recuperative, and Stimulant, because my experiments have shown that colour has always one of these three effects upon respiration.

Sedative colours induce deeper respiration; they soothe and calm us.

Recuperative colours induce a more superficial but more even respiration, and they equalize and refresh us.

Stimulant colours excite a more rapid or concentrate respiration, and they quicken our activities.

One of the chief aims of the new science of colour is to establish this "sedative, recuperative and stimulant" nomenclature for colour, by demonstrating it practically in schemes for

interior decoration and illumination, which will afford the inquirer a tangible means of testing these statements for himself. In this connection a few words on the colour science filter system may not be amiss.

We cease to doubt that which conduces consistently to our well-being, and the good results achieved in a general utilization of colour based upon these premises was so insistent that it seemed necessary to embody my findings in the specific and universal channel of illumination. A plant runs to seed if kept in one light and one soil. In many homes and buildings human beings are condemned to a dead level of colour, and to an exposed glare of electric filament that works havoc on our eyes, our nerves and our general efficiency. My experience as a lecturer brought these points home to me with a painful persistence; therefore, possibly human egotism influenced my decision in the choice of illumination as the most suitable channel for a practical statement of my colour findings.

The first colour science light filters were constructed to illustrate a paper on "Colour in Illumination" given at the Colour Symposium of Illuminating Engineers' Congress, New York, October 10, 1917, since which date the entire system has been developed, patented and placed in various homes in the States.

In these days of strain and international turmoil when often double work has to be accomplished in half time, the care of the eyes and conservation of nervous energy cannot be over-emphasized, and these considerations apply equally to the officers and the inmates of any public building. The aim of the colour science filters is to meet these two needs. Following the principles of Nature, every filter affords a semi-indirect, translucent lighting, which creates a diffused luminosity, healthful and temperate. Being hand-painted on specially prepared parchment paper, and with tested and durable pigments, their colour values are constant and can be determined according to individual requirements. Their brilliance is tempered by an expression of shadow motifs which adjust their hygienic balance and relieve any eye-strain which might accrue from the luminosity of the dominant colour of the filter. The absence of shadow in most illumination systems presents a serious drawback, especially in sick rooms and sanatoria. The filters are of two classes: (a) Utility, and (b) Decorative, and in both classes the dominant colour-value defines the filter as a sedative, recuperative or a stimulant expression in colour. The utility filters are

generally developed in one clear tint, finished with bands of darker hue which create shadow values. These utility filters afford a central and general illumination sufficient for any practical purpose. They are made in various shapes which can be adjusted to existing wall and ceiling fixtures. The decorative filters are stronger and more complex in colour values, and are devised to achieve specific hygienic results. These filters are usually supplied with light portable stands, whose simple structure has been designed to correlate, yet be subservient to, the colours carried.

Again the variety of size and form render these decorative filters adjustable to environment. In the past we have been contented with generalizations about colour; we have only used it statically and ornamentally in our surroundings. The new science of colour specializes and recognizes light and colour as an indivisible unit which can and should be used freely, coherently and dynamically.

Such a treatment of colour gives it a new significance and definite purposes that it has not hitherto possessed in our lives. If it has been ascertained that "sedative" colours induce a deeper, "recuperative" a more even, and "stimulant" colours a more quickened respiration, is it not reasonable to premise that through a regulation of this fundamental functioning of organism various nervous conditions such as shell shock, impaired vision and other inflammatory nervous conditions might be removed or relieved through an organized use of this essential phenomenon of Nature?

THE APPLIED HIGHER SCIENCE OF RHABDOMANCY; OR

THE ART OF WATER-FINDING

EDITED BY M. E. POGSON, FROM NOTES ON INVESTIGATIONS
CARRIED OUT BY THE LATE WILLIAM NORMAN POGSON

CHAPTER IV

THE "AURA" OF "EMANATION"

IT was observed that every metal, and in fact every substance, and every liquid, and flowers, and leaves of trees, was surrounded by what, for want of a better name, I term for the present the "aura," or "emanation" or "gamma radiation."

This "aura" is of the nature of a gas, and is capable of being pumped into a test tube, or small bottle, sealed up, and kept for months, still retaining its individual properties.

(The question how the "aura" can be bottled and kept for months, and yet be felt through the glass test tube or bottle; is one which has yet to be solved, but the fact remains that my husband and I have done it and that it can be done, and not only the "aura" of substances, liquids, etc., etc., but that of human beings. Mr. Pogson on one occasion brought to me an empty tabloid bottle sealed up, and asked me what it contained. To all intents and purposes it appeared perfectly empty. I examined it with my hands and found it gave "specific" revolutions of -2 , so I replied that it gave "silver," and he said I was quite right, for it contained the "aura" of silver which he had pumped into it, quite unknown to me, in another room.

It was Mr. Pogson's great wish to photograph this "aura," so as to try and ascertain its composition.

The result should lead to a new field of discoveries.—EDITOR.)

The limits of the aura can be very distinctly felt by the hands and "motorscope" and its circumference marked out.

From experiments made, it appeared that any substance newly placed in a neutral spot, for the purpose of testing, seemed to throw off concentric rings or waves, for a certain time, until the "aura" had attained its full density.

Standing outside the circumference of this "aura," say the "aura" of a well site, with arms extended and "motorscope" in hand, the

" motorscope " " pointer," will first point directly to the water (a) and then to the opposite sides of the " aura " circumference (b) (c) as in Fig. 4.

On entering the area of this " aura " or gas, the " motorscope " ceases to point to the substance or water, but revolves either alternately or continuously.

A peculiar property of the " aura " is its adhesiveness to other substances, as it was observed that the cover of a basket passed through it, would take a portion of it up, and on examining the cover, it was found to give indications similar to the " aura " or emanation of the substance being experimented with, until what was taken up had dispersed.

Another peculiarity of this " aura " is that, after the substance

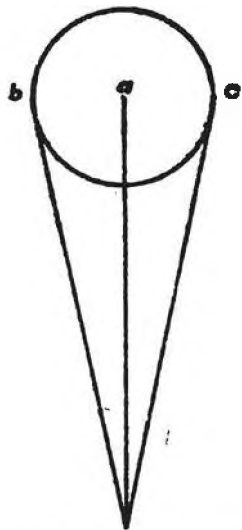


Fig. 4. " Aura " Circumference .

itself is removed, it remains behind, and disappears gradually and slowly from the centre outwards to its circumference, and not as the evaporation of a pool of water, which diminishes from its circumference towards its centre.

When the " aura " of any substance or liquid is bottled, it will give the same indications as the substance itself.

If a piece of gold be placed in a small box for twenty minutes, and the gold then removed, and the empty box examined, it will be found to give exactly the same indications as when the gold itself was present.

It was observed that all substances, metals, liquids, flowers, fruits and vegetables, colours and human beings possess an " aura " which can be distinctively felt at a distance. " Auræ " are not capable of being mixed.

Thus : If the " aura " of silver be sealed up in a bottle, with

that of copper, the two will remain distinct, the negative "aura" of the silver and the positive "aura" of the copper will not mix together, nor will they annul each other, but may be detected individually, even after months have elapsed.

Although the "aura" may be kept sealed up in a bottle for months, it still has the power of emitting its individual "a" or "b" emanations to a great distance, and by the specific revolutions of these emanations, the "mother" substance, or liquid, of that particular "aura" can be ascertained as a class.

"Aura" or emanation can be conducted along substances like an electric current. The rate of conduction is, however, very slow, and averages at the rate of one foot per minute.

It was observed that the "aura" is elongated by conductivity. The area or diameter of any "aura" emanating from a piece of metal, for instance, is of the same shape as the metal itself, but if a solid, such as a 2-ft. brick wall, intervenes, the shape of the "aura" becomes elongated by the thickness of the wall, i.e. 2 ft. Hence it was assumed that the "aura" of a water source is hemispherical below the lowest spring, cylindrical through the soil, and again hemispherical above the ground.

If a substance is placed in one spot for some little time, and then slowly removed to another place, there will be a trail of its "aura" along the space through which it has travelled, and the "motor-scope" in the hands of a "sensitive" will point to it, move along, and follow the trail, until it arrives at the substance itself.

It was observed that the "aura" emanations are akin to the "y" rays, and are positive or negative, and of a wave-like character, and travel round the substance, but never pass beyond a certain circumference.

The area of this radiation, it was observed, is in direct ratio to the weight of the substance, e.g., the area of the "aura" of a rupee coin, was half in square feet of the area of two one-rupee coins.

It was observed also that the "y" radiation, or "aura," partakes exactly of the nature of the "aura" or emanation of radium, and can be, as stated before, pumped into a test tube and sealed up, and when removed miles away, still retains its properties, and may be discriminated by any one sensitive to these "aura" influences.

I have frequently bottled the "aura" of a well site, and kept it for months, without any apparent change being effected.

The "aura" when bottled and removed to any distant place still gave the "specific" and serial * revolutions of its "mother" substance.

It was observed that a sample of a secondary "aura" or "emanation" could not be obtained from the bottled "aura" of any substance or of water, so that there is no such thing as "secondary

* Hereafter explained; see Chapter V.

aura" possessing bottling properties, although the original bottled "aura" does seem to possess another "aura" field, and this will cause the "motorscope" to point to it, and will give the same potential as its "mother" substance.

Accordingly a bottled "aura" or "emanation" may emit certain rays, but does not emit any "aura" proper.

CHAPTER V

OBSERVATIONS ON "SPECIFIC" AND "SERIAL" REVOLUTIONS

REVOLUTIONS, or the revolving of the hands or "motorscope," over water and substances are of two kinds, viz., "specific" and "serial."

(a) SPECIFIC REVOLUTIONS.

It was observed that every substance, metal, liquid, etc., had its own individual number of revolutions, and that these may be of a positive or negative potential.

If the substance possessed a positive potential, the right hand was drawn outwards towards it, if at a distance; and downwards towards it if the substance was on, or under, the ground.

If the substance possessed a negative potential, then the left hand was drawn outwards, or downwards; the positive potential substance attracting the right hand, which is itself —; and the negative potential substance attracting the left hand, which is itself +.

On taking the "motorscope" into the hands, the "pointer" immediately pointed outwards, or downwards, towards positive emanating substances, and away from negative emanating substances.

In all cases when taking the "specific" revolutions, the hands and arms were slightly waved from one side to the other horizontally; or, upwards and downwards, vertically, and revolutions were obtained.

It was observed that revolutions were one, two, three, or more, in a clockwise direction, repeating the same in an anti-clockwise direction.

Thus for copper, the "motorscope" pointer or right hand first pointed towards the metal, thereby indicating its positive potential, then whilst slightly waving the hands and arms with elbows bent, horizontally or vertically, and continuing this motion, the "motorscope" revolved in a clockwise direction five times, or five complete revolutions, and then repeated the five revolutions in a reverse, or anti-clockwise direction. Hence the "specific" revolutions for copper are + 5.

Water has a "specific" revolution of + 1; the number of revolutions being one clockwise and one anti-clockwise, and attracts the right hand, (itself —).

Gold has a "specific" revolution of -1 ; the left (or $+$) hand, then being drawn towards the Negative or $-$ substance, gold.

A table of "specific" revolutions for various substances, etc., will be given in Appendix I.

In all cases it was observed that no revolutions could be obtained until the "sensitive" entered the area of the "aura," e.g., the "sensitive," if searching for a well site, must stand, with arms and hands outstretched, with the "motorscope" held vertically in the hands, and slightly wave them, and the "pointer" will first show in which direction the water exists, water being $+1$, and drawing out the right hand, then, having ascertained this, he must walk towards it with the "motorscope" held horizontally, and on arriving at the "aura" circumference, the "motorscope" will begin to revolve. It is possible that the revolutions within the "aura" may be due to the magnetic whirl (see *Electricity and Magnetism* by Sylvanus Thompson).

When walking about with hands and arms extended, in search of water sites, it was found best to hold the "motorscope" vertically; but when desirous of obtaining revolutions, and for further examination of a well site, it is best to hold it horizontally.

It is important to bear in mind the difference between the effect of the "motorscope" held with arms extended, and when held with elbows bent at right angles, for, in discriminating the "specific" revolutions of a distant object, rigid extension of the arms would lead to false results. This shows the importance of arms being extended to obtain *constant* attractions; and elbows at right angles to obtain *alternating revolutions*.

Thus water being positive will first attract the $-$ or right hand, and the arms being fully extended, the human current then being constant, the attraction of the water will be constant $+$ also, and not alternating; but, if the elbows are bent, the positive (or $+$) water will attract the right hand in the same way, until "influence imbued," when it will take up the left hand, and the revolutions will show one clockwise, and one anti-clockwise right hand; and one clockwise and one anti-clockwise left hand.

(b) "SERIAL" REVOLUTIONS.

Serial revolutions are the number, or series, of "specific" revolutions which occur, and show the distance between the "sensitive," and the substance being examined.

The number, or series, of $+5$ "specific" revolutions which are peculiar to copper, for instance, depend upon the distance the metal is from the "motorscope" or hands. Thus, five series of $+5$ "specific" revolutions, i.e., five clockwise and five anti-clockwise, repeated five times, indicate that the "motorscope" is 5 feet away from the metal.

In the case of water (whose "specific" revolution is $+1$), twenty-five series would indicate that water was approximately 25 feet

below ground level, or away from the "hands" or "motorscope."

It was observed that after each "series" of "specific" revolutions had been completed, there was a distinct pause of several minutes.

In determining "serial" revolutions it was found that no attempt must be made to hasten the series by waving the hands, the correct method being simply to walk round and round the site, within the "aura" area, with elbows bent, until the "motorscope" became "tired out" and absolutely ceased to revolve for some minutes.

CHAPTER VI

OBSERVATIONS ON DIFFERENTIATING TESTS

IT was observed that if a piece of gold (— 1) was placed on the ground in a neutral spot, and the "motorscope" waved over it, the "pointer" first pointed away from the gold (the left hand being drawn down), then the "motorscope" revolved from the action of the left or + hand, once clockwise and once anti-clockwise, or, with hands alone, 1 left hand revolution and 1 right hand revolution, and soon, as many times as the hands or "motorscope" were distant in feet from the gold.

The "index" or "pointer" pointed *away* from the gold, thereby showing that the potential is negative; and the revolutions being only 1, in each direction, showed that its "specific" revolution is — 1.

By many experiments, however, it was ascertained that if any like substance, metal or bottled liquid, be held in the hand of the "sensitive," the substance or liquid under examination fails to exert any influence whatsoever on the "sensitive." For instance, if a gold ring be held in the hand (negative substances preferably in the left hand, and positive substances in the right hand), then gold will exert no influence on the "sensitive," and no attraction whatsoever will be felt. This process I have named "differentiating test"; and the substance, metal or bottled liquid, held in the hand, the "antidote."

As several substances and liquids possess the same number of "specific" revolutions, the use of the "differentiating test" was found very important in enabling any "sensitive" to detect which substance was attracting him.

It was discovered also that the substance alone is affected by the "differentiating test," for when a substance was removed and the "aura" which it had left behind was examined, the "differentiating test" did not cancel the revolutions caused by the "aura."

By this means alone is it possible to tell whether buried treasure has been removed or not; or whether the treasure, or only its "aura," or aroma, exists.

Thus if gold is really present in a box, and gold be held in the hand of the "sensitive," then all attractions and revolutions will cease; whereas if the gold has been removed from the box, and only its

"aura" remains, the attraction and "specific" revolutions will not be cancelled by the gold "antidote" held in the hand.

But if the "aura" or emanation from gold be bottled and held in the hand as an "antidote," it cancels all revolutions. To sum up:—

(i.) Substance present, and a piece of the substance held in the hand as an "antidote," cancels all attractions and revolutions.

(ii.) Substance removed, and only its "aura" left, and substance used in the hand as an "antidote," does not cancel the "specific" revolutions.

(iii.) Substance present, and its bottled "aura" held in the hand as an "antidote," cancels revolutions.

(iv.) Substance removed, and bottled "aura" held in the hand as an "antidote," cancels revolutions.

Hence it appears that the revolutions are due to the "aura," and are not obtained until the "sensitive" enters the area of the "aura."

The "aura" or emanation of electric light was taken and bottled, with the result that with this held in the hand as an "antidote" the "motorscope" refused to point to the electric light, whereas without the bottled "aura" in the hand, it gave out an attraction of + 1.

(To be continued.)

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.*]

MYSTERIOUS LIGHTS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—As a constant reader of your paper, I have been greatly interested in the correspondence about mysterious lights. Opinions seem to be many and various as to their origin and meaning. I have often seen them, and indeed I am so used to them in their different forms that I take very little notice of them when they come in the forms of floating balls of bluish light. When they come and hover about me I hold up my hands to them and they seem to cling to them, and then I hold them up to my face. They make my hands luminous, but never stay very long. It is not caused by damp in my very cosy and modern little flat.

They seem very insistent when any danger threatens, as before air-raids, etc.

I do not know what they are, but I like to think that they may be affinities on another plane—not necessarily friends or relations who have passed over—and that I am not alone or forgotten in the times of stress through which I have been passing.

Sometimes they take other forms—little stabs of light, of long shafts of light. The stabs of light, I think, must mean that some one is trying to signal or speak to me—living persons. The shafts will materialize if one can concentrate. I think I must be unusually sensitive, but have never tried to develop any psychic power.

Yours truly,

K. LESLIE MILLER.

4 CARDINAL MANSIONS,
S.W.1.

THE BOOK OF THE LIFTING OF THE VEIL.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Referring to your interesting article on the Apocalypse, it has occurred to me that it may be of advantage to some of your readers to go deeper into two of the points you mention, viz. : (1) the probable manner in which the book came to be written, and (2) the symbolic framework underlying the mystic vision.

I think that, in the light of our knowledge to-day, most advanced

students of psychology will agree that the whole book bears unmistakably the impress of what we describe now as automatic writing, that is to say, it is a notable example of the work of the subconscious mind, with its atmosphere of weird glamour, and its high powers of invention. In this connection I note your correspondent, Mr. A. C. March, expresses similar views in his interesting letter this month, and I entirely agree with him as to the part the subconscious plays in these apocalyptic writings. The lack of coherence in some parts of the Apocalypse of John (literally the Book of the Lifting of the Veil), is just what we might expect in works of this character. It was, in all probability, written as were the visions of Swedenborg and Vale Owen, in a state of semi auto-hypnosis, or, at any rate, a state in which the subconscious mind came largely into play.

With regard to the symbolic background, this is undoubtedly built up on the imagery of the 22 letters of the Hebrew alphabet, the 3, the 7, and the 12, as were later the Major Keys of the Tarot (see the May and June numbers of the OCCULT REVIEW).

In this reference compare the 119th Psalm, each section of which is under the heading of one of the 22 Hebrew letters. Here it may be pointed out that each section of this Psalm consists of 8 verses, and symbolizes the number of the Ineffable Name, as do the 4 aces of the Tarot.

It will be seen on examination that the first three chapters of the Apocalypse stand apart as a distinct prelude to the remainder. The first chapter relates the appearance of One from whose mouth issues a Flaming Sword. He represents the Supernal Triad, and the 7 Stars complete the symbolism of the 10 Sephiroth. This symbolism is repeated in the figure of the Flaming Sword, otherwise the 10 Holy Voices. A Voice says "I am Alpha and Omega, the first and the last," otherwise Aleph and Tau, the first and last letters of the Hebrew alphabet. This pronouncement appears in the first chapter, and is repeated in the last chapter. As it has been written elsewhere: "Twenty and two are the letters of the Eternal Voice in the vault of heaven, and the Almighty hath bound them in all things."

The second and third chapters contain the address to the 7 Churches, and thereafter follows the mystic Vision. The remaining chapters deal with the symbolism of the 7, over and over again: the 7 Angels, the 7 Trumpets, the 7 Vials etc., and the last chapters deal with the 12 Gates, the 12 Jewels, the 12 Tribes, etc.

In the fourth and fifth chapters, the symbolism is that of Time; the 24 Elders representing the 24 hours of the day; the 7 Spirits and the 7 Angels the 7 days of the week, and the 4 Beasts the 4 Triplicities of the Zodiac (earth, air, fire and water), otherwise the solar year (compare the Assyrian winged man-headed beast with the body of a lion and the feet of a bull). The Book sealed with 7 Seals represents the Unknown Book of the Future, the symbolism here

being the 7 days of the week (compare the 36 Minor Keys of the Tarot representing the Book of the Future by the solar year—the 36 Decans of the Zodiac).

The 12 Gates of the City represent the 12 Houses of Heaven, the 12 constellations of the Zodiac, foursquare to symbolize the 4 Elemental Triplicities.

To sum up, the mind of the mystic seer was saturated with the secret tradition of Israel, and everywhere we see the same imagery that was elaborated later in the Tarot.

Yours faithfully
JULIUS L. LACHNER.

DREAMING.

To the Editor of the OCCULT REVIEW.

SIR,—I have taken in the OCCULT REVIEW for a number of years, and I always look forward to its advent with the greatest pleasure. I found a special attraction in Mr. Fox's article in the September number, for I also am a dreamer of dreams, and have been all my life, although it is only within the last twenty years that I have noticed any special significance in them.

I think I have sampled most kinds of ordinary dreams in my time, but I am very much afraid I don't give them that attention which they deserve.

I dream every morning of my life (seldom at night). If I lose myself in the afternoon for a few minutes, I begin again, but these are all more or less dreams of confusion, and I pay scant attention to them. But at uncertain intervals I have one of those prophetic symbolical dreams; I always recognize one when I experience it (if it is only through the great mental change which takes place), and long practice has given me some facility in deciphering them.

Long ago I adopted the theory that telepathy was their cause, and I have not seen any reason to change my view. As long as the information is in the mind of some one on this planet, what other theory can be adduced—not coincidence, at least not where I am concerned. I have been indulging in this little diversion for too long to believe for a moment that the long arm of coincidence could reach thus far. By reference to the OCCULT REVIEW, I see that Professors Freud and Jones (I have never yet read a book on Psychology) bring forward the theory that dreams are simply revived memories of early childhood. Undoubtedly they are correct to some extent, not necessarily going back to early childhood though, but they would be far nearer the truth if they asserted that, while that theory might suit the ordinary dream in its entirety, in the other class of dream they simply form the foundation upon which the other dreams project themselves, and rear their wonderful edifices. They are, in fact, two separate parts of the same phenomenon—at least that is my view after studying the subject in my

own person. I will not, however, pursue this part of the subject any further, for deep water lies ahead.

I remain,

Yours faithfully,

ELEANOR S. ROSS.

HEAVEN AND HELL.

To the Editor of the OCCULT REVIEW.

MY DEAR SIR,—The following sentences in your October number, page 209, express what are now prevalent views concerning the future state :

"If 'the kingdom of heaven is within us,' it naturally follows that the kingdom of hell is also, and that we have our place in either, according to the natures and characters we form. In the other world, as in this, "like attracts like," and individuals of similar natures meet in surroundings which conform to their natures, and thus different localities and states are formed, which might be termed heaven or hell."

Now it is generally supposed that this teaching originated with Swedenborg, 1749-1772. I find it, however, in a much earlier book by a clergyman of the Church of England. The title is : "The Christian Life, from its beginning to its consummation in glory. By John Scott, Rector of Saint Peter Poor, London. Printed by M. Clark, for Walter Kettilby, at the Bishop's Head in St. Paul's Churchyard, 1681."

Two extracts will show the nature of the teaching in this book. The first is from the Preface :

"As I have shown from the express commands of our religion our indispensable obligation to practise every virtue, so have I endeavoured to show how in the practice of it we do naturally grow up to the heavenly state ; as on the contrary how in the course of a sinful life we do by a necessary efficiency sink ourselves into the state of the damned. For I have proved at large that there is something of heaven and hell in the nature of each particular virtue and vice, and that in the perfection of these two opposite qualities consists the main happiness and misery of these two opposite states. . . . I know nothing in the world that can be more effectual to engage men to be substantially religious, to take them off from hypocrisy and formality, from all presumptuous hopes and false dependencies, than their being thoroughly convinced of this truth, that the eternal happiness or misery of their souls is founded in their virtue or vice, and that there is an inseparable connection between grace and glory, sin and hell, as there is between fire and heat, frost and cold, or any other necessary cause and effect."

The second extract is from pages 49 and 50

"Certainly till our mind is contempered to the heavenly state, and we are of the same disposition with God and angels and saints,

there is no pleasure in heaven that can be agreeable to us. For, as for the main, we shall be of the same temper and disposition when we come into the other world as we are when we leave this—it being unimaginable how a total change should be wrought in us merely by passing out of this world into another. And therefore, as in this world it is likeness that doth congregate and associate beings together, so doubtless it is in the other too. So that if we carry with us thither our wicked and devilish dispositions, there will be no company for us to associate with, but only the devilish and damned ghosts of wicked men, with whom our wretched spirits, being already joined by likeness of nature, will mingle themselves, as soon as they are excommunicate from the society of mortals.”

Yours truly,

JOHN CYPRIAN RUST,
VICAR OF SOHAM, CAMBRIDGESHIRE.

THE RIDDLE OF MANIFESTATION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In saying that “an adequate explanation of the mysterious process of evolution consists in the fact that, through evolution, man may become conscious of the Absolute,” Mr. Starr seems to me not to furnish any *adequate* explanation, but merely to push the riddle a little further back and to restate it there. Yes, that is all very well, but then why should man *have to* “become conscious of the Absolute” at all, and at so appalling a price? What is the ultimate good of it, to either the Absolute or to its manifested relative consciousness, the *genus Homo*, when it is done?

Yours truly,

STILL PERPLEXED.

THE DANGERS OF SPIRITUALISM.

To the Editor of the OCCULT REVIEW.

SIR,—In the last number of the OCCULT REVIEW an allusion was made to the number of suicides among those who take up the examination of the spiritualistic theory in a practical manner.

It seems to me that this question should not be shirked.

It would be an invidious thing to mention the names of those who have met with a disastrous end in making investigations, but the public should be warned against the danger which it incurs in the pursuit of this form of knowledge.

It appears unfortunate that those who are making a boom in Spiritualism should not put both sides of the question before the public, for the matter is exceedingly serious and is recognized to be so by those who have good reason to know how careful investigators should be.

Yours,

A. G. WITHERBY.

THE REMOVAL OF A CURSE.

To the Editor of the OCCULT REVIEW.

SIR,—With reference to this query of Mr. Montague Summers' and M. H. T.'s reply, may I add that I should be more inclined to go by the victim's horoscope than by anything else. After all, if the land in question was originally taken from the Church authorities, the losers were only losing what had at one time been taken from some one else, and just as if in the near future the land was taken away as individual property and made the property of the nation, hauntings and psychic evils would hardly be anticipated. The same, I should judge, would have been the case in respect to the Tudor confiscation. Further, old church and monastery sites are being used all over England (there is one quite near me at Merton), and the effects of the alleged curses and evil results are not at all apparent.

"Extraordinarily unlucky in every way, and the sport of the most vexatious disappointments" for the past six or seven years, looks to me like a prominent Neptune or Uranus badly aspected with one of the luminaries. Again, if the vexations, etc., are social or domestic, is there a retrograde malefic, or malefics in the 5th house? If the affliction is general, what malefics (if any) are in the 2nd or 7th houses, or what planets or luminaries in the 12th, or is the ruler of the 12th in the 7th, or vice versa? The position of Saturn at birth is important, as are what aspects he formed with either of the luminaries, and what recent or current aspects.

The value of looking at the birth-map is that one can see when the unfortunate period will pass, for like everything else (alas! the "good" times as well) these periods are transitory. I have known horoscopes, even one in which Jupiter was the ruler, where the native was periodically reduced to entire destitution by aspects to a prominent Uranus, while once in a way Neptune solemnly "put the lid" on for a year at a time, and what is more, held the "lid" down. Again periodically, the ruler or the Sun would assert themselves, and the circumstances would revive to a state of transitory prosperity. The whole is merely a matter of two or three past lives, and now very interesting to read about, but less interesting to live through.

The prayer method *à la* Rawson, mentioned by M. H. T., is possible, but with the majority of people it is improbable of accomplishment. Sustained and earnest prayer is rather a physical strain, and although most wishes can be realized through it, the physical or emotional sheaths of the personality are likely to break up or at least give way under the stress. Again, it is not an easy matter—to many it is an impossibility—to realize that one "is a perfect being in a perfect world" when the ordinary material necessities of life are uncertain, or circumstances generally uncongenial. It is quite easy to make the MENTAL picture of one's ideal standard of perfection, but to materialize it here is only for the few, and with those you will gen-

erally find that either Jupiter is in the 10th in trine to the Sun, or vice versa, or that there is some other fine and powerfully benefic aspect.

Technically speaking, when a person curses, or alternatively blesses, an individual, family or thing and the pronouncement materializes, the person who issues the curse or its alternative, is simply using his or her intuitive or prophetic faculties, consciously or unconsciously, in respect to what would inevitably occur,

Yours faithfully,

ARTHUR MALLORD TURNER.

THE TAROT AND SECRET TRADITION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Your correspondent, Mr. J. W. Brodie-Innes, observes in his last letter that it has not apparently occurred to me, or to certain other writers, that there may be "an authentic ancient tradition" concerning Tarot cards. In my own case at least, this is a specific error which I must ask leave to correct. I refer, therefore, your readers to my *Pictorial Key*, Part ii. § 1, "The Tarot and Secret Tradition." See also the corresponding section of the *Key to the Tarot*, in both editions. I have intimated further that the Tradition may be connected with *Theosophia Roseæ Crucis*. My concern in the present instance is with the adjustment of a point of fact, not with a claim or its value—which cannot be discussed in public. As regards the views of any "life-long student of the Tarot" or any "learned Kabbalist" whose names we do not know and whose qualifications we are unable to check, they will probably weigh with your readers as they weigh with

Yours faithfully,

A. E. WAITE.

AN UNLUCKY ARTICLE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I shall be so grateful if any correspondent of your very interesting journal can help me in a matter of importance to me. I have an article of wear and ornamentation: very nice, and worth money, but most unfortunate for owner or wearer. In every instance I have come across, the wearer meets with losses in money matters. Would it be possible to find out the cause, and the curse, if curse it is, removed, and the article made wearable? At present this is impossible. When it came into my hands I was quite unaware of the matter until the trouble began. Then I made inquiries of a previous owner, who had had similar experiences but of a very drastic nature. Particulars of how I may set about the matter would be very welcome. I would be willing to send a sample for inspection.

I am, yours faithfully,

PUZZLED.

DR. HYSLOP.

To the Editor of the OCCULT REVIEW.

SIR,—Dr. Carrington's article on Dr. Hyslop in the September number of the REVIEW is not quite fair to that leading worker in psychic research. At least, unjust inferences are likely to be drawn from the article by those ignorant of the true situation.

(1) It is alleged that Dr. Hyslop ran the American Society in a "one-man" fashion. This is true. But the reason was that from time to time various contributors attempted to run the Society's work in the interest of some fad of their own. In order to maintain any coherent continuity for the work, it was necessary to have continuity of control. I am one of the trustees of the Society and am familiar with the difficulties encountered of the above-mentioned kind.

(2) None regretted more than Dr. Hyslop himself the fact that so much of the space in *Journal* and *Proceedings* was taken up with his own articles. He tried in vain to get the more orthodox psychologists to contribute. At his request, I worked up reports upon a number of records; and he never offered to control or revise my work in any way. He gladly accepted any original articles that I could offer. He stood ready to accept adequate articles from anyone.

(3) It is substantially true that Hyslop's time was devoted entirely to mental records. But this was not due, as Dr. Carrington seems to imply, to any narrow-mindedness on his part. He was trying to prove survival of consciousness, and had very limited funds at his disposal. As Dr. Carrington very well knows, physical phenomena prove nothing about survival unless there are mental phenomena accompanying them; and the funds could not cover the whole field. Nevertheless, various articles were published on poltergeists, fire-test experiments, unusual horses and dogs and other matters dealing with non-mental phenomena.

I know from repeated talks with Dr. Hyslop that his dream was a well-endowed laboratory, where the effects of drugs and narcotics, and of various kinds of radiation, could be studied; and where ancient formulæ for developing occult powers could be tried under careful observation. In short, the limitation of his work was not his own but that of the public.

Yours faithfully,

September 24, 1920.

PRESCOTT F. HALL.

[I do not want to cavil, but it certainly seems to me that it is an extraordinary thing if Professor Hyslop could not find collaborators with whom he was able to work, and this surely suggests that he was too intolerant of other people's views that did not fully harmonize with his own. Much as we must all admire the Professor's zeal and activity in the cause to which he devoted the later years of his life, it is idle to shut our eyes to the fact that he failed to distinguish the important from the trivial in matters of evidence, and that his general attitude lacked breadth and many-sidedness.—Ed.]

PERIODICAL LITERATURE

MR. MEAD'S second article in *The Quest* on the Gentile environment of early Christendom is illuminating on the points of fact; but the series is as yet unfinished and an opportunity may arise later to speak of his work as a whole. Meanwhile his excursus on the intellectual and religious interchange between the Jewish and pagan world is an excellent contribution to the review for which he has done so much. Mr. Edwyn Bevan gives an ordered contrast between reason and dogma, producing several acute points. He shows, for example, how reason is and must be always overstepping the comparatively narrow field embraced by the data of experience. He shows also that things which conflict with large masses of experience do not of necessity conflict with reason itself, and that the rejection of miracles as opposed to reason takes place at the expense of reason. To say this is not of course to justify miracles but to indicate that their examination must be made on other grounds. Lastly, Mr. Bevan affirms that the religious act of faith postulates a rational universe. It is an exceedingly suggestive study, though we know in our hearts that much yet remains to be said on the contrast between reason and dogma, as on the conflict between religion and science, while the one direction in which the human soul can enter into truth is that in which dogma and reason both suspend their offices. *The Quest* has other good articles. Our friend Mr. C. J. Barker writes on the standpoint of Jacob Böhme, and there is an interesting note on George Tyrrell's letters by Mr. H. C. Corrance. Miss Corry's experiences with planchette are recorded in a lucid and refreshing survey of problems concerning the unconscious.

The *Journal of the American Society for Psychical Research* gives account of what is regarded as a notable psychometric test made in Mexico by physicians of high standing, whose names are appended to the report. The subject of experiment was a lady, and she was hypnotized by the Braid method, i.e., "with so-called passes," apart from verbal or physical suggestion. The test showed that all her senses passed into a state of suspension in the space of five minutes. In this condition they were subsequently exercised psychometrically, successful results being obtained in every case. The signed summary therefore testifies as a fact duly established that the subject, "while in deep trance and while all her senses were blocked, was able to perceive sensations of vision and smell, taste, hearing and temperature, corresponding in each instance to the potential result." . . . Mr. Horace Leaf reports his experience among Danish spiritualists in *The Two Worlds*. He notes (1) that psychic phenomena are not regarded as important; (2) that clairvoyance and similar gifts are

never exercised at public meetings; (3) that there is no effort to encourage "test forms of mediumship"; but (4) that considerable importance is attached to trance speaking and what is called "rescue work" among undeveloped spirits by means of prayer and messages. For the rest, the movement, which is said to be strong and popular, has adopted the reincarnationist theories of Allan Kardec. . . . *Rays from the Rose Cross* continues to present various unpublished papers of the late Max Heindel. In the issue before us there is one on the Order of Rosicrucians, which is described as belonging to "the so-called mystery schools," and to that division designed to meet requirements in the western world. By the hypothesis, they are concerned with instructions respecting past evolution on earth and the developments that are still to come. . . . *Le Voile d'Isis* claims our continued attention, more especially with reference to the correspondence of Eliphas Lévi. The new instalment contains seven letters, dealing chiefly with the Hebrew alphabet and the numerals corresponding thereto. It must be said that the French magus is his own authority as usual, but his intimations are clothed in the language of traditional dogma, as if the infallibility of Kabalistic centuries were behind him, and he also their spokesman. There is no question that he impressed Baron Spedalieri, but it is to be doubted whether there is anyone at the present day to whom his imaginative excursions would bring the least conviction. One does not approach them, however, from this point, but rather as mental exercises, and in this sense the old charm of the brilliant occult writer is with us in the old manner. . . . One might have thought that there was no country in Europe or perhaps in any part of the world without at least one Lodge of the Theosophical Society, but *The Theosophist* tells us that new ground has been opened up recently in Portugal, a centre having been established at Lisbon, under the title of Isis, and counting sixteen members. . . . In theosophical circles there is usually considerable interest in the Golden Legends concerning the Holy Graal. Its last illustration is an article on *Il Mistero del Graal* in a recent issue of the Italian periodical *Ultra*. The great Christian allegory is regarded as a living reality, belonging to the Church of the Spirit. Unfortunately, it cannot be said that any acquaintance is exhibited with the old romance literature. We hear only of Titurel and Lohengrin, while the matter concerning both is drawn from Richard Wagner rather than from Wolfram von Eschenbach.

When the old Rite of Perfection, belonging to France of the year 1758, was taken over to the World of the West, it found a home—among other places—at Charleston, U.S.A., and there, but under circumstances of considerable obscurity, it was transformed into the Scottish Rite of Thirty-three Degrees. In this extended form and under this denomination it returned to Europe and to France. There is no question that it obtained a considerable

vogue prior to that epoch when Albert Pike became the Grand Commander. But it was under his auspices, and in part—as many would say—by reason of his Ritual rectifications, that it became the great regnant Rite of all the High Grade systems. There is nothing at the present day to compare with it as to influence and repute. The head-quarters of its Southern Jurisdiction are at Charleston, and there is the Mother Supreme Council of the whole world. For many years past an official organ of the Council has been published monthly under the title of *The New Age*, and has been noticed very often in these pages. In the study of its successive issues we come across many curious and a few memorable things. For example, the last issue which has reached us gives account of an Order of De Molay for boys, founded some twelve months ago in Kansas City, and numbering already at least a thousand members. It is composed chiefly of the sons of Masons, and works two Degrees, in which the cardinal virtues are inculcated, and the boys are encouraged to lead clean, healthful and patriotic lives. It is said, moreover, to be developing extensive work along philanthropic lines. Most especially, anything in the nature of snobbery or exclusiveness is effectually rebuked and checked. Meetings are held weekly in the "Cathedral" of the Scottish Rite. There is no question that many earnest English Masons would wish success to this experiment, which seems wholly admirable, while more than a few might regret that the requisite initiative is wanting among us for a similar undertaking here. In addition to news like this, our contemporary has occasional literary articles and good reviews: there is one on D. G. Rossetti in the issue under notice. It looks, however, as if the Supreme Council must have acquired already or must be seeking to take an active part in things political and social; such is at least a warranted conclusion from the evidence of its official organ. It must be said therefore that a periodical like *The New Age* would not be possible in this country under any masonic obedience. It is furthermore the mouth-piece of an eternal feud with the Roman Catholic Church in America. Whether justified or not by the hostility of Latin Christianity, the fact marks another salient distinction between the Rite in Charleston and the Rite as it subsists here. For the rest, we cannot help feeling that the organ has missed many great opportunities throughout its twenty-eight volumes. In the archives and book-rooms of the Scottish Rite there must be ample materials to illustrate the highways and by-ways of masonic research, and to do this—as we conceive—would be far more to the good purpose of the Order than to squander space and time by exchanging recriminations over hopeless questions like the hostility of the Roman Church.

The Builder provides an excellent contribution to the history of Freemasonry in Mexico, drawn up by the careful hand of Mr. O. G. Street and presenting at full length, in an ordered manner, the outcome of exhaustive research. The picture presented offers a notable corre-

spondence with all that is on record otherwise respecting the Order in Latin South America. In other words it is a pitiful chronicle of internecine struggles between rival grand obediences, mostly of the mushroom kind. We are indebted also to Mr. Dudley Wright for his story of Hungarian masonic persecutions, following the recent revolutions. After a month's reign of terror the Hungarian Government dissolved all masonic organizations, and their wealth—actual or alleged—is to be confiscated. Many of the brethren have sought asylum in other countries, and are hoping, as we are told, to enlist the attention and sympathy of European comrades. Here is an eloquent commentary on the lying allegations that revolutions move hand in hand with the Order, especially in continental Europe.

Among new publications may be noted the first issue of an important Paris review, under the title of *Bulletin de l'Institut Metapsychique International*, which is designed to appear on a considerable scale every alternate month. The institution itself has been mentioned on a previous occasion, the honorary president being Professor Charles Richet, and such names appearing on the committee as those of Camille Flammarion and Gabriel Delanne. First among the notable contributions to the initial number there is an instalment of Professor Richet's inaugural address, together with a careful study of phenomena occurring in a state of lucidity, and a summary—too brief in view of its importance—of the famous Doris Fischer case of multiple personality. A bibliographical section, devoted to critical reviews, promises to keep us in touch with current psychical literature in France. We offer our felicitations to the Metapsychical Institute and our thanks for a periodical which should take its place among those of the first rank devoted to its particular subject. . . . We have also received the first number of *Lumière et Vérité*, which is published under the auspices of the *Cercle Caritas*, as its monthly official bulletin. The circle in question is open to all who believe in God and love their neighbours, these principles being regarded as rooted in the truths of spiritism. The spread of spiritistic doctrine and science is therefore the chief object in view and is regarded as the great need of the present age. The circle is obviously engaged in a work of love as there is no subscription of any kind, unless indeed to the monthly organ, which will keep members in touch with one another. This is modest in dimensions as in claims, and the least that can be said of it is that it breathes the spirit of goodwill. . . . It is nearly eighty years since Andrew Jackson Davis and his Divine Revelations of Nature made their appeal to a certain class of broader minds in America, and we know how it provided a kind of spiritualistic philosophy before the Rochester knockings brought modern spiritualism to birth. The interest in Davis continues and is marked at the moment by the almost simultaneous appearance of two new periodicals concerned with his harmonial philosophy

REVIEWS

THE SCIENCE OF THE SACRAMENTS. By C. W. Leadbeater. Cr. 8vo, pp. 560. 21 diagrams and 27 plates. London: Kegan Paul & Co., Ltd. Price 15s. net.

THERE is a story of a zealous Salvation Army convert who found, when on the point of backsliding, that he had only to get into his uniform, when the devil left him in peace. Here, it seems to us, is the idea underlying the vestments, accessories and ritual of ceremonial magic and the ceremonies of the Church. According to Mr. Leadbeater, however, it would appear that ordination confers a real power to call down spiritual force from the invisible Spiritual Head of the Church—a power which he finds that ministers of “dissenting” sects do not possess, no matter how great and earnest they may be.

The whole volume is devoted to a detailed consideration, in the light of clairvoyant investigation, of the Church sacraments and liturgy. Every point is considered, and the effect in the unseen worlds explained, from the invocation of the deva or angel, and the gradual upraising of the Eucharistic edifice—an imposing structure in the astral world, the effect of combined music and devotion—to the great climax of “transubstantiation,” for the reality of which Mr. Leadbeater vouches absolutely.

While we are not in a position to challenge the author's claims to the objective reality of the effects of the Church ceremonies, we must admit that the rationale as given in the pages of his compendious work affords a basis for an intelligent following of Church ritual, without which it must be so much meaningless mummery. The superiority also of the revised or “Liberal Catholic” liturgy over the “Roman” is apparent to any unbiassed mind, and, whatever the verdict of the individual reader as to the validity of the claims of clairvoyant research, he will not be likely to deny that *The Science of the Sacraments* is intensely interesting.

H. J. S.

THE LIFE BEYOND THE VEIL: Spirit Messages received and written down by the Rev. G. Vale Owen. London: Thornton Butterworth, Ltd., 62 St. Martin's Lane, W.C.2. Price 6s.

MEDIAEVAL literature is full of records of intercommunion of cloistered men and women with the denizens of higher realms. And now these psychic documents, given through the hand of a busy parish priest, emphasize the knowledge that glimpses of spiritual things are still being imparted to a world otherwise full of materialism.

Most readers are doubtless familiar with the Vale Owen script in the columns of the *Weekly Dispatch*, but the uninformed will find in the present volume, *The Lowlands of Heaven*, Lord Northcliffe's imprimatur, and an enthusiastic testimony from Sir Arthur Conan Doyle, together with Mr. H. Engholm's prefatory note and his sympathetic word-picture of Mr. Vale Owen himself.

The communications from the Vicar of Orford's mother describe her life and work in the Land of Light. While much is undoubtedly symbolical, there are concrete facts known to spiritualists generally, such as the description of the passing into the ethereal world of souls newly released from the physical body; the insistence that love is all in all; and the delightful assurance that birds and the gentler animals share with human beings the joys of that life of Love and Service; also that by the nature of our innermost thoughts, surroundings and garments are coloured, thus indicating character and its degree of evolution.

With regard to the difficulty of giving names, it is perhaps better that the other communicators should, in some cases, choose pseudonyms suggestive of the Talmud, rather than adopt the style and title of bygone famous personages who they may or may not be. Still, it is puzzling why names should be such a difficulty, and the explanations have never been satisfactory. "Astriel" remembers that he was a headmaster at Warwick in the reign of George I, but cannot, perhaps *will not*, give his own real name. The messengers describe minutely the complex means by which they flash their thoughts to the earthly instrument, and Mr. Vale Owen thus comments:

"It is almost needless to add that anyone who has ever experienced such contact as this has no room in his heart any more for any paltry sentiment of self-exaltation, or of spiritual pride. I know of no better teacher of humility than this realization of the smallness of the individual earth dweller amid the myriads of those so much brighter ones who, with himself, form the one family of the Creator."

Even so. This collection of writings—both its source and its content—is another clarion "call to the crowd," bidding them pause and realize that they are, even in the busiest whirl of city life, surrounded by a host of fellow workers, invisible for the most part, yet potent for good,

EDITH K. HARPER.

THE RELIGION OF THE SPIRIT WORLD, WRITTEN BY THE SPIRITS THEMSELVES. By the Rev. Prof. G. Henslow, M.A., F.L.S., F.G.S., F.R.H.S. London: Kegan Paul. Price 6s. net.

PROFESSOR HENSLow presents in this volume a collection of messages bearing on various aspects of religion and ethics in what, for want of a more accurate name, we vaguely continue to call the "Spirit World," as though forgetting that "we are each of us spirits here in the mortal frame." Readers of the Professor's recent book, *The Proofs of the Truth of Spiritualism*, will expect to find much interesting and painstaking research work, and they will not be disappointed. In effect, the substance of the messages and teachings, which have been gathered from many independent sources as well as those received by Professor Henslow himself—coincides with what has been generally accepted as reliable evidence. We have long understood that "There is no break of continuity in the passing-over"; that "The relationship with those still embodied is maintained"; that "There are many different spheres of experience in the after-life"; that "The work of development and perfection is continued"; and that the life of love is revealed and carried out as taught by our Lord, but, as the author says, "in a way incomprehensible on earth." Mr. Henslow quotes some quaint details about affinities of flowers;

"In this exquisite world all things are pervaded by the law of affinity—two halves of a complete whole. Thus, if you gather one of these flowers, the affinity of the flower is still there. It does not fade and die, as with you."

A curious chapter is that entitled "A Future Annihilation Possible, but Self-Wrought," the author claiming that Spiritualism supports the view of a possible annihilation. This theory reminds me of a certain Roman Catholic bishop, who, when appealed to concerning the doctrine of "everlasting hell," is said to have replied: "My dear fellow, *of course* we must *teach* it, but we take good care *nobody gets there!*" . . . Let us hope that this is the only sense in which Spiritualism regards "possible annihilation."

EDITH K. HARPER.

THE PROBLEMS OF MEDIUMSHIP. By Alessandro Zymonidas. London: Kegan Paul, Trench, Trübner & Co., Ltd. New York: E. P. Dutton & Co. Price 7s. 6d. net.

THIS is a curious but very interesting book, in spite of what some readers may deem its fantastic phraseology and weird theories in regard to an astral world antedating this physical globe, a world of the "lower polarities," swarming with astral-elemental life whose rulers are the terrible serpent-men of the Grey Land. It is not written to discourage seekers after true communion with spiritual beings, but to point out that to the unwary there are many devious paths, shoals and quicksands, and fathomless abysses into which they run the risk of being lured, often with fatal consequences (p. 137). The author greatly deprecates the teaching of Oriental systems of Occultism which have so deeply permeated the spiritualism of the West, and strongly maintains that "the spurious development" resulting therefrom tends only "to put the subject into affinity with the mirror of illusions, and make of him or her a super-vampire, because the true spirit sight belongs to the spirit body, and cannot be artificially developed." In other words, *spiritual things are spiritually discerned*.

M. Zymonidas explains that the material of this book is drawn largely from MSS. left by a Venetian doctor of Jewish origin, but whose broad sympathies did not identify themselves with any particular religious school, and its publication now is understood to be "an atonement on his part for his share in propagating some of the errors he now desires to expose, and that other ancient spirits are also seeking to undo their errors or misdeeds by helping the cause of true knowledge." Other volumes from the same source are to follow the above, and it is to be hoped that they may serve as useful deterrents to those who mistake the "astral realm," which is death, for the Spiritual Kingdom, which is life.

EDITH K. HARPER.

MOODS AND LYRICS. By A. E. Lloyd Maunsell. London: Duckworth & Co., Covent Garden. Price 5s. net.

THESE poems are like the heart-beats of a shy, sensitive spirit, wrapped in a white mist of delicate dreams. Mr. Maunsell beholds in man a strange mingling of the infinitely small and the infinitely great. While rebelling against the inexorable and irrevocable decrees of Fate, he is yet impressed by the grandeur of human destiny. Ever and anon he casts sorrowful eyes into the past: the contrast between what was and what might have

been is a bitter cup to his soul, a cup he insists, unhappily, on drinking to the dregs. Though a good many of Mr. Maunsell's poems lack the rounded lucidity of mature art, he has a distinct poetical gift and a delicate vision. The following lines from "Revenant" are charming:

"I saw love's sunlight in your eyes,
And passion's shadow come and go
Like flecks of cloud across clear skies—
What wonder that I loved you so!
What marvel that you seemed to me
To be the radiance of the day,
To be the calm night's mystery
Made fairer yet, more sweet than they!"

The best poems are "Life," "In the Beginning," "Summer," and "A Vision"—a delightful lyric. There is a strong mystical emotion in some of the verses, as for instance:

"I feel the heart of all created things
Throb towards some end all dim and undiscerned;
Or like some cry, when sleeping ocean flings
Brief spray upon the rocks its waves have spurned,
I hear the low voice of the wind at dawn
Sigh through the darkness to the coming morn."

MEREDITH STARR.

DEATH AND BEYOND. By the Rev. C. T. Wood. Pp. xii + 115.
London: Longmans, Green & Co. Price 4s. 6d. net.

IN this little book the Dean of Queen's College, Cambridge, attempts a re-statement of the Christian conceptions of death and judgment, heaven and hell, in the light of modern views of the Bible and of the re-discovery of Jewish Apocalyptic literature. Up to the present day the Christian eschatology has been too largely influenced by Jewish ideas, and only within recent years has this come to be recognized by the best minds in the Church. It is not without significance that this discovery has coincided with the re-awakened interest in the life after death. The teaching of the Bible writers is affected not a little by the prevailing modes of thought in their own days, and due allowance must be made for this fact. It is here that Mr. Wood's little book is extremely valuable. He begins with an account of the teaching of the Old Testament about immortality, and goes on to consider the later developments of Jewish Apocalyptic literature. This chapter shows the author to be fully abreast of the best modern scholarship, and is perhaps the most interesting and convincing in the whole book. The three chapters which follow treat of the teaching of the New Testament, and in particular that of Jesus and St. Paul. A final chapter sums up the teaching of the Christian Religion with regard to the state of the dead. The author conceives of it as a life of active service—not idleness—on behalf of loved ones on earth, which involves them in grief for the sin of the world. The author admits the possibility of communion with the dead, but limits it to a spiritual communion involving no material sign. It is here probably that readers of the OCCULT REVIEW will part company with Mr. Wood, but we hope they will read his little book. We know of no other which gives so concise and lucid an account of the official teaching of Christianity upon the momentous subject of human immortality.

H. L. H.