

# OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

*"Nullius addictus jurare in verba magistri"*

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## NOTES OF THE MONTH

MUCH has happened in the domain of science since Darwin and Herbert Spencer revolutionized our conceptions of cosmology by submitting to the world the theory of evolution, the one from a philosophical standpoint, and the other from the point of view of scientific evidences. In Charles Darwin's argument the hypothesis of natural selection bulked very largely, and was considered by him to be the main factor in the evolution of physical life upon the earth. The fight for the main position was long and bitter, but once it had been generally adopted there was obviously no going back. This, however, was not the

NATURAL  
SELECTION  
AS A  
FACTOR IN  
EVOLUTION.

case with regard to Darwin's views as to the means by which the evolutionary process had been accomplished, and during the course of the last few decades the place occupied in this process by natural selection has gradually become smaller and smaller in the opinion of the leaders of contemporary science, who, generally, while not seeking to eliminate the influence of this factor, have tended more and more to see in it only one and probably by no means the greatest of the causes which have been at work from æon to æon in evolving the various forms of

life upon the planet. Just as in Darwinism natural selection is regarded as the principal factor in evolution, so in the Lamarckian theory this prime factor is regarded as adaptation to changed conditions and the ultimate development of the new organs requisite to these changed conditions by repeated use. In either case it is maintained that a series of adaptations produces a corresponding series of variations very trifling in the first instance, but eventually by their cumulative effect involving transformations of a vital and essential character. It has generally become recognized that both adaptation and selection play their part and thus in the case of some chance variation happening to give a permanent advantage to its possessor under changed conditions, this variation will naturally be enforced by the double influence. It is obvious also that sexual selection and hybridism, which may presumably be considered to fall under the heading of natural selection, play an important part in this process.

There are, however, objections which appear fatal to the theory that either Lamarckianism or Darwinism or both combined supply the main factors required for the progressive genesis of species. Both assume that these changes are brought about by gradual small modifications through vast epochs of time. The evidence, however, of which we are now in possession, points to the fact that this is not the case. On the contrary the most important variations appear to have been brought about with dramatic rapidity. Geological investigations show us reptiles, birds, and mammals appearing suddenly in the geological strata. The transitional forms are rare, and even so they do not bridge the gulf. Thus, for instance, we have the archeopteryx, or bird-reptile. This has the form of a reptile, but in addition to this has well-developed wings capable of flight. The point, however, here, is that a reptile with *embryonic* wings has nowhere been traced. We do not, in short, find the wings anywhere in process of evolution. Where we meet with rudimentary organs they are those which have become atrophied through lack of use, not those which are in process of growth. It was de Vries whose observations in the first instance appear to have established the fact that new species are brought about by what he termed mutations, i.e., the abrupt appearance of some new form by a sudden and inexplicable variation from the ancestral species. The possibility of such an occurrence had never entered the mind either of Darwin or Lamarck.

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Habits in the life history of insects in particular have come to light during recent years which throw a curious light on the instincts of the insect world, but which are quite inexplicable on the basis of evolution by means of natural selection and adaptation to environment. An example is given in Dr. Geley's very notable new work, *From the Unconscious to the Conscious*.\* It is that of the hunting Hymenoptera.

The larva of these insects requires a motionless and living prey; motionless, because any defensive movements might imperil the delicate egg, and afterwards the tiny grub developing in one part of the caterpillar; and living, because this grub cannot subsist on dead matter.

To realize this double necessity for its larva, the hymenopteron must paralyse the victim without killing it. If the insect acted from reason this operation would need extraordinary knowledge and skill. It would first have to proportion the dose of poison so as to administer just enough to paralyse without killing; and further, still more important, it should have a knowledge of the anatomy and physiology of the caterpillar and an infallible sureness of action to strike at once on the right spot by surprise, for the prey is often formidably armed and stronger than the aggressor.

The poisoned sting must therefore be directed with certainty on the motor nervous centres, and there only. One, two, or several stabs are needed, according to the number or concentration of the nerve ganglions. This function, so unerringly exercised by the insect, has not been learned. When the hymenopteron tears its cocoon and emerges from underground, its parents and predecessors have been long dead, and the insect itself will perish without seeing its progeny or successors. The instinct cannot therefore be transmitted by example nor by training. It is innate.

Other instances of a similar character have already been given in a previous issue of this magazine, and will be found in a book by Mr. C. Bingham Newland, published by Mr. John Murray, entitled *What is Instinct?* If instinct is a habit acquired by slow degrees and transmitted by heredity, we have no explanation for such phenomena.

Neither chance nor need can explain how the sting of the primitive insect found at once without previous trial the nerve ganglion and was able to paralyse without killing. Actually there was no reason for a choice, for the stabs had to be given on the upper surface, on the lower surface, on the side, from the front, from behind, at random, according to the chances of a struggle. And how many points are there on the skin and interior of a grey caterpillar? Rigorous mathematics would reply, an infinity. Nevertheless, the sting must strike once and infallibly. The art of provisioning the larva requires a master and cannot admit apprenticeship. But this is not all. Let the desired end be obtained,

\* Translation by Stanley de Brath., London: William Collins, Sons and Co., Ltd., 48 Pall Mall, S.W.1

only half of the work is done. A second egg is required to complete the future pair and give progeny. Therefore at a few days' or hours' interval a second stab must be given as luckily placed as the first.

Even assuming, as we well may, that the instinct becomes perfected by use, whence comes the primary instinct itself? As Dr. Geley well says, "Neither the organ nor the instinct can play a useful part as agents for adaptation or selection till sufficiently developed and perfected." Dantec confessed the difficulty with which we are confronted in exclaiming, "A mutation produced under my eyes is a lock to which I have no key." It appears, however, that these mutations take place, and not only do they take place, but having taken place they assume a permanent form. In other words they become stable forthwith. Dr. Geley argues that the essential cause of evolution should be sought neither in the influence of the environment nor in the reactions of organic matter to that environment, but in a dynamism independent of the organic matter, directing it and superior to it. He supports his argument that there is some conscious force inherent in all life, and directing its evolution, by a further instance, the case of the transformation of the grub within its chrysalis.

In the protective envelope of the chrysalis, which shuts off the animal from light and from external perturbing influences, a strange elaboration takes place. The body of the insect is dematerialized. It is disintegrated, and melts into a kind of uniform pap, a simple amorphous substance in which the majority of organic and specific distinctions disappear. There is the bare fact in all its import.

This is the phenomenon known to naturalists as *histolysis*. The tissues of the insect destroyed are the hypodermic cells of the first four segments and include the breathing tubes, the muscles, the fatty body, and the peripheral nerves. Dr. HISTOLYSIS. Geley rightly observes that the evidence of such facts upsets all the classical biological concepts. It is useless talking of "chemical equilibrium conditioning specific form," "functional assimilation," and "the animal as a cellular complex," in face of the established fact of such an amazing transformation. It is what the occultist would call—and call rightly—natural magic!

As Dr. Geley observes, "there is no escape from the dilemma. Either there is no evolution, or evolution implies a potential immanence in the evolving universe. If evolution be accepted we are compelled to admit that all the progressive and complex

transformations that have been realized, existed potentially in the primitive elementary forms or form." He adopts the position that selection and adaptation are purely secondary and accessory to the working out of this immanent dynamic urge. The problems presented by embryonic metamorphoses are no more susceptible of explanation on the lines of the Darwinian or Lamarekian hypotheses than is the problem of supernormal physiology. The

NATURAL  
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FEMALE HEAD COMPLETELY MATERIALIZED, BUT OF MINIATURE DIMENSIONS.

development of the embryo proceeds by a series of metamorphoses which appear to retrace the earlier evolutionary transformations of the species. These metamorphoses are common to the animal kingdom, but post-embryonic metamorphoses such as those of the caterpillar and the chrysalis, the tadpole and the frog, etc., are more remarkable still. "The tadpole," says Dr. Geley, "has all the organs, the constitution and mode

of life of the fish. Suddenly, without change of environment or mode of life, its conditions of 'chemical equilibrium' are about to alter. They will be modified in such a manner, according to le Dantec, that legs will appear, that lungs will replace gills, that the heart with two cavities will become one with three cavities—in short, that the fish will become a frog." In the case of the medusa, again, its successive larval forms differ so greatly that for a long period they were mistaken for distinct animals. To suggest that such transformations are the result of a readjustment of the chemical equilibrium is frankly incredible. They are only explicable on the supposition that, controlling all these changes, there exists what Dr. Geley calls "the directive dominant of a superior dynamism."

The author compares these transformations with those which take place in the case of mediums, outside the physical body, in which the organism of the medium is partially disintegrated, and its exteriorized substance is used to reconstitute new organic forms of a temporary character. The study of this supernormal physiology has been pursued by Dr. Geley under the auspices of Madame Bisson, for a period of eighteen months at bi-weekly séances with the noted medium Eva, who has also been studied by Dr. Schrenck-Notzing. These séances were first held at Madame Bisson's house and afterwards for three consecutive months, in the Doctor's laboratory. In the present work the Doctor gives his own experiences only, but takes the opportunity of observing that they accord with those of a very large number of men of science, chiefly physicians, who are to-day completely convinced of the authenticity of the phenomenon, whereas they commenced for the most part as absolute sceptics.

I have [he said] frequently followed the occurrence from its beginning to its end, for it was formed, developed, and disappeared under my own eyes. However inexplicable, strange, or impossible such a manifestation may appear, I have no right to put forward the slightest doubt as to its reality. . . . There first appear luminous liquid patches from the size of a pea to that of a crown-piece, scattered here and there over the medium's black smock, principally on the left side. This constitutes a premonitory phenomenon, appearing sometimes three-quarters of an hour to an hour before the other phenomena. Sometimes it is omitted, and sometimes it appears without being followed by anything more. This substance exudes specially from the natural orifices and the extremities, from the top of the head, from the

PARALLELS  
FROM  
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NORMAL,  
PHYSIOLOGY.

PHENOMENA  
WITH  
MADAME  
BISSON'S  
MEDIUM.

nipples, and the ends of the fingers. The most frequent and most easily observed origin is from the mouth; the substance is then seen to proceed from the interior surface of the cheeks, the roof of the palate, and the gums.

The substance has variable aspects; sometimes, and most characteristically, it appears as a plastic paste, a true protoplasmic mass; sometimes as a number of fine threads; sometimes as strings of different thickness in narrow and rigid lines; sometimes as a wide band; sometimes as a fine tissue of ill-defined and irregular shape. The most curious form of all is that of a widespread membrane with swellings, and



FEMALE HEAD WITH EMBRYONIC BODY FORMED FROM  
WISP OF SUBSTANCE ENDING AT CORNER OF MOUTH.

fringes, whose general appearance is remarkably like that of the epiploon (caul). In fine, the substance is essentially amorphous, or rather, polymorphous.

The quantity of the substance exteriorized is very variable; sometimes there is extremely little, sometimes it is abundant, with all intermediate degrees. In certain cases it covers the medium completely, like a cloak. It may show three different colours: white, black or grey. The white seems the more frequent form, perhaps because it is the easiest to observe. The three colours are sometimes seen simultaneously. The visibility of the substance is also very variable. Its visibility may wax and wane slowly and repeatedly. To the touch it gives very different sensations, usually having some relation to the form of the moment;

it seems soft and somewhat elastic while spreading ; hard, knotty, or fibrous when it forms cords.

Sometimes it feels like a spider's web touching the hand of the observer. The threads of the substance are both stiff and elastic. It is mobile. Sometimes it is slowly evolved, rises and falls, and moves over the medium's shoulders, her breast, or her lap with a crawling, reptilian movement ; sometimes its motion is abrupt and rapid, it appears and disappears like a flash.

It is extremely sensitive, and its sensitiveness is closely connected with that of the hyperæsthetized medium ; and touch reacts painfully on the latter. If the touch should be at all rough or prolonged the medium shows pain, which she compares to a touch on raw flesh . . . .

In the effects of light on the substance, and its repercussion on the medium, it is difficult to distinguish between real pain and mere reflex ; both, whether pain or reflex, impede investigation. For this reason the phenomena have as yet not been cinematographed. To its sensitiveness the substance seems to add a kind of instinct not unlike that of the self-protection of the invertebrates ; it would seem to have all the distrust of a defenceless creature, or one whose sole defence is to re-enter the parent organism. It shrinks from all contacts and is always ready to avoid them and to be re-absorbed.

It has an immediate and irresistible tendency towards organization ; not remaining long in its first state. It often happens that this organization is so rapid as not to permit of the primordial substance being seen. At other times the amorphous substance may be observed with more or less complete representations immersed in its mass ; for instance, a finger may be seen hanging in the midst of fringes of the substance ; even heads and faces are sometimes seen enwrapped by it.

The disappearance of these materialized forms, Dr. Geley tells us, is at least as curious as their appearance. This phenomenon is sometimes instantaneous or nearly so, the form, whose presence was evident to sight and touch only a moment before, suddenly ceasing to be visible. In other cases the disappearance comes about by a gradual diminution of its perceptible characteristics. Its visibility lessens, while the contours become blurred, effaced, and then vanish. It seems impossible to doubt that the ectoplasm, as the substance is called, is the medium herself partially exteriorized. Every impression it reacts on the medium, and *vice versa*.

Dr. Geley points out that in supernormal physiology there are not divers substances, bony, muscular, visceral, or nervous, as the substrata of different organic forms, but that there is simply one substance unique and basic as the substratum of all organic life. This is the same conclusion that has already been arrived at by studying the so-called histolysis or transformation of the grub in the chrysalis. The Doctor concludes, " Everything in biology takes place as if the physical being were formed of a single





FEMALE HEAD IN PROCESS OF DEVELOPMENT.

A rudiment of the original cord still adheres to the corner of the mouth of the materialized head.  
Enlarged.

primordial substance. Organic forms are mere representations. The first term, then, of the biological problem, is the essential unity of organic substance." The second term is the recognition of "a superior, organizing, centralizing, and directing dynamism." "This opinion," says the author, "is forced upon us (1) by a study of embryonic and post-embryonic development; (2) by a consideration of animal metamorphoses; and (3) by the evidences establishing dematerializations and rematerializations of the insect in its chrysalis and of the medium in her dark cabinet." The third term of the problem, according to our author, is contained in the affirmation that this directing dynamism itself obeys a directing idea. It is, in short, the imaginative faculty of the mind that moulds and gives form to the matter. This matter, which is in essence one single uniform substance, is thus resolved, by final analysis, into the dynamism which conditions it, and which in its turn is dependent on the dominant idea. Dr. Geley goes further and maintains that the forms materialized in mediumistic séances are the result of a similar biological process to those of normal birth.

THE THREE  
TERMS OF  
THE BIO-  
LOGICAL  
PROBLEM.

The ectoplasm [he continues] is linked to the medium by a channel of nourishment, a true umbilical cord, comparable to that which joins the embryo to the maternal body. In certain cases the materialized forms appear in an ovoid of the substance. The following instance, taken from my note-book, is characteristic:

On the lap of the medium appears a white spot which rapidly forms an irregular rounded mass, like a ball of snow. Under our eyes the mass partly opens, divides into two parts united by a band of substance. In one of them appears the admirably modelled features of a woman, the eyes especially having an intensely living expression. At the end of a few moments the phenomenon fades, diminishes in visibility, and disappears.

Dr. Geley contends that whereas normal physiology is the product of organic activity such as evolution has made it, supernormal physiology, on the other hand, is the product of ideoplastic activity directed in a divergent manner by an abnormal effort of the directing idea. "Such abnormalities," he says, "simply prove that the laws which preside over the material world have not the absolute and inflexible rigour which they were believed to possess." The understanding of the operation of these laws will give the clue to hitherto unsolved problems. The phenomenon of telekinesis, for instance—the movement of objects without contact—can be explained by the action of this vital dynamism when exteriorized and obeying a subconscious impulse,

without any need for the supposition of spirit intervention. The phenomena of stigmatization, again, are ideoplastic effects of the same order produced by auto-suggestion, while many so-called miraculous cures are the result of this same ideoplasticity directed towards the work of organic repair and concentrating the vital dynamism for this purpose. In the action of this we obtain the clue to the marvellous results produced by suggestion and auto-suggestion, which are merely other names for the thought force or imagination which dominates the vital dynamism. The expression, "suggestion," which has now come so much into vogue, seems to me an unfortunate one, appearing as it does to minimize the nature and potency of the force in operation. This force, which is identical with the creative imagination, surely arises from the inmost recesses of the higher ego, by which the normal self is overshadowed.

The question then arises: Is this idea which dominates the vital dynamism compatible with the theory defended by so many authorities on psychology, and among others, by Monsieur Ribot, that the Self is a co-ordination, and that the "unity of the self is not that single entity claimed by spiritualists, but the sum total of a number of states perpetually renewed, having as their only link the vague sensations of our bodies"? In other words, is the Self merely a synthesis of elements, or is it not? Some people have seen in the phenomena of multiple personality an argument in support of these psychological theories. They have maintained that the development of conscious intelligence accompanies the development of the organism, and its diminution coincides with senile decay, while lesions of the nerve centres affecting the brain disturb or suppress psychical action altogether. The argument is also advanced that psychological faculties arise from the development of certain definite cerebral localities, and that the destruction of one of these centres destroys the corresponding faculty. The main position adopted by Dr. Geley with regard to the dominating idea seems in any case incompatible with such an hypothesis; but as regards the last contention, the doctor has brought forward some very curious evidence which serves to prove that these particular psychological faculties persist even when the assumed corresponding cerebral localities have been destroyed.

A case in point is that reported by Dr. Hallopeau to the Surgical Society of Paris. The patient in question was operated upon

at the Necker hospital. She was a young girl who had fallen out of a railway carriage. After trephining it was observed that a considerable portion of the cerebral substance had been literally reduced to pulp. The wound was cleansed, drained, and closed, and the patient made complete recovery. In another case reported by Dr. Guépin, a soldier who subsequently became a gardener near Paris, in spite of the loss of a very large part of the left cerebral hemisphere, continued to develop intellectually as a normal subject, in spite of lesions and the removal of convolutions regarded till then as the seat of essential functions. Dr. Guépin

concluded that the partial amputation of the brain in man is possible and saves wounded men whom the accepted theory would regard as doomed to certain death or at least to incurable infirmities, and that these patients seem not in any way to feel the loss of such cerebral region. This obviously strikes a vital blow at the materialist hypothesis which would make thought a secretion of the brain. It also raises the question as to how far we are justified in accepting the theory of localizations of particular mental functions. It must of course be admitted that injuries to the brain frequently affect the functioning of the psychic personality. But the fact that it is clear that they do not invariably do so certainly goes to prove that the brain is after all merely an instrument and that the consciousness can readjust itself to the altered conditions even when some apparently vitally important portion of it is removed. There is, indeed, evidence that injury to the brain has at times the effect of actually ousting the personality from its physical vehicle, even while to all appearance the person in question continues alive, but without any longer

possessing the attributes or character hitherto manifested. A curious instance of this is given in a book recently published by Mr. John Murray, *The Fringe of Immortality*, by Mary E. Monteith. Here a communication by automatic writing was received from a gentleman's wife who was not dead but confined in a lunatic asylum. The lady explained that she was no longer on the earth plane, and could now only influence her physical body at rare intervals. This, she explained, accounted for her apparently extraordinary behaviour, and the fact that she no longer spoke or acted as she had done previously. She wished this message to be conveyed to her husband in explanation of her changed manner towards him. He himself had observed that she no longer appeared to be the same woman.

AMPUTA-  
TION OF  
THE BRAIN  
POSSIBLE.

A LOST  
BODY.

The unconscious or subconscious self has bulked largely in recent psychological literature. Monsieur Ribot has contended that unconscious action does not differ from conscious activity, except by its want of order and unity. "The structure of the unconscious is made up," he says, "of psychical residues, that is, of dissociated elements which were once states of consciousness." To Dr. Geley, on the other hand, the subconscious appears as the very essence of individual psychology. He contends that the foundation of the Self and its characteristic qualities are subconscious. "All the innate capacities are subconscious, likewise the higher faculties—intuition, genius, artistic or creative inspiration. This subconscious psychic activity, powerful in itself, is reinforced by a still more potent and invaluable memory which leaves feeble and conscious memory far behind. In a word, everything happens as though the conscious were but a part, and that the smaller part, of the Self. . . . Everything, in fine, which has occupied the psychic field, consciously or unconsciously, remains indestructibly even when it seems for ever lost." If this hypothesis is right we are justified in concluding that the entire subconscious memory is independent of cerebral contingencies. This explains the fact of remarkable powers, most notably in the case of musicians and mathematical prodigies, appearing in the individual long before the complete development of the brain. A case in point is that of the Polish boy, Rszchewski, who has evinced, at the age of eight years, such an extraordinary genius in chess playing. "The subconscious," concludes Dr. Geley, "appears to be as independent of the anatomical organization of the brain as it is of intellectual acquirements, and the efforts these require." If this is accepted, we are bound to admit that there can be no parallelism between the development of the subconscious and the individual development of the nerve centres.

SUBCONSCIOUS MEMORY INDEPENDENT OF BRAIN.

Our author goes even further than this, and maintains that this subconscious contains within itself the directive and centralizing capacities of the Self, and that it is the vehicle whereby they are carried over from one terrestrial existence to another. "Why," asks our author, "should consciousness be exclusively bound to the temporary semblances which make up the universe? Why should not all that falls within its domain be registered, assimilated, and preserved by the eternal essence of being? How much more logical it is to presume that this real and eternal

A REINCAR-NATION OF HYPOTHE-SIS.

"Why," asks our author, "should consciousness be exclusively bound to the temporary semblances which make up the universe? Why should not all that falls within its domain be registered, assimilated, and preserved by the eternal essence of being? How much more logical it is to presume that this real and eternal

will, which is objectified in transitory and factitious personalities, will keep integrally the remembrances acquired during these objectifications, thus by numberless experiences passing from primitive unconsciousness to consciousness? "

The Self, then, argues our author, is distinct from the separate states which represent it. It is necessary to admit that the corporeal form is but a temporary illusion ; that its organs and tissues can even in this life be disintegrated into a unique primordial substance which can then reorganize itself into new and distinct forms, and build up temporarily distinct organs and tissues. This organism must be regarded as separable from the

NEITHER  
NORMAL  
NOR SUPER-  
NORMAL.

superior dynamism which conditions it. By this concept he contends all the physiology of the physical being and all its normal and so-called supernormal capacities can be understood, whereas without this concept the most familiar organic functions and the most unexpected phenomena of mediumship are alike mysterious. There is in fact neither normal nor supernormal. Both are merely representations of the essential dynamo-psychism which is the one reality. The changes presented both by normal and supernormal physiology are merely alterations in the external appearance of things.

Dr. Geley contends further that in order that clairvoyance may no longer seem incredible it is indispensable that we should first understand that time and space are but the means of our representations and are as artificial and illusory as the representations themselves. Where he joins issue with Schopenhauer, the greater part of whose philosophy he would adopt, is in maintaining that there is no absolute dividing line or "abyss," as he calls it, between the conscious and the unconscious, the true view being that the two constantly interpenetrate and mutually condition each other. A great part of the unconscious in his view rises daily into consciousness. It moulds the consciousness, in short, and directs it. "The permanent subconscious individuality retains the indelible remembrance of all the states of consciousness which have built it up. From these states of consciousness which it has assimilated it constructs new capacities." If this is the case, we may, perhaps, go further than our author, and basing

IMMANENT  
AND TRAN-  
SCENDENT.

our argument on the Hermetic axiom, "as above so below," contend that as the individual consists in two states, one conscious and the other subconscious, the latter overshadowing the former, so also in the case of Deity, God immanent in the universe is only a part, and

indeed a small part, of God transcendent. This, however, is not apparently the standpoint of Dr. Geley, who rather shows a disposition to adopt the pantheistic creed pure and simple, and to see in the universe and the primordial principle of consciousness only two expressions for one eternal fact. Rightly, perhaps, he refuses to envisage either the beginning or the end of life, seeing in any attempt to fathom such mysteries, a passing of the powers of apprehension out of their proper sphere of action. But he argues that there is a continuous tendency in the order of things for that which is essential in the universe to pass by evolution from the unconscious to the conscious. Instead of rejecting as so many do the phenomena of materialization séances, he merely sees in the temporary and illusory character of such manifestations an argument to prove the illusory nature of all forms of manifestation. Had such forms not been illusory, he argues (as it seems to me with considerable force), the phenomena of materialization would themselves have been impossible. Such phenomena he would have us believe are, in fact, only one degree more illusory than those of normal life.

Dr. Geley has written a book which stands to Baron von Schrenck-Notzing's work \* somewhat in the same relation that Herbert Spencer's philosophy stands to the *Origin of Species*. He has taken the evidence available and built upon it a superstructure which provides, up to a certain point at any rate, an interpretation of the meaning of existence. But for this superstructure the material provided by Dr. Schrenck-Notzing is only one portion of the scaffolding by means of which he erects his hypothesis. Natural phenomena, observations of insect and animal life, and even the testimony of geology, are brought in to confirm a view of the universe which, from whatever standpoint it may be regarded, is the most daring attempt yet made to reconstitute a system of philosophy adapted to the most recent investigations and the discoveries of the new age on which the world is now entering.

As Baron Schrenck-Notzing well says: "A recollection of the revolutionary results of investigation obtained in the last few decades has had a marked effect in weakening the sceptical attitude of science towards phenomena hitherto regarded as incredible." Another factor tending to render the scientific investigator more open-minded in the reception of unsuspected facts in nature

\* *Phenomena of Materialization*. [By Baron von Schrenck-Notzing. Trans. E. E. Fournier d'Albe, D.Sc. Kegan Paul, 35s. net.]

is the abandonment of the materialistic conception of the universe which a generation ago was in sole possession of the field. There is, he contends in his introduction, no *a priori* reason against the possibility of abnormal phenomena and effects which may have their origin in the wonderful human organism.

Our knowledge of that which we call life is limited. The riddles of propagation, of growth, of the transmission of racial qualities, are entirely unsolved, although they take place daily before our eyes. Perhaps, as Kayserling supposes, the individual is only a stage in the process of life. If that is so, the real in nature is based upon something ideal. The principle of life is not exhaustively represented by its temporary appearance. We find abnormal phenomena of human nature as presented by mediumistic processes at all times in the history of civilization. So that for this reason alone an examination of them is justified. But if, as has been asserted, we have to deal with genuine phenomena of an unknown or transcendental origin, then the study of these facts is one of the most important tasks ever imposed upon science.

Phenomena such as those witnessed in the case of Eva are not easily to be dismissed by the common argument that tests were inadequate and that the medium had the ectoplasm concealed somewhere about her person. You cannot buy ectoplasm at the chemist's shop! The nature of the phenomena themselves is sufficient evidence of their genuineness, especially when all reasonable precautions have been taken, without carrying these to a point which might prevent the occurrence of the phenomena. In confirmation of their genuineness the camera has done its work in spite of the difficulties which this gave rise to owing to the sensitiveness of the medium and the fact that any shock to the ectoplasm reacted on Eva.

ADEQUACY  
OF TESTS.

The record of the phenomena of materialization which appears in this most important work, now first translated into English by E. E. Fournier d'Albe, with 225 illustrations, demands the most careful investigation by those interested in a problem which, through its bearing on the nature of the human organism, has a direct relation to the question of the survival of the personality. The two volumes by Dr. Geley and Baron von Schrenck-Notzing are, as I have already intimated, in a very special sense complementary the one to the other, and may, I would venture to suggest, be not unjustly considered the two most notable publications which have so far appeared during the present century.



# CHRISTMAS: ITS ORIGIN

By MINA H. SCOTT

THERE does not seem to be any adequate reason why so much mystery and perfectly wrong teaching should surround the origin of Christian festivals. It looks as if the majority of modern clergy, and of teachers generally, thought that the whole fabric of Christian religion would fall to pieces if the truth were frankly stated as to the origin of these festivals. It is largely due to the half-truths which, unfortunately, are taught to children, that the misconceptions and scepticism of their later years arise; when, if sufficiently interested, they gain for themselves further knowledge on the subject.

Christianity is, comparatively speaking, modern. The record of festivals goes back as far as any records of mankind exist. Their characters altered with the slow growth of civilization and refinement, as naturally they showed a reflection of the character of the people celebrating them.

In the earliest days of Paganism the festivals all over the world were disfigured, more or less, with rites which we consider repulsive, with the sacrifice of human victims and of animals, and became simply saturnalia. Gradually, the worst of these features died out, while the festivals remained.

Nearly all of the festivals were associated with the worship of the early gods of mankind, and the worship of the sun-god is one of the oldest. The midsummer and midwinter solstices were naturally, to primitive people, the two most important festivals of the year. Myths and religions were almost inextricably mixed up; but the actual origin of the Christmas festival, all the world over, was the celebration of the sun coming to life again, the life and light-giver of the world; thus Christmas was the festival of the sun-god, the renewed birth of the sun.

Very few clergymen boldly teach that the actual date of the birth of Christ is unknown; that upwards of six different dates have been fixed for His birth, and that it was not celebrated by the early Christians until four centuries after His death. In fact, the exact date of the birth of all the founders of the great world religions is shrouded in the mists of antiquity, and although Christ is the most recent of all the great world-teachers,

the curious fact remains that there is no record of the date of His birth in any of the sacred Gospels, or in any writings that have so far been discovered.

Many reasons might account for the vagueness surrounding the date of the births. All these great Masters were born of obscure and humble parents, and the story of the miraculous Virgin birth is common to nearly all of them. There is the same appearance of a heavenly angel, or a vision, heralding to a virgin that she has been honoured in being chosen as the future virgin mother of a divine son. The story differs very little in different lands and different ages. The guiding star on the night of the miraculous birth also appears in the legends of several of the different saviours of mankind, and the bringing of gifts to the newly-born divine child.

After the birth of the Indian god, Krishna, his parents had to fly with the child, to escape the decree of King Karnsa, who had ordered that all the newly-born male children in his lands were to be slain. Krishna was one of the few gods who was of royal, as well as of divine, birth, as Karnsa was his uncle. The similarity of this to the story of Herod's decree in Judea is obvious, and the one lived thousands of years before the other.

The probability is that it is merely one of the incidents relating to the birth of a god, which existed as an old and popular tradition at the time of the birth of Christ, and like many other traditions, was taken by some writer as a suitable and poetic addition to the story of Christ's infancy. To the Eastern mind there was nothing incongruous or unusual in doing so : it was the custom to mix up old traditions and symbolical language with actual fact.

There is no mention of such a decree in the history of Josephus, and an order which would have brought such opprobrium on the king would certainly have been mentioned by an historian like Josephus, who hated Herod, and went to considerable pains in collecting all the evidence he could against him.

The high opinion Augustus had of Herod is another reason against the probability of such an act.

As far as the decree attributed to Herod goes, it is a curious point that it is exactly the same as that given by an Indian king in exactly the same circumstances, i.e., the birth of a child who was to be a saviour of the world. There is a somewhat similar legend told of the birth of the sun-god, Apollo.

The evidence is perfectly clear as to the age of the tradition : we know the customs of Eastern writers in adopting existing myths

and traditions, and there is no evidence of Herod ever having issued the order for the slaughter.

In Barth's *Religions of India* he speaks of the "curious similarity which exists between the legend of Jesus and that of Krishna, in which occur, with numerous points of similarity, the pastoral scenes of the nativity, the adoration of the shepherds and the Magi, the flight into Egypt, the massacre of the Innocents, the miracles connected with the Infancy, the Temptation and the Transfiguration, and all this in connection with a god whose very name has a certain affinity in sound with that of Christ."

In the Apollo myth, his mother fled to a lonely island before his birth, and gifts were brought to the newly-born sun-god just as they were offered to the Christian Saviour.

In the case of Krishna, Horus and Jesus, there is a legend, very beautiful and poetic, telling how, at their birth, every sound in Nature was stilled. In the Vishnu Purana, when the birth of Krishna is described, it says that the "strong winds were hushed, and the rivers glided tranquilly, when Yanardana (another of his names) was about to be born . . . the spirits and the nymphs of heaven danced and sang; the gods, walking the sky, showered down flowers upon the earth. . . . At midnight, when the supporter of all was about to be born, the clouds emitted low, pleasing sounds, and poured down a rain of flowers."

The legend of the silence of Nature, just before the birth of Christ, is related in St. James' Apocryphal Gospel, the Protevangelium, although it is not told by any of the writers of the canonical gospels.

Tammas, the sun-god in Babylon, is described as having a virgin mother, and among her many very beautiful titles, there is one similar to one of Mary's, the "Queen of Heaven."

It is probable and natural enough that various nations have looked on the old prophecies of the birth of a coming Messiah, which seem to have spread throughout the world, as referring to their own particular god.

A prophecy of Zoroaster, which exists in some old Persian MSS., is worth quoting here. I give it as cited by Faber in his *Origin of Pagan Idolatry*.

"In the latter days a pure virgin would conceive, and as soon as the child was born, a star would appear, blazing even at noonday with undiminished lustre. 'You, my sons,' exclaimed the seer, 'will perceive its rising before any other nation. As soon, therefore, as you behold the star, follow it whithersoever it shall lead you, and adore that mysterious child, offering your

gifts to him with profound humility. He is the Almighty Word which created the heavens.' "

It is fairly obvious that all these and similar legends were floating about the world, and different nations seem to have appropriated bits of the various legends and myths which existed in some form for ages, and tacked them on as suitable settings to the birth of their gods. They gradually became incorporated in the religions themselves. There does not appear to be any other reasonable way of accounting for the similarity in minute details which occurred in both myth and religion among peoples far apart ; and there is also the great age of many of these myths to be taken into account.

The account of the birth of Christ was not deliberately invented, but the old myths were quite naturally utilized in relating the story.

We are accustomed to look on Christmas, the commemoration of the birth of Christ, as one of the most important of the Church festivals ; but how many people know that the birth was not celebrated at all by the early Christian Church ? Paganism existed side by side with the new Christian faith, and the early Fathers looked with horror at the numerous Pagan festivals which existed. Their efforts to put them down met with little success. Festivals were a part of the life of the people, and the converts, while professing the worship of the new Saviour, attended these festivals with complete impartiality. Apparently, to their minds, there was nothing inconsistent in doing so, though consistency was not a thing that mattered much to them, any more than it matters to many people to-day.

The worship of Mithra was one of the greatest rivals of the Christian faith, and his birth was celebrated on December 25. It was in Egypt that the birth of Christ was first kept, and the date chosen for it was January 6, though there was no evidence of any kind to prove that Christ was born on that day. The early Fathers did not trouble much about the correctness of the date. To them, that seems to have been a small matter : they were much more concerned about weaning their converts from Pagan ways.

As their efforts were far from successful, they adopted the diplomatic plan of celebrating the birth of the Saviour on the date of the Pagan festival in honour of the birth of Mithra, the sun-god, on December 25. A recognized Christian festival on that date would at least have the effect of preventing the broad-minded converts from attending the Pagan festival.

The procedure may have been Jesuitical, but there was common sense and a comprehension of the needs and nature of man at the bottom of it. At the same time that this change was made, it was decided to solemnize the Epiphany on January 6.

I cannot see that any of the deep beauty of the Christians' Christmas Day is in any way lessened because, like nearly all the Church festivals, it was originally a Pagan feast. The great antiquity of it, from the early days when men sought blindly for a god, and worshipped the sun as the giver of life, is proof, if proof be wanted, of the universal need and desire for a god and a religion. There is no merit in Christians thinking that theirs is the first god whose birth and crucifixion were commemorated by believers. The deeply rooted needs and beliefs of man do not spring to life in a day. Our Pagan forefathers kept their religious festivals for ages. The abuses, the bloodshed, the veritable saturnalia that disfigure many of them, were not so much due to the religions themselves, as to the stage of development and civilization the people were in.

The Christian Fathers kept the best parts of these religious celebrations, purifying them from much that was gross and horrible. They merely observed the festivals of their own saints on the days on which the Pagans celebrated theirs.

Christ is the most recent world teacher that has appeared, and the only thing that is certain about His birth is that it did not occur on December 25.

It is easy to trace how the non-observance of Christmas as a religious festival came about among the Dissenters and Presbyterians. The effect of the Reformation was very strong in these bodies, and they looked with absolute horror on the keeping of Saints' Days, regarding them as remnants of Paganism, which undoubtedly they are, as far as having a Pagan origin goes, and many of the stricter considered them as little better than works of the Devil.

Individual clergy among them recognize, to a certain extent, the festivities of Christmas and Easter, but it is hardly consistent to admit these, and to refuse to recognize the Feast of All Saints, which was originally All Souls, the Epiphany, and the other festivals of the saints.

The origin of all is the same, for the spirit of worship and religion is as old as mankind, whatever crude forms it may have taken; and the method and nature of the celebrations were coloured by the existing civilization and mind and morals of the people.

What, for want of a better word, I must call the social side of the Christmas festival, has the same origin in the far-off days of Paganism, when men were struggling towards the light, and the way was being gradually prepared for the coming of the great world-teachers.

The giving of gifts at Christmas is much older than the offering of gifts to the Infant Christ at Bethlehem: that was merely following a custom which had existed for ages. Gifts were offered at first to the sun-gods. Gradually, as the gifts and offerings to the gods ceased, the custom was altered to the exchange of gifts among the people themselves.

The yule log, the wassail bowl, the feasting, all owe their origin to Pagan customs, though the forms changed as the habits of the people changed, but the joyous celebration of Christmas remains as a permanent heritage of the ages.

# MISTERIOSO

By K. GODEFROI

I HAD just recovered from a serious illness, and my doctor ordered me a complete change. As I had never seen the ancient and beautiful town of Siena, although I had on several occasions visited Italy, I determined to go there; and after a comfortable journey (for I had been extravagant enough to travel first-class) I arrived about six o'clock at the terminus, one of the dirtiest and most depressing little stations it has ever been my lot to alight at!

There was one solitary, broken-down victoria waiting outside, which the porter with great condescension secured for me, and after my small portmanteau had been placed on the back seat of the carriage, the driver started his horse with numerous deafening crackings of the whip, sitting sideways on the box with his legs crossed and looking pleasantly sleepy.

I had been told to go to the *Continental*, a fair-sized hotel, standing in the Via Cavour. I wished the drive had been of longer duration, although I was very tired. I could have feasted my eyes for hours on the huge, high palaces, all built of a peculiar kind of stone, some of them beautifully carved, with wonderful twisted iron railings in front, standing in such narrow streets, many of them so narrow you could almost shake hands from the opposite windows!

On our way from the station we came upon one of the curious ox-carts used by the people of Tuscany, shaped like a Roman chariot, and drawn by two magnificent white oxen, with large curved horns, which almost completely blocked the way.

For the rest of the journey we had to drive behind the cart going at about a snail's pace, the driver absolutely unconcerned at the way he was impeding our progress, evidently quite accustomed to a similar *contretemps*!

It took about ten minutes to drive from the station to the hotel, and I was met by several smiling, bowing waiters, who vied with each other in wishing me, "*Buona sera, signor.*"

After unpacking my valise, and having had a much-needed bath, I descended the stairs to the dining-room, a large comfortable apartment, but hung round with too many mirrors, which I always

think take away from the restfulness of a room. One is always seeing oneself and others reflected at different angles in them.

I had an excellent dinner, beginning with one of their specialities in soups, a good *minestra*, followed by some real Italian *risotto*. I am quite sure he would not have recognized his brother of the same name in England! Then followed *sauté* chicken, and a sweet *omelette*, finishing with some delicious cheese called *strachino*, all helped down with a bottle of first-class *chianti*.

I felt like "a giant refreshed," and after lighting a good cigar I strolled into the lounge by the hall door.

During dinner I had noticed a man sitting a few tables away from mine, a man one instinctively felt possessed a very strong personality. His deep, piercing blue eyes, set under heavy dark eyebrows, seemed to hold one to him, and one knew he would be a most loyal friend but an implacable enemy.

All the time he had been eating his dinner, his thoughts appeared far away. I had lately acquired the habit of studying people's faces, and felt he would be most interesting to talk to, and a man one could trust; so when, after I had been smoking for a short while, he came over and sat beside me, I was only too delighted.

We began by discussing our travels, and after a while we got on the subject of the Supernatural. I had always been very interested in psychic things, although I had never chanced on anything out of the ordinary myself. After we had been talking for some time, Mr. Compton (for that was the name of my new acquaintance) suddenly gave me a most penetrating glance and then said, "I wonder if I might tell you of a wonderful adventure I had a few nights ago? I feel I must tell some one, and I am sure you are a sympathetic listener."

Mr. Compton was a barrister of the Inner Temple and a K.C. of some standing and had come to Siena just a week ago.

Of course I told him I should be only too pleased to hear his story, as I was longing to be taken out of myself.

After thinking deeply for a few seconds, he related to me the following extraordinary happenings, which I will repeat as nearly as possible in his own words:

"I had only been two days in Siena," he began, "when after a frugal dinner I thought I would go for my usual stroll before retiring to bed, and that I would walk towards the cemetery some way outside the town.

"It was a glorious summer evening. The moon had not yet



risen, but its coming radiance seemed already to be felt ; the world appeared to be brightened by a hidden light, and was filled with the mystery of unknown things.

" I walked the whole length of the Via Cavour, which grew steeper and steeper the farther I went ; and after leaving the narrow streets behind me, I arrived at the Porta Lattrina, one of the many gates in the marvellous, massive old walls, which surround the mediæval and fortified town ; gates which are still shut every evening at midnight.

" After passing through them, the road was bordered on each side by lovely greyish green olive groves, their leaves softly shimmering, swayed by a gentle breeze.

" The moon by now had come to its full radiance, and had turned the trees into veritable fairy ones. You could almost imagine they were of beaten silver.

" Farther on there were pine woods, their tops being also touched with silver, and in the far distance the Appenines appeared, looking for all the world as if they had been painted in by some artist's hand in colours of blue and purple, with a hazy mystical light shed over them. The deep hooting of the screech-owl at intervals added further to the weirdness of the scene.

" After walking for about an hour, I arrived at the cemetery gates, and saw there rows of dark cypresses, standing like solemn sentinels guarding their dead, custodians of souls departed.

" On arriving at the cemetery I found the gate locked, but I was so anxious to see inside, that I walked half-way round it, and found by good luck a small broken-down place in the wall which I easily climbed over.

" I walked about for some little time examining the graves. The moon had played strange tricks with the round glass cases covering memorial wreaths on nearly all of them, producing bright spots of light, like small electric globes, the rays concentrating on the top of each in a tiny point.

" Then suddenly to my surprise, I noticed two ladies who appeared to be occupied in the same way as myself.

" By the moonlight I could distinguish them quite plainly. In fact, the rays were so bright that I had just been reading the time on my watch by them, and found it was half-past ten o'clock. I noticed the women were both beautiful, one very fair and the other dark and stately looking. They might have been a young mother and daughter, or two sisters.

" They were dressed in light summer dresses, with scarves over their heads, and I saw that they were wearing a good deal of

jewellery. I wondered what they could be doing so far away from the town, and thought how unsafe it was for them to be abroad at that hour, as quite lately the military of Siena had been hunting for two brigands who had been robbing and maltreating people on the road.

"I passed quite close to them, and noticed that they were examining the graves intently. I was just turning to go home, when the elder of the two women came up to me, and spoke to me in a sweet, most refined voice, saying with a slightly foreign accent, 'Pardon me, signor, but we had no idea we had stayed here so late, we came to find a particular grave, and now we are afraid to go home by the road by ourselves, for fear of being robbed. Will you excuse the liberty, and if you are returning to Siena may we walk back with you?'

" 'We live in the Via St. Martino, in the large *palazzo* at the corner of the street.'

"I had been rather funkng the dullness of the walk home alone, and so I said to the ladies how pleased I would be if they would let me accompany them back to Siena.

"They did not talk much on the way home, but made a few clever remarks about Siena, and the beauty of the night, though both seemed tired and nervous.

"By this time the moon had begun to wane, and produced deep shadows in the roadway. The younger started from time to time, and once or twice she placed her hand for a moment lightly on my arm, apologizing quickly for having done so.

"We reached the gates about a quarter to twelve o'clock. We had taken much longer on the return journey, owing to the slower pace of the ladies, than I had in coming out.

"The road, after passing the gates, led downhill all the way, and at the bottom of the Via Cavour the ladies took a sharp turn to the right into the Via Martino.

"A few yards farther brought us to a beautiful old palace, one which I had particularly noticed on my way from the station. When we arrived at the outside of the heavily built door, the mother (or elder sister) produced a bunch of keys from her pocket and fitted one into the lock, which turned quite easily, and opened the door.

"I was just wishing them good night and thanking them for the pleasant walk, when both the ladies spoke together and said :

" 'Oh, please do us the honour to come in and smoke a cigarette before going to bed, it is only a little past twelve, and we should be so glad if you would.'

" I thought it rather a curious request from two absolute strangers, and hesitated before acceding to it. I had heard of such extraordinary things happening to people after being enticed into old houses ; however, I am not a nervous man, and felt quite able to take care of myself. I said, therefore, that I should be happy to go in for a short time.

" My new acquaintances and I then traversed a large, square hall of white marble ; and at the other side of it, came to a much smaller door, which the hostess unlocked with another key. We then mounted a broad staircase of stone steps, and came to yet another door, which was standing ajar.

" As soon as the one electric light was turned on, I saw a charmingly shaped room, hung round with very old satin brocade, of a faded rose colour. The rest of the room was furnished in the style of Louis XIV. Gilt console tables, chairs with spindle legs, and a beautiful gilt clock, were displayed, while there were candelabra on the high, heavily carved white marble mantel-piece.

" The ladies motioned me to a seat, and asked me to light my cigarette, which I did, taking one from my cigarette-case.

" I smoked for a few minutes, chatting to the signora the while, when in the distance I heard a clock strike the half-hour after midnight.

" After making my apologies for staying so late, I said my addio, went downstairs, and let myself out of the hall door, having made up my mind to call again on my new acquaintances at the earliest possible moment that I could do so with decency.

" It was only a few steps from the Via Martino to the *Continental Hôtel*. I rang up a sleepy porter, giving him a substantial tip for keeping him up so late as I had forgotten to ask for a latch-key, and went upstairs to my bedroom and began to undress. I then suddenly remembered I had left my cigarette-case on the table in the *palazzo* of the two ladies !

" I was extremely vexed about it, as, apart from its value, being a gold one, it was a present from my father, who had died a year ago.

" But it was far too late to return, so I had to contain my soul in patience till the morning, when I could go round and fetch it.

" Another glorious day broke over the town of Siena, and after breakfast, before making any expedition I determined to go and recover my lost property, knowing it would be quite safe with my new friends.

" I found the *palazzo* quite easily, and rang the large bell

outside the house, which gave out a resounding peal, enough ' to wake the echoes of the dead.'

" I waited for some time, but as no one came, I pulled the bell again with a similar result.

" I was just going to ring for a third time, when a peasant woman came up and said in Italian : '*Il palazzo stato chiuso do tanti anni. Si trova la chiave dal fabro vicino.*' (' The Palace has been shut for many years. You will find the key at the locksmith near by.')

" I was absolutely dumbfounded ! I wanted to explain that I had been there only the night before, but my Italian was most elementary, so I decided that the only thing to do was to find the locksmith, and ask him about the key.

" I knew that I could not make a mistake about the shop, as there was only one of the kind at all near, so I went to the proprietor and explained that I had rung at the *palazzo* in the Via Martino, and could get no answer, and asked him to tell me how to make the inhabitants hear.

" The man looked very surprised, and repeated the same story that the peasant woman had given, that the *palazzo* had not been opened for many, many years, and was to let now. Would the signor like to see over it, as it was very beautiful inside, but that no one lived there. However, he had the key, and would let the '*Illustrissimo Signor*' have it if he would be sure to bring it back.

" I agreed with alacrity, for I was most anxious to solve the mystery. I was quite certain that I had not been mistaken in the house, and had been there last night.

" I took the keys (there were two of them), a large one and a smaller one, and retraced my steps.

" When I returned to the *palazzo*, I tried the larger of the two keys which fitted the lock and turned quite easily in the first door.

" I opened it, and found myself in the same hall I had traversed last evening at midnight. I came to another door, which I opened without any effort, in the same manner as the outside one, and came to the flight of stone stairs.

" There to my horror I found foot-prints in the thin layer of dust of my *own* feet, *but no marks of any others !*

" I climbed the stairs till I came to the door of the room that I remembered last night, opened it, and there on the table was my gold cigarette-case !"

# THE PROBLEM OF TIME AND SPACE

BY H. STANLEY REDGROVE, B.Sc.

DEEPSEATED in the human breast is a passionate longing for freedom, and throughout the history of mankind can be traced the progress of this longing towards the achievement of its end. Not always has man realized the nature of the true enemies to his freedom, sometimes imagining them to be his fellow-men ; but, ever and anon he has envisaged them as time and space, and has bestirred himself to the conquest of these twain.

It is sometimes said that modern science, in the telegraph, the telephone and the various mechanical and electrical devices for rapid transit, has annihilated time and space. This, of course, is an exaggeration ; but there is a certain truth in the assertion, though it has to be remembered that not only in his outer life, but also in the inner life of thought, does man find the prime obstacles to his freedom in space and time. Long ago Swedenborg warned us that if we would enter into a right understanding of the problems of philosophy we must throw off the shackles imposed upon our thinking by time and space, and learn to think in terms of the category of causation. And he was right, even if his admonition is one difficult to obey.

Occultism claims conquests of time and space even more striking than those of modern science. We have all heard, of course, of the magic carpet that would transport him who stood upon it in the twinkling of an eye to anywhere on earth ; of Apollonius of Tyana, who possessed the power of being in two different places at one and the same time ; and of many similar marvels. Such things, of course, are in the domain of myth and legend. But on its sober side, Occultism has some extraordinary conquests of space and time to its credit. The validity of the phenomena of clairvoyance—the seeing of distant objects as near and of past and future objects as present—has been established (as for example in the case of Swedenborg\*) beyond cavil. The theory concerning clairvoyance which regards its products as being essentially in the nature of judgments (and

\* A brief account of Swedenborg's 'clairvoyance will be found on pp. 52 and 53 of Mr. W. P. Swainson's *Emanuel Swedenborg : The Swedish Seer*, just published by Messrs. Wm. Rider & Son. Many similar cases are on record.

which I personally hold as being the most probable\*) robs the phenomena, perhaps, of something of their space and time destroying quality; but what remains is significant.

As concerns the conflict in the realm of thought, it has gradually come to be realized that not through negation, but rather by means of their enlargement are time and space to be conquered by the human mind. To think oneself into a fourth dimension of space is to think oneself out of, and thus to become master of, space as we know it. Ah! if one could only function in this new dimension, what wonders could be accomplished! Nothing in the three-dimensional world could imprison the man possessed of this power. He could vanish and appear at will; pass out of closed doors; see distant and hidden things. . . .

But can the Universe be less than the thought of it in the mind of man? His body may be three-dimensional in space—does not his spirit transcend this limitation? At any rate, the hypothesis of a fourth dimension does enable us to co-ordinate and, in a sense, explain a large number of seemingly divergent psychic phenomena.

Professor Zoellner several years ago undertook to demonstrate the truth of this hypothesis experimentally, and believed that he had been successful in this effort. All his test experiments, however, failed, and the medium—the notorious Slade—he employed was afterwards exposed. But this failure by no means proves the hypothesis to be false, and Mr. Whately Smith's *Theory of the Mechanism of Survival*, which I reviewed recently in THE OCCULT REVIEW, will no doubt do much to rehabilitate it. The student who is interested in the subject cannot do better than study this book. Another volume on somewhat similar lines is Mr. Claude Bragdon's *Four Dimensional Vistas*,† which contains a considerable wealth of suggestive thought on the subject. "Man," writes Mr. Bragdon, "has been called a thinking animal. *Space-eater* would be a more appropriate title, since he so dauntlessly and persistently addresses himself to overcoming the limitations of his space." And he well shows that, so far as thought at any rate is concerned, this overcoming must be accomplished by the theory of higher dimensions of space. To the student of Occultism his suggestion that during the state of sleep, consciousness, to use his words, "takes a

\* See my "Premonitions: Some Suggestions towards Explanation," *The Quest*, vol. ix., pp. 633-642 (July, 1918).

† *Four Dimensional Vistas*. By Claude Bragdon. 8½ ins. × 5½ ins., pp. x + 134. New York: Alfred A. Knopf.

turn into the plaisance of the fourth dimension, where time and space are less rigid to resist the fulfilment of desire," is of particular interest. The recent researches of Freud and his school have, to a large extent at any rate, cleared up the nature of the ordinary dream, but over and above the normal, super-normal dream phenomena have yet to be explained. "The art of dreaming true," writes Mr. Bragdon, "remains for the most part unmastered—one of the precious gifts which the future holds in store for the sons and daughters of men." We are reminded of George du Maurier's romance, *Peter Ibbetson*, in which the hero, having mastered this art, travels during sleep, by means of his memory and that of his ancestors, through the regions of the past. This, of course, may be discounted as fantasy merely; but there are many extraordinary facts concerning dreams on record which make one hesitate to dogmatize. In particular "A Study of Dreams," by Dr. Frederik van Eeden, published in vol. xxvi. of *The Proceedings of The Society for Psychical Research* (London, 1913), in which the author argues that in certain of his dreams he was brought into contact with other intelligences, cannot be passed over by the student.

Mr. H. G. Wells's novel, *The Time Machine*, has familiarized most of us with the idea of time as a fourth dimension co-ordinate with the three dimensions of space. This, it appears, must be regarded as an hypothesis alternative to, though closely connected with, that of the existence of a fourth dimension of space distinct from that of time, and recent research indicates it as being the more fruitful hypothesis of the two. I have in mind, of course, Einstein's Theory of Relativity, and the correlated four-dimensional world theory of Minkowski. The whole subject is an excessively difficult one, more especially for those who are not acquainted with modern methods of mathematical analysis. A recent book by Professor A. S. Eddington, entitled *Space, Time and Gravitation*,\* is, perhaps, the nearest approach to a treatment of the subject at once simple and adequate, that can be hoped for. It is a book which those who wish to keep abreast of modern thought can hardly afford not to read, even though the assimilation of its contents may involve some very hard thinking.

\* *Space, Time and Gravitation: An Outline of the General Relativity Theory*. By A. S. Eddington, M.A., M.Sc., F.R.S. 8½ ins. × 5½ ins. pp. vi + 218 + 1 plate. Cambridge: At the University Press. Price 15s. net.

I do not propose within the confines of a short essay such as the present to attempt any exposition of either the special or general theory of relativity, but shall content myself with calling attention to certain aspects and implications of these theories which I think will be of particular interest to readers of THE OCCULT REVIEW. To the relativist, space and time are essentially co-ordinate elements of one and the same manifold, having no existence apart from each other. We distinguish between the three dimensions of space by describing them as "to the right and to the left," "in front and behind," and "up and down," respectively. But my "up and down" is not identical with the "up and down" of a person situated elsewhere. My "up and down" may be his "to the right and to the left," or it may be a compound—or resultant, to use the mathematical expression—of two or possibly three of his spatial dimensions. So, too, says the relativist, is this true of time. The time dimensions of two bodies moving relatively to one another are not identical. My time may not be identical with your time,—it may, so to speak, be oblique to it,—in which case my space also would not be identical with your space. In other words, from the standpoint of an observer who assumes himself to be at rest, the length of a moving object is shortened in the direction of its motion. An event taking place on such a body appears to go more slowly than would be the case if the body were at rest. These changes, however, only become measurable when the velocity of the moving body relative to the observer approaches that of light, namely, 186,000 miles per second, which is the reason why they have hitherto not been detected. But the famous Michelson-Morley experiments do appear to demonstrate their existence, and may be regarded as constituting the empirical basis on which the theory of relativity is erected. Other experimental evidence has also been forthcoming, though perhaps it is not quite conclusive.

The four-dimensional world of the theory of relativity is a very strange land indeed, for if we consider a plane of it containing the time dimension, we find nearly all the propositions of geometry we learned at school contradicted. If, for example, we wish to draw a curve in this plane in which every point shall be the same distance from a given fixed point in the plane, we have to draw, not a circle, but another and more complicated curve called a hyperbola. This is because time-space is not Euclidean, but possesses an inherent curvature. We can, however, with Minkowski,



make it Euclidean, if instead of a dimension in time, we take as our fourth dimension time multiplied by the square root of minus unity, that extraordinary quantity—if quantity it can be called—which is the basis of so-called imaginary number.\*

So far I have been dealing with the special theory of relativity only. The general theory has more surprises in store for us, and we find that space-time has, so to speak, innumerable kinks in it, constituting what are known as gravitational fields. In short, we are led to the view, either that space and time are properties of matter, and differ everywhere according to the arrangement of material bodies, or alternatively that matter and its properties are nothing but peculiarities—local curves or kinks—in space-time.

The latter hypothesis, which will be found very suggestive by the student of Occultism, and which was foreshadowed many years ago by W. K. Clifford, is in close agreement with the views put forward by Professor S. Alexander in his Gifford Lectures for 1916-1918.† Professor Alexander's treatment of

\* This statement is only approximately true, since other considerations, into which I cannot here enter, indicate that space has an inherent, but very small, positive curvature. This means that, while space is unbounded, it is not infinite in extent. An analogy may help to make this clear to the reader. Suppose a two dimensional being living upon the surface of a very large sphere. His (two dimensional) space, namely, the surface of the very large sphere, whilst unbounded is nevertheless finite. For the small area which it would be possible for the being to explore, this surface would appear to him to be plane, that is to say, it would obey the laws of Euclidean geometry with a degree of approximation so close that the being would not be able to detect the divergence. But for larger areas this divergence would, of course, make itself felt. For example, the circumference of a circle drawn on such a surface would not bear a constant ratio to the radius as is the case with circles drawn on plane surfaces, but would tend towards a maximum value, namely, that of the circumference of the very large sphere. After this value had been reached, the circumference of the circle would decrease with an increase in its radius until it reached zero. So, too, would appear to be the nature of the space in which we live, and we can imagine that if a series of spheres are described about any point in it, the areas of the surfaces of these spheres will gradually but not exactly proportionately increase as the radius increases, until a certain maximum value is obtained, after which they will decrease with an increase in the radius. That is to say, we can picture our space as being the boundary of a four-dimensional sphere. Professor Eddington suggests that "imaginary" time may be curved in a similar manner.

† *Space, Time and Deity*: The Gifford Lectures at Glasgow, 1916-1918. By S. Alexander, M.A., LL.D., F.B.A. Two vols., 8½ ins. × 5½ ins., pp. xvi. + 347 + xiii. + 437. London: Macmillan & Co., Ltd., St. Martin's Street. Price 36s. net.

the problems of space and time, and of matters arising therefrom, is not mathematical but metaphysical. This fact, no doubt, will be welcomed by many readers to whom mathematics are a bugbear. But at the same time I cannot help feeling that it is rather a weakness in the book, and that a lack of mathematical organons of thought and a thorough assimilation of the views of Einstein and Minkowski have led Professor Alexander into some untenable conclusions. He agrees with the relativists in regarding space and time as having no independent existence or reality, but he is not quite willing to treat time as constituting one dimension of a four-dimensional manifold. For him the three dimensions of space have their counterparts so far as time is concerned in (i) its dimension, (ii) the fact that it is irreversible in direction and (iii) the fact that the relation of "beforeness" as concerns time is transitive, that is to say, if an instant A is before an instant B which is before an instant C, then A is before C; and he endeavours to prove—though I for one fail to follow the argument—that these two latter properties of time necessitate space being three-dimensional. The properties in question would, I think, be accepted by the relativist only with reservations, and to him an instant in time which is not also a point in space is meaningless.

For Professor Alexander, space-time is the one reality—"the stuff of which all existents are composed." All existents exhibit certain fundamental pervasive features or categories common to them all, and qualities which are their empirical characteristics. "Qualities form a hierarchy, the quality of each level of existence being identical with a certain complexity or collocation of elements on the next lower level"—a theory, it seems to me, of considerable interest in connection with the molecular, atomic and electronic theories of matter, and having some relation to Swedenborg's Doctrine of Degrees. Professor Alexander, continuing his argument, urges that the relation of quality to its equivalent lower existence is that of mind to body, and, treating time as the quality of space, writes of it as "the mind of space." Certain it is that on any four-dimensional theory of the universe an explanation is needed of the greater restriction time places on man's freedom in virtue of its irreversibility than does space. Elsewhere\* I have shown that if the series of so-called real numbers is taken as symbolizing the physical realm, *i.e.*, phenomenon or appearance, then the so-called imaginary numbers symbolize the

\* See my *A Mathematical Theory of Spirit* (Rider, 1912).

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spiritual realm—noumenon or reality. This, taken in conjunction with Minkowski's theory, might be interpreted as indicating that in a sense time is higher in the scale of existence than space, in agreement with Professor Alexander's thesis. But the whole subject is full of pitfalls, and one needs to go very warily. At any rate, Professor Alexander's book contains a great many illuminating and suggestive thoughts, and must be regarded as a very valuable contribution to a subject of the greatest difficulty, even by those who cannot accept all his conclusions.

Sir J. M. Barrie's recent play *Mary Rose* presents another aspect of the possibility of man's escape from time. Therein this escape figures as a calamity, and Mary Rose, who vanishes from the space of ordinary mortals into a fairy world where time is not, only to return *unchanged* after many years to find her little son grown into a man and departed, and herself deemed as dead and faded into a pleasant memory in the minds of her parents and husband, excites all our pity. There have been several attempted explanations of this puzzling and thought-provoking play; I will add to their number by suggesting that Sir J. M. Barrie had been reading Einstein and put into an unforeseen dramatic form the theory that time and space are not absolute, but relative for every individual.

## A SUICIDE EPIDEMIC

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

IN an interesting article entitled "Divers Hauntings," which appeared in the August number of the OCCULT REVIEW, the author, Mr. Brodie-Innes, speaks of "the well-known fact, that wherever there has been a suicide it is almost certain that others will follow." I have heard a remark to the same effect made by my old friend, the late Mrs. E. O. Gordon, author of *Prehistoric London*, and sister of Frank Buckland, the naturalist. And I well remember, in a village where I once lived, there was a perfect epidemic of suicides. It began with the curate, a shy, nervous young man, who, after but a few weeks' residence, astonished and horrified the village by hanging himself with a portmanteau strap to a peg in his bedroom wardrobe. He was due to officiate at Early Matins at eight o'clock—but there were no Matins that day! It was a Monday morning, and he had preached an eloquent sermon on "Nirvana" the Sunday night before. I fancy most of his rustic congregation thought Nirvana was another name for the "New Jerusalem," if, indeed, they thought anything at all.

The shock of the curate's sad departure was scarcely over when a second suicide startled the village. A silver-haired old coachman, who, strangely enough, had driven the curate from the station on the latter's first arrival, and who, to all appearances, was quite contented with his lot in life, was found one day hanging in his stable quite dead. It was said he had been reprimanded for some slight unpunctuality on the previous day.

A third suicide, which caused unbounded surprise in the same locality, was that of a highly respected farm-overseer, who had been told that his employers intended to leave the neighbourhood, and who, thereupon, retired to a stable and blew out his brains with a gun, having attached to the trigger a loop of string into which he had placed his foot. It was believed that the prospect of parting company with the family he had served so long and faithfully had unseated the man's reason.

The fourth hero of this gruesome category had to all appearance no motive whatever for taking his "quietus." He was a harmless old fellow, a bachelor, who lived with his elderly sister in our village, and who was often to be seen wandering about the fields gathering mushrooms in the early morning. This

indeed, was his favourite pastime, and many is the basket of mushrooms of which I was the honoured recipient. His outlook on life was entirely philosophic; and to this day no one knows why he suddenly hanged himself to his "parlour door," early one morning, after having just taken his ailing sister a cup of tea to her bedroom, drawn up her window-blind, and informed her it was "a beautiful morning!" By this time the suicidal mania had begun to make rather a sensation in the countryside. My mother went to condole with the sister of the last-named victim, and on being ushered into the "parlour" in deep twilight, was tearfully cautioned not to "sit on brother," who, it turned out, was then lying in state on the best sofa!

The fifth episode of this weird drama happened soon afterwards, and so far as I can at this moment remember, it was, happily, the last. It was winter-time when "old Granny P." made the change. She was the hard-working mother of a family and was venerated as an oracle by her several grandchildren. I remember she had wonderful dark eyes, and waving iron-grey hair above a small, wistful, wrinkled face, which always reminded me of "Meg Merrilees." One Sunday morning, as the bells were ringing for church, "Granny P." was beating eggs for a Yorkshire pudding in the kitchen of her little cottage which overlooked the river. Whether the eternal "*Cui bono?*" had suddenly forced itself upon her is not known; but she simply paused in her egg-beating, laid down the fork and walked out of her cottage door. She never returned. For days her agitated family and friends sought traces of her everywhere. She was not a gadabout, so her disappearance was the more astonishing to her neighbours. Then the river was dragged—it had been slightly frozen over—just enough to freeze poor old Granny P.'s body, as it floated down-stream, and hold it under the shadow of the overhanging cliff.

Were all these episodes, happening so nearly together, merely due to chance coincidence? or can it have been that the restless spirits of these misguided folk had attracted each other to go and do likewise? In a communication from a man who had taken his own life, an acquaintance of mine, I was told that he was "unhappy because he was *alone*." Presumably he only *felt* alone because he could *not see* those who were around him, and perhaps the wish for companions in this loneliness may lead selfish spirit-people to persuade weak-minded earthly ones to "shuffle off this mortal coil," before the Call comes. This is but a theory, and an uncanny one at best, yet may it not be so?

# GRASP YOUR HERITAGE

By BART KENNEDY

A MAN'S life is in his mind. Outside circumstances are strong, but their strength is as nothing when compared with a man's mental attitude towards the things that surround him. A man may have ten thousand a year, and still have a bad time. A man may have nothing a year and have a thousand times a better life than a king. A man may be up against it, he may be as hard up as possible, he may hardly ever know where the next meal is coming from, and still he may be a most successful man as far as the living of his life is concerned. He may have had a time of the most glorious order. And when he feels that the last sleep is coming upon him, he may resign himself to the great mysterious change called death with equanimity.

It all depends upon your attitude of mind. If you are always thinking of what will occur to you to-morrow or next week, or next month, or next year, you will naturally have a time that is worth less than nothing. You may be a millionaire, but no one with any sense would give you twopence for the time that you are having. You may be a man who has attained to the summit of his ambition, and still that same twopence will more than represent the value of the kind of life that you live.

The great trouble, of course, is the grasping after the thing that does not exist. I mean the grasping after the grand thing that is going to happen to you to-morrow, or the day after, or at some other time in the future. Doing this causes a man to miss the value of the present—the present which, after all, is the only real time that you have, or can ever have. Mind you, I do not want to be taken too literally here. In a sense, a man must prepare for the morrow. He must till the earth so that things may come in the future. He must prepare himself for probabilities and for possibilities. But he must not do this to the exclusion of the appreciation of the present. He may prepare for the morrow, but let him remember that to-day is the day of days, that to-morrow has not come, that to-morrow may never come.

Let him remember this even though there is upon him the cloud of misery and sorrow. Let him make his endeavour so that there shall be for him a better to-morrow, but, at the same

time, let him not forget that to-day is here—even though it be a day of sorrow. Let him get the best out of it. Let him not say that there is nothing in this day. For to say that is to say what is not so. There is something in this day. There is even in the sorrow of it some gleam of gold, some ray of light. There is in it life. Life : that strangest and most mysterious and most wondrous thing of all.

Magical is the flame of life. It is the realizing of what lies behind the things we see around us. The fields, the waters, the beauty of the flowers, the glorious arch of heaven, the stars of the distances incalculable, are, in their essence, centred in the consciousness that is life. Life in itself is God. There is in life more than we know of. As we burn with this magical flame, we are God. We are grasping the secret of secrets in the very fact that we live. Yes, we are grasping the secret of secrets even though it is not given to us to be able to define it. Life is the brilliant stupendous flash that comes laden with all knowledge. You! You are God. You are of the very essence of things. It is not for you to define this. You may be the lowliest being there is, but as you grasp life you are even as the mightiest philosopher. It is not given to him to define it any more than it is given to you. The fact that the gift of life has come to you is in itself the realizing of the profoundest secret. So revere it. Guard it, for you have it but a moment. Guard it well, for it is the supreme gift coming from the Power that upholds all things.

Pain! It is but the balance of joy. It is a part of life that is one and equal with it. Fear it not. Fear not the sting of bad fortune. Fear not the arrows of circumstances. Stand up before blows. Be bold and resolute and indomitable. Cast out fear. Face this horror, and it will shrink and pass you by. You have this power within you—this power to conquer fear. So cast it forth.

And live for the glorious, stupendous, magical day. Live and disport yourself in the shining of that sun around which all the suns revolve. Disport yourself in Life. And hold it well, for you have not long to hold it. Soon it will pass. Soon, you will be gone.

Forget not that things to you are as they seem. Forget not that you find what you seek. You come upon the thing for which you are looking. If you are looking for wills-o'-the wisp, wills-o'-the wisp you will find. If you are hunting after vain dross, vain dross shall be your reward. Forget not that man gets what he wants. Life is to him as he sees it.

This present instant ! How quick and warm it is ! How glorious and splendid ! Within you is a power gigantic. You can project yourself forth as you wish. You can go out to worlds and worlds and worlds. The stars are your heritage. You have within your mind the might of a God. For you space exists not. You can go out to, and come from out, distances incalculable.

Here in this present instant everything is yours.

You possess all within the flame, glorious and magical, of your consciousness.

## THE SECRET FLOWER

BY R. B. INCE

THERE is a restless seeking to and fro  
 For Happiness upon our troubled earth,  
 And none may bring the secret flower to birth,  
 Most fragrant Rose, fabled to bud and blow  
 Perfect in form, in colour white as snow,  
 Fresh as pale dawn's first breeze and of more worth  
 To chase Night's shadows and dispel the dearth  
 Of dreams that from celestial fountains flow.

Be still and let the uncounted moments glide  
 Gently as petals from May's flowering trees ;  
 Be still and let the spirit be your guide  
 That lights the myriad stars and moves the seas ;  
 Be still and find your restless heart at one  
 With time and tide and trees and moon and sun.



## SOME TRUE GHOST STORIES

NARRATED BY ALICE CUNNINGHAME (Author of "Dorothea of Romey Marsh" and "The Love Story of Giraldus," etc.).

WE were sitting by the fire talking together one winter's evening Outside the sea cast itself with fury upon the beach, dragging back the pebbles with a hissing roar, the wind moaned and shrieked around the house like a soul in pain, the windows rattled and shook, and the structure trembled like some living thing before the force of the storm. Inside all was warmth and comfort, a bright fire burned on the hearth, and the light of dancing flames flickered on the walls and the ceiling. We had drawn our chairs up to the fire after tea, and the conversation had turned upon things of mystery, of inexplicable occurrences, of strange partings of the veil which hides this life from the next.

There were three of us, my friend and her son who had come through all the horrors of the War, and who had narrowly escaped being buried alive. We had been talking of his experiences, and then our conversation turned upon the future life and the unseen. I remarked how seldom one had a ghost story really at first hand, but it was generally somebody who knew someone else who had been told the experiences of another.

My friend looked thoughtfully into the fire. "I have seen several ghosts—some people can, you know," she remarked in her quiet voice.

"Oh! do tell us all about it," I pleaded.

"Some years ago," she began, "my husband and I saw an advertisement stating that an old house surrounded by several acres of land was to be let for a very moderate rental, so moderate indeed that it caused us much surprise that a house of the kind described was obtainable for such a small sum. We resolved to go and look over it. We found that it was a beautiful old manor house, dating back to remote times. It had formerly been a Priory and had belonged to the Church for several centuries; it had passed into secular use, and for a good many years was used as a farmhouse. It was at the time we looked over it inhabited by a Quaker family.

"They showed us all over the house, and we were charmed with its antique beauty. After we had been upstairs and had come back to the ground-floor, my husband remarked to the Quaker lady, 'But you have not shown us all the rooms; there are two more we should like to see.'

"'You have seen them all,' she said.

"'No, you are mistaken; we have not been into them all, for I noticed two windows with stained glass on the ground floor. We have not been in that room, and there is another window upstairs; we have not been in that room.'

"'You have been into all the rooms,' she replied.

"My husband," continued my friend, "prevailed on the Quaker lady to come outside the house to look at the windows in question.

"We peered in through the dusty panes; they were of stained glass, and we could only see dimly into a large empty room.

"'No, you have not been in there,' said the Quakeress; 'there is no entrance to it, it is walled up.'

"What was the most extraordinary thing of all was that she said they had never before noticed these windows! We then went upstairs again, and my husband called her attention to a curious window high up in the wall on the landing.

"'Oh! yes, there is some strange sort of place in there; if you stand on that cupboard, you will see it.'

"My husband climbed up and looked in; it was evidently another room which had been walled in! We thought this rather odd. However, we finally decided to take the house.

"Before we entered into possession we had the walled rooms opened out and the one upstairs thrown into the one adjoining it. It made a beautiful large room, bright and cheerful, and we decided to use it as a night-nursery. We noticed that at the end of the room we had opened out there must once have been a door leading to some sort of gallery communicating with an old church which still stood close to the house and was used for services.

"During the first few months we lived in the house nothing very remarkable happened, until the night of December 28. On that evening we were in the drawing-room, when we suddenly heard a most appalling crash overhead; it seemed to come from the night-nursery and from that part of the room which had been formerly walled up. It sounded as if a heavy washing-stand with all the ware on it had been suddenly hurled to the ground.

"I rushed upstairs," continued my friend, "but found everything perfectly calm and tranquil, the children fast asleep in their little beds and the night-light burning as usual. The noise had appeared to come from the corner of the room where had been the door leading out to the church; this was of course walled in, and a washing-stand stood in front of it. There were no signs of anything having been moved. No one could explain anything about the noise, and we were thoroughly mystified.

"About this time the nurse began to complain of hearing strange noises and seeing strange things in the night-nursery. On being pressed to tell us about it she declined to divulge anything; but said 'the sounds and sights were strange, and she wanted to leave.' However, she was prevailed upon to remain and was given a small bedroom near the other maids, and the children we took into our own bedroom. The youngest was a child of two at the time. The night-nursery was turned into a day-nursery.

"The nurse, however, continued to look white and unhappy; and finally said she 'could not stand living in the house any longer.' After the nurse had left a new one was engaged to come—a healthy young woman of a bright disposition. She declared that the former night-nursery was 'a nice cosy room and might it be a night-nursery again,' as she 'would like to sleep there with the youngest child.' Her request was acceded to, and for a time all went well.

"On the next leap year day we were sitting quietly by the fire in the drawing-room in the evening after dinner; my husband and I were alone.

"Suddenly I heard a noise like music in the distance. 'Listen,' I said to my husband, 'what beautiful music!'

"'.Nonsense,' he said, 'it is only the fire.'

"The sound of music came nearer and nearer, just as if a procession were walking towards us. There was the sound of an organ and men's voices chanting in Latin. It was really lovely music.

"My husband heard it and got up, saying it must come from the church. He went outside and looked, but the church was all in darkness and everything was quiet there. I, too, went out to listen.

"We returned to the drawing-room, and the music there was louder than ever. We sat down side by side on the sofa near the fire. It was for all the world like being in church and

sitting in a pew with a procession passing by ; it was quite as loud as that, and yet one could see nothing ! It seemed as if an invisible procession were passing round and round the drawing-room. The grand piano in the room vibrated to the sound ! This went on for about an hour. We did not feel afraid, but sat spellbound, listening. At the end of this time the invisible procession seemed to file out still singing, through a part of the wall where there had formerly been a door leading out to the church.

“ Needless to say, we did not tell the servants of our extraordinary experience, and kept it, on their account, as secret as possible.

“ Other experiences occurred in the house. Often in the early hours of the morning I would awake with a sensation of terror and horror, to hear a stealthy footfall along the corridor outside the bedroom door, and a hand which seemed to feel its way along the wall until it came to the door, and then would rattle the handle as if seeking to gain an entry. The sensation was overwhelming. For a long while my husband put this down to nerves and imagination, until awaking in the early hours one morning he experienced the same thing himself.

“ Then the nurse said that she heard ‘ strange noises ’ in the night-nursery at night. Every night at ten o’clock there was a sound of a swish of silken skirts and some one in high-heeled shoes walked across the room. She persisted so in this that I went and sat with her there to hear if there were anything. Sure enough at ten o’clock there was the tap, tap, tap of high-heeled shoes and the rustle of a silken gown. An invisible presence seemed to pass through the room.

“ On December 28, following on the anniversary of the great unexplained crash, something very extraordinary happened.

“ On the morning of December 29 the nurse came down looking very white and tired.

“ ‘ Whatever were you up to last night ? ’ asked her fellow-servants. ‘ We heard such a noise of singing and tramping about in the nursery we could not sleep.’

“ ‘ I was up getting the baby some hot milk, and had to light the fire. I suppose you heard me moving to and fro,’ she answered. But she came to me and told me the true tale.

“ ‘ I was awakened by a strange sound of singing and music,’ she said, ‘ and some monks came through the wall with cowls over their heads and walked to and fro in a procession, singing for a long while, and then they all seemed to march out just

where the washing-stand is; there was a sound like a great crash when they came to it! Oh! I have had a night! Then the baby woke up and wanted some milk, and I had to light the fire.'

"Strangely enough the nurse did not seem frightened, and she remained on sleeping in that room.

"Finally, however, the ghosts began to get on my husband's nerves, so we decided to leave X—— Manor.

"Some few years after we visited the place again, and asked to be allowed to see the old house. We inquired of the people who rented it if they ever saw or heard anything strange.

"'Nothing at all,' they said, '*at least if we do we never say anything about it.*'

"It was very obvious that they *did* hear strange things, but were afraid of it becoming known on account of the servants. And the rent being so low they did not wish to leave.

"With regard to December 28, this being the Feast of the Holy Innocents, would probably have been kept by the monks with special services and processions."

"Have you ever *seen* a ghost, besides hearing them?" I asked.

"Oh! yes," she replied, "I saw a ghost at Y—— Manor, when I lived there as a girl."

We asked for the story.

"Y—— Manor is haunted by several ghosts, and as a girl I was keenly interested and wanted to see one of them. I remember I put up a portrait of a very evil-looking man wearing long hair and in cavalier dress, in my bedroom. I took it from the oak gallery. It belonged with other portraits to a county family, from whom we rented the house. This figure was reputed to step out of the picture and walk about the room. However, the only time I ever saw him do it was when I was ill with diphtheria, and it is possible I was light-headed at the time.

"I did, however, see a ghost in that house. One afternoon, just as it was getting dark, I saw a girl with golden curls and wearing a white frock with a blue sash mounting the stairs just in front of me. I wondered who she was, and thought surely it was not one of the maids dressed up like that, at that time of the day! I followed her along the corridor. She opened the door of my bedroom, and as she did so turned round and looked at me. Then I recognized her as a girl whose portrait, belonging to another age and time, was hanging in the gallery. She entered my room and closed the door behind her. I followed

quickly, but there was no one in my room although I searched it carefully !

“ A little while after the owner of the house, Lord —, came to see us. I told him of my experience. ‘ You have seen our family ghost,’ he replied ; ‘ that is exactly how she looks ; her portrait is in the gallery. She was an ancestress of ours ! ’ ”

. The storm outside had now abated, so I rose to go, and putting on my wraps, thanked my friend for relating to me her most interesting experiences. They have this charm, that they are actual experiences, and in her own case at first hand.

She assured me that on each occasion in her life that she has seen a ghost she felt no fear, and that the apparitions had the appearance of ordinary human beings and were not transparent !

# 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 VII

EXPERIMENTS MADE BY MR. AND MRS. POGSON WITH COPPER, TIN,  
RUBBED GLASS, RUBBED SEALING-WAX, AND ELECTRIC LIGHT

(i.) A PIECE of copper, or a copper coin, was placed on the floor, in a neutral spot, and standing with hands extended and elbows bent over it, and waving the hands slightly upwards and downwards, the right hand was drawn down towards the copper, and then voluntarily returned to its place beside the other hand five times, and as soon as the right hand had completed the five dips down, the left hand immediately took it up, and was drawn downwards and returned in the same manner, five times.

The copper being positive, or +, attracted the right hand, which is itself negative, or -.

(ii.) The right hand, in being drawn downwards towards the copper, was allowed to come in contact with it, with the result that it ceased to return to its position beside the left hand.

(iii.) The left hand was removed entirely, and the result was that the right hand refused to work, thus proving the absolute necessity of using both hands. (*See Chapter III.*)

(iv.) On taking the "Motorscope" into the hands it was observed that it revolved five times clockwise, and five times anti-clockwise, showing that each downward and upward motion of the hands is really a revolution; and now the use of the "Motorscope" will be obviously realized, as it keeps the hands together and shows the revolutions at once, even to a half or quarter revolution; the clockwise revolutions being the right hand dips, and the anti-clockwise the left hand dips, or attractions.

(v.) A piece of copper, or copper coins, placed on a table, a little distance off, gave the same results, with this difference, that the hands were drawn outwards and the "Motorscope" pointer pointed outwards instead of downwards.

Experiments of this kind were done with tin, silver, gold, alumi-

nium, precious stones, etc., etc., with the same results, except that the number of times the hands were attracted, or, in other words, the number of "specific" revolutions, and whether the right or left hand was first attracted, depended upon the nature of the substance being experimented with.

It was discovered that it was always best to make the experiments in the open air, or in an empty room, as the presence of other substances, some, perhaps, with stronger positive or negative properties, attracted the hands of the "sensitive" and caused errors and wrong results; and in placing any substance on the ground, or anywhere for experiment, care must be taken to see that the spot or place is perfectly neutral, that is, a spot which has no attractions whatever for hands and "Motorscope."

The following question naturally arose. If, for instance, water and copper, being +, attract the -, or right hand, first, then why should the left hand, which is +, be afterwards attracted?

The hands of a "sensitive" in action, while experimenting with copper, which is + 5, and afterwards with tin, which is - 4, were then examined by me.

(a) *The results with copper were:—*

(i.) With elbows bent and hands extended the copper (5) drew out the right hand five times, and then drew out the left hand five times, and so on.

(ii.) With arms and hands extended it drew out the right hand permanently and not the left hand.

(iii.) In (i.) while the right hand of the "sensitive" was on its outward journey it was -, and the left hand was likewise - to me and my wife. On the return journey the right hand became +, and the left hand also changed to +.

(iv.) The left hand (or + hand) when taking its turn became - when attracted outwards, and turned to + on returning, and the right hand at rest followed the same signs.

Copper  
+ 5



Left Hand -. Right Hand -.  
Fig. 5. R.H. attracted towards Copper.

Copper  
+ 5



Left Hand +. Right Hand +.  
Fig. 6. R.H. Returning.

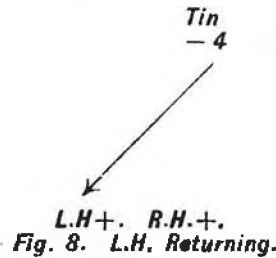
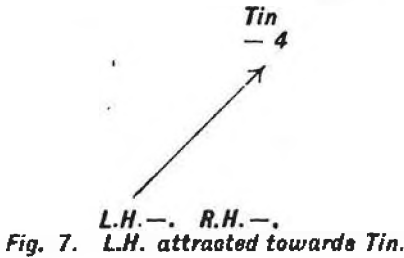
(b) *The results with tin were:—*

(i.) With elbows bent and hands extended the tin (- 4) drew out the left hand, which is itself +, four times; and then the right hand, which is itself -, four times, and so on.

(ii.) With arms and hands extended, tin drew out the left hand permanently and not the right hand.



(iii.) In (i.) while the left hand was on its outward journey it became  $-$ , and the right hand was likewise  $-$ . On the return journey the left hand became  $+$ , and the right hand also became  $+$ .



Experimenting with a rubbed stick of sealing wax, which emits negative potential, the results were the same as with tin.

Experimenting with a rubbed wineglass or positive potential, the results were the same as with copper.

Experimenting with electric light which is positive, the electric light which had an alternating current (3 phase) drew out the right hand once and returned, and with the "Motorscope" in hand, it gave one clockwise revolution, followed by one anti-clockwise revolution, and so on. When the right hand went out towards the electric light ( $+ 1$ ) it was  $-$ , and on returning it was  $+$ , and the left hand had the same signs, as in the four previous experiments. Conclusion :—

Positive or  $+$  substances and liquids always attract the right hand first, which is itself  $-$ .

Negative or  $-$  substances and liquids always attract the left hand first, which is itself  $+$ .

Whenever either hand is being attracted towards any plus or minus substance or liquid, the hand attracted outwards always appears to be  $-$ , and when it returns is always  $+$ .

The inactive hand always follows the same signs as the active hand.

It was observed that the north pole of a bar magnet attracted the right hand, which is itself  $-$ ; and the south pole attracted the left hand, which is itself  $+$ ; and when the magnet was so placed that neither pole pointed to the "sensitive," the hands remained neutral and at rest.

## CHAPTER VIII

### EXPERIMENTS WITH COPPER ( $+ 5$ ) AND ALUMINIUM ( $- 2$ ), AND A NAKED FLAME

(i.) A PIECE of copper was placed a short distance behind the naked flame of a small kerosene oil lamp, so that the flame came between the copper and the hands of the "sensitive." The result was, that the

attraction to the copper was immediately cancelled, and the right hand refused to be drawn out.

(ii.) A piece of aluminium was then placed so that the flame came between it and the hands of the "sensitive," with the result that the left hand, which should have been attracted, refused to move.\*

On introducing a metal wire into the flame, and connecting the wire with the earth, the attraction again became apparent, drawing out the right hand for the copper, and left hand for the aluminium.

The effect with positive substances, such as copper + 5; iron + 3 lead + 3, being most noticeable.

The negative potential attraction of substances was more readily absorbed by the flame than positive potential attractions.

This is analogous to the apparatus now used for the observation of atmospheric electricity, wherein a flame collects the atmospheric potential, and is conducted from the flame, by a wire, to a Kelvin's electrometer. Conclusion:—

This shows that the flame absorbs the "aura" or "emanation" of the metal or substance, hence the hands are not attracted.

A piece of white paper previously soaked in a solution of iodide of potassium and starch, and enclosed in an aluminium box, and a similar piece in a copper box, for a week and kept in the dark, were both found to be discoloured owing to the "aura" electricity of the copper and aluminium liberating the free iodine from the potassium and combining with the starch, and producing a discoloration of the paper.

[It was Mr. Pogson's intention to collect the current from a flame placed within the "aura" of copper, condense and examine it by a Kelvin's quadrant electrometer by influence, not by contact.—  
EDITOR.]

## CHAPTER IX

### EXPERIMENTS WITH COPPER INSULATED (TWO COPPER COINS WERE USED)

(i.) A SHEET of tin-foil was placed between the copper and the "sensitive's" hands. Copper attraction was felt through the tin-foil, and the "sensitive's" right hand was pulled out five times (the "specific" revolutions for copper).

(ii.) When the tin-foil was brought close to the copper, and in contact with it, the attraction ceased entirely.

(iii.) A cushion stuffed with cotton was placed in front of the copper, and the rays were entirely obstructed, and the right hand was not attracted.

(iv.) A "condenser" plate (a plate or disc of glass, with a tin-foil disc pasted on both sides in the centre) was next placed before the

\* See Sylvanus Thompson's *Electricity and Magnetism*, page 311.

copper ; this did not obstruct the rays, as the right hand was attracted and gave + 5.

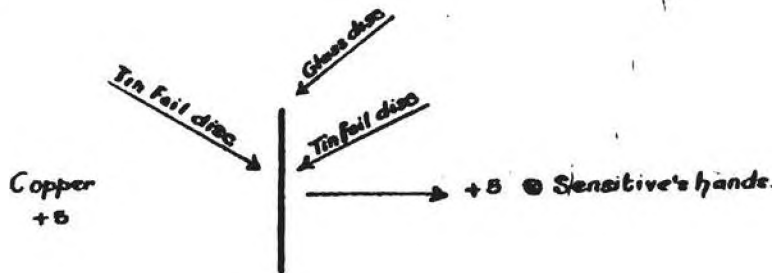


Fig. 9. Attraction of Copper felt through glass and tinfoil disc

(v.) After the " condenser " had remained in position before the + copper for some time, it was suddenly reversed, so that the side previously exposed to the copper was now exposed to the " sensitive's " hands, with the result that the attraction ceased to be + 5, as before, but was now constant - , drawing out the left hand.

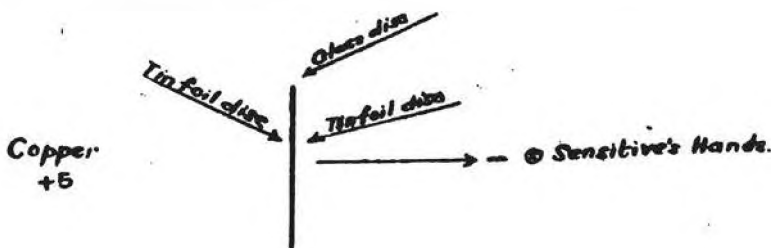


Fig. 10. Glass and Tinfoil disc reversed.

The + copper had, by influence, caused the tin-foil insulated on the glass disc opposite to it to become - , and the tin-foil nearest the " sensitive " to become + .

(vi.) A gold ring, - 1, was next placed in position, instead of the copper, and the " aura " between the gold ring and the " condenser " at A (Fig. 11) was taken, and pumped into a glass tube and examined, and it was found to be - 1, or gold, attracting the left hand.

(vii.) The " aura " at B was afterwards taken, after reversing the " condenser," and the result gave + , drawing out the right hand.

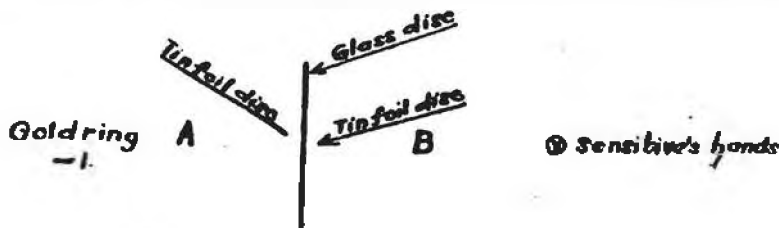


Fig. 11 "Aura" taken at A first and at B after reversing disc.

## CHAPTER X

## THE MAGNETIZING POWER OF THE "AURA"

(i.) AN iron wire (+ 3), about six inches in length, was left for twenty minutes within the "aura" of a piece of copper (+ 5). The iron wire was then removed some distance away from the copper, and examined by the hands and "Motorscope," and it was found that one end of the wire gave + 5, whilst the opposite end gave - 5.

The iron wire had become copper magnetized, and possessed polarity, like a magnet.

After the space of about five minutes, the imbued "aura," or magnetism, had vanished, and the iron wire had assumed its own "specific" revolution of + 3.

(ii.) Similarly an iron wire or needle was placed close to a piece of silver, and left to absorb the "aura" of silver. On removing it some distance away, one end of the wire or needle gave, on examination with hands and "Motorscope," - 2, the "specific" revolutions for silver; and the opposite end gave + 2, showing that the needle had not only absorbed the "aura" of the silver, but had also acquired polarity.

(iii.) The end of a piece of copper wire twenty feet long gives its own "specific" revolution of + 5. When a piece of silver was placed in contact with it at one end, the other end gave, after fifteen to twenty minutes, the "specific" revolution of silver, - 2; the "aura," of the silver having taken this time to creep along twenty feet of wire. After the removal of the piece of silver, it took a similar period of time for the copper wire to assume its individual "specific" revolutions of + 5.

(iv.) A wire or needle was then suspended by a fine thread, after it had become imbued with the "aura" of silver; the silver was then brought near to the poles of the wire or needle, but no attraction or repulsion was observed.

Similarly this experiment was repeated with copper in place of silver, but no attraction or repulsion was observed.

(v.) The "aura" or "y" radiation from a steel magnet was sealed up, and this was placed near a suspended magnet needle, with the result that no attraction or repulsion was noticeable. Conclusion:—

The "aura" of any substance imbues other substances placed within its area with its own individual properties, just as an electric current magnetizes a bar of iron.

Hence to be able to obtain "serial" revolutions accurately, it is very necessary for the "sensitive" to remain in the area of the "aura" for the space of twenty minutes, in order to become "aura" imbued, after which "serial" revolutions can be obtained.

The "aura" of electricity, or electrical "y" radiation, is mag-

netism, and the magnetic field is the "aura," or emanation, of electricity.

With Radium, this is an acknowledged fact.

The analogy between "y" radiation "aura," or "emanation," having the power to imbue other substances, and the electric current, the power to temporarily magnetize an iron core, and that core to retain some residue of magnetism after the current has stopped, requires further investigation.

[Mr. Pogson thought this would lead to the fact that the "aura" of an electron is magnetism.—EDITOR.]

## CHAPTER XI

### FURTHER EXPERIMENTS ON HUMAN "AURA"

(i.) TOOK the "aura" of a right hand and bottled it.

(ii.) Took the "aura" of a left hand and bottled it. Both hands were stationary at time of bottling their "auræ."

(iii.) Over a piece of copper, which always first draws down the right hand five times (+ 5), I took (i.) (i.e., the right hand bottled "aura") in my right hand, as an "antidote," and waved my hands; all attraction was cancelled, for a period equal to five revolutions; then the left hand was, as usual, attracted downwards towards the copper five times (i.e. five revolutions), after which, instead of the right hand taking up the revolutions again, as usual, it was again silent, or at rest, for a period of five revolutions, and then the left hand took it up again.

(iv.) Similarly on holding (ii.) (bottled "aura" of left hand) in my left hand, the right hand performed the usual five revolutions, but the attraction of the left hand was entirely cancelled for the period of five revolutions, and then the right hand again took it up.

(v.) Holding the right hand "aura" in right hand, and left hand "aura" in left hand, all attractions were totally cancelled.

In these experiments, the hands with elbows bent were kept constantly waving vertically or horizontally.

(vi.) Took "aura" from front of the body, which is +, held it in right hand; result, the same as in (iii.).

(vii.) Took "aura" from back of the body, which is —, held it in left hand; result, the same as in (iv.).

(viii.) The "auræ" of right and left hands taken and bottled, while *waving* them, and then held in the hands, as above, over copper, the attractions and revolutions of that metal were *not* cancelled. The "auræ" of both hands were held in one hand, with the same result.

*(To be concluded.)*

## 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.*]

### A ROMANY'S CURSE.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Would you be kind enough to afford me space in your valuable journal to narrate the following incident, as, by this means, I may get into touch with other readers who have experienced some similar example of a Romany's curse.

During last September, when taking a walk one evening, I met a gipsy woman on the outskirts of Winchester: she was carrying a baby. She came up to me and said:

"Give me something for the baby, lady!"

Looking in my purse, I found that I had only a couple of coins, two single shillings I think, but I gave her one of these, and then asked her if she "told fortunes."

"No, lady," she replied, "but my sister does. She lives just up there," indicating a side street. Then she called out: "Annie, come along and tell the lady her fortune."

The woman who appeared was, in reality, the mother of the baby. She asked me for silver "to cross my palm" and then told me one or two small matters—one of which turned out correctly within a day or so—and then asked me to give her something more. I told her I had nothing left.

She fastened her eyes upon a regimental badge brooch in diamonds (worth about £50), which I was wearing, and coolly demanded that for her services, saying:

"Let the dear baby have that brooch, lady: then you will be lucky."

I naturally refused the request, whereupon she became excessively annoyed and cursed me.

From that day a series of annoyances and troubles fell upon me which continued steadily until, a week or so ago, I dropped the brooch (which I valued immensely for sentimental, as well as financial, reasons) in the Main Street. I discovered my loss within an hour, and, for various reasons, was able to say that I must have dropped it in that particular street.

I immediately informed the Police, advertised in the local newspaper, offering a good reward, and also warned all the jewellers in the town, but I have never heard a word of it since that day.

Now the curious part of it is, that from that day, my petty annoy-

ances and larger troubles have begun to diminish, and I have had one or two strokes of luck, whereas, before this, whatever I touched went wrong.

I, personally, am old-fashioned enough to believe in the power of gipsies to wish active evil, and I believe this was a case in point.

Have any of your readers had similar experiences ?

Yours faithfully,

AN INQUIRER.

### GATES OF IVORY AND HORN.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Much seems to be expected by more than one of the contributors to the OCCULT REVIEW of dreams that come, as they say, through the "Ivory Gate."

The most elementary acquaintance with the mythologies would recall to them, what they seem to have forgotten, that through the Ivory Gate can come only false and misleading dreams! The *true* dreams issue from the Gate of Horn alone.

Faithfully yours,

L. H.

### "BEYOND THE PINEAL DOOR."

*To the Editor of the OCCULT REVIEW.*

SIR,—In a recent issue of the OCCULT REVIEW I read with increasing interest the article by Oliver Fox; in sending these few lines it is my wish to confirm every word that is written.

My experiments began with five deep breaths, lying on the sofa before an open window, keeping my will fixed on a place I wished to visit. By this method you gradually assume, or evaporate into, your astral body and you may then become an invisible helper to others who see you in their dreams.

I stand  $1\frac{1}{2}$  feet away from my body and 1 foot from the ground in a luminous gaseous condition like a pale blue tablecloth; if any clairvoyant person had been present they would have seen a blue ghost without any bones.

Yours faithfully

M. R. W.

### MYSTERIOUS RAPPINGS.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I wonder if any of your readers can explain the following? I had a little furnished house in a well-known village three months ago. The last two weeks of ten weeks' tenancy caused me to leave before my time was fully up. One week I constantly heard, when in bed, bumpings and bangings, seemingly in the room beneath me, and patterings of many light footsteps. I tried to persuade myself

it was "nerves," over-fatigue, etc., though I knew I *did* hear them. However, the following week it was *impossible* to try to delude myself, for suddenly, 2 a.m. Monday, while I had my torch on attending to my baby, who had taken to sleeping very badly, crying out constantly and even talking in her sleep, I heard two loud raps on our bedroom door. Baby heard and said "Ba" (her own name for her brother, who was away), and looked at the door. I was terrified, not being sure if the rap were psychic or a burglar. Baby and I lived there alone. I never slept a wink all night, watching my door, as being rather deaf I could not hear if some one *was* outside. The next night I tried to forget it, and dropped asleep about 1.30 a.m., only to wake, fighting for my breath, as I was being held down by strong hands, my face smothering in the bed-clothes. With a great effort I managed to fling my head back on the pillow, and glancing at my night clock, saw it was 2 a.m. again! After that I clutched a crucifix all night and had a night light, and even so till I left the house, I never *could* sleep till 5 a.m. I heard and felt nothing, excepting horrible shivers down my spine at 2 a.m. I wrote my experiences to my greatest friend, and was astounded to hear from her by return of post that she and her husband had had disturbed nights the same time as I. Doors slammed, and on going to investigate, none had been unlocked; another night loud raps on front door. Supposing some one ill, they rushed down to find no sign of anybody, but again their dog was barking furiously. A third night, the husband awoke, feeling steely hands smothering him in the clothes! It ceased with them at the same time as with me. *They* live in Berkshire, and I was in Sussex. I forgot to say my next-door neighbour heard constant rappings on my *back-door* the night I heard the raps on my bedroom door. I am too deaf to hear such a distance off as the back-door was. I have since heard from another friend that on one of the nights she and her husband "could not sleep, feeling *something* was in their room." Would it be a spirit that hated me in life and therefore hated anyone who was friends with me? I had an old cousin who died suddenly in February from a stroke, really brought on by excitement over an evil deed she had just done towards me. She always thought I stopped her third marriage ten years ago, and made her will then, cutting me out, but all those ten years she never ceased to harm me by word or deed or pen if the opportunity occurred. I should so like some one experienced in those things to explain how I and my friends were all troubled the same nights, though so far apart.

Yours faithfully,  
J. G. B.

### THE FALSITY OF OBJECTS.

*To the Editor of the OCCULT REVIEW.*

SIR,—Elsewhere I have assumed to prove that the genesis of all objects is to be found in ideas of the objects, so that ideas give us a



nearer approximation to truth than observation of the objects themselves.

Standing at Reading station yesterday an illustration of the falsity of objects as observed and the veridicity of the ideas of such objects was offered me, which I think is worthy of record.

I saw a train, say half a mile off, approaching the station. When I first saw it, it was very small. As it came nearer it grew in size till it stood still at the station.

So far as my senses gave me information it *did* change in size.

But while I was watching the train approach I was thinking. And I was *not* thinking the train. I was using an *idea* of the train for thought. This idea of the train did not change at all while the train was moving. It was an idea of the train as unchanging in size and, using thought, I assumed that my senses had deceived me in giving me information that the train changed in size. What did I do? I used thought to correct my sensible human experience. But my thought had nothing directly to do with the train itself as an object in the sensible universe. My thought had, for content, only an *idea* of the train.

So far as we now know anything, the *idea* of the train was veridical, the train itself as observed, as an object in the sensible universe, gave false information. The idea of the train always remained the same because ideas are not conditioned in space, whereas the train was so conditioned.

What is above stated will appear to most so obvious as not to be worthy of record. But I think a little consideration will lead to the conclusion that, if the statement be correct, it goes far to explain the relation of ideas of objects to the observed objects themselves.

THE AUTHOR OF *MYSELF AND DREAMS*.

A SHEAF OF UNCANNY TALES.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I read the above, which appears in the November number of your interesting magazine, with interest. One story especially appeals to me. I refer to the horses in the sleigh galloping and galloping, yet never moving an inch, so to speak. The writer of the anecdote had never apparently seriously considered the subject of "*magic*." That such a thing used to exist, and still does in remote places, I am fully convinced from personal experience. Some years ago my sister and myself walked miles in a wild out-of-the-way spot in Cornwall. We came across boulders gigantic and awesome to behold. No houses, no people to be seen anywhere. We passed a wood surrounded by a wall; at one point the wall being low, I suggested we should get over it and explore the wood. Directly we were on the other side of the wood we were on "*magic*" ground, and ever since then I have fully believed in "*enchantment*." We lost our

will power, and although the wall was very low we felt we could not get over it to get out of the wood. We both felt in an excited state, and I began to speak in this way: "We shall soon see the old man of the wood. These boulders are really people who have been turned into stone, and the stream is also a human being turned into a stream."

My sister began to be frightened, the place seemed so strange, so I was determined to overcome the enchantment, and we forced ourselves close to the wall by an effort of will and got over it. Directly we were again on the other side we were ourselves! Some time after we passed the same place with a picnic party. I was telling Miss Patey, daughter of the singer, about our experience, and she laughed at the idea. This irritated me, so I persuaded her to get into the wood. We did so, and the same thing happened. We lost our will power, and could not get out, also everything became strange and we ourselves in an excited condition. She became so frightened I got her to the low part of the wall, and we got out. She was far from laughing about it after and agreed with me that "enchantment" was a real thing.

Yours faithfully,

BURNHAM-ON-SEA.

PETRONELLA O'DONNELL.

#### HERE AND HEREAFTER.

*To the Editor of the OCCULT REVIEW.*

SIR,—I see that no one has to date solved the problem of the "reason why" of physical life, upon which subject you were good enough to publish a letter of mine in your September issue.

In connection with Mr. Meredith Starr's suggestion, a very similar one was current in theosophical circles some seven years ago, and I find in my MS. on *The Philosophy of Necessity* (1913-14) that the purpose of manifestation is given as the result of the decision of what later becomes human consciousness to merit the Absolute state instead of inheriting it. This may have been good enough for suburban lodges, but one feels inclined to say, like the negro "victim" of the missionary who had spun the black brother a rather vivid tale of the crucifixion, "Well, as it happened such a long time ago, let's hope it isn't true!" At any rate the merit and inherit theory does not mean anything when analysed. Again Mr. Leadbeater (or ought I to say "Bishop"?) makes another suggestion in his *Text-book of Theosophy* which, unlike the rest of this excellent little propaganda work, is too soft for even a meagre intelligence, as the personal Deity and "God of Love" teaching does not "hold water" now in spite of the ascendancy of Mr. Pussyfoot in the national karma of some countries.

I am, naturally, entirely with "Still Perplexed."

One of the curious points about the September letter, which was the first question I have ever asked of either an occult or sociological nature (and I have answered them without stint for ten or eleven

years), is that among the letters which I received some seemed to think that I must have been suffering from severe nerve, or even mental, trouble to raise such a question! I had all along credited the people who go about, quite seriously, perpetuating the trouble of the insane and inhumanly artificial competition brought about by modern civilization, without the slightest notion of the purpose in the whole thing, with the afflictions with which some of them have now credited me; so there is a light side to the question raised, although no mental illumination has reached me from outside in this connection.

Touching on my letter in your current issue ("The Removal of a Curse"), a correspondent has asked me whether one has a horoscope on "the other side," and as I have not seen the matter mentioned in print, my conclusions to date may be of interest. These are that one still functions in the next state (the astral plane) with the desires and emotions indicated by the character shown in the birth-map, our general astral plane experience being shown by the position of the Moon and her aspects. In the same way, the mental life (in what is sometimes called the heaven world) is indicated by the position of and aspects to Mercury. The Sun, the ruler and ascendant, would give the personality, degree of vitality, character and outlook right through until the Ego withdraws from the remnants of the personality prior to reincarnation, when a fresh horoscope would practically originate, in accordance with the allotted or chosen karma.

Yours faithfully,

ARTHUR MALLORD TURNER.

### THE VALE OWEN SCRIPT.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—It is for Mr. Vale Owen himself to say whether, as Mr. Julius Lachner in your October issue confidently asserts, he is "acquainted with certain secret doctrine and the Tarot," and whether a voluntary preoccupation with occult studies on the part of a "deep thinker and mystic" is in any way compatible with the thousand and one details of practical commonplace daily life which are and have been all along the inevitable lot of this hard-working married clergyman, especially in a north-country industrial parish where there is only this one church for all denominations. I should say that it is not.

I have for many years had opportunities of observing the calamitous symbolism of the Blasted Tower in the life of a personal connection of mine, the numerical vibrations of whose name work out, by one system of traditional computation, to this number 16; and I must say that Mr. Lachner's identification of the singularly beautiful campanile in Mr. Owen's script, which gently detached its own jewelled crown and laid it down on the green sward, with the Blasted

Tower of the Tarot, seems to me purely fanciful. *If* it is any matter of reminiscence from the "subconscious mind beneath the conscious mind"—which, be it remembered, is still wholly hypothetical, not open to diagnosis or verification—it would, under all the given circumstances, far more probably come from "casting down their golden crowns" in the Trinity Sunday hymn, or in general from the noble hymn "Ten thousand times ten thousand," in either case conjoined with its traditional musical setting and chanted in *chorale* by a full-throated congregation at a stately majestic pace.

Yours faithfully,

E. R. N.

### THE DOUBLE CROWN.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Having read Mr. Bart Kennedy's most interesting article on Luck in your August issue, I feel prompted to ask if you will be so good as to inquire of your readers through the medium of your excellent magazine the meaning, or rather superstition, attached to the possession of a double crown. I am so unfortunate, or, as no doubt some would say, fortunate, as to be afflicted with what is known as, I believe, "a double crown." Although I have heard rumours of its pointing to much travelling and its betokening "luck," I have never been able to get hold of anything definite upon the subject. I have no doubt, however, if you'll have the goodness to give this the necessary publicity, that some reader will be able to enlighten me.

Thanking you in anticipation and wishing your very interesting publication all the success it deserves.

I remain, yours truly,

E. A. K. DUNNE.

## PERIODICAL LITERATURE

THE Victorian Association of Spiritualists has been celebrating its Golden Jubilee at a general gathering in Melbourne, and *The Harbinger of Light* gives an account of the proceedings, with portraits of the president and secretary. The record gives evidence of substantial progress, outside which we have been interested especially by the brief allusion to one who was founder of the association, these fifty years ago. The name may still be remembered by a few old friends of the movement in England: it is that of the late W. H. Terry, whose picture also appears, and is good to see, as that of the foremost pioneer of Spiritualism in Australia. We feel assured that *The Harbinger* is fully justified in saying that he is revered by thousands all over that great continent, far across the seas. . . . The *Journal of the American Society for Psychical Research* has issued two memorial numbers, containing tributes to the late Dr. Hyslop, by well-known people, not only in the United States, but in England and France. The records are of lasting interest. We note in particular the reminiscences of Sir William Barrett, Professor Charles Richet and Camille Flammarion; but most important perhaps of all is the extended biographical sketch by Dr. Walter F. Prince, who must have known him better than most, and was actively connected with him over the epoch-making case of Doris Fischer. Finally, there are tributes from psychics with whom Dr. Hyslop did part of his public work. . . . In the last issue of *Azoth*, prior to the result of the American Presidential election, Mr. Michael Whiffey, the editor, has collected from prominent astrologers the "natal and progressed horoscopes of the two candidates," Governor James M. Cox and Senator Warren G. Harding. Replies to his appeal were received on the part of sixteen persons, and—eliminating one who recorded his result as "doubtful"—the findings were ten to five in favour of the Senator, who of course is now President-elect. . . . *Theosophy in Scotland* insets an excellent portrait of Mr. A. P. Sinnett, and prints the substance of two lectures which he delivered recently in Edinburgh on theosophy and public affairs, and on the same subject in its bearing on the purpose of life. An editorial note rightly describes Mr. Sinnett as a veteran leader of the Society, but he is also an old friend of many outside the movement. Dr. W. Ingram, who wrote much on Tarot cards in *Vision*, now returns to the subject in the same issue of *Theosophy in Scotland*, but is dealing on the present occasion exclusively with the symbolism of the Hanged Man. This he regards as representing the birth of "Buddhic consciousness"—not its "emancipation"—otherwise the beginning of vision. It is the record of an impression, to be placed in the growing sheaf of interpretations, among which it is by no means the least suggestive, though much remains to be said.

We have all of us heard by now of Thomas Edison's as yet uncompleted mechanical instrument, through which "he expects to establish free communication with the dead." It has been described "authoritatively" as a "super-sensitive instrument, so responsive to spirit impulses as to register them and to transmit them to mortals." The claim is large and depends on the accuracy of an interview in an American magazine, and seeing that the invention is not yet perfected there is no evidence before us as to its alleged responsiveness. We learn, moreover, from *The Progressive Thinker*, that Mr. Edison himself promises no results, though he is of opinion that his instrument "will make it easier than it has ever been heretofore for personalities who have passed on to communicate with us," on the assumption that they have the wish and the ability under any circumstances. Meanwhile we appreciate cordially a luminous dictum of Camille Flammarion on the subject, derived from yet another source. The French astronomer affirms that we have no need of any mechanical device, however perfect, for every human being possesses such an instrument within him, "and a day will come when we shall know how to use it." We note also a recent editorial in *The Two Worlds*, which (1) welcomes every attempt made in directions of the kind; (2) recognizes the unreliable nature of the human element in mediumship; but (3) is of opinion—based on long experience—that there is a gulf fixed between the discarnate spirit and inert matter, which gulf requires a bridge; and (4) considers that such a bridge is at present provided only by a psychic force drawn from the human medium. This is tentative and cautious, but the thesis may contain a fallacy, and the direction in which it is to be sought is in the statement about inert matter. We know that there is no real inertia in Nature, and that things which are without motion apparently are centres of inconceivable activity. We observe finally that *La Revue Spirite* registers the report of the instrument without criticism on its own part and practically without commentary. . . . For many years past, whenever opportunity has offered, our appreciation of *Light* and its conduct has been expressed in unstinted terms, and we have followed its progress from the first issue till the present day, when it has passed two thousand numbers. We have been acquainted more or less with all its editors—Mr. J. G. Farmer, M.A. Oxon., E. Dawson Rogers, F. Wallis and David Gow. We have felt that it stood first in the field of journals devoted to spiritualism in English-speaking countries, and we have regarded its form of production as commensurate with its general repute. It has now changed that form and adopted what must be termed presumably a more popular and up-to-date appearance. The titles of the chief articles are displayed heavily across the whole page, and the portraits of contributors are inset. The price is doubled, against which must be placed an extension of pages. These things stand at their value, and one of them is a need of the time, rather than a matter of choice. But that about which we must register our objection and regret is

the gaunt and forbidding angel who now occupies the front page of the cover, shadowed by vast, ungainly wings, and more suggestive of judgment to come than of the gracious inscription beneath, which proclaims that there is no death. It is scarcely the kind of angel who brings life and immortality to light. There is some satisfaction in adding that the content of *Light* remains fortunately much as it was previously. The familiar "Notes by the Way" are characterized by the old reserve in treatment; there are the same contributors, including Mr. Stanley de Brath, the Rev. Walter Wynn, and Dr. Ellis T. Powell. A single new feature is that of "Questions and Answers," under the editorship of Mr. H. W. Engholm.

Mr. Dudley Wright is doing good work for Freemasonry in several directions, taking full advantage, in the interests of the craft, of ample opportunities afforded by his editorial connection with *The Freemason* of London and *The Builder*, that well-known American organ of masonic research. In the Bodleian Library he has contrived to disinter a curious and so far unremembered masonic novel, presenting a valuable picture of the Fraternity at the beginning of the nineteenth century, when the so-called Ancient and Modern branches were moving in that direction which led to the Union of 1813. Of more considerable consequence, however, is his study of the first recorded initiation in England, being that of Sir Robert Moray, in 1641. The story of this notable character—a founder of the Royal Society—is told with extraordinary care, using all available sources. So far as regards Mr. Wright's recent contributions to *The Freemason*, and in *The Builder* he gives account of various Adoptive Orders, under the general title of "Woman and Freemasonry." The particulars concerning Egyptian Freemasonry may, however, be checked with advantage by reference to the valuable MS. in the Library of the Grand Lodge of Scotland and the Rituals published in *L'Initiation* some ten or more years ago. Having mentioned *The Builder* it may be added that the last issue contains a notable paper on Masons' Marks in connection with Mark Masonry, and on so-called Freemasonry among American Indians by the secretary of the New York Indian Commission. The reference is to presumably indigenous mysteries among the tribes, an important subject, but one also on which critical caution cannot be exercised too much, seeing that for many generations they have subsisted in an environment of Craft Masonry. . . . *The New Age* gives further particulars concerning that De Molay foundation for boys to which we referred last month in these pages. It is said to be "sweeping over the States of the Middle West," being "mothered" by consistories of the Scottish Rite. It is described graphically when it is said that it stands to Masonry "as the page to the Knight of the Middle Ages." Our Masonic contemporary recurs also to the Legend of the Holy Graal, offering an "esoteric meaning" so far as the German cycle is concerned, but it appears quite arbitrary, while a note on the French cycle, under the name of Robert de Borron, confuses all the issues by fastening

on the supposed writer an allegorical intention which is a figment of modern speculation, based on imperfect knowledge of the texts.

We have received the following publications, which are either recent ventures or have reached us for the first time. (1) *Revista de Espiritualismo*, published at Curytiba, Parana, Brazil, being the official organ of a Federation of Spiritists in Parana. It contains notes on materializations, telepathy and other phenomena, while—among wider activities—it announces a Spiritistic Congress in those regions for 1922. There are also articles on the liquefaction of the blood of St. Januarius, and on Edison as the Magus of electricity, so in any case the contents are varied. (2) *The Zarathustran*, which appears at Ontario. This is a minute venture, which seems to lack purpose. The second issue before us suggests a Nietzsche concern, as indeed is borne out by the title, and we hear accordingly about the philosophy of the superman: yet the author of *Thus Spake Zarathustra* is termed a sophist. (3) *Italia Nova*, which is the organ of a literary society at Milan. There are stories, poems and reviews, in addition to official matters. The verse is especially good, but the publication as a whole lies naturally outside our subjects. (4) *The National Catholic War Council Bulletin* was originally the organ of a body so entitled, out of which, on the declaration of peace, there was developed the National Catholic Welfare Council—the *Bulletin*, for some obscure reason, retaining its former denomination. The head-quarters are at Washington. In any ordinary sense of the term, it is again outside our concern, and yet it demands mention. Most of us—and Masons especially—have heard of the progress in America of Latin Christianity under the ægis of the See of Peter: not a few have been assured frequently that there is nothing in the States to compare with the power of Rome. If such things are dreams, assuredly this *Bulletin* is a record of work which is evidently making for their realization in literal fact. The Council is of "Catholic Men," incorporated as a "Lay Apostolate," and extending the modes of their activity in every direction—whether public education, immigration, prohibition, marriage, the rights of children, or things of public morality. The whole body of the Roman hierarchy in America is behind it. There is nothing more significant of intention and nothing can be more acutely planned—as it seems to us—than this incorporation of the male community at large to advance the purposes of the Church and to fasten or maintain the living grasp of its hand on national affairs. "Westward the star of empire takes its way," and westward also moves the star of the papacy. It may well be that in some year to come—and not so remote either—the living Vatican centre will be at Washington rather than Rome.

The letters of Eliphas Lévi continue to occupy a prominent place in *Le Voile d'Isis*. There are seven in the last issue. As to the series generally, it must be understood that they are no casual correspondence, but follow a plan, being that of occult commentary on the letters of the Hebrew alphabet and the numbers to which they correspond.



## REVIEWS

**TERTIUM ORGANUM.** By P. D. Ouspensky. Translated from the Russian by Nicholas Bessaraboff and Claude Bragdon. Demy 8vo. Pp. 344. Rochester, N.Y., U.S.A.: The Manas Press.

THERE is an unmistakable spirit of revolution abroad to-day, not only in the world of economics, but in the world of thought. While Einstein is creating an upheaval in the domain of physics, Mr. P. D. Ouspensky (a Russian, significantly enough) invades the realm of philosophy with one of the most daring attempts at philosophical generalization of modern times. He is not, however, a mere destroyer. If he pulls down with one hand he builds up with the other, and his attempt to bridge the gulf between the idealism of the East and the rationalism of the West constitutes one of the most arresting and thought-provoking works of recent times.

Ouspensky combines with a keen intellect a strongly mystical temperament. Love he regards as a cosmic phenomenon. "All creative activity," he says, "is of necessity a conscious or unconscious interaction between the sexes. . . . In the creative activity of every epoch may be found the traces of the influence of the women of that epoch. . . . The history of culture—this is the history of Love."

For Ouspensky consciousness is the one reality, and the phenomenal world a realm of illusion. He ruthlessly exposes the inadequacy of our three-dimensional conceptions. Mathematics, logic, science, morality, all are weighed and found wanting from the point of view of the higher or fourth-dimensional consciousness. Not the least noteworthy feature of the book is the table of the four forms of the manifestation of consciousness, wherein the spatial sense is indicated as having relation to the degree of unfoldment of the consciousness, the lowest type of organism being considered as sensing a world of one dimension; consciousness of the animal world as being two-dimensional; human consciousness as three-dimensional; and the consciousness of the gods, or masters, or supermen—the spiritually perfect, call them by what name you will—as contacting a universe of four dimensions. And with each of these is correlated the varying degrees of morality, of knowledge, of logic, and of psychology. Our author's theory seems to be an elaboration of that put forward some years ago by Mr. Orage, in a little book on Consciousness, published by the London Theosophical Publishing Society, and now, we believe, out of print. But whether Ouspensky ever came across the little essay of Mr. Orage we are unaware.

It is, however, not so much in the mere reiteration of the ancient truth that the way to reality is to be found only by the expansion of subjective knowledge and not in the study of the three-dimensional universe outside oneself, as in the convincing way in which this truth is forced home, that the power of Ouspensky's work lies. How far the author justifies his challenge of those august authorities, Aristotle and Bacon, by his daring choice of title, must be left to the individual reader to judge; for our part, labouring still beneath the spell of a remarkable work, we are well aware that our notice is laudatory rather than critical.

H. J. S.

THE FELLOWSHIP OF THE PICTURE.—An automatic script taken down by Nancy Dearmer : with an Introduction by Percy Dearmer, M.A., D.D. Pp. 110. London : Nisbet & Co. Price 3s. 6d. net.

IN his Introduction Prof. Percy Dearmer explains the genesis of this interesting little book. His wife was unwillingly impelled to let her hand write automatically at the instance of a friend who had died in the previous year—and who is the real author of this present volume. He was a man of academic distinction and high character, a writer of religious philosophy—and had already planned another book when the war cut short his earth-life. *The Fellowship of the Picture* claims to be that book.

It is a trifle disjointed, but loses nothing in charm on that account. The main theme is the freshness of vision which comes from viewing all life, ourselves included, as a picture drawn and painted by God. The varied strands of human life—love, hope, peace, sacrifice, sympathy—are all interwoven into the picture, and by prayer the spiritual vision is cleansed to behold the completed design. The book is too full of good things to quote at length : we hope our readers will buy it and study it for themselves. As giving a new and coherent outlook upon life it is a most valuable piece of work—the vision and fellowship of the picture are well worth striving for.

H. L. H.

A VISION OF THE STARS (Anonymous). London : J. M. Watkins, 21 Cecil Court, Charing Cross Road, W.C.2. Price 1s. 9d.

THE voice of one who is engulfed in the glory that is beyond speech and above thought speaks resonantly in the majestic and beautiful lines of this powerful blank-verse poem. The anonymous author describes the progressive attainment of the various levels of mystical consciousness. Having reached the years of hermetic discretion, he takes "the vows of an Initiate" :

"To SERVE mankind for its own highest good ;  
To keep my FAITH as the unshaken Rock ;  
And to OBEY without the slightest doubt  
Or deviation from commands laid down."

He achieves union with his Higher Self, the Lord of the Microcosm, and crosses the golden bridge which leads from the microcosm into the heart of the macrocosm ; in his hands are the keys of hell and of death, and he is alive for evermore. He reaches the Root of Vibration symbolized as the Sevenfold Star ; at first the Light blinds him, as is usually the case :

"Faster and faster my Vibration grew  
Till it was only by a hard set will,  
That I could keep my hold on consciousness."

And then the mystery of the Many and the One unfolds before his inward eye :

"Then to my mind came certainty complete,  
How the Omnipotent Creating ONE  
Had made in Matter Shadows of Himself  
And gave to them an independent life,  
With power within themselves to think and act."

The poem concludes with a prophetic Vision of the Goal to which humanity

is inevitably moving. "A Vision of the Stars" is an inspired work of permanent value, and I advise all people with mystical aspirations to secure a copy.

MEREDITH STARR.

THE STRANGENESS OF NOEL CARTON. By William Caine. London: Herbert Jenkins, Ltd. Pp. 304. Price 7s. net.

ORIGINALITY, mystery, an intellectual something to tease yet please the reader—these recommendations to perusal are not common, and they are offered by this peculiar novel. Told in the first person by a gentleman tied by a loveless marriage for money, it indicates the possibility of imagination becoming confused with reality by a process which may be defined as the externalization of one's dreams. One thing is clear: Noel Carton sets before us the harmony of love and the discord of contempt, ecstatic craziness and the criminality of despair. Page 261, consisting solely of reiterated "ha ha's," is worthy of Sterne's irresistible humour; but, whatever the book is, it is not a *cliché* but a live, enjoyable work of art.

W. H. CHESSON.

CLEOMENES. By Maris Warrington. London: Jarrolds. Pp. 378 + Coloured Frontispiece by Chas. Norman. Price 7s. 6d. net.

MR. MICHAEL WHITTY, editor of "Azoth," claims a spiritistic origin for this novel; and this at least may be said in its favour: it is interesting enough to be read as the product of an unassisted novelist of flesh and blood. It is a love-story of the time of Nero, and its heroine is no less a person than the original of the Venus de Medici, the hero being the sculptor of this famous statue. The history and archæology of the story are not as convincing as one would like them to be (*e.g.*, pp. 152, 294. not to mention the misspelling of the name of Nero's mother), but the charm of excitement will hold the reader thereof who is not too sensitive to the conflict between fact and fiction. The character of Nero is presented not too luridly and with more than a dash of humour, and the dignity and pathos of love, strong in failure and success, are picturesquely exhibited. Even in fiction a hero is remarkable who simultaneously enamours a wealthy widow, a vestal virgin and a maiden capable of imposing herself as Diana the goddess upon the critical sense of Nero. In fine the publishers should not find "high thinking" and tragedy prevent Cleomenes from appealing to a sufficiently large public to encourage Maris Warrington and her collaborator to further artistic efforts.

W. H. CHESSON.

SPIRITUALISM EXPLAINED: A POPULAR HANDBOOK FOR ENQUIRERS.

By Elliot O'Donnell, Author of "Haunted Houses," etc. London: O. Arthur Pearson, Ltd., Henrietta Street. Price 2s. net.

MR. ELLIOT O'DONNELL, so well known as a specialist in "horrible tales" of ghostly hauntings, undertakes in this little volume to explain to inquirers what spiritualism really is. He naïvely says that while most spiritualists believe in ghosts, all believers in ghosts are not spiritualists. At the same time he is perfectly good-humoured and polite, and can attack weak points without throwing vitriol. But let us remember that there is hardly a subject

known to mankind which cannot be travestied and parodied. "Rationalists" attack all forms of religion, and ridicule and sarcasm are amongst their poisoned arrows. No Church has been more savagely attacked than the Church of Rome, though its ritual is amongst the most beautiful in the world, and its teaching of the ever-encompassing power of guardian saints the most lovely and helpful.

The author makes some startlingly unpleasant accusations, but I for one have never heard that spiritualists (true *spiritualists* that is) consider

"The wee sma' hours ayont the twal"

to be the most favourable time for intercommunion with the world invisible. Nor have I ever heard of any cases of blackmail, which he thinks are so numerous. As for the rest, Mr. O'Donnell says truly enough:

"We are best able to judge of the merits of a cause or creed not by the clever people it attracts—for cleverness is not always allied to righteousness—but by the influence it exerts on the lives and characters of the people who espouse it. Does it make them less selfish, gentler, meeker, purer, and above all, perhaps, more charitable? If it does, it is all well and good. . . ."

Whatever does not answer "Yes" to the foregoing can only be *pseudo-spiritualism*, not the radiance that holds star to star and soul to soul.

EDITH K. HARPER.

VISIONS AND BELIEFS IN THE WEST OF IRELAND. Collected and arranged by Lady Gregory. With Two Essays and Notes by W. B. Yeats. London and New York: Messrs. Putnam. 2 Vols. Price 22s. 6d. net.

THESE volumes provide a happy hunting-ground for the student of folk-lore, since they contain innumerable instances of the belief in fairies and of the strange actions attributed to them. Lady Gregory, with commendable zeal, has herself collected these records, chiefly from the mouths of Irish peasants and fishers, and she has written them down in the Celtic dialect, the actual words of the narrators being preserved as far as possible. A certain monotony is perhaps unavoidable, the language being more or less uniform throughout the records; in addition, a number of the tales resemble one another rather closely. Nevertheless, the compilation gives the student of folk-lore and psychology a valuable insight both into the dream-world, on the borders of which the Irish consciousness seems habitually to hover, and into the myth-making process of the human mind. Besides the accounts of fairies, there are stories of Banshees, bewitchments, and of the evil eye; tales of psychic escapades of all kinds, and of persons who possessed the power of healing in an extraordinary degree. From the point of view of the occultist, however, the two essays by W. B. Yeats, and particularly the one on "Swedenborg, Mediums and the Desolate Places," constitute the most interesting feature of this publication. A number of searching problems connected with the dream-world and with the nature of the reality of psychic phenomena in general are suggestively dealt with by Mr. Yeats in the last-mentioned essay, wherein he also describes the impressions he gained at some séances he attended. It is always a pleasure to read Mr. Yeats' rhythmical prose, and in these essays he not only ministers to our sonoric sense of beauty, but stimulates our psychological curiosity as well.

MEREDITH STARR.