THE
OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

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NOTES OF THE MONTH

SOLOMON AND THE SCIENTIST.

WHEN Solomon gave his celebrated straight tip to the sluggard, he did not recommend him to some celebrated medical specialist who would put him on a course of diet which would make early rising a pleasure instead of a pain. He merely told him to go to the ant.

He would probably have given somewhat similar advice to the Scientists of the present day. The facts that the advance guard of modern Science are now beginning to investigate have long been within the knowledge of many whose scientific acquirements and equipment Science would undoubtedly regard with undisguised contempt. How is it that Science has so long ignored the truths that have been for centuries in the mouths of "babes and sucklings," and how comes it that she is tentatively coquetting with them to-day? It can hardly be questioned, under the circumstances, that a new spirit is indeed beginning to animate the dry bones of Science, and that that new spirit implies a tardy recognition of the fact that evidence cannot permanently be ignored even when it conflicts with the oldest and most cherished scientific dogmas. It is a melancholy fact to have to admit in the face of our boasted scientific attainments, but the recognition of this simple truth means an intellectual revolution which must inevitably entail the most far-reaching consequences. For if the inconvenient fact is to be admitted in psychology, it

must be admitted in all the other 'ologies as well. The key that opens the door to Psychical Research opens the door also to the investigation of countless other derided phenomena, by no means the least among which are those associated with a scientifically reconstructed astrology. The recent Italian earthquake has again served to draw attention to these ignored scientific laws. Only the day before the earthquake took place I had handed to me by a correspondent a communication relative to seismic phenomena, in which, after referring to the great earthquake at Lahore and also to that which accompanied the eclipse of May 8, 1902, at Martinique, he continued: "At the time there was abundant theorizing in the journals as to the static effects of such a coincident pull of the sun and moon upon the fluidic portions of the earth's interior; but none seemed to consider the possible effects of the sun and moon as sources of energy acting transversely upon the great magnet of the earth. Now we have to observe whether in agreement with the principles laid down by Commander Morrison, similar effects to those already mentioned will follow shortly on the heels of the eclipse of August 30."

"WHAT'S SAUCE FOR THE GOOSE."

It is to be observed that the "babes and sucklings" on this occasion were on the right track, the country folk, according to the daily papers, having been in a state of chronic apprehension of the imminence of such a convulsion ever since the occurrence of the eclipse.

A certain very eminent writer* of to-day has remarked in one of his well-known works that "an archbishop owes it to himself to blaspheme against reason in superlatives of malignant unction." Read "scientist" for "archbishop" and "superstition" for "reason," and let superstition stand for all that side of nature and super-nature which Science finds it convenient to ignore, and the sentence might be taken as a very fair definition of the attitude generally assumed in scientific circles. It is part of the bag and baggage of the Scientific profession to adopt this particular pose. But are Scientists really as sceptical as they represent themselves? I doubt it. In fact, I am sometimes almost inclined to adopt the view that scepticism (if the truth were known) is an affectation merely, and that the world in general may fairly be divided into two classes, the people who believe in ghosts and the people who say that they don't.

ARE SCIENTISTS SCEPTICAL?

The scientist of course resents being classed with the man in

* Mr. John Morley.

the street. But, indeed, human nature is much the same throughout. "The colonel's lady (as Kipling has it) and Judy O'Grady are sisters under their skin." So also with Scientists. "Scratch a Russian, and you will find a Tartar." Scratch a Scientist (metaphorically, of course), and you will find a poor erring fellow-creature much like yourself, prone to superstitions, if only he dare avow them, and to numerous other intellectual deformities.

A PROTESTANT VIEW OF MIRACLES.

A charming little book of essays (entitled *The Sensitive*) which has recently been issued by the publishing house of Geo. Allen & Co. contains one "In Praise of Superstition," which the Scientist who cherishes superstitions which he dare not confess may well take to his heart. *Inter alia* the writer remarks: "The oddest attitude adopted by any one in this odd world is surely that of the earnest Protestant who, professing entire belief in all the miracles and mysterious happenings in the Old and New Testaments, yet dismisses all modern stories of the kind with a contemptuous shrug as superstitions unworthy of a sensible man's belief. As if, forsooth, all mystery ended with the Acts of the Apostles! Superstition is of the very essence of religion, and even those earnest folk who aim in these latter days at giving us a religion which shall wholly satisfy our reason . . . make, as a matter of fact, just as many demands upon our credulity."

There are some who believe that the phenomena which are narrated of the times of Christ are still happening among us to-day, and there are others who maintain that they never happened because they *could* never happen. That there should be room for the *via media* of the "earnest Protestant" suggests that there must be something wrong with the famous dictum of Descartes, "*Cogito, ergo sum.*"

THE OCCULT AND THE LAW

By ALFRED FELLOWS

THE English system of law has been abused for the delays which take place under its procedure, for its minute technicalities, and for its expense; and in respect of each blemish some case at least has been made out by its detractors. Probably its chief virtues, when compared with others, lie in its stability and consistency. Those who in the present day study the relation of man to unseen influences which they believe to surround him may consider that their speculations and researches are entirely outside the province of a code which has even dissociated itself from religion and deals with things essentially tangible. The student of the occult, therefore, may fancy that the law cannot be of any particular concern to him personally, unless he makes his living out of his knowledge, or intends to do so. In a limited sense this may practically be true; but whether it is just and reasonable as regards such things is a matter which will certainly concern him in the long run, and it may therefore be well for him to see whether it serves its purpose properly. Two hundred years ago and more it was believed that real and deadly peril lay in man's unauthorized attempts to communicate with spirits and the Acts against witchcraft and the horrible trials under them were the consequence; now the official attitude has swung the exact half circle. There is no peril because the whole thing is nonsense; but it is nonsense against which simple folk who do not see eye to eye with the materialist philosophers of the nineteenth century must be protected. Hence our present law, the attenuated survival of that of the Tudor and Stuart periods. Under it the astrologer or palmist, who may have spent many years of diligent study to become proficient in his art, may be prosecuted for "pretending or professing to tell fortunes" and, in company with some obviously undesirable people dealt with in the same Act of Parliament, officially told that he is a rogue and a vagabond. Whereas if an evilly disposed man could by invoking occult powers, seriously injure, or even murder another, he might do so with practical impunity, for evidence of such agency would not be accepted by a modern judge.

In a community professedly believing both in a benevolent

God and a personal Spirit of Evil, perhaps it is somewhat inconsistent that prayers to the Spirit of Good are daily used and believed to be efficacious, but invocations of the Evil One—whose powers to tempt or injure are fully recognized—are considered as merely absurd. But however this may be, and whether it should be considered as a symptom of something dangerously near unbelief, or of freedom from superstition, no one who has studied the effects of the mediæval law would wish to return to it. England has had no monopoly of witch-burning—the record of Scotland is darker, and the laws of all Europe, and indeed of America also, give similar testimony—but the hideous accounts of the old cases, the nature of the evidence and the cruel punishments inflicted even when witnesses had testified to wonderful cures being wrought by the alleged magic, show clearly that scepticism is at least more merciful than panic, fear or ignorance. A respectable citizen who pays rates and taxes may object to being called a rogue and a vagabond, but it is better than being burnt ; and one who believed that his enemy had cursed him to practical effect—such belief has been held even lately—would have to acknowledge that a law purporting to give him redress would also furnish a very dangerous weapon for the unscrupulous.

It has sometimes been thought that the old law against "witchcraft" was a device of the mediæval church to prevent the spread of knowledge by scientific experiments ; but though crafty ecclesiastics may have abused the powers given to them, they cannot be held responsible for inventing a law far older than Christianity. The stern command of Moses in Exodus "Thou shalt not suffer a witch to live," is supplemented in Deuteronomy by a list of forbidden practices, including divination, necromancy, and consultation with familiar spirits ; the old Roman law provided that a man should not offer sacrifices to injure his neighbour, or enchant his crops—"qui fruges incantassent poenis dento." Constantine also punished sorcery with banishment and death by burning. Moreover some of the most famous trials for witchcraft took place towards the end of the seventeenth century, and therefore long after the Reformation, and the judges who condemned the witches to death would have greatly resented a charge either of superstition or of being under any priestly influence.

It may be of interest to mention some of the repealed English Statutes dealing with this offence. Henry VIII made witchcraft felony without benefit of clergy, and a similar law was passed

in the time of Elizabeth ; for this James I substituted one passed in the first year of his reign, enumerating various offences which might come under the generic term of witchcraft. This was in force when Sir Matthew Hale, Lord Chief Justice of England in the time of Charles II—a judge whose opinions are quoted with the greatest respect by lawyers in the present day—sentenced to death Amy Duny and Rose Cullender, known as the Suffolk witches. A full account of the trial is preserved ; evidence was given that certain children, against whose parents the two old women were supposed to have a grudge, suffered great pain and spat up crooked pins and " two-penny nails with broad heads " ; also that a cart of hay, the pole of which had accidentally struck the house of one of the prisoners, was bewitched and could not be got through a certain gate, though there was plenty of room for it. The judge left matters to the jury without summing up : (1) Whether or no these children were bewitched. (2) If so were the prisoners guilty ? " He had no doubt there were witches. For 1st, the Scriptures had affirmed so much, 2ndly, the wisdom of all nations had provided laws against such persons, which is an argument of their confidence in such a crime." The jury retired for half an hour, and then answered both questions put to them in the affirmative. The judge expressed himself satisfied with the verdict and sentenced the prisoners to death ; they were hanged a week afterwards " without any confession of guilt."

It is rather the eminence of the judge than the fact that it was exceptional that makes this case a famous one. Trials for witchcraft took place in various parts of England, though in the eastern counties they were most frequent. It was at Manningtree in Essex that Matthew Hopkins, the notorious witch-finder, had his abode ; and it might have been that his exploits hastened the reaction against the ancient law which set in about the beginning of the eighteenth century. Those suspected of witchcraft used to be subjected to the ordeal by water, a test which Hopkins used to adopt ; but when an enemy gave him a ducking and he failed himself to sink, the incident much discredited him.

In passing, it is somewhat remarkable how the ancient law, which so sternly repressed any tampering with magic, itself used a species of divination in the ordeals of fire and water and in the " corsnead "—the morsel of bread which was supposed to choke or poison the guilty and by which Earl Godwin was reputed to have died after he had asserted his innocence of the murder with which he was charged. Long before the Stuart

period men had discovered that, like most other things worth having, justice must come by pains and labour taken to get it, and is not to be divinely obtained for mere asking; but at the time mentioned, the witchcraft laws were already beginning to be looked on as an anachronism, and the great legal writer Blackstone adopted the very cautious opinion that, though it could not be said that witchcraft in itself was impossible, no modern instance could be relied on. The last trial in England is reported to have taken place in the year 1712—less than 200 years ago—one Jane Wenham being then convicted, though not executed; and an Act passed in 1736 repealed that of James I and prescribed prison and the pillory for "pretending to exercise witchcraft." The punishment of the pillory is of course abolished, but except for this the Act remains unrepealed, though perhaps it is needless to add, prosecutions do not take place under it.

The only present law in England which concerns those who practise any occult science is based on the fourth section of the Vagrancy Act of 1824, the Act dealing with rogues and vagabonds above referred to. Included are those who "profess or pretend to tell fortune by palmistry or otherwise with intent to deceive"; and under the words "and otherwise" judges have held that spiritualists and astrologers can also be dealt with.

The reported cases under this section have some human interest in that judges have had to make official pronouncements on these matters, and the conflict of their own innate prejudices with a judicial impartiality sometimes makes piquant reading. Baron Cleasby gave a judgment in 1877 which may be accounted creditable considering the scepticism of thirty years ago. In it he remarks: "We are not called upon to express any opinion upon the subject of spiritualism generally—whether there does exist any real power in a medium (as he is called) of the nature set up or whether its existence is a mere delusion. Such a subject would be a very improper one for argument and decision in a court of law. But it does not arise in the present case because we have found as a fact that the appellant was an impostor in pretending to make use of it." The evidence adduced certainly seemed to support this finding.

The case of an astrologer, of the name of Penny, came up before Mr. Justice Denman in 1887, and it was argued that the prisoner believed in his science and so had no intention to deceive. In his judgment he declares: "It is absurd to suggest that this man could have believed in his ability to predict the fortunes of another by knowing the place of his birth and the aspect of the

stars at such a time. We do not live in times when any sane man believes in such a power"—a dictum which compares rather unfavourably with Baron Cleasby's pronouncement. Mr. (now Lord) Justice Mathew concurred, the matter being before those two judges in a Divisional Court. Mr. Stead, as Editor of the *Pall Mall Gazette*, then at the zenith of its fame, commenting on these observations, remarked that "seldom had any judge made a statement at once so arrogant and so untrue," and proceeded to draw attention to the fact that the majority of Her Majesty's subjects were at the present time firm believers in the truth of astrology."

The palmist is, of course, expressly included in the section, and the recent prosecution of "Keiro" will be readily remembered. Although the attention of each client was called to a notice to the effect that there was no desire or intention to deceive him, "Keiro" was convicted and had to undertake to discontinue his profession.

The list of cases might be considered as incomplete without some reference to the famous one of "Lyon *v.* Home" in which the well-known spiritualist D. D. Home was sued for the return of a large sum of money by Mrs. Lyon, who had given it to him, owing, as she alleged, to an undue influence acquired by him over her. In this trial scientific men testified to Home's powers, and much evidence was given to show that he was no impostor. Legally, however, the question at issue (which was decided against Home) did not depend upon whether his claims as a spiritualist were well-founded, but whether he had put himself in a position of trust and abused it. Vice-Chancellor Giffard did not therefore think it necessary to weigh the evidence of mediumship; but his reference to spiritualism as "a system of mischievous nonsense" does not leave much room for doubt as to his own ideas on the subject. The case only goes to show that a man professing divine or occult power, and being believed, places himself in a particular legal relationship to those believing, a relationship which, like that of solicitor and client, precludes the acceptance of gifts without proper precautions that they are really voluntary.

It may be said at once that some of the cases decided under the Vagrancy Act do not leave a good impression. For example, the crude statement that every professed astrologer must *ipso facto* be a humbug and impostor could be immediately and flatly contradicted by any acquaintance of the editor of a well-known almanac and of many other men noted for their sound judgment and of great eminence in various walks of life at the present time.

Whether they are mistaken or not is another question, but, a country which tolerates the racing tipster need not be squeamish about honest but mistaken prophets. And it is relevant to observe that neither the palmist nor astrologer lays claim to mystic powers. The palmist says he has mastered a very complicated hieroglyphic language, which could be done by any one else with ordinary ability, sufficient diligence and a good memory; the astrologer only makes deductions from data furnished to him by astronomers, and he says with much justice that the astronomer is very largely indebted to ancient astrologers for his present knowledge. The spiritualistic medium, on the other hand, claims certain personal qualities which are stated to be almost impossible for any person without the gift to acquire. In former days it might have been witchcraft to prophesy the time of an eclipse to within a minute; it would certainly have been a dangerous enchantment to send a strong electric current through a wire. But the spiritualist still remains a mystic, and evidence of a séance would assuredly have put him in danger of the stake and faggot under the older statutes.

One of the chief objections to the present law has been the great uncertainty of its administration; the typical contrast used to be drawn between the Bond Street palmists and clairvoyants, openly advertising their business in a morning paper, and the old woman prosecuted for taking a florin off a servant girl. Usually there followed an easy sneer of the "one law for the rich and the other for the poor" order; but the authorities had undoubtedly some sort of justification from their point of view for the course they took. The clients of the Bond Street palmist knew well what they were doing, and did not allow themselves to be cajoled or cheated; the servant girl might fall into the hands of a dangerous impostor, and the loss of her hard-earned wages was not the worst peril she risked. In the latter case the police might well have felt themselves justified in interfering to prevent irreparable mischief; in the former, though still sceptical, they might have considered that the seer who adroitly flattered and amused an idle lady had legitimately earned his guinea.

The recent prosecution referred to has somewhat changed the situation. There seems little doubt that under the present law of England as interpreted by our judges (and their construction of the statute does not seem to violate its spirit), all palmists, astrologers, spiritualists, clairvoyants, and mediums are liable to be deemed rogues and vagabonds "within the true meaning and intent of this Act"; and thereupon to be sentenced "to

the house of correction there to be kept to hard labour for any time not exceeding three months " ; and if he or she repeats the offence a second conviction brings the status of " incorrigible rogue " with correspondingly increased penalties, including a possible whipping for a male offender. Moreover, for the purposes of the section it does not even seem necessary that money should have been taken. The charitable lady helping a bazaar by palmistry in a tent, the amateur astrologer who casts the nativity of a recent arrival to entertain the mother and contribute his mite to her convalescence, the owner of a " planchette " instrument, even the maiden who spreads out a pack of cards and prattles nonsense as her latest parlour trick, all are classed with persons " endeavouring by the exposure of wounds or deformities to obtain or gather alms " or " having picklock, key, crow, jack, bit, with intent feloniously to break into" etc., etc.

It would of course be absurd to suggest that the police would take up all these cases ; but it is perhaps even more absurd that in the eye of the law innocent ladies and gentlemen who decline to limit their view of the universe to the conceptions of certain dogmatic professors of material sciences should on that account be deemed worthy of imprisonment with hard labour. If therefore it is necessary that fortune-telling impostors should be dealt with by the criminal law, the section should be amended by the insertion of some such words as " for gain or profit " in the appropriate place.

The ideal law would leave amateurs and honest professionals alone and only punish impostors ; but it seems evident that in present conditions, such a law is impossible. Astrologers have different systems ; a very celebrated gipsy palmist told the writer she read the line of life in the hand chronologically upwards, whereas the followers of Desbarolles read it downwards. In the latter case it seems almost impossible to suppose both can be right —who is to say which ? Certainly not a judge, still on the Bench, who concurred in the observation " no sane person believes in astrology," and his colleagues, though some may have broader views, would, no doubt, if asked, unanimously desire to be excused from having to make such a decision. A legal discrimination between a genuine fortune-teller and an obvious impostor therefore seems impossible, though most judges who would gladly sentence an area-sneak who " crossed " servants' hands would be reluctant to condemn the hardworking professor of the ancient astrology, however foolish they might think him.

A method of cutting the knot would be to repeal the whole

sentence in the section referring to "subtle crafts," remembering the wisdom of Gamaliel, that the real truth will prevail, and imposture inevitably defeat itself. Perhaps the time is ripe for this, and the precedents of the repeal of Test Acts and press censorships assuredly point in this direction; but it must be confessed that the loss of power to check impostors is a real loss, and it is certain that no class would be more eager to see the bogus spiritualist with his fishing-rods and spurious waxen hands convicted, than the genuine believers in spiritualism. However in a country whose law smiles on Mr. Smyth Pigott even the most mildly cynical might say that the poor fortune-tellers might well be allowed their liberty.

Such a repeal and, for consistency, a repeal of the obsolete Act of 1736 would leave a law which gave entire freedom in occult matters, both in research and practice; and it is now permissible to raise a further question whether this could be permanently satisfactory. There are certainly possible difficulties. How far could hypnotism be developed as an agency for crime, for instance? Or should any steps be taken to prevent such an outrage as Mr. E. F. Benson pictures at the end of his entertaining novel *The Image on the Sand*? Readers of it will remember that a young man goes to Egypt, and with an Egyptian youth as medium gets as his familiar the terrible and wicked spirit of an ancient necromancer, one Set-Nekht; this he calls up at séances, confining himself at first to harmless exhibitions of magic by its power. However, when he falls in love and finds he has a successful rival, he first hypnotizes the lady to make her come to him, and being foiled by a young doctor who finds out the state of things and gives her a sleeping-draught, sends "the torpedo," his familiar to drive her to him. The doctor prevents this by giving her chloroform and the villain is immediately killed by her faithful servant, to pave the way for the orthodox ending.

Whether it would be desirable to give chloroform to any one struggling against an evil spirit for life and reason is a question upon which most of Mr. Benson's readers will not be too critical; but all will agree that if such conduct was within the bounds of possibility, it would be worthy of the severest punishment. There are authentic records in hypnotic experiments to show that Prussian soldiers were made by suggestion to go to sleep on parade, though obviously it was the last thing they would do if they could help it; and one terrible story is extant of a hypnotist telling his victim to "look into hell" and insisting in spite of her cries and pleadings for mercy, the result being that the girl died from

terror at what she thought she saw. Here again, the man deserved no mercy for so cruel an experiment.

As regards hypnotism generally, the present law, while nominally aloof, is probably sufficient to deal with many of the possible offences for which it might be an aid. The man who hypnotized another to commit a murder, for example, might himself be hanged as accessory before the fact, while his innocent agent was reprieved; and in a very useful recent decision it was laid down that a man who wilfully does an act calculated to cause physical harm to another—in that case, telling a woman as a practical joke that her husband had had a bad accident and so frightening her that she was rendered ill for weeks—is liable in damages. This could very easily be extended to injuring any one by such a hypnotic suggestion as that previously described, though of course it would not meet justice where there was a fatal termination.

And on the whole, it seems that, whatever latent possibilities there may be in it, hypnotism is not at present used as an engine of crime, so does not yet require legal supervision. Even the seducer, to whom it might be thought to appeal specially, seems to ignore it, preferring more accustomed and coarser methods. The criminal classes are not as a rule progressive, and unless ingenious magazine writers or novelists show them the best methods of coining or suggest "thorite" for safebreaking, shun originality. When they can command hypnotism for their ends, and do so, it will be time to legislate.

And similarly, though it might be possible to despatch a demon at command like Mr. Benson's character, one of Ibsen's ladies might remark that it is not done at present. Certainly nothing short of a new witchcraft law (with, perhaps, penalties more in accordance with modern humanity than the old ones) would meet the case if it did arise; and therefore the only way in which students of the occult can assist the lawyers is to be alert and watchful, so that if black magic has ever again to be dealt with, they may check panic and unreasoning terror while ensuring that spiritually, as well as physically, man shall be safeguarded from violence and outrage.

HYPNOTISM OLD AND NEW

TREATING OF THE RELATION OF BOTH METHODS TO THE DEVELOPMENT OF THE HIGHER CONSCIOUSNESS

By ARTHUR J. LAMBERT

THE phenomena of hypnotism and the various methods for its production have been and will be to the thoughtful student a field of most interesting research. Since the time of Braid the tendency has been more and more to regard the hypnotic state as being entirely subjective, and any one speaking of mesmerism and magnetic passes has laid himself open to covert if not public ridicule. This, I think, is to be accounted for by the materialistic tendency pervading all forms of study. However, at the present time the materialistic régime appears to be drawing to a close, this being particularly evident in the attitude taken by the daily press and the increasing number of high class journals devoted to the study of psychic and occult phenomena.

There have always been, however, a minority who, despite popular scientific opinion, have held to the theory that there is some " virtue " in mesmeric passes entirely apart from suggestion in any form whatever, and I intend in the following pages to give a few instances that have occurred under my own notice of this force.

The great difficulty in making experiments on this line is to avoid the making of suggestion by your action, although you may not have intended it as such, and may not realize that you have done so. Then again another difficulty less easy to overcome is the obtaining of a virgin subject. By that I mean a subject who has never been hypnotized, has never seen any one hypnotized, and if possible has never heard or read anything of hypnotism.

It is only possible to obtain reliable results when you have such conditions as the above. At the present time such a subject is difficult to find, and with the increasing number of public hypnotic performances will be still more difficult to obtain in the future.

When I commenced studying hypnotism, some twelve years ago, I had, as my first subject a lad who entirely fulfilled the above

conditions. He had been in my employ some years, and I knew that he was entirely ignorant of the subject that I intended to use him to demonstrate. My first experiment was to endeavour, by making passes from head to feet while he stood upright, and then drawing passes at the knees, to compel my subject to fall forward on his knees on the floor.

I did not tell the lad what I intended, as I had very little hope of success, and did not wish him to know I had failed. After making passes for about three minutes I was not very much surprised to find that he remained standing as at the commencement. Seeing that my first attempt had failed, I told the lad I had done all I wished, and he might resume his work. What was my surprise, and his too, when he found on attempting to move that he was unable to do so! He was fixed immovably to the floor, and remained so until I made a number of upward passes to release him.

Now I wish to point out that if the effect produced was the result of the passes acting as suggestion, then he would have fallen forward on his knees. Why he did not do so I attribute to the fact that I had made his legs rigid by making the passes down to his feet instead of to the knees only, as I should have done. It was certainly not thought transference, because I had had no intention of fastening him to the floor, and neither he nor I knew that he was so until he tried to move.

Another experiment that I frequently make is to ask a person to stand and close his eyes. I then stand behind him and make drawing passes without contact from the head and neck to cause the subject to fall backward. I have a friend who is a sensitive subject for tests in the waking state, and thinking that in the above experiment he may unconsciously know when I am making the pass, perhaps by the almost imperceptible noise or current of air occasioned by the movement of my arm, and fall backward accordingly, I have sometimes, when he is standing with eyes closed, made the passes slightly to the right or left of him, thus imitating any noise but not making the pass directly at him. In such cases he never falls, and when I first tried this idea he asked me what I was doing, as he could not feel the slightest influence. Of course, with some subjects, if you stand behind them and tell them you are making passes to draw them backward, they will immediately commence to fall. Or if you blindfold a subject and make passes to stiffen an arm, and he knows what you intend but does not know what arm you are making passes over, it is as likely the other arm will become stiffened as the one you are

operating over, these results of course being due to suggestion only. Another good example of the magnetic theory is to proceed as follows :—Select a sensitive subject and blindfold him. Make passes from head to feet while he remains standing, as though to charge him with your influence. Next make passes over the floor some yards in front of the subject, as though you were making an invisible line or barrier that he will be unable to pass. Now tell your subject to walk straight ahead, not lifting his feet off the floor but sliding them along. If he is unable to move, as I have sometimes found, make a few upward passes from the feet until he is released—he will then walk forward, and on coming to the imaginary line you have drawn, his feet will become fastened to it, and he will be unable to move backward or forward until you release him or he releases himself after much effort. To make this experiment still more convincing I have sometimes been blindfolded myself during the whole of the operation, and have not known where I have drawn the barrier, being guided by one of the witnesses present,and have remained blindfolded until after the experiment is over, thus making the test as conclusive as possible.

This latter example is not new except in the strict conditions imposed, viz., the blindfolding of both operator and subject, and without this precaution the result is of no importance whatever, as it might be entirely due to the suggestion implied by the passes made in full view of the subject.

These experiments are more successful with subjects whom you have frequently hypnotized, as by this means they become much more sensitive to your influence, but with some subjects this is not necessary.

Another proof of the existence of an emanation passing from operator to subject (though whether this is the case of magnetic phenomena is not proved), was afforded me by a little lad who accompanies his blind father to my house for magnetic treatment.

On one occasion his father told me that the lad had told him he could see light coming from my hands as I made the passes. Neither father nor son had ever heard of the human aura, and the remark coming thus from an ignorant lad is a proof that he must have seen it. It was only after the boy had observed it several times and mentioned it to his father, that he told me of it.

Another subject of mine when in the hypnotic sleep has sometimes started back from me as I have made passes before his face, and on asking him the reason he tells me that as my hands pass his face it seems like a blinding flash of light, causing him to shrink in fear.

I never mention such matters to any subject I operate on, else I should be unable to put any faith in their observations, but coming as they do from persons usually quite ignorant of the subject, I am enabled to learn more by a little practical observation, than by reading the widely divergent opinions of writers whose views are so often biassed.

Leaving now these effects produced by the passes, I wish to note another powerful weapon of the hypnotist, also much mentioned by the old magnetizers. I refer to the gaze. If at a place of amusement, it is a common practice with many to gaze at the person in front of them, with the intention of making him turn round. This if successful is usually considered a feat of will power, but I question if this is always the correct solution. This was first brought to my notice in the following way: the lad whom I previously mentioned as being my first subject was on one occasion sitting with his back towards me at a desk at the farther end of the room. I happened to glance in his direction, when he almost immediately turned round. I asked him why he did so, and he replied, "Because you were looking at me"! So sensitive did he become later on to my gaze that it was with the greatest difficulty he was able to continue his work, for if I even looked at him he felt an almost unconquerable desire to turn in my direction, although I had not the slightest wish for him to do so.

This, however, was not the worst, for he would frequently pass into the hypnotic state whilst I was talking to him, if I looked him straight in the eyes. This became so embarrassing at last that I was obliged to get rid of him. Had I been more conversant with the subject, and known the value of suggestion in the hypnotic sleep, I could of course soon have put an end to such an absurd state of things, but as it was, I was an ignorant beginner, and the difficulties and troubles that I stumbled through owing to my lack of a thorough knowledge of my subject, were so distressing as seriously to affect my health.

I shall add a few words later on to those who have so far confined their study of hypnotism to book lore, but are intending to take up the practical side of the science.

And now I wish to point out what appears to me, after a large amount of practical experience, the difference in the condition induced by the modern methods, in which suggestion plays the principal part, and that condition induced by the magnetic passes without verbal suggestion of any kind.

The subject put to sleep by mechanical or suggestive means

becomes more or less (and certainly, more than less) a mere automaton. He has little or no will of his own, usually takes any suggestion made to him by the operator, and acts accordingly, and in this state he is frequently made a degrading spectacle of on the public platform, both operator and subjects affording, to the right-thinking observer, as pitiful a sight as may be seen outside a lunatic asylum.

The only suggestions given to a subject in this stage of hypnosis should be of a therapeutic or health-giving character, and were this so, and the buffoonery of the public entertainment put an end to, then would the general public soon begin to realize that there is a great future for the welfare of mankind by the right use, instead of, as is so often now the case, the abuse of hypnotism, and the fear that most people possess of being hypnotized would soon cease to exist.

Now although this stage of hypnotism, viz., that in which the subject answers to suggestion, may be in some cases carried deeper and other results obtained, yet I believe the subject hardly ever entirely disentangles himself from the idea that he is controlled, and under the power of the operator. Hence I believe that the popular methods at present in vogue of inducing the hypnotic sleep, are accountable for the rarity of the higher phases of the subject, such as clairvoyance, etc.

Now contrast these methods with those of the old school, and what is the difference ?

In the subject put to sleep by passes without contact, and with no verbal suggestions of any kind, and who has never been hypnotized by any other process (for the memory of past hypnoses by the subject is a great factor in determining the condition of the present state), you have, instead of an uninteresting automaton, an individual with a personality of his own, one whose mental faculties have become clearer and more powerful, and who often exhibits an intelligence and culture far in advance of his normal condition. This I maintain is the individual who will most readily develop into the clairvoyant, so long as you refrain from making suggestions to him.

This older process is often long and tedious, and you will probably get a smaller percentage of successes out of the number operated on, but if you wish to develop the higher phases of hypnotism in your subject, I contend it is the surest way to success. There, are, however, dangers along this line of development that are not met with in the suggestive method. Your subject is liable to pass entirely out of your control, and this

is a condition by no means to be desired as I have found ; it is also probable that if you succeed in developing clairvoyance in a subject who is not prepared for it, his normal mental condition may suffer in consequence.

At any rate, I should strongly advise the greatest caution in investigating what I believe may be, in some cases, a very dangerous but fascinating branch of the science.

And now, as the subject of hypnotism and its possibilities has become such a popular study, I would make a few suggestions to any one who may be about to commence a practical experience as operator.

Do not on any account take up the study with a view to perpetrating a humorous entertainment. Nothing can be more degrading to yourself or subjects.

Do not attempt to experiment unless you have first mastered the subject and have perfect confidence in and control of yourself, for the man who has no confidence in himself cannot inspire others with confidence in him, and he who cannot control himself is not a fit person to attempt to control others. Never make a suggestion to any subject that you would resent were you in his place, but give only those suggestions that will help him, mentally, morally or physically. If possible take a course of lessons from an experienced hypnotist, for nothing will develop your confidence like this. Be content to start with the treatment of minor complaints by hypnotic suggestion, leaving the development of the higher faculties until you have had more experience.

Above all, always work with the highest motive, viz., to give relief to the sufferer, and success will surely and deservedly crown your efforts.

LESSER MYSTERIES OF THE LIFE OF LIFE

By A. E. WAITE

IT is possible to quote many names which belong to the literature of mysticism within the folds of the Christian Churches, and a few at least from which appeal would perhaps seem perilous. But we can almost calculate in legions the names of those who, in virtue of some limitation, either through stricture in their surroundings or deficiency of faculty and grace, appear rather as dwellers on the borders of that which for every mystic is the life of life. They have left their memorials behind them, and these indicate that the threshold on which they remained had open doors through which they could and did behold not only the sacred rites celebrated in long cloisters, but something of the grand mysteries which are particular to the sanctuary itself. One of their characteristics is therefore an experience which, of its kind, is obtained at first hand and this has always its grade of value; while, seeing that so many of us, for whom the greater experience of the mystic has become the one thing desirable, are, by our callings and their environments, precluded from nearly everything that is outside the simple intellectual realization, it often happens that such memorials can offer us aids to reflection in ways that are comparatively easy, sometimes almost elementary. In this manner the "second best," though it enters into no comparison with the great good, brings to us precious gifts, as the Kings of the East brought gold, frankincense and myrrh—gifts which signify all that is beyond themselves and the givers. I propose some brief excursion into these paths, now almost untrodden, taking as exemplars certain writings and their authors in which I have personally found suggestions, and believe that they may prove of service to others.

One of these books has been known for many years past to a few collectors of the lesser curiosities of the soul, which no less lean towards greatness, under the title of, *Le Mystère de la Croix, affligeante et consolante, de Jésus Christ et de ses Membres, écrit au milieu de la Croix au dedans et au dehors.* It has suffered from the neglect of centuries, and it has perhaps also suffered from the zeal of its rare admirers.

The Mystery of the Cross has a literary story which is at once unusual and not a little suggestive. It was finished, according to the original title page, on August 12, 1732, and it was published in the course of the same year without apparently attracting any marked attention. This notwithstanding, it appeared in a German translation at Leipsic in 1782, and it has been stated that in this form it was long read and highly prized by theosophical circles of the period. It was also re-issued at Lausanne in 1786, or 1791, under the attributed editorship of Philippe du Toit de Mambrini, who, adopting a certain guise of Protestantism and an assumed name, published a number of volumes which are adaptations of Christian Mysticism conceived in an errantry of the spirit that is not less than bizarre. The first French issue had become very scarce in his day, and there is ground to think that it was misconceived by the alleged editor, who refers to it in his own works; but I have no record of its destiny under his fantastic hands. Probably it perished, almost without a sign, and was unheard of until it attracted attention from the anonymous author of a book called *A Suggestive Enquiry into the Hermetic Mystery*, of which a few copies were circulated prior to its destruction in the year 1850. Ten years later the French book was reprinted in London, under the auspices of Williams & Norgate as publishers, by an English editor, also anonymous, who neglected the obvious precaution of translating it, so that it is still under its first seals. A rendering in manuscript does, however, exist, though I am unable to speak of its claims. The author termed himself simply "A Disciple of the Cross of Jesus," and till 1877 it was known only in Germany that this pseudonym covered, or is said to have covered, the identity of a Mystic called Douze-Tems, described as a countryman and spiritual kinsman of Madame Guyon. Dr. Otto Zoeckler, who furnishes this information, does not appear to speak with any firsthand knowledge; it seems probable from its form that the book was, as its writer hints, the work of a man experimenting in a language not wholly familiar to himself, and it is possible at least that he was a German of French descent. Dr. Zoeckler's work unfortunately errs in several ways on the side of imprudence, as its English translation in 1877 veers perilously towards the illiterate. There is no reason, in any case, to suppose that a name like Douze-Tems is itself anything better than a pseudonym. On the whole, we must rest content with the scanty particulars which have been transmitted by report concerning the writer, as follows:—

1. That his ancestors were French Protestants of the Desert.

2. That he sought an asylum from persecution in the dominions of the Elector of Saxony.

3. Finally, that for some unknown reason he was imprisoned at Sonnestein on the Elbe. The last statement rests on the authority of the book, and is the only certainty concerning the author, though, in spite of one whimsical remark, somewhat after the manner of Leibnitz, it is difficult to suppose that he was wholly unconnected with so much of the Rosicrucian movement as may have remained in secret at his period. The connexion is palpably to be assumed from a number of his allusions and generally from his affiliations in mysticism. On this subject it is scarcely possible, or indeed necessary, to enlarge in the present place, nor does it signify much what was the author's private history or what his real patronymic. Perhaps, in the last resource, it would also not signify seriously to the mystic if the Fraternity mentioned had been itself, as Douze-Tems suggests, only a beautiful invention, though projected in good faith. It is possible, however, that the remark may call for a certain interpretation, and is an instance of the precaution concerning which the author has warned the correspondent whom he addresses, and readers generally through him, namely, that several matters have not been fully treated, and that about others his prudence has counselled him to maintain a certain reserve. The various chapters are indeed sown with maxims extracted literally from published Rose-Cross documents, and it is difficult to account for such uniform fidelity in citation if Douze-Tems did not possess affiliations which he informally disavows. However this may be, he has signal connexions in literature which are of the esoteric order outside anything that he may have derived from sources ascribed to the Fraternity. He recalls continually the later Kabalists, for one example, and he must have celebrated many unusual marriages in books before he wrote his own treatise. I mention these points because they will interest people who are concerned rather with historical issues, and on this account they are not less than important.

I must perhaps confess to some personal predilection derived from strange ways of reading if I express the opinion that it is probably from the later Kabalists that Douze-Tems drew part at least of the intellectual generosity which is one of his most attractive characteristics. There is nothing to

show that he knew them at first hand, but there were many treasures of learning then available in Latin books which presented Jewish theosophy as an eirenicon between the Law of Moses and the Law of Christ, and which sought at once to lay the foundation of lasting peace in Israel and to heal the many dissensions of the several sects in Christendom. From sectarian bitterness Douze-Tems was wholly free, and, though certainly not a Catholic, he speaks invariably with an enlightened indulgence towards the Latin Church and its mystery which, at his period, was exceedingly rare in those that did not belong to it. As the work is so little known and in no sense readily accessible, I must not permit it to be inferred that its Rosicrucian and Kabalistic connexions make *The Mystery of the Cross* beyond measure obscure and difficult. On the contrary, it is a manageable treatise which, supposing discrimination in the student, is full of wise guidance and ministries at the initial stages of the life within. It has, in an unusual degree, that seal of conviction which I have already mentioned; in spite of certain limitations, that are sufficiently obvious, it is the work of a man who has been in those high places of which he discourses, and there will be no disposition to challenge his claim to the use of one daring statement which appears in his first lines: *Absque nube pro nobis.* What was this darkness which for him had ceased to be clouded and of which he claims to have written both "within and without"—that is to say, with a plain external sense and yet with an inward meaning? Who was this pilgrim through eternity who could cite that other maxim: *Dulcia non meruit qui non gustavit amara*—which bitterness is actually the experience of that cross the mystery of which he records? He says further, with the Rosicrucian Masters who went before him:

In cruce sub sphæra
Venit sapientia vera.

Here there is no opportunity to discuss questions of symbolism, but the simple planetary figure of the star Venus represents, for those who used it after this concealed fashion, the crucifixion of love issuing in that wisdom which is not of this world. Those who are acquainted with symbolism may be disposed to regard the apparently obscure allusion as one of the keys which open the closed entrance to the particular palace of Douze-Tems; for, in its final understanding, the work of the mystic can only present itself to the mind as a part of the work of that love which produced the whole universe in consequence

of an infinite clemency. In this case, the bitterness which is inseparable from the Cross of advancement is the essential acerbity of election, whereby that which is gross is transmuted, and this realized, the darkness of all the Carmels is indeed no longer clouded.

The book is divided into fifteen tabulated considerations—on the origin of the Cross; its outward and inward providences; its use and misuse; its perpetuation after death; the supernatural experiences which it comprises; and in particular its lessons of humiliation and of victory in the passion and death of Christ. It is not a work which lends itself readily to quotation, or to any process of summarizing which will carry much light with it. A synopsis of its chapters would also suggest little, apart from the knowledge of its pages. To put the matter briefly, it is a story of the experience of a soul to which utter resignation has brought peace and knowledge by some first-hand contact with hidden truth.

If the afflictions and advancements of the Cross were those simply which are less or more with us along all our daily roads; if they were entirely identical with our common trials and were the common recompense of our resignations; there would be little probably between the leaves of this book which would make its notice seem necessary, for the literature of the lighter mysticism is almost as the sands of the sea. It provides the first spelling-books and readers of the spiritual life in all the churches and sects; and it is characterized by every convention and every form of insufficiency. On the surface, nevertheless, or at least for many people, this may well seem to be the simple limits of the message found in *The Mystery of the Cross.* It is certainly the rigid term for those unversed in the separation of the inward from the outward sense—for those to whom the spiritual expression *intus et foris scriptus* means something that is past finding out. But there are others who will understand readily enough, under what guise soever, that the Cross about which there is a mystery is no economy of catholic salvation, as it is no mere application of morality, and it is to these that the obscure mystic will come with another meaning in his message than that of light trials in life and the way to bear them. He will say that the knowledge of God is only to be obtained at the centre, while this centre must be sought, which is not by any means impossible in the present life, though no teacher can affirm that the path is easy. There can also be no question that it carries the seeker far away from those

putative particular centres which are recognised and count for anything in the material world. It is often claimed that a certain knowledge of the divine, as at great distances and I know not under what veils, is obtainable by the testimony of things which are without; and it is indeed to furnish these evidences that is the chief purpose of the multiplicity which exists in Nature. *The Mystery of the Cross* has some of the sacramental kinships which come from the touch of Nature, but it makes wholly for that final end, of which its author truly says that there is none other conceivable as a term of the soul. It is married, as will be expected, to a doctrinal system which, within limits, is characteristic of the period, though for that period it is also liberal, in the laudable sense of the word. It is liberal, for example, in eschatology, not in the sentimental sense which sometimes draws a broad mark of cancellation over great principles of equity, but with a simplicity which is chaste, severe and conscious of the counter-claim, yet ends as reasonable eschatology can alone end, namely with God as all in all for all that lives and has its being in Him.

We are not so intellectually certain at the present day that the old divines and single-hearted seers of the past, clearly as they did discern and steadfastly as they were accustomed to look, are entirely indisputable guides upon specific doctrinal points. We may not be prepared to accept literally the particular interpretation offered by *The Mystery of the Cross* concerning, let us say, the descent of Christ into Hades; certain issues have entered into the mystic consciousness which had scarcely been raised in the days of the early leaders; and this is why I have referred to a saving gift of discernment as desirable in the modern student. All this notwithstanding, the book remains, when it is taken in the larger sense, as one which will be helpful in the initial stages because it makes for that kind of righteousness which must be the first possession of the mystic, namely, the unswerving devotion to something which has got to be done with his might, constituting the origin of that general and catholic cross which he has to bear in the flesh,—and which is the common burden, as it is also the common support, of those who have resolved steadfastly to enter the true path. That it has its advantages is known early, as it is assuredly known fully. That for the world it must be always folly, because the world can judge only after discrimination of its own kind; and that it is at the same time the first step

in wisdom; this he will also know; and it is indeed assumed beforehand. That it is a cross within as well as a cross without he has to realize profoundly; and seeing that all mystics are acquainted with seasons of inhibition, he will in due course experience what our author terms "the use and abuse of the Cross." But when he has overcome in this struggle, he will have entered already into a moderate familiarity with the designs of God in the Cross, and will be prepared to realize that, in so far as he falls short of his term, this Cross will follow him to the end of his days, even after death, at once his humiliation and his triumph.

I have perhaps intentionally presented what might be termed the metaphysical process of *The Mystery of the Cross* without guise or decoration. It proceeds entirely from the principle that it is impossible for God to do otherwise than love His children, however far they pass under the law of rebellion, and, so far as I am aware, it is to this extent the first professedly mystic thesis concerning that reintegration of man in God which became afterwards so famous in the school of Martines de Pasqually and his successors. The punishments of the Cross after death are therefore the free workings of the scheme of redemption, and humanity ends where it also began, in the Divinity which is its home. Some ways are short and keen and splendid; some are long and obscure, with the darkness of all suspension and desolation; but the term is still the same: and sweetened by patience and clemency the mystic who has sounded the depths, but at the same time can give us a scale-plan professionally tabulated of many exalted altitudes, has come forth from the experience consoled, saying with a later adept, that God who alone is real and alone present everywhere, fills the limitless immensity with the splendours of the sovereign reason.

The lessons of the recluse of Sonnestein, though delivered with an accent which is individual and set apart almost wholly from the conventions and commonplaces of the purely devotional treatise, have their affiliations in mystic literature which not only deserve remark but have actually an aspect of importance, because they interlink men whose writings and lives were at the same time widely different. To simplify this point, I will mention six dates which represent the publication of as many books, the first of which is *The Mystery of the Cross*, in 1732. The second date is 1615, just prior to the Rosicrucian fervours, when the great name of Cardinal Bellarmine was at-

tached to a title of the tract concerning "The Ascent of the Mind in God by the Grade of Natural Things." The third is 1677, when the works of a lesser but still illustrious prince of the Church, Cardinal John Bona, were collected at Antwerp, including his *Manuductio ad Cœlum* and *Via Compendii ad Deum*. The fourth is the year 1738, which saw the appearance of the first volume of *The Testimony of a Child of the Resurrection on several matters of the Interior Life*, extending in all to nine volumes, which were the work of an unknown author, assisted by an anonymous editor, and were in their way a treasury of singular discourses. The fifth is 1784, when Louis Claude de Saint-Martin issued his *Ecce Homo*. The sixth and last book appeared in 1801 at Paris, as a translation from the Russian, under the title of *Quelques traits de l'Église Intérieur*. It connects, quite undesignedly, with *The Cloud upon the Sanctuary*, though it does not possess its authority, or indeed its convincing accent. I am unable to give any information concerning the ostensible author, the Chevalier Loupoukine, and I must dissuade my readers from supposing that I am simply making a short bibliographical list. The dates, if not exactly nothing, are of slender importance, and the only consanguinity between the persons is that of the spiritual order, on the principle, recognized by Saint-Martin, that all who have truly attained their spiritual majority use the same language since they come from the same country. Speaking generally, they owed nothing to one another, though the two Cardinals may have made acquaintance in the letter, even as they were united in the experience. Further, it may be true, as suggested by Mambrini, that Saint-Martin had once at least met with *The Mystery of the Cross*, but there is nothing to justify our expression of a bare possibility, from which very little would have followed, in the language of even tolerable certainty. I should say that the Chevalier Loupoukine had never heard of Eckartshausen, and it signifies less than little for the range of the documents that the unknown *Child of the Resurrection*, as well as his editor, had read quite widely the current French literature of mysticism. At the same time, as I have intimated, they are all kindred in the spirit, and the order in which I have cited them, though it violates chronology, is one which would serve to simplify the successive tabulation of their points of correspondence and divergence, as also after what manner one accounts for another, while he also extends another, each testifying signally to each, almost supposing each,

after the tacit manner. The truth is that such books, as also already indicated, are like doors which open successively, distance beyond distance, into certain great chambers of the soul. Their analogy is hereof, and hereof is also their importance. The works of Cardinal Bellarmine and Cardinal Bona, fully differentiated as they are between themselves, constitute an introduction to a spiritual life of the active and practical kind, while fully enforcing the true end of that life and the particular mastery of its experience. They have naturally many elements that have passed out of the region of necessity, and they are more valuable as intimations than as precise handbooks. Shall I say that they occupy, relatively speaking, much the same position as a Layman's Mass-book, reproduced from a rare manuscript by the Early English Text Society, when compared with a literal Missal containing all the local variations, all the propers of the saints and all the rubrics? I am speaking of course suggestively, not instituting a parallel. They contain what devotional treasuries term the Key of Heaven, but they do not always open exactly the kind of doors by which we, in these days, can most directly gain entrance into the House of the Father. On the other hand, the *Ecce Homo*, though it is much more profound, much more advanced, as one would say, calls for restatement and, as it stands, for some enlightened reserve, while *The Mystery of the Cross* is not without a certain fantastic spirit and the *Testimony of a Child* is a little hindered by its diffusive sentiment. Of *The Characteristics of the Interior Church* it is more difficult to speak; it is at once so much and so little—so much in its unconscious analogies with the far more important work of Eckartshausen and so little, since, from one point of view, it is purely a devotional treatise, one among many thousands, and not especially distinctive.

It is impossible within the limits of a single article to make an express summary of points of correspondence, and the bare affirmation must suffice, at least for the moment. To myself it comes with a certain quality of illumination. The different actuating influences, modes of thought and even of point of view, on the part of mystics who were at heart really one and tended to the same term, are assuredly of considerable importance. Those of whom we are speaking were all after their manner remarkable; they also lie beyond the habitual wake of knowledge for those who are themselves professed mystics at the present day and are exploring one or other of the same paths,

unconscious perhaps how far they have been preceded. The analogies, which are much more intimate and naturally much more easy to recognize, have one advantage which makes for simplicity of treatment; on the one hand, we are dealing with men who had attained their convictions by means of first-hand experience; but, on the other, they had not passed into those heights of the spiritual life which spell extreme difficulty for the aspirant who is seeking to follow them. The evidences of such attainment do not at least appear in the books, which are therefore serviceable manuals, well adapted for the school of the novices. The indoctrination differs, in other words, from that of *St. John of the Cross*, Ruysbroeck and Jacob Boehme, who are rather for adepts than for neophytes. Let me say, in conclusion, that it is better, in one sense at least, to read books that are imperfect, so only that the aim which they propose is the one undeniable and true end of all things, than the reputed masterpieces which do not make for eternity; and, this being granted, it is not only desirable but necessary that we should be proficient in the nature of their imperfections. This is why theses like *The Mystery of the Cross* are so much more valuable than any technical criticism can realize, because they teach as much in their deficiencies as they teach in their fulness, though it is true that this quality of their ministration is more strictly for the doctors than the scholars. I do not mean that *The Mystery of the Cross* would tempt even a tyro to become a protestant of the desert, if such a vocation were possible in these days; but, its inward message notwithstanding, it might dispose him to believe that some of the great things are outside rather than within him, and that the indefectible gospel has been written elsewhere than in the soul. I would therefore counsel the few persons who may fall across a work which the inscrutable starworkings have contrived again to make rare, that they should avoid above all being scandalized at its occasional touch of the grotesque and its leaning towards issues which deflect from the path of the wise. On these accounts it is the more rather than the less of importance; most of the great books of the soul call for re-writing, and one might have some ground to feel doubtful of any which offered no weak point to the strictures of its brethren. There are amazing fatuities in Ruysbroeck, though he had sailed over trackless seas, and St. John of the Cross on Carmel seems occasionally like the ingenious gentleman of La Mancha rather than Galahad at the Graal Castle; but it is chiefly for this reason that, being that which they were, they can yet extend helping hands.

PSYCHIC RECORDS

(As supplied to the Editor by his readers.)

A further batch of Psychic Records are to hand this month, of which the following entitled, "THE GHOST OF EVIL," kindly communicated by K.E.H.-A., is perhaps the most striking and certainly the most gruesome. She writes:—

I was told the following remarkable story of a haunted house by Mrs. Lascelles, mother of Captain Lascelles, the whilom tenant. The Editor has the real names of those concerned with the exception of the servant, whose name and address are at present unknown to me. Mrs. Lascelles is a woman of the world and not at all the type usually associated with foolish belief in the "not understood."

We were talking calmly about various occult matters, and I observed that although I had often seen visions and felt a *presence*, I had never seen with bodily sight what is commonly called a "Ghost." She said her son was like me, and had had in London a remarkable and horrible experience, so forcible that he had to act promptly and decisively in the matter. I give the story in full detail, with only such changes of place and name as are prudent and desirable in the interests of those concerned.

Captain Lascelles and his wife, on their return from a prolonged tour in the East, decided to live for a time in town, and after much searching selected a charming house in a well-known quarter. It had not been occupied for some time (for which an excellent reason was given), was in good order, and gave promise of being in all ways a delightful home. Servants were engaged, among others an excellent cook, a capable and steady Scotswoman.

Captain Lascelles as a thoughtful and literary man found in a fine library the surroundings fitted to his taste, and spent much of the late evenings there in study and writing. Mrs. Lascelles, a rather delicate woman, retired very early.

The first few evenings, from ten to midnight, passed without incident of a definite kind. But Captain Lascelles found himself constantly interrupted in his thoughts by a feeling of not being alone in the room, so much so that he once or twice turned in his Voltaire chair to see if by any chance his wife had entered the room quietly. It was large and thickly carpeted, and the writing

table occupied a recess. There was no one, and he attributed the sensation to fatigue and the sudden change from a busy wandering life to one quiet and contemplative. But the curious sense of *presence* continued with the gradual addition of what is called "Fear" in a weak nature, but needs some other name in a strong man of balanced mind and judgment. Strange thoughts of misery and evil ran counter to the literary vein of reflection, madness and violence seemed to cloud the reasoning faculty, as of some subtle poison fumes in the physical atmosphere. A voice without words, a sound vibrated in the room, and once or twice he felt as if some one leaned over him with menace and horrible suggestion of violent death. One evening the intensity of the mysterious *presence* overpowered his self-possession: with contempt for his own cowardice, he closed the book he had tried to read and study, extinguished the lights, and hurriedly left the room. He found his wife still awake, but made no excuse for his early appearance. After two or three hours' sleep he woke suddenly with a sense of hideous danger, to feel that something was bending over him, with that malignant silent suggestion of embodied evil. Cold with terror, he heard the little dog which slept in a basket in the dressing-room whining and barking. Mastering his fear by great self-control Captain Lascelles turned on the electric light, sprang out of bed and went towards the dog's basket. "Sprite" stood there trembling and looked with glaring eyes to the door which opened on the corridor. He paid no attention to his master, and evidently saw something invisible to Captain Lascelles. Mrs. Lascelles, now awake, asked her husband what was the matter. He took the frightened little dog in his arms, came back to the bedroom and said: "Upon my soul, Grace, I don't know! But it is something 'uncanny,' and I feel ashamed to say that I wish to leave the light burning." And he told her of his experience in the library. Though delicate, she was not a timid or nervous woman. And whatever the horror was, it had no power over her, she felt neither fear nor uneasiness.

Next morning brought a climax. The cook after the orders for the day were given told Mrs. Lascelles she wished to leave at once. "I have no fault, ma'am, with the place or the other servants, but I cannot stay here."

"Will you not tell me your reason, Mrs. M'Laren?" said her mistress. "Perhaps I can make matters right for you. I am unwilling to part with such a good servant as you are."

"You cannot do anything, ma'am; it is the house, I cannot stay in it."

At last, after much persuasion, Mrs. Lascelles induced her to give the real reason.

"This house is haunted, ma'am; I have the second-sight and I saw it." In evident distress, she told her mistress that repeatedly the kitchen door would swing slowly open, and a dreadful face with bloodshot eyes and a great gash across the throat looked in. Then the door fell to again. The other maids thought it was a draught, or creaked hinges, and Mrs. M'Laren said nothing to them. And in her bedroom the previous night she heard "Sprite" bark, and saw again the awful face near her bed. "Now, ma'am, I know, for 'the sight' gives me knowledge, that it is a Shape of Sin that is lonely and wants another's self-destruction. Then there would be two together. You must leave the house at once, you must not bide here. I have 'the sight,' and I know I speak true."

Mrs. Lascelles, deeply impressed, asked her husband to come to hear the strange tale. Mrs. M'Laren added, "When the wee dog barked last night, sir, I tell you it saw what I did. It was no fear of the living, it was just that awful Shape that was stealing in on you and the mistress."

Captain Lascelles told her of the feeling he had had in the library. "It is just the same thing, sir, but you only feel; I *see!* Oh, sir, I beg you, go right away or some awful thing will happen here."

Captain Lascelles had seen too much to doubt the woman's earnestness and real distress. The memory of his own feelings also helped him to the instant decision to leave the house at once. The servants were sent away on board wages, and he and Mrs. Lascelles went to a bachelor friend who lived not far from ——'s Gate. A scientific man with much interest in the supernormal, he urged Captain Lascelles to go with him to see a medium, whose name is well-known to the Society of Psychical Research, This they did without delay. The medium was told nothing more than that one of the gentlemen wished her to tell him what he was to do. Entranced she said in a slow monotonous voice, "A fine house and two dwell in it. But another is there that is the Son of Death and Sin. Death and Violence walk there in form to be seen by the other sight. That Shape seeks companionship in Sin—which is Hell. Set no foot there again, leave it for ever, or madness will seize you, and suicide be your doom. The little dog was wiser than you were; it *saw*, that night it barked in the next room." Now no mention had been made of anything of this. How did the medium know of the dog and its terror?

After this interview Captain Lascelles went to the landlord, and told him he did not intend to occupy the house, although he would pay the rent. The man looked perturbed, and Captain Lascelles drew a bow at a venture. "Why did you not tell me the house was haunted?"

"Because I did not believe it. I thought it nonsense when the last tenant said the same thing as you do. It remained empty for some time, then I had the whole place done up. And refurnished the library," he added.

"Why did you do that?" queried Captain Lascelles. "Was it there your previous tenant committed suicide?"

"How did you know that?" said the landlord in amazement. Then Captain Lascelles told him the story. He confessed it was quite true: a previous tenant, with a very evil reputation, cut his throat after trying to murder a friend.

Captain Lascelles never again entered the house: all his effects and belongings were packed for him, and the house swept and garnished. If seven other devils entered, they found no human companionship, for that house stands empty and desolate with the shadow of a curse dark and heavy in the silent rooms.

The following batch of stories are sent by A.G.A., the first having been received by her from Mrs. A—— who writes:—

A friend of mine living in an old house in the south of Scotland, tells me that she has frequently seen the figure of a young woman walking about the house in the middle of the day. The woman has a round face with a good deal of colour, she is dressed in a light cotton dress with a blue scarf round her neck, one end of which is thrown over the shoulder. The first time she saw the figure, she thought it was the housemaid going upstairs before her into a bedroom. She called to the girl, but receiving no answer, followed her into the room, to which there was only the *one door*, but the room was empty and the real housemaid had not been there.

On another occasion the same figure crossed the entrance hall from the drawing-room to the dining-room, she went after it; but there was no one in the dining-room. My friend's father whilst temporarily using the servants' hall as a bedroom saw the same figure come into the room about 5 a.m., glide towards the window and there gradually fade away. Again, when he was sitting one day in the dining-room, he saw the same figure sitting in a chair on the opposite side of the fireplace. He thought it was his daughter and spoke; receiving no answer, he put up his eye-glass (being short-sighted) and saw the figure as before described, when it gradually

faded away. The country people firmly believe in this apparition. The house originally was a farm house; a young farm servant mysteriously disappeared and no traces of her have ever been discovered.

Another friend staying in a mansion house, also in Scotland, awoke in the middle of the night and was horrified to see a woman standing leaning against the mantel-piece looking into the fire. She was evidently preparing for bed, her dress was off and she was standing in a striped petticoat and white bodice. What attracted my friend's notice was the woman's wealth of golden hair, wound round and round her head in think coils. Miss D. was paralyzed with fear and could not take her eyes off the figure. It remained in the same spot for more than an hour. In the morning, she questioned her host and hostess with regard to the apparition, but, having only recently purchased the house, they could tell her nothing. Years after, by a strange coincidence she met people who had known members of the family to whom the place had previously belonged, and they told her that her description of the apparition exactly tallied with that of the wife of a former proprietor who had been celebrated for her magnificent hair, and who had been burnt to death in that room.

The story which follows was told me by Miss F., and I give it in her own words.

Many years ago I was staying at Loch Awe Hotel, and one day at *table d'hôte*, a gentleman sitting next me asked if I should like to hear a weird story in connexion with the Loch? "Above all things," I replied, and then he proceeded as follows. "I had a fisherman for several years called Donald, a very fine young fellow and popular with every one; his mother was a widow. One day Donald asked for a holiday; his request was granted, and he went with several companions for a boating expedition. They all began to play in the boat, with the result that the boat capsized and Donald was drowned. The widowed mother was broken-hearted, more especially as, notwithstanding all their efforts, Donald's body was never found, so that she could not have the consolation of visiting his grave. Having exhausted every means in their power without success, his friends bethought them of the "Wise Woman of A." They wrote to her enclosing a chart of the Loch, and begged her to mark the spot where Donald's body was lying. She returned the chart saying that she knew *nothing* about *such things*, but that if they would row out on Sunday night with his mother in the boat they would find the body behind a stone in the Loch at the end of an island. They elected to go on

a week day and thought it unnecessary to take Donald's mother. They dragged the Loch at the spot she mentioned but found nothing. Again they wrote to the Wise Woman and said they had done as she directed but without any result. She wrote back "You *cannot* have followed my directions; *do as you are told, go on Sunday night, take his mother, and you will find the body.*" They did so, and found the body as directed. My informant said, Miss F. added, "I saw the boat returning: in it sat the old mother with her dead son."

A few days after hearing the preceding story, I happened to be walking with a parish minister of the Church of Scotland, and he too asked me if he should relate a story of the Loch? I assented, and to my surprise he told me precisely the same story, but finished by adding, "I was the clergyman who buried him."

This story can no doubt be corroborated by many at Loch Awe.

The following telepathic record is supplied by H. C. D.:—

My mother about twenty-three years ago, after my younger brother had gone farming in the United States, awoke feeling some harm had happened to him. According to the hour at that place in U.S.A. my brother was driving home on the top of a hay waggon when the whole thing turned over and he just missed breaking his neck in a gulley, or, as they call it in Lancashire, "a clough."

My mother in 1883, when I was in Brazil, on the Tablelands (where Bar. is about 25″), woke suddenly, feeling I was in danger. Allowing for difference of time, at that very hour, I and my co-adjutor who were surveying a route for a proposed railway in Minas Jeraes, (one of the twenty-three provinces of Brazil, which is larger than the British Isles and France) experienced in our tent one of the most tremendous tropical thunderstorms we ever met with. My partner and I jumped out of our hammocks, and took hold of the two tent poles, to try and keep the tent upright.

Deluges poured through the tent, and all that was on the floor was bobbing about in a mass of water which the tent did not allow for escaping except slowly.

About three weeks after, I told my partner of the letter I had just had from my mother, and he said, "A mere coincidence," but by next mail he had a letter from his wife, saying almost exactly what my mother had previously written! so then he held his tongue!—My mother and my partner's wife knew nothing of each other, except, of course, as interested in their respective son, and husband, who were working together in Brazil.

THE OCCULT IN THE NEARER EAST—V.

By A. GOODRICH-FREER (MRS. HANS SPOER)

IT may perhaps be remembered that in our opening chapter I ventured to postulate that owing to various circumstances the Occult in Syria has developed along lines other than those of the Further East, where the human mind is more subtle, where philosophic thought has met with less external discouragement, and where, perhaps not least, the occidental influences—educational, social, religious, and even commercial—have been more stimulating in quality.

The utilisation of unknown forces is here, therefore, a less fruitful or suggestive branch of study than the propitiation of unknown Powers, upon which we could, almost indefinitely, have enlarged. Nevertheless, in certain directions—*hauntings*, by being disincarnate and non-incarnate—and *augury* of various kinds, there is here much to observe; much more, indeed, than can be definitely externalised. At every hour of the day, in the habits, customs, and forms of speech of the people, one is actively reminded that the Unseen is very near and very real. A servant will disobey your orders because the day is not propitious for their execution, an employé will calmly report some accident he might have averted, as being something *maktoub*, that is written (in the book of Fate); a naughty boy whom you reprove for mischief in the street, will look at you surprised, and ask: "laish? haram?"—"Why? is it forbidden?" that is, unlucky?

The belief in ghosts and hauntings is wide-spread and to be found among those of every creed. The Catholics, Greek and Latin, each in half a dozen varieties, carry their dead in open coffins, sometimes sitting up in chairs, preceded by swinging censers and aspersions of holy water; the Jews lie on an open bier, covered by their praying shawls; the Moslem procession is more dignified, with its stately Sheehs and attendant crowds of poor who always profit by such occasions, but all have in common the element of haste such as would seem extraordinary to us, but which is dictated by the universal idea of the presence of beings from another world, and of the necessity for getting the dead out of sight as soon as may be. The custom of interment on the day of death, excusable in the summer months, is observed with equal rigidity when the snow is on the ground or a bitter

north-east wind promises protracted continuance. The English Protestants prefer a station-cab to the more usual and honourable custom of being borne to the grave on the shoulders of friends, and their particular form of superstition comes out in a different direction. Observing that as the dusty and unseemly vehicle mounted the steep hill to the burial ground it was necessary for a man to walk on either side to shove back the ends of the coffin as they protruded unduly through the windows in consequence of the steepness of the ascent, an Englishman offered to contribute towards the purchase of a decent hearse, an offer which was refused, as " likely to lead to ritualistic practices ! "

Ideas vary as to the immediate destiny of the dead, but that another world is immanent seems to be practically received. I have seen a Christian lad laid out for burial, dressed in an entire suit of new clothes, including a new silk pocket-handkerchief, while the Moslems, reasoning on similar lines, perform circumcision on the body of a man who may die uncircumcised. The Jew who dies in Jerusalem is especially fortunate, for as the Mount of Olives is his ultimate destination he is not obliged, as are those dying at a distance, to make his way hither underground. In many places the dead are provided with little forks to assist their progress, and there is a large and productive export of Jerusalem soil, a few grains of which laid upon the eyelids, suffice to represent burial in holy ground. The Moslems—and many Christians—provide a small hollow in the gravestone for water, doubtless for the use of the dead, and that they are thought of as lingering about the grave, accounts for the stress laid upon the pious duty of frequenting cemeteries on the eve of Friday, the Moslem Sabbath. Moreover, although Sale enumerates half a dozen theories held by Moslems as to the after life, the fact remains that the prophet himself saluted the dead upon passing their resting-places, and recommended this act of courtesy.

One has to bear in mind the equally active presence of spirits elemental, non-incarnate, or sub-human, and perhaps they contribute, equally with those disincarnate, to the Arab terror of darkness.

This fear obtains among those in other respects really intelligent. A friend has told me that if he sent his servant upstairs in the dark for any purpose, he would hear the lad, otherwise of quite extraordinary intelligence, addressing the spirits who might be present. " Tu es là, diable ? Ne crois pas que tu peux me faire mal ! Je n'ai aucun peur de toi, et surtout le Monsieur

est en-bâs ! " and he would hastily descend, probably without executing his errand, with blanched face and chattering teeth.

Among Christians, many persons, of both sexes, even among the upper classes, sleep in the same bedroom, but they, equally with Jews and Moslems, burn a light* in the dark hours. As there are tombs everywhere, in the busiest streets as well as extending for miles upon the hill sides, Jerusalem being literally a city of the dead, the fear of the unseen is ever present. Lying awake at night one seldom hears a footfall without its accompaniment of song to scare away the spirits, and at one time, when, for the sake of study of manners and customs, I lived for some months within the city—an experience always avoided by Europeans—I used to observe, to my cost, that the watchman, not satisfied with crouching under the lamp which illuminated the tunnel-like street, or with beating on the ground to warn evildoers to avoid his neighbourhood, prayed aloud and recited passages of the Koran with little intermission till daybreak. Our own police are, I fear, less piously inclined—perhaps less equipped with Scripture passages. It may be mentioned, on the other hand, that, whether from a higher idealism as to the relation of spirit and matter or no, the grave is so definitely regarded as an unclean spot that inscriptions refer merely to the name, age, and status of the deceased. The name of God is not mentioned, and there is seldom any quotation of the many promises of the Hereafter, which occur in the Koran. The Prophet also forbade any laudation of the dead, declaring that the imputation of virtues he did not possess would be a reproach to him in another world.

Every spot has its attendant spirit, some good and some evil, as already related ; these are, for the most part, some variety of non-incarnate spirit, collectively spoken of as " Jan," but there are certain local hauntings, the renewal of which one hears of constantly. One such spot has a story worth notice in a land which the passing tourist has stigmatized as specially cruel to animals, while he himself usually sets an example of ruthless brutality to the beasts of burden he employs.

A few minutes' walk from the spot on which I write, is a drinking fountain, of great benefit to thirsty travellers coming in from the north, but which is shunned after nightfall, although its very existence is a peace-offering to the memory of a faithful servant, a dog, who there kept watch over the body of his murdered master, suffering none to approach his precious charge.

* To say of any one " he sleeps in darkness " is a euphemism for " he is in direst poverty."

Some miserable coward shot the creature, throwing his body into a pit, while that of the murdered man was buried; although, perhaps in remonstrance against the double murder, both master and dog continued to haunt the spot until the brother of the victim erected the fountain for the repose of his soul. It bears the name of the Well of the Dog, and is still under canine protection.

According to Moslem tradition Moses was buried west of the Jordan, at a spot now called Neby Moussa, not on the east, upon Mount Nebo—as in the Jewish and Christian tradition.* It is a spot which has been rarely visited by Europeans; we were, however, privileged to join the annual Moslem pilgrimage of many thousands, mainly of Arabs and Bedu, from all the surrounding deserts. There we saw, not only the grave of Moses, but that of his servant, the wandering Jew of Moslem lore whose spirit has no rest, in consequence of his incredulity as to the announcement of his Master's approaching death. He still wanders among the hills which surround the Dead Sea and the Lake of Galilee, and is often seen by shepherds and camel-drivers, generally as a portent of evil. Many have met him during the past sad winter, which has brought loss and mourning into countless homes where husbands and sons have been driven to the war in Yemen, just when the year's agriculture was beginning, and when their departure meant hunger for those left behind, as well as death, mainly from starvation and disease, for the unhappy conscript.

Another very frequent apparition, usually beneficent, is that of El Khudr, a name which means the "evergreen," or "deathless" one, and who, as has been already said, is identical with S. George, with Elijah and with Phinehas, and, in some degree, with Perseus. Moslem shrines and Christian churches dedicated to El Khudr or Mar Jirius (S. George) as the case may be, acquire special sanctity, and are often famous for the working of miracles, especially upon those of disordered intellect. In the beautiful and interesting Greek church at Jifneh on the road between Jerusalem and Shechem, we were shown the chain and iron collar still used, often with good results, upon patients. I gave myself up for experiment and the woman who operates upon female patients accepted me seriously; and encircling my head, throat,

* This story is erroneously assigned to Mount Nebo by the American editor of Hanauer's *Tales Told in Palestine*, a work which might have been very valuable to Folk-lorists, had it been edited with a knowledge of Palestine life and topography comparable with that of Mr. Hanauer himself.

waist, wrists, and ankles in turn with the hinged collar attached to a pillar would finally have locked it round my neck, and left me to my own reflections in the cool, quiet church, with its dim religious light, had not my friends become impatient of delay. The same treatment, though with accompaniments less gentle, is followed at a sort of madhouse, also dedicated to the saint, in the neighbourhood of Bethlehem, where the reading of the Gospel, alternated with personal chastisement, serves at least to differentiate between mere hysteria and real disease, and the patients either recover or die. There is much hysteria and much mental disease, of the imitative and self-suggested kind, among the unrestrained and self-conscious orientals, in relation to which such treatment may have its advantages.

One well authenticated example was the case of a young Jewess, brought to the English Hospital for the Conversion of the Jews, in the good old days when Dr. Chaplin, respected for his breadth of outlook, scientific and religious, was in charge. He pronounced the nervous affection from which she was suffering to be curable, but only by prolonged treatment in hospital. Her friends however, preferred more drastic methods, and sent her to the shrine of El Khudr on Mount Carmel, where she was shortly and entirely restored to health. She related to Dr. Chaplin that one night she was taken to the Cave of Elijah and locked up there alone, till morning. She soon fell asleep, but was awakened by a bright light, in the midst of which stood an aged man of venerable and kindly aspect, who, laying his hand gently upon her, said: "Fear not, my daughter," and vanished. She left her cell next morning perfectly well, and permanently restored. Elijah is also the hero of, among others, a couple of stories, both relating to the Neby Daood, the tomb of David, once a Christian church built upon the site of the traditional "Upper room, furnished" of the Gospel story, now a mosque, thus sacred alike to Moslem, Jew, and Christian, and to which Moslems alone now have free access.

On one occasion the Pasha, peering down into the tomb, dropped his dagger and a man was sent down to recover it. Some time passed, and the expected signal to draw up the rope with which he had been lowered not being given, his companions, alarmed, hauled up his body, which was found to be lifeless. This was repeated a second and a third time, when the Moslems, fearing the wrath of the Pasha, decided to employ a Jew as one specially favoured by their patriarchs. A Jew was selected by his co-religionists, and obtaining three days' grace, made all ceremonial

preparations of fasting and ablution, and, accompanied by many friends, repaired to the sacred spot. He was lowered down under the same conditions as his predecessors, but on reaching the bottom was confronted by a stately and venerable man in garments so luminous, that he was clearly visible in the darkness. He presented the Jew with the dagger, and at the same time gave the signal for his return. The Moslems were much impressed by this sign of divine favour, and the Jews profited accordingly.

The second story is of a poor Jewish washerwoman, a widow, pious and industrious, who was treacherously shut up by her employer, the Shech of the Tomb, within the sacred precincts. He then proceeded to call together his Moslem friends to bear witness to the audacity of one who added to the crime of being a Jewess that of being also of the female sex. On opening the door, however, she was not to be found, and the shech was covered with shame and ridicule. Meanwhile she was quietly busy in her own home, and it was not till many years later that, on her deathbed, she accounted for her deliverance. An aged man, described in the same terms as in the former story, conducted her, by a subterranean passage, to an outlet near her own home, in the Jewish quarter.

Elijah has his shrine, not merely among Christians and Moslems, but also in the Sephardic (Spanish) synagogue, where he once rendered a valuable and practical service. On one occasion, the Jews found, to their dismay, that there were present but nine adult males, therefore not enough to form a congregation, ten being required. A venerable stranger, invested with a praying shawl, suddenly appeared in their midst, joined in their devotions, and immediately vanished,—undoubtedly the prophet Elijah.

Unaccountable noises are heard in many houses in Jerusalem. In one case, well known to me, these take the form of raps to which I and others have repeatedly listened, and for which we have tried in vain to account. I hesitate, however, to assign a supernormal origin to any sounds in a district so honeycombed with caves, tombs, grottos, and subterranean passages; where houses, and indeed whole streets, are built one on top of another, where streets are tunnels, and the houses of the living are built over the tombs of the dead.

Much has been already said about elementals and the means taken for preservation against them, but I would here add yet another story of their origin,* interesting in our present connexion

* Cf. Hanauer, *op. cit.* p. 113.

as illustrating the manifold dangers to which the unwary may be subjected. An additional interest is that a similar story is also found in the Highlands.

It appears that Eve was in the habit of bringing forth forty children at a time, but that, not unreasonably, she found her nursery likely to be overcrowded, and so would pick out a few of the most promising, and throw the rest away. This was somewhat perplexing to her husband, who, not finding her assertion "These are what Allah gave me" satisfactory, prayed that if God should send her more, they might be preserved to people the underworld and to enjoy the hours of darkness. This prayer was granted, and the Jan are therefore our brothers and sisters, and indeed often bear our names, and the names of our favourite animals, so that when we call up any companion, human or otherwise, in the dark, we may be unwittingly associating ourselves with those who may lead us astray, if not into actual danger. Hence another reason for the oriental practice of frequent mention of the name of God.

That the Jan are a well-conducted people, is certain from the fact that their judges take no bribes,* and their courts are just. Beyond this, praise in Turkey cannot go. However, having no land they can neither plough nor sow, which is the reason why they take what they need from such of their human brethren as do not protect their possessions by utterance of the name of God. Sometimes, as in the Highlands, they intermarry with the human race.

(To be continued.)

* Cf. Baldensperger. *P. E. F. Quarterly Statement*, 1893.

REVIEWS

BLACK MAGIC AND THE IMAGE IN THE SAND. By E. F. Benson. London: Heinemann & Co.

WHEN Sir Henry Jervis desired only to speak with and to see afar off the spirit of his dead wife, the means whereby he was able to so hear and see her were those of White Magic; but when his desire became more earthly and less spiritual, when he prayed to hold the beautiful body in his arms and to kiss the lovely lips and stroke the rich hair, then it was that Abdul the Egyptian, the medium whose soul was pure "as a crystal that one looks for angels in," had to stand aside from his master and his pupil, and watch him come under the dangerous influence of the freethinking and daring Englishman, Jim Henderson. This Henderson is a seeker after occult truths also, but of so desperate a daring that he would go to the very gates of hell and further in his inquiries. He does so, in fact. In a bazaar he comes upon the amulet that keeps down the restless spirit of an old and evil Egyptian, Set-nekht, and in order to bring this spirit to materialize he smashes the amulet to pieces. Set-nekht materializes at first in the shape of Sir Henry's dead wife, and then in his own dreadful person. Sir Henry is overcome with the shock (of which, indeed, he shortly dies), but he and Henderson are safe within the circle of Cabalistic lines and words, beyond which no spirit, good or evil, dare pass. Ida Jervis, unaware of the séance and of the re-incarnated spirit, comes to the Temple of Mut where the séance is held, sees her father fall fainting and rushes to his help. She is outside the circle, in Set-nekht's power, and for a few horrible minutes is partly possessed by him. Sir Henry dies, as I have said: Henderson remains in the East with Set-nekht under his control, and Ida Jervis comes home to England, to love but not to happiness, for always she is conscious of some wicked power that would, an it could, take hold of her, occupy and dwell within the most secret chamber of the temple of her thought. Abdul is always with her, serving her with his love and his prayers, but Ida is always under this terror of demoniac possession, and presently Jim Henderson, now famous for his travels and discoveries in almost unknown countries, comes home to England. He falls in love with Ida and makes little of her spiritual terrors: Set-

nekht is as dangerous as a mad dog, yes—but he holds Set-nekht in the hollow of his hand. He shall never be loosed against Ida to hurt or affray her. But Ida loves another man, and jealousy is as cruel as the grave, and at last, when fair means fail, Henderson takes the foul means ready to his hands.

He sends Set-nekht to bring Ida to him, to force her by very terror into his arms.

But Ida has Abdul and her English lover and his bosom friend to help her; she is met in the streets hurrying to Henderson's house forced back to her own home, and held by these three in her own room while she struggles with the strength of a giant and the savagery of a wild beast, tearing at her lover's friend with her nails and biting deep into her lover's hand. When the struggle is still not ended, but Ida is drugged into a little quietness, Abdul leaves the room of terror. He seeks out Henderson, finds him, and the two go over into the Thames together, off Westminster Bridge. So is Ida delivered from the power of the Evil one, and this is the end of the tale. It is written quietly, but with a certain amount of power: though Mr. Benson could have more perfectly impressed us if he had chosen to adopt less jog-trot a style. We were not prepared for this homespun manner, for the book opens in a style that made us exclaim, "Wilde is avenged of his imitators, for Hichens now has his sincere flatterer whose name is E. F. Benson."

NORA CHESSON.

SCIENCE AND A FUTURE LIFE. By James H. Hyslop Ph.D., LL.D. Boston: Herbert B. Turner and Co., 1905. Price $1.50, post 12 cs. extra.

NOWADAYS the scientific pronouncements upon the latest phases of the Science of the Soul are as important and indispensable to the lay reader as to the scientist himself are the most recent developments of chemical, clinical or electrical research. Indeed, it is a question whether the realm of science is not under some disadvantage by reason of the increasing immigration of its patriots into the domain of the Occult. The redeeming feature, from the point of view of both Scientist and Occultist alike, is that the pioneers are taking their scientific equipment with them and are intent on bringing it into service as speedily as may be in the surveying of this new territory. In a word, Science is exploring and exploiting anew the old-world "Valley of the Shadows."

The contribution which Professor Hyslop has made to the literature of this subject will not fail to attract the attention of every student of psycho-physical phenomena and mentology; for although a considerable portion of the work is a digest of much in the way of evidence that has hitherto appeared, Prof. Hyslop's treatment of the various reports, and the conclusions to which he eventually draws, are characterized by originality and thoroughness. Avowedly the present work is a summary of the most important of the transactions of the Society for Psychical Research, more especially as bearing on the problem of a future life; and though not attempting to satisfy the more exacting scientific standards, it may well serve to induce a first-hand study on the part of the scientific mind, while for the lay reader it will surely afford some conception of the complexity and difficulty of the subject under consideration. Given a number of well-attested details of the phenomena, the average reader would be blind to the underlying facts were it not that the scientific researcher criticizes, summarises and classifies, and by inductive reasoning eventually renders cosmos out of chaos. Professor Hyslop has attempted the resolution of the problem of the Future Life.

The earlier portion of the work deals with the " Origin of Psychic Research " and the earlier forms of experimentation, notably " thought reading," telepathic, pyschometric and other non-spiritist forms of psychic phenomena. The difficulty of eliminating the possibility of " the guessing habit "—very well developed in certain subjects—code-signalling, and suggestion of the automatic sort, is fully discussed. It is left out of sight, however, that abounding evidence exists of the automatic nature of telepathy, and evidence based, as scientific evidence must be, on rigid tests under *forced conditions*, necessarily falls short of every-day experience in this matter. There is a great distinction to be made between the projection of a thought image such as a geometrical figure from the brain of the thinker to that of the percipient—a process which may reasonably be covered by Du Potet's *magnetisme à distance*—and the involuntary and automatic functioning of brains naturally in syntonic rapport, such as pervades common experiences. The latter are by far the more elaborate, complete and striking, while scientifically the " test " or volitional telepathy is the more acceptable. As to these Prof. Hyslop shows that of 126 experiments summarized, the successes were 26 per cent., failures 56 per cent., and negative results more than 17 per cent. The summary is further analyzed, showing the results (*a*) when the

agent was in the same room with the percipient and (*b*) when the agent was in another room. In the former case there are 71 experiments, in the latter 55. Of the 71 the successes were 44 per cent., the errors 38 per cent., negatives 18 per cent. Of the 55 the successes were only 4 per cent., the errors amounting to 80 per cent., and the negative results 16 per cent. This clearly bears out the contention that the results are largely (if not wholly) magnetic, and certainly do not deserve to be regarded in the same category with purely telepathic experiences (non-experimental) which enter so largely into every-day life between persons naturally in sympathy. It is interesting to learn, however, that

> Many of them were instrumental in the discovery of delicate influences on the mind that were not previously suggested to psychology. The process of protecting experimentation against difficulties and objections to telepathic transmission was one of gradual growth and, in spite of early defects in the evidential experiments, there are none which have not presented valuable contributions to human knowledge.

But in proving the existence of the telepathic faculty we are only proving the fact without explaining the process. The fact of itself, however, has materially helped to invalidate the former prevalent habit of explaining all occult processes by the intervention of spiritual agency, and for the time being Science prefers the opinion that the facts described by telepathy are not such as to prove the intervention of deceased individuals. Telepathy limits the problem without solving it. There remains a mass of facts which are not readily referable to telepathic processes. Thus while telepathy may be held to include apparitions of dying persons, concerning which our author recites some remarkable examples, it does not cover nearly the range of modern spiritist phenomena. Concerning apparitions of the dying, the conclusion from 17,000 attested reports is to the effect that "*between deaths and apparitions of the dying person a connexion exists which is not due to chance*," and it is stated from the statistics that only 30 cases in every 142,500 would possibly be due to chance coincidence. As regards apparitions of the living, it is pointed out that however we may chose to regard them, we cannot adduce them as proof of the existence of discarnate spirits. But concerning spiritistic phenomena of the physical order, it is obvious that physical phenomena can only be effected by physical agents; and for this reason alone we must inevitably extend our conceptions of the material universe, or of its gradations and modes of energy. The question as to whether there may not be a universal continuity of super-sensuous matter or "mind stuff," as

in the sensory universe matter is continuous of matter to the limit of sensation, will probably remain unsolved for many ages; but possibly the Platonic concept of the individual mind as a unit of consciousness in the universal mind will come to be seriously regarded. In addition to the telepathic hypothesis of spiritistic phenomena, there is the question of the subliminal or subconscious mind. We know as yet but little of the laws governing its processes. But we are assured of the existence of latent memory; we know that the greater part of the individual consciousness is more or less permanently submerged, and that what constitutes our normal consciousness from which we act is due to the energizing of active memories (conscious experience) within the supraliminal mind. We may infer also that the normal polarity of the unit of consciousness is liable to temporary "dislocation of the axis"—if the expression may be allowed—giving rise to the phenomenon of apparent "multiplex personality." How much this subliminal or subconscious mind has to do with the phenomena of spiritism we have not as yet determined, but possibly the "control" of Mrs. Piper, who affirmed that the facts contained in her revelations were all within the knowledge of "some living person," may have some particular significance, more especially in view of the "permanence of memory" and the fact that subliminal sensibility is most frequently a concomitant of supraliminal (i.e. normal) insensibility. Sir Oliver Lodge tried an experiment with a clairvoyant which consisted of picking at random some letters from a box, he remaining entirely ignorant of what they were. Another experiment was the divining of the contents of a bottle, said to contain salicylate of soda, but in reality containing sulphate of iron, so wrapped that it could not be seen by the "clairvoyant" and was entirely unknown to the experimenter. Both these experiments were failures; and the fact, in view of the absence of the usual conditions of volitional telepathy, is extremely significant. But what are we to infer from certain other experiments, wholly and astonishingly successful, where the facts concerning deceased persons were not normally within the experience of memory of either the agent or percipient? There is of course the possibility of the agent having heard detached portions of the history during infancy, and these would probably be linked together in the mind as relating to the persons referred to, thereafter falling into the limbo of the subliminal as a digest of memory along with the names of the persons to whom they were related. It would thus be reasonably probable that the "secondary self" of the per-

cipient or "medium," while active in the subliminal strata of his or her own mind, would come into telepathic relations with the corresponding strata of the mind of the agent or experimenter. In Dr. Hodgson's First Report upon experiments with Mrs. Piper as "medium," there are examples given which appear to favour this view.

> In both these instances where the sitter and other living persons *did not know* the facts, they were *not correctly given*, and what was *known* seems to have been *correctly given*.

And concerning this Prof. Hyslop says :—

> They strongly suggest a large telepathy, when that process is once admitted to explain any facts, conscious or subconscious. Clairvoyance did not answer the question, and if clairvoyance be admitted into the case at all it would have been natural to have supposed that it would have found the articles (the whereabouts of which formed the test). *It failed just at the point in which living minds were as ignorant of the facts as Phinuit (the control) seems to have been.*

Of course the process of telepathy explains nothing; for as yet we know very little of the actual process involved. To explain telepathy would probably be to explain the conditions of success and failure in the several instances cited. But the fact of telepathy, as such, certainly appears to cover the ground.

It is only when we come to the phenomena of "personifications," or personal maifestations of deceased entities, that the telepathic process appears inadequate; and even where no personification is attempted, but where the characteristics of the deceased are simulated by the unconscious "medium," the ineffectiveness of the telepathic theory is still conspicuous. On this point Prof. Hyslop says :—

> Telepathy must be the broader theory while it actually applies to the facts involving its extension, and this involution of such phenomena as I have summarised is *not supported by anything known of telepathy between the living*, a telepathy which, when it exists at all, exhibits not the slightest trace of this selective access to one's mind and synthetising of the facts acquired in a devilish simulation of personalities which do not exist on the supposition of telepathy.

It is, however, from three separate sets of evidence that Prof. Hyslop derives his arguments for the validity of the spiritistic hypothesis. These are: (1) The unity of consciousness, i.e. the selective faculty on the part of the communicators over facts necessary to establish their identity; (2) the dramatic play of the manifesting intelligences as exhibited in interference of entities other than the communicator; interlocution, changes of mood, etc.; and (3) mistakes and confusions. But against this

we have to set the general experience that, where communication is established, the facts which the pretended communicator must have known are frequently mistated, and errors inconceivable in the living entity are committed in connection with the memory of people and circumstances, names, places, etc. The so-called intelligences, for all we know, may be nothing more than a series of impressions existing in the "astral light" or *memoria mundi*, something in the nature of the "recording films" of the cinematograph and the phonograph. If the "simulacrum" of Paracelsus has any existence in nature it explains all the inanities, trivialities and lack of post-mortem development in the "communicators," together with all the inaccuracies and contradictions with which they are justly credited, while allowing of a more or less perfect play of *the memory function*. For according to the famous occultist they are nothing more than Nature's own memory and impression of the earthly man that was. They are Andrew Lang's "centres of permanent possibility of hallucination." In the present state of the evidences, both from the telepathic and spiritistic hypotheses, it is unwise to commit oneself to a conclusion, but it is obvious that such a work as this of Prof. Hyslop will materially aid the dispassionate mind in estimating the evidences, thus conducing to a rational attitude in regard to them. It is certainly one of the most important pronouncements regarding the new science.—SCRUTATOR.

THE BODIE BOOK. By Dr. Walford Bodie. London: The Caxton Press.

The Bodie Book is well named. The subject of it is more Dr. Bodie than it is "hypnotism or mesmerism, or electricity or telepathy or magic mirrors, or any of the numerous things of which it treats.

The book, as the author says, is "an exposition of Bodieism, or the art of healing by Bodic force." Certainly, if half of what Dr. Bodie lays claim to have achieved is true, he must be one of the most remarkable men of this or, indeed, of any age.

Perhaps he is. The Occult Reviewer does not express opinions on matters which he has not investigated, but accepting Dr. Bodie's version of himself and his achievements, his manner of putting them before the public is still greatly to be regretted.

It is just such books as these which make the name of "Occultism" stink in the nostrils of the discerning public.

Self-advertisement has its uses, but carried to excess it is apt to rebound upon the advertiser, and by the publication of the

present work, Dr. Walford Bodie will have alienated the sympathies of the very people of whose support and championship he stands most in need.

The Doctor has an effective style, and puts his points clearly and well, but the book is poorly printed, and the type is small and trying to the eyes.

If he has got that £1,000 in the bank to which he refers, why did he not spend a little of it in getting *The Bodie Book* turned out in a style more worthy of Dr. Bodie. R. S.

PERIODICAL LITERATURE.

The *New Thought Journal*—published at Harrogate, Yorks. The September issue is concerned with many of those subjects which are as the "bells and pomegranates" on the robe of the Hierophant, all of them interesting to the student of Occultism. Among these is the curious work called "Sepher Schimmus Tehillim" or the Use of the Psalms, from which it appears that certain of the Psalms have been ascribed by the Kabalists as of Talismanic or Mantric effect in specific circumstances to which they are here applied. "Dot Divination" or Geomancy is also expounded.

The *Review of Religions*—published at Gurdaspur, Punjab, India. In the August number of this journal the reviewer goes to ridiculous lengths in an attempt to belittle the scientific prediction of the Lahore earthquake by the Editor of "Zadkiel's Almanac," who give his reasons for this prediction in a contribution to these pages. The writer says: "Zadkiel's Almanac only says that a sharp shock of earthquake will be felt, most probably at the end of March or the beginning of April," and then adds . . . "nothing was said about the locality except that it would be about the 74th degree of East longitude, *which may be anywhere in the world*." It is a cause for regret that Religion should be associated with ignorance of this order.

The *Indian Review* for August has an excellent article on "Witchcraft among the Italians" by Giacinta Salvadori, and another on "The Culture of the Will" by the late Professor Edwin Johnson, M.A.

The *Two Worlds* for September 1 has a statement of some automatic writing which appears to contravert the suggestions

contained in the article "Automatic Romance" which recently appeared in these pages. There is also a suggestive article by T. O. Todd, based upon the suggestions of Hinton as to the properties of the "fourth dimension," which is intended to show that mathematical principles regarded by us as irrefutable may be applied equally to things spiritual as to things material and with equal force. The man who questions the infinite capacity of Heaven should derive his cubic or solid body viâ the superfices and the line, from the intangible, inscrutable and mathematically non-existent "point," before attempting the calculation as to how much room a "spirit" occupies.

Light for the 9th September contains an article called "Then and Now," which quotes from *Human Nature* of 1875 an article written in support of the then new Spiritist hypothesis, which was entitled "The Old Revelation and the New." The Editor thinks that the readers of *Light* will be surprised to learn that "the writer of this earnest and lucid presentation of the claims for Spiritualism is none other than Mr. Frank Podmore! Others will be surprised too, and perhaps none more so than Mr. Podmore himself. Apart from the fact that change is a concomitant of growth one may be disposed to share the curiosity of *Light* as to the nature of the experience which caused Mr. Podmore to alter his viewpoint.

BOOKS RECEIVED FOR REVIEW.

Hypnotisme et Suggestion Hypnotique, Par Trente Auteurs. New York State Publishing Co., Rochester, N.Y.

Minor Melodies. By J. M. Stuart-Young. London: Kegan Paul, Trench, Trübner & Co., Ltd.

Sri Brahma Dhara. London: Luzac & Co., 46, Great Russell St., W.C.

Mystics, Ascetics, Saints of India. J. C. Oman. London: Fisher Unwin.

The Simple Way. Popular edition, 1s. net. London: Philip Wellby.

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.]

To the Editor of the Occult Review.

July 22, 1905.

SIR,—First of all may I convey to you my appreciation of the first six numbers of the OCCULT REVIEW, a scholarly magazine which I have long been looking for and which is alike good in form and matter. I am interested in your notice of "Telepathy and Dreams" in the June Number, and venture to send you the following slight experience, in case it might be useful to you.

For some three years I was in the habit of writing to a friend of mine in Egypt from England. I wrote oftener than I received answers. I do not often dream, but whenever I got an answer to my letters I invariably dreamt of my friend *the night before* I got a letter. On one occasion I was away from home in Ross-shire, and did not get a letter till three or four days after it had arrived in England. As usual, I dreamt of my friend the night before I got the letter in Ross-shire.

I never found that I had any sort of telepathic intimation at the time when the letter was written in Egypt, nor on the last occasion referred to did I dream the night before the letter reached home, but only on the night before *I got the letter in Ross-shire* three days after it reached this place.

This would look as if the thought form that gave me my dream travelled with the letter!

Faithfully yours,

J. P.

DEAR SIR,—I think it may perhaps interest some of your readers to hear of two very remarkable experiences I had some years ago with Planchette, and also with automatic writing. I was spending the early part of the summer in a hill-station in India, and having read several articles in the magazine *Borderland* on the subject of writing by means of "Ouija" and "Planchette," I one night tried the latter with a friend. I was dining at the house of a lady who happened to have a Planchette board. She asked me to put a question to it as to the movements of a

young girl, who had been staying with her for some weeks. We asked the question: "How much longer will Miss A—— stay with Mrs. B——." After a slight delay, Planchette began to write rapidly: "She will leave in July," and then, after a slight pause, it went on writing in much larger letters: "She will die in July." The girl was then in perfect health; that was in the month of April. In June I left the hill-station. I came home to England, and early in August I had a letter from a friend in India, telling me that Miss A—— had suddenly died, after a very short illness of typhoid fever. During the same month of April I again tried Planchette, and asked a question as to what horse would win the Derby. There was considerable excitement at the hill station over the "Derby Sweep," which is an annual thing in Calcutta, and we most of us had tickets in it. I, personally, knew nothing about the horses which were to run in the race. My friend and I again tried the Planchette together, asking for the name of the winner. It wrote quite distinctly: "Servesto;" just like that, all in one word. We did not either of us know what this horse was, so I asked a friend whom I met during the day, and he laughed at me and said he was afraid the horse "*Sir Visto*" which Planchette evidently meant was not likely to have even a *place*, as it was by no means a favourite. I tried again several times, and Planchette always wrote the same reply, always spelling it in the same way, "Servesto." One day, I asked the question: "Is the spirit who is writing this a good spirit?" The reply came, in large letters: "No, the Devil." Then I asked, "How can I obtain communication with a good spirit?" It replied: "By prayer." My friend with whom I was holding Planchette felt quite ill, so I then gave it up, and I tried with just a pencil in my hand, and asked the same question about the Derby winner, and I received the same reply. I also asked the name of the owner of the horse, and it wrote "Roseberry." On the day the Derby was run some friends at the Club sent me over the result of the race as soon as it was known. I consider it was a very remarkable thing, as I knew absolutely nothing about the horses at the time when I first asked the question.

Yours faithfully,
E. L. WRIGHT.

DEAR SIR,—Having read "A Strange Tale from India," by "G. E. M.," in the OCCULT REVIEW for September, I think you may be interested in the following *re* "Totka," as I knew of that

method, under the name of "Mumia" in a slightly varied form. When living in Ootacamund some years ago, my boy and I suffered terribly from malaria, which no medicines relieved in the least, but we both noticed that we felt very much better if we frequently cuddled a cat; and so we invariably went to sleep with each of us a cat in our arms, a pane of glass being left out of the window for the creatures' exit. On mentioning this to a friend, who was deeply interested in occultism—since passed over—she told me that the cure of disease by "Mumia," or transference, was well known to the natives of the Nilgherrys, and much practised by them. That it would be done in one of three ways: either by causing a human being who was in good health to walk over, or touch, a portion of the clothing worn next the person of the invalid, when the disease would at once transfer itself to the healthy person; *or*, by taking the invalid's innermost garment, with a portion of the excreta, and on three specified days burying three such garments beneath a certain tree, or hanging them in its branches; *or*, by touch, when the disease would be transferred to an animal—which would instead of being injured thrive therefrom. In the case of a tree or animal, the complaint acted as a food giver or manure, and they throve on what was death, or at least, grave discomfort, to human beings; different animals and trees, being the natural receptacles for different complaints, as for instance cats would remove and thrive on malaria and neuralgic complaints, the mimosa tree on fevers, and the apple on lung disease. I am not certain those were the exact trees, but give them as an example. Our cast off diseases being thus actually beneficial to the various plants or animals in affinity with them.

In the case of "Mumia" through unsuspecting individuals it was managed by taking a rag torn from the patient's innermost garment—a large portion would cause suspicion and be avoided, while a rag would hardly be noticed—which rag would naturally be thoroughly saturated with diseased magnetism, and would be left about where some one would be likely to touch, or walk over it, when the complaint would leave the sufferer, and fasten with the greater force on the unhappy newcomer. My friend warned me if ever I saw any rags lying about to give them a very wide berth, as in nine cases out of ten they were placed in the various roads and paths, with intention, and unless one knew the correct mantram, or spell, of protection, such rags were full of danger to whoever came in contact with them. The Nilgherry natives are adepts in the art of black magic, from the lowest pariah upwards,

and are consequently past masters in the art of fastening their own diseases on others—Europeans for choice—never healing the disease, but merely passing it on to some one else.

Probably in the case of the heroine of the "strange tale," the complaint, through its magnetism in the garments, served as a sacrifice or feast, offered to some spirit whose abode was where four roads crossed; such spots in India always being shunned by natives, when dusk comes on, and various extraordinary offerings being deposited thereon to propitiate the "lord of the crossways,"

Believe me, yours faithfully,

"ARJUNA."

SIR,—I have read the article on "A Mediæval Occultist" in your August Number, and was much interested in the account of what seems to have been an important invention resembling wireless telegraphy. I have lately come across a description of this same instrument by John Wilkins, the well-known Bishop of Chester, and I enclose a copy in the hope that it may help to throw further light on the subject, although the writer himself declared that there was no truth in the story.

Yours truly,

HERMIONE RAMSDEN.

"Mercury: or the Secret and Swift Messenger." By the Right Reverend Father in God, John Wilkins, late Lord Bishop of Chester. The Second Edition. London: 1694.

CHAPTER XIX

The usual relations that concern secret and swift conveyances by the species of sight, may be distinguished into such as, are either

1. **Fabulous.**
2. **Magical.**
3. **Natural and true.**

First of those that are fabulous: In which kind, that of the Loadstone is most remarkable, as it is maintained by Famianus Strada in his imitation of Lucretius his stile, and divers others. *Lib. 2. prolus.* **6. The manner that is usually prescribed for the performance of it, is thus. Let there be two needles provided, of an equal length and bigness, being both of them touched with the same Loadstone: Let the letters of the alphabet be placed in the circles on which they are moved, as the points of the compass under the needle of the Mariner's Chart. Let the Friend that is to travel take one of them with him, first agreeing upon the days and hours wherein they should confer together: At which times, if one of them move the needle of his instrument to any letter of the Alphabet, the other needle, by a sympathy, will move unto the same letter in the other instrument, though they be never so far distant. And thus by several motions of the needle to the letters, they may easily make up any words or sense which they have a mind to express.**