

OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

IT might not, unnaturally, be supposed that a realization of a risk so terrible as premature burial, and one, moreover, to which every member of the human race is to a great or less extent exposed, would lead to preventive or precautionary legislation on the part of the various civilized communities of the world; and it says much for the lack of foresight and the "fecklessness" of the average human being that the subject is not one that has been taken up and dealt with in earnest by national or state governments except in comparatively rare instances. In England the condition of the law on the subject of burial certification is a disgrace to any civilized nation. There is no compulsion for a doctor to satisfy himself effectually of the fact of the death before giving

his certificate; indeed, he may and does, in countless instances, accept hearsay or second-hand statements of relatives or other people who are quite incompetent to determine whether death has actually taken place or not. He is not even bound by law to state the cause of death, and though this is very generally done in practice, still the number of cases in which it is omitted is not

a little remarkable. From the years 1897 to 1901 inclusive, the cases in the United Kingdom in which no statement whatever was made in the death certificates on this head numbered 10,000 to 11,000 annually. This number would be largely increased if cases were included in which the cause was stated quite vaguely, or in a manner actually calculated to mislead.

While elaborate instructions are given by the authorities as to the manner in which death certificates must be filled up, nothing is said with reference to the physician satisfying himself by unmistakable signs that death has really taken place. Nor are there any instructions how to deal with cases in which a reasonable doubt exists on this matter. It is to be hoped that the following extract from the *British Medical Journal* (September 12, 1903), in reference to an application for a death certificate at Stepney in the case of a child who, as it subsequently transpired, was still living, is not endorsed by the bulk of the medical profession; but the fact of its appearance in the recognized medical press is certainly calculated to upset the casual reader's nerves. I give it in full, and I think the feeling of amazement with which it will be read will be its own sufficient commentary.

AMAZING
OPINION OF
THE "BRITISH
MEDICAL
JOURNAL."

"To impose on hospital residents the duty of viewing the corpse in every case before granting the death certificate would be to disorganize totally every department of the hospital on many days of the week. Such a duty, moreover, is not imposed on private practitioners, who have many more facilities for visiting their patients' residences. To expect the visiting out-patients' staff to view a corpse before granting a death certificate would be to inflict such a burden that no gentleman would be found willing to take such posts.

Here indeed we have cynical indifference stalking naked and unashamed. If the staff of a hospital are not prepared to carry out their most obvious and elementary duties because there is no law to enforce their doing so, for what reason do the charitable public pour out their thousands a year to maintain establishments, which, apparently, in the opinion of the *British Medical Journal*, exist rather for the benefit of the medical profession than for the alleviation of human ills? Perhaps Mr. Lloyd-George in his next peregrination to Germany will take note how they do these things better in the Fatherland, and also bring the Home Secretary along with him. If so, he will learn to appreciate the fact that it is not

WHAT IS
THE OBJECT
OF HOSPITALS?

only in matters such as Old Age Pensions that German up-to-date thoroughness contrasts with English indifference and inefficiency.

Take the kingdom of Württemberg, for instance. Here a decree (dated January 24, 1884) provides for the appointment of medical inspectors of the highest integrity and qualifications in every commune, and an inspection of the body after death, to ensure

DONE BETTER
IN GERMANY. that none of the various forms of suspended animation are mistaken for death, is legally enforced.

After giving detailed instructions as to the symptoms to be looked for as indicating actual death, and the means requisite for determining it, the decree stipulates in the most precise manner possible that in no case must the burial certificate be handed over by the inspector until he has thoroughly satisfied himself of the presence of unmistakable signs of death.

In France matters are very different. Here, indeed, there are medical inspectors for the large towns—not for the rural districts—whose duty it is to visit every house when a death has occurred and ascertain that the person is really dead, and that there are no suspicious circumstances necessitating a post-mortem investigation. But it is alleged that these medical inspectors carry out

CUSTOMS
AND LAWS
OF OTHER
COUNTRIES. their duties in a purely perfunctory manner—that they merely glance at the body and immediately hand over to the family the authorization for interment. The very short period allowed to intervene between

death and burial, moreover, renders the danger of premature interment greater in France than in any other temperate country.

In America the custom of embalming in the numerous cases in which it is adopted, of course prevents any possibility of revival in the tomb; but the fact of its taking place within a few hours after death prevents also many chances of resuscitation which might otherwise occur. Among the instances cited of death due to this cause is that of Mlle. Rachel, the celebrated French actress, who is said to have come to life again while the process was proceeding, but too late for the physicians to counteract its effects.

Some attempt has been made by careful students of the subject to estimate the danger incurred by any given individual of being buried alive, and the proportion of cases in which the supposed corpse recovers consciousness in the coffin has been conjecturally put at one in every two hundred of burials. The risk, however, must vary so enormously with the customs of the country, and the statistics on which it is based are so slight, that the value of

such a computation is extremely doubtful. It is, however, stated that in the year 1829 arrangements were made at the then principal New York cemetery to bury the bodies in such a way as to allow of their communicating with the cemetery authorities in case any survived. It is affirmed that out of 1,200 buried under these conditions six came to life. A somewhat similar investigation in Holland gave five out of 1,000 cases. Beyond these instances—and they undoubtedly require verification—there is little to go upon save the occasional horrible discoveries that the removal of a cemetery brings to light, or the instances, such as those cited in last month's issue, in which the revival takes place at the eleventh hour. It may, however, I think, be safely assumed that the number of people who actually return to consciousness in their graves is very small in comparison with the number of those who might have been resuscitated had sufficient means been taken by the physician before they were pronounced to be beyond human help. The ordinary symptoms of death are accepted much too philosophically by the average medico as absolving him from making any further effort. There is no question that a man may be dead in the eye of the law, or in the eye of the medical profession, and yet give subsequent evidence of a very surprising amount of vitality.

Dr. Roger S. Chew of Calcutta, referring to the effects of the administration of chloroform in a letter to the author of *Premature Burial*, expresses the opinion that at least 90 per cent. of deaths from chloroform are preventable if proper measures are adopted to resuscitate the body, and cites Surgeon Lieut.-Colonel Edward Lawrie as endorsing his opinion. There are other narcotics which presumably fall under the same head, but when once the hypnotic auto-suggestion that the patient is dead has taken root in the medical mind nothing can galvanize its latent practical common sense into activity. It is affirmed that many cases of so-called sudden death could be similarly treated, and that the arrest of the vital functions, if proper measures were promptly taken, would prove, in a surprisingly large percentage of instances, to be only temporary. It must be borne in mind that in a number of such cases the human machine is not seriously impaired, and there is ground for supposing that it requires nothing more than the initial impulse to set its works once more in motion. The assumption that this initial impulse has passed beyond human power to arouse, is an

WHAT IS
THE RISK OF
BEING BURIED
ALIVE ?

PARALYSING
EFFECT OF
ASSUMPTION
OF DEATH
ON MEDICAL
MIND.

assumption merely, accepted in theory but without evidential support. A sudden shock may thus produce a stoppage of the heart's action, but the body is just as tenantable to the human spirit five minutes after so-called death as five minutes before, when, to all appearances, the individual may have been in his normal health. A similar suspension of vitality in the case of the (apparently) drowned very frequently yields to prompt measures for inducing respiration. In especial, there is reason to suppose that many deaths by lightning are in the nature of temporary suspensions of the vital powers, and that they would yield equally with cases of drowning to the proper methods of resuscitation.

Dr. Chew, whose opinion has already been quoted above, cites the case of his own son, aged two years, as an instance in which apparent death yielded to energetic measures. He says :—

“ After a series of brain symptoms and severe clonic convulsions, preceding an outbreak of confluent smallpox, the stethoscope told me—and also the medical friend who was present at the time—that my little boy had ceased to exist ; but a liberal application of ice to his head and cardiac region, together with violent friction and artificial respiration vigorously employed for forty minutes, restored the child to me, and I thanked God that I had refused to accept the evidence of the stethoscope as final.”

The recent death of Father Ignatius of Llanthony Priory recalls the claim he made of having restored the dead to life. Without disputing the bona fides of Father Ignatius in the matter, the obvious criticism of the incident or incidents recorded is that we require a more accurate definition of the word “ dead ” before we can ascribe any miraculous significance to this and similar occurrences. The evidence points to the strong probability that many people who are to all intents and purposes dead are not dead past recall, were the necessary means taken to bring them back to life, and an appeal in the name of Christ or an appeal to a girl made with all the force of a lover's passion, as in the incident recorded in *The White Causeway* by F. Frankfort Moore, may equally have the effect of recalling the half-departed spirit, which in its probably semi-comatose state may be assumed to be especially susceptible to mesmeric influence. It is reasonable to suppose that psychic influences as well as influences of a more material kind may be brought to bear under such circumstances, and those who look at the world through the spectacles of religious orthodoxy may be pardoned if they choose to dub the effect of the psychic influence miraculous. So, indeed, are all these things miraculous

THE CLAIM
OF FATHER
IGNATIUS.

in a sense, and a very true sense, and the miracle of the raising of Lazarus is doubtless to be placed in no other category than the miracle of the recall to life of Lizzie Meek, the nineteen-year-old girl whom Father Ignatius claimed to have restored. When living at a Whitechapel mission-house—such is the story that he related—he was asked to visit the girl in question. On reaching the house, however, he found that she had been dead for two hours, and was already laid out for burial. Taking from his breast a relic (as was supposed) of the true Cross, he laid it on the girl's breast and said, "In the name of Jesus Christ I say unto thee, arise!" The girl's right hand was thereupon seen to raise itself stiffly and make the sign of the cross. Then the nostrils dilated, and soon the girl was sufficiently recovered to take some nourishment.

There is no doubt that the difficulty of determining death in certain cases is very great, and Dr. Forbes Winslow observes that all the appearances of death may be so strikingly counterfeited in a person in a cataleptic condition that any physician might well be deceived.

ONLY ONE CERTAIN PROOF OF DEATH. In his opinion the only absolutely conclusive proof of death is putrefaction. He continues :—

"The immediate and reliable signs of death are prolonged absence of cardiac pulsation, the simultaneous relaxation of the sphincters, owing to the paralysis of the muscles, and finally the sinking of the globe of the eye and loss of transparency in the cornea. To these we must add cadaveric rigidity, absence of muscular contraction under galvanic stimulation, and the last, but certain test, as I have previously stated, putrefaction.

"I consider the law should be made more stringent as to certifying deaths. To be absolutely satisfactory, no certificate should be signed until after proper examination of the body, and, indeed, as I have said, until there are signs of putrefaction. I always refuse, myself, to sign a certificate before careful examination, although I have often been asked to do so."

In conclusion I would express the hope, that by once more drawing public attention to a grave defect in the laws of Great Britain, and not of Great Britain alone, I may be the means of setting afoot, under more favourable auspices than hitherto, such active agitation as will lead to practical steps being taken by the government in a matter the urgency of which can certainly not be denied by those who have any knowledge of this painful subject.

A particular interest attaches to the proposed reprint of *The Threefold Life of Man*, by Jacob Böhme. It is a little difficult to class the writings of this great theosophist and mystic

in comparison one with another, but I suppose that for many students the treatise in question may rank next in importance to the *Mysterium Magnum*. In the order of composition it ranks third in the long series of his works. The *Mysterium Magnum* is a commentary on Genesis, and *The Threefold Life*, though it seems in its "high and deep searching" to have taken the universe for its field, is also, in a particular manner, a treatise of spiritual life, and as such it does not offer the unusual difficulties which are supposed to characterize Böhme's larger enterprises. The Rev. G. W. Allen, who is a zealous student of the "Teutonic Theosopher," has promised an introduction to the edition, and the publisher, Mr. J. M. Watkins, has promised to follow it by the issue of all the works.

The crisis in Turkey has drawn attention once more to the political significance of astrology. Writing in his almanac for 1908 of the astrological figure for the autumn equinox *Zadkiel* refers to the culmination of Mars in Virgo, the sign ruling that country, and observes:—

"This predominance of the red planet upholds the flag and honour of Great Britain throughout the world; and it seems to indicate that the Government will soon find it necessary to show that we are prepared to safeguard British interests in the East, and elsewhere, at all costs, if assailed as they may be. *A critical situation in Turkey will suddenly arise.*"

The presence of Jupiter in Turkey's ruling sign indicates that that country is not likely to be the sufferer as the result of the present crisis. On the last occasion on which this planet occupied Virgo, the Græco-Turkish War took place in which Greece was so hopelessly defeated. Bulgaria, it is worth noting, is believed to be ruled by Capricorn,* a sign which is now tenanted by the malefic planet Uranus. When this planet occupied Gemini, ruling the United States, the disastrous war between North and South took place. Its presence in Sagittarius, ruling Spain, coincided with the war between Spain and America over the independence of Cuba. Students of astrology will all welcome the appearance of *Zadkiel's Almanac* for 1909, which, it may be noted, is an almanac and ephemeris in one, giving the planetary positions for every day in the year and the daily configurations of the moon as well as astrological notes and commentaries on the horoscopes of the rulers of the world.

* I do not know on what evidence this theory is based.—ED.

THE PLACE OF AUTHORITY IN OCCULTISM

BY W. J. COLVILLE

THE word authority in connection with occultism, or occult science, is inevitably one of doubtful import so long as we allow ourselves to imagine any sort of authority other than that of genuine merit or interior illumination.

In the scientific and literary worlds we frequently hear men and women spoken of as "authorities," partly on account of certain valuable discoveries they have made or by reason of their unusual ability to elucidate great themes for popular enlightenment, and partly also on the far less satisfactory basis of their having become a vogue in influential circles because of their success in making a strong personal impression upon accepted leaders of thought and fashion. The genuine student of true occultism may reasonably endorse the former, but can never countenance the latter claim to alleged authority, because no sincere occultist can possibly allow that popularity or reputation can afford any just claim to leadership. Quite recently the question of "Masters" has excited great interest and stirred up considerable controversy among many avowed Theosophists, who seem to have divided themselves into two decidedly opposing camps, composed respectively of those who *do* and those who *do not* acknowledge the reality of "Masters," or their claim to influence certain elect individuals as their accredited representatives. Whenever such questions are raised in organized societies, and personalities are discussed, acrimony is almost certain to prevail, but when the main features in the controversy can be viewed impartially by dispassionate outsiders, who are in no sense personally involved in the discussion, it ought not to be very difficult to consider the main issues of the problem from a simply rational and altogether philosophic standpoint.

When Plato conceived an ideal republic, in which philosophers would be rulers, his mind was evidently set on contemplating a company of sober-minded and remarkably well-balanced individuals who could not be swayed by prejudice and who would deal equitably with all classes of citizens. The Greek idea of Philosophy in Plato's period was undoubtedly that of

perfect poise or balance, a state wherein neither emotion nor intellect arrogated any claim to sole or chief acknowledgment—a condition, in fine, in which kindliness and justice were so completely unified that there could be no conflict between what we in these days are apt to designate, on the one hand, the ruling of the *head* and, on the other, the ruling of the *heart*.

The Theosophical concept of a "Master" includes even more than Plato's idea of a philosopher, for in addition to the accepted philosopher's high qualifications and sober excellencies a "Master" has added results of so many and such wonderful experiences in successive lives, either on this earth or on some other planet, that he (or she) has become a truly elder brother (or sister) in the family of our present humanity; it is indeed often claimed that "Masters" are, to all intents and purposes, superhuman, *i.e.* that their stage in conscious evolution is such that they have passed through every gradation of human experience with which we are in any practical sense familiar, and have attained an altitude of mental, moral and spiritual attainment which raises them to the height of guardians of our present humanity, whose blessed voluntary mission it is to oversee this planet's development and guide its destiny, even as a skilful navigator may be the efficient captain of a vessel and, as such, wisely and beneficently direct the activities of a large crew, who, for the safety of all concerned, must be willing to follow the directions given by their qualified commander. There is surely nothing unreasonable or contrary to all we know of Nature's workings in this theory; it is indeed in such perfect accord with the results of all observance of the outworking of natural order everywhere that we must, if we are impartial in our judgment, declare it to be the only theory which does perfectly conform with all we know of the immutable order of the universe.

Let us at once proceed to clear away a fog of misapprehension which has long and thickly gathered in many places regarding the nature and evolution of those whom many prominent Theosophists delight to designate "the blessed Masters." These highly developed human entities are not only *elder* brethren, they are in the strictest sense the very *eldest* brethren in our human family, consequently they are now in active actual possession of knowledge and ability, latent or dormant in every member of our race; for with them this knowledge and ability has been outwrought through ages of continual evolution. Though it is taught by some schools of theologians that the "guardian angels" of humanity are beings belonging to a different order

in creation than ourselves, such teaching may fairly be regarded as, in some sense, a perversion of the pure Gnostic doctrine which was always clearly taught to students for the ministry in the early Christian Church, which, prior to the days of Constantine, accepted many of those noble esoteric verities which modern Occultists are now re-discovering and presenting to the world afresh.

The "angels" of ancient days were almost invariably regarded as ministers or messengers to earth from a plane of spiritual attainment which every soul within the circle of incarnated humanity can reach, but which can only be attained by steady growth in regions of expression, no matter whether terrestrial embodiment occur on this planet or on some other orb. Our duly accredited and competent guides and teachers must, of necessity, be those who have gone over the path we have yet to travel, and who, by reason of actual experience gained through effort and conquest, are on the heights above us, towards which we are ever turning longing eyes. Those in valley regions, and those who have but recently begun to climb steep mountain-paths, require the directing wisdom of more experienced brethren, who are now in positions of eminent attainment whither those on lower levels are also bound, and as no reasonable person objects to the self-evident reasonableness of parental guidance in temporal education there can surely be no valid grounds for objecting to similar directing oversight on the part of those (often unseen) spiritual helpers who stand to less enlightened members of our race as spiritual prompters and enlighteners.

We are well aware of the fact that impatience of restraint is often a trait displayed in childhood, one, moreover, which has a decidedly bright as well as forbidding aspect; but when maturer judgment has taken the place of childish impetuosity that very counsel of the elders which was earlier spurned is gladly welcomed and indeed diligently sought after. A difficulty with many people undoubtedly arises from the fact that "Masters" appear to many as an unknown quantity, their very existence being often deemed problematical and sometimes even mythical, and where there seem no valid grounds on which to base belief in the activity of "Masters" it is, of course, quite legitimate to take no account of their alleged interposition. But even when outward proofs seem entirely lacking, and it cannot be reasonably expected that intelligent people will accept on trust the (to them) unsupported assertions of others, there is a basis for authority in the body of philosophy which has

come to us adown the ages as the accumulated wisdom which the world has collected and treasured as a priceless legacy, with which it cannot be induced to part, even when and where the inner meaning has been obscured by crude literal encasements which conceal the esoteric significance of that great bulk of "holy scriptures" which all nations have collectively preserved as a memorial of illumination.

Whatever view may be taken by modern critics of ancient Oriental teachings it cannot be denied that continued research is abundantly proving that there is beyond dispute a "wisdom" contained within the literal garb of many different Bibles which may be compared to the kernel within the nut. The true occultist must ever be one who seeks to unveil the interior wealth concealed behind exterior veils, therefore to him or her the *authority* of a teaching dependeth not upon its antiquity or upon any claim made for its illustrious origin, but solely, in last analysis, upon its demonstrable intrinsic excellence. Applying this most reasonable test to the bulk of teaching which has for centuries and millenniums been streaming forth from some great hidden, or partially concealed, source of wisdom, we find it invariably stated that all the great prophets or enlightened seers, whose testimonies are even now reaching us, base their highest claims, in the first place, upon the reality of inward revelation, and then upon the actual benefits accruing to society from active ministrations carried out in accordance with truth revealed to the interior consciousness of its recipients. On this twofold basis all real authority must rest, and in that sense, surely, the word is used in the New Testament concerning a great Master, of whom we read, "He taught them as one having authority and not as the Scribes."

To elucidate this famous passage so as to render it universally intelligible some such commentary as the following may be necessary. At first sight there seems to be a contrast offered between an authoritative teacher and a body of doctrine set forth by Scribes, which is lacking in authority, whereas in reality two opposing views of authority are presented, viz. the interior and exterior view. The Scribes might teach much that was practically valuable as well as essentially true, but they rested all their claims as teachers upon tradition, themselves remaining ignorant oftentimes of the history and meaning of what they diligently wrote.

Interior authority, consisting in vital indwelling assurance, coupled with actual demonstration of important verities, is

something entirely distinct from the acceptance of truth on a basis of tradition. Now the question must arise, how do authoritative teachers—i.e. those who are consciously in possession of interior realization of vital verities—convince outsiders of the reality of their claims and of the importance of their mission? One great answer alone has been given through all the ages, viz. an appeal to the beneficent effects of a doctrine when applied in practice. A few well-known biblical instances may suffice to indicate the proofs afforded, as well as the position assumed, among those mighty adepts of whom the Old Testament has much to tell us. Moses and Aaron, as recorded in the book called Exodus, are represented as divinely commissioned liberators of an enslaved multitude, and while they perform, on occasion, the same wonders as those performed by Pharaoh's soothsayers, the crucial test of divine authority, to which Moses and Aaron laid decided claim, was displayed only in the actually beneficent results of a ministry of healing which drove away plagues which magicians of the inversion (or black) order could only aggravate and multiply. In the case of Elijah and the prophets of Baal on the summit of Mount Carmel we are told that all the people agreed to the test proposed by Elijah that the God who answers by "fire" shall be acknowledged as the true Deity. To comprehend the esoteric significance of fire we must familiarize ourselves with the world-wide acknowledgment of the fiery element as that plane of existence within humanity which is last of all, through initiatory processes, brought into complete obedience to divine decree, and we must also remember the three special functions always performed by fire, viz. enlightening, warming and purifying.

Translating Oriental metaphors into common modern English, we may easily determine that all peoples in olden days, who were in any degree seriously interested in testing the validity of the claims put forward by rival schools of teachers and magicians, would naturally inquire into the positive good which followed upon the acceptance of a certain phase of religious thought which claimed to produce wonders in attestation of its alleged divine origin. We of to-day are entirely in the right when we insist that all claims shall be submitted to the touchstone of a rational expediency, but we have drifted far indeed from all sane notions of expediency when we have given ourselves over to adoration of Mammon, and even when we see no utility in any ministrations which do not promise immediate benefit of some physical description. The genuinely theosophic idea of life,

for which all *gracious* occultism stands, looks to the mystical side of life before it expects to witness any decided material benefits; at the same time the truly sane occultist is one who knows that outward conditions must, of necessity, improve so soon as a higher consciousness has been established within the citadel of understanding.

The God who answers by fire in these days must be made manifest through a body of holy teaching which, when carried out in logical practice, will show forth its glory in the undoubted improvement of all exterior conditions. We all know that there are types of mysticism which may have much to commend them to the serious attention of introspective idealists, but which cannot vitally impress the average philanthropic man or woman, because of the absence of all practical interest in outward affairs manifested by the devotees of such solely introspective or contemplative systems; but we should pause thoughtfully ere we allow ourselves to dismiss even such aspects of occultism from our sympathy, because of the great necessity which now exists in an over-strenuous world for a deeper life than that which is extolled by even the most useful teachers whose province is largely, if not exclusively, the gymnasium. Before men like Daniel and his three companions can display their human victory over savage beasts, and eventually their superhuman triumph over raging flames, they must undergo a progressive course of training to constitute them such invincible adepts, and when (in the book of Daniel) we are told that these highly evolved characters were promoted to the highest positions of influence and honour in the Babylonian Empire, we are merely informed that right to rule is vested only in those who possess and display indisputable superiority. The danger of democracy (so called) always lies in the fact that nations are apt to permit scheming politicians to elect demagogues to the highest places in popular gift, while the danger in a monarchy consists in the probability that hereditary rulers may be equally unfit for their exalted stations.

When Egypt was in its ancient glory, and even in the days of the earlier Pharaohs, we can easily picture such a prime minister as the illustrious seer who is called Joseph in Genesis, a man who can not only see visions and interpret those of others, but who in all governmental affairs displays such amazing insight into actual necessity that his wise policy averts starvation by such previsionary activity as would in a time of unusual plenty foresee and forestall the impending years of scarcity. To many people

the idea of even the wisest rulership is so excessively distasteful that nothing short of anarchy seems to comport with their ideas of liberty, and there are no doubt among people who entertain such theories some who have some real perception of the great essential truth of human unity and who sincerely hold that freedom is impossible if governmental force remain. On the other hand, such a phrase as "benevolent despotism" is not infrequently employed, and though this expression is infelicitous, and apt to be misleading, it certainly expresses a certain phase of truth, though we may much prefer a more lucid and amable phraseology. Nature very clearly indicates the character and scope of true authority whenever parental duties are righteously performed. So long as children are too immature to be safely entrusted with the direction of their own conduct parental discipline is necessary, but discipline rightly signifies teaching, consequently the strictest parental rule may be exquisitely benevolent, and though the attitude of father and mother may often seem dogmatic to the youthful sons and daughters, the axiomatic character of wise and loving counsels will inevitably appear just so soon as childish understanding evolves to a point of maturer comprehension.

The Masters, according to Theosophy, are parental souls who have scaled the heights up which we are now feebly endeavouring to climb, and if their experience is so much greater than ours that they can safely direct us on our upward pathway, and we can avail ourselves of their assistance, we are foolish indeed if we deliberately decline it. As this is avowedly and pre-eminently an age of experiment, let us seek to apply some few of the leading doctrines of the universal Wisdom Religion to the pressing problems of daily life, and watch the results of their application, as a physician might watch the working of some newly recommended remedy. All great Masters teach that human error, without exception, is the fruit of ignorance; therefore there must be corrective chastisement, but no cruel punishment, inflicted. Wherever this great idea is carried out in practice the most beneficial results ensue, making it no longer necessary to discuss the authoritative nature of the teaching in this particular, except from the standpoint of experience. We all know, however, how fiercely contested are all humane measures when launched upon the world by those who, knowingly or unknowingly, are acting under the inspiring guidance of the Masters, and we often see pitiful results of waywardness on the part of disciples who are only willing to be guided by

PLACE OF AUTHORITY IN OCCULTISM 251

illumination in so far as their own opinions and prejudices are in accord with higher teachings.

Every great movement for human elevation is under the guidance of the universal Masters, whose teaching is the same in every age and clime. It is a mere matter of unimportant detail what may be the names, ages, and special local manifestations of these planetary guardians. "By their fruits ye shall know them." Many different requirements must be met in this age as in times gone by, therefore even as the Masters in their bygone ministrations have employed numerous and varied agencies through which to express their unlimited benevolence, so are they to-day employing numerous divergent ministries for the salvation of this distracted planet from the chaos which must ever ensue when material greed and personal self-seeking are accepted as ideals of conduct. It is not a new religion or a new philosophy for which present needs are loudly crying, but a new unveiling, and, most of all, a practical applying, of the esoteric doctrine, the one holy and universal faith, forever being delivered to the truly faithful, which proves itself divine in origin because health-producing, and health-renewing whenever and wherever it is made the basis of actual life. Let creeds dissolve and ecclesiastical organizations pass into oblivion, if such have done their work and are no longer needed, or if they have become too falsified to be amenable to needed purification; but even should all institutions of an exoteric nature vanish, the living truth can always speak with authoritative voice through living witnesses. Lucretia Mott was right. "Truth for authority; not authority for truth."

THE PICTORIAL SYMBOLS OF ALCHEMY

BY ARTHUR EDWARD WAITE

THE Hermetic Mystery—upon the higher interpretation of which I have spoken at considerable length in the previous paper and have created an analogy between its hidden meaning and that which I should term the centre of the Religious Mystery in Christendom—is the only branch of mystic and occult literature which lent itself to the decorative sense. I suppose that there are few people comparatively who at this day have any notion of the extent to which that sense was developed in the books of the adepts. It will be understood that in speaking now upon this subject I am leaving my proper path, but though the fact does not seem to have been registered, it is so utterly curious to note how a literature which is most dark and inscrutable of all has at the same time its lighter side—a side, indeed, of pleasant inventions, of apologue, of parable, of explicit enigma, above all of poetry. The fact is that alchemy presented itself as an art; its books were the work of artists; and for the sympathetic reader, even when he may understand them least, they will read sometimes like enchanting fables or legends. When in this manner some of the writers had exhausted their resources in language, they had recourse to illustrations, and I wonder almost that no one has thought to collect the amazing copper-plates which literally did adorn the Latin and other tracts of the seventeenth century.

As I propose to print some selected specimens of the pictorial art in alchemy because they are exceedingly curious, and not for a deeper reason, the reader will not expect, and for once in a way will perhaps be rather relieved, that I am not going in quest especially of their inner meanings. So far as may be possible, the pictures shall speak for themselves, seeing that I write for the moment rather as a lover of books—a bibliophile—than a lover of learning. I will begin, however, with a definition. The alchemists whom I have in my mind may be classified as artists on the decorative side and in their illustrations—but I know not whether they were their own draughtsmen—they approached the Rabelaisian method. The school on both

sides is rather of Germanic origin ; and it is such entirely, so far as the pictures are concerned. The French alchemists had recourse occasionally to designs, but they are negligible for the present purpose. This is a clearance of the ground, but it must be added that the great and authoritative text-books have not been illustrated—as, for example, *The Open Entrance to the Closed Palace of the King*, which is the work of Eirenæus Philalethes, and the *New Light of Alchemy*, which is believed to be that of Alexander Seton. If I may attempt such a comparison, Philalethes—in the work mentioned—reads rather like a Pauline epistle and Seton like an *Epistle to the Hebrews* ; but the analogy in both cases is intended to be allusive only, and strict in no sense. So also they read here and there as if they were almost inspired, but they could not be termed decorative. The really practical works—as, for example, the Latin treatises ascribed to Geber—are never illustrated, except by crude sketches of material vessels used in the material art for the aid of the neophyte on his way to the transmutation of metals. I do not think that they really helped him, and they are of no account for our purpose. The pictures of the adepts were the allegorical properties of the adepts, and though the criticism has a side of harshness they were almost obviously provided for the further confusion of the inquirer, under the pretence of his enlightenment. At the same time, authors or artists were sages after their own manner, their allegories had a set purpose and represent throughout a prevailing school of symbolism. It is quite easy to work out the elementary part of the symbolism ; it is not difficult to speculate reasonably about some of the more obscure materials. But the true canons of alchemical criticism yet remain to be expounded ; and I believe that I have intimated otherwise the difficulty and urgency attaching to this work, so that there may be one unerring criterion to distinguish between the texts representing the spiritual and those of the physical work. On the latter phase of the subject it would be useless—and more than useless—to discourse in any periodical, even if I could claim to care anything and to know sufficiently thereof. I know neither enough to hold my tongue nor enough to speak, so that I differ in this respect—but for once only—from my excellent precursor Elias Ashmole. Like him and like Thomas Vaughan, I do know the narrowness of the name *Chemia*, with the antiquity and infinity of the proper object of research ; thereon we have all borne true witness in our several days and generations.

It is a matter of common report that the old Hermetic adepts were the chemists of their time and that, as such, they made numerous and valuable discoveries. This is true in a general sense, but under what is also a general and an exceedingly grave reserve. There is little need to say in the first place, that the spiritual alchemists made no researches and could have had no findings in the world of metals and minerals. Secondly, there was a great concourse of witnesses in secret literature, who were adepts of neither branch; but they expressed their dreams and speculations in terms of spurious certitude, and were often sincere in the sense that they deceived themselves. They produced sophistications in the physical work and believed that their tinctures and colorations were the work of philosophy; these discovered nothing, and misled nearly every one. They also—in the alternative school—pursued erroneous ways or translated their aspirations at a distance into root-matter of spiritual Hermetic tradition; they reached the term of their folly and drew others who were foolish after them, who had also no law of differentiation between things of Caesar and God. Finally—but of these I say nothing—there were arrant impostors, representing the colportage of their time, who trafficked in the interest of the curious, assuming alchemy for their province, as others of the secret sciences were exploited by others of their kindred. Now, between all these the official historians of chemistry in the near past had no ground of distinction, and there is little certainty that they were right over many or most of their judgments. Once more, the canon was wanting; as I have shown that in another region it is either wanting for ourselves, or—to be correct—is in course only of development. This work, therefore, was largely one of divination, with a peculiar uncertainty in the results.

I have now finished with this introductory part, and I offer in the first place a simple illustration of the alchemist's laboratory, as it was conceived by Michael Maier at the beginning of the seventeenth century. He had a hand in the Rosicrucianism of his period and published some laws of the brotherhood, or alternatively those of an incorporated sodality based on similar lines. He was a man of great and exceptional learning, but withal of a fantastic spirit; he is proportionately difficult to judge, but his palmary concern was the material side of the *magnum opus*. He may have veered, and did probably, into other directions. The illustration is chosen from *The Golden Tripod*, being three ancient tracts attributed respectively to

Basil Valentine, Thomas Norton, and John Cremer—a so-called abbot of Westminster. It is these personages who are apparently represented in the picture, together with the *zelator*, servant or pupil, attached to the master of the place, whose traditional duty was the maintenance with untiring zeal of the graduated fire of the art. Basil Valentine, in the course of his tract, makes it clear that he is concerned therein only with the physical work, and in the decorative manner which I have mentioned he affirms that if the three alchemical principles—namely, philosophical Mercury, Sulphur and Salt—can be rectified till “the metallic spirit and body are joined together inseparably



FIG. 1.

by means of the metallic soul,” the chain of love will be riveted firmly thereby and the palace prepared for the coronation. But the substances in question are not those which are known under these names, and it is for this reason, or for reasons similar thereto, that no process of metallic alchemy can be followed practically by the isolated student, because everything essential is left out. The tradition is that the true key was imparted orally from the adept to his son in the art. This notwithstanding, Basil Valentine calls the particular work to which I am here referring, *The Twelve Keys*, and it is said that they open the twelve doors leading to the Stone of the Philosophers and to the true Medicine. The same terminology would be used by the spiritual alchemists in another and higher sense; but this school possesses

a master-key which opens all the doors. Basil Valentine's second key is that of Mercury, as it is pictured here below.

This, it will be seen, is the crowned or philosophical Mercury, bearing in either hand the caduceus, which is his characteristic emblem, and having wings upon his shoulders, signifying the volatilized state. But there are also wings beneath his feet, meaning that he has overcome this state, and has been fixed by the art of the sages, which is part of the Great Work, requiring the concurrence of the Sun and Moon, whose symbols appear behind him. The figures at either side carry on their wands or swords respectively the Bird of Hermes and a crowned serpent. The latter corresponds to that serpent which, by the command



FIG. 2.

of Moses, was uplifted in the wilderness for the healing of the children of Israel. As in this figure Mercury has become a constant fire, one of the figures is shielding his face from the brilliance. He is on the side of the increasing moon, but on the side of the sun is he who has attained the Medicine, and he looks therefore with a steadfast face upon the unveiled countenance of the vision. According to Basil Valentine, Mercury is the principle of life. He says also that Saturn is the chief key of the art, though it is least useful in the mastery. The reference is to philosophical lead, and he gives a very curious picture representing this key, as it is shown on the next page.

The King in Basil Valentine's terminology is the stone in its

glorious rubefaction, or state of redness, when it is surrounded by the whole court of the metals. The Spouse of the King is Venus ; Saturn is the Prefect of the royal household ; Jupiter is the Grand Marshal ; Mars is at the head of military affairs ; Mercury has the office of Chancellor ; the Sun is Vice-Regent ; the office of the Moon is not named, but she seems to be a Queen in widowhood. Before them there is borne the banner attributed to each : that of the King is crimson, emblazoned with the figure of Charity in green garments ; that of Saturn—which is carried by Astronomy—is black, emblazoned with the figure of Faith in garments of yellow and red ; that of Jupiter—which is carried by Rhetoric—is grey, emblazoned with Hope in party-coloured

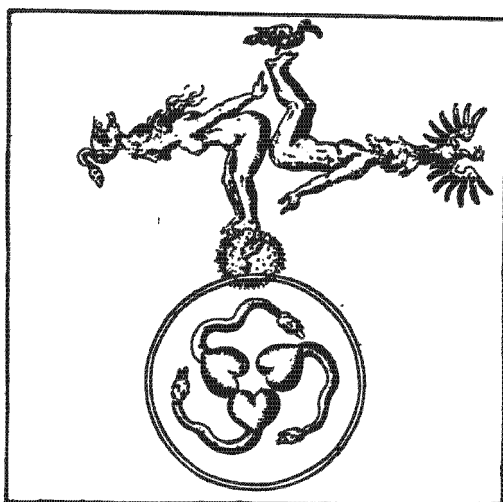


FIG. 3.

garments ; that of Mars is crimson, with Courage in a crimson cloak, and it is borne by Geometry ; that of Mercury is carried by Arithmetic, and is a rainbow standard with the figure of Temperance, also in a many-coloured vestment ; that of the Sun is a yellow banner, held by Grammar and exhibiting the figure of Justice in a golden robe ; that of the Moon is resplendent silver, with the figure of Prudence, clothed in sky-blue, and it is borne by Dialectic. Venus has no banner apart from that of the King, but her apparel is of gorgeous magnificence.

I pass now to another order of symbolism which delineates the spiritual work by means of very curious pictures, accompanied by evasive letterpress. These are also from a Germanic source, and the writer—if not the designer—was Nicholas Barnaud,

who went among many others in quest of Rosicrucians, but it does not appear what he found. I will give in the first place a symbol which represents Putrefaction, being the disintegration of the rough matter in physical alchemy and on the spiritual side the mystery of mystical death.

According to *The Book of Lambspring*, which is the name of the little treatise, the sages keep close guard over the secret of this operation, because the world is unworthy; and the children



FIG. 4.

of philosophy, who receive its communication in part and carry it to the proper term by their personal efforts, enjoy it also in silence, since God wills that it should be hidden. This is the conquest of the dragon of material and manifest life; but it is like the old folklore fables, in which an act of violence is necessary to determine an enchantment for the redemption of those who are enchanted. The work is to destroy the body, that the body may not only be revived, but may live henceforth in a more perfect

and as if incorruptible form. The thesis is that Nature is returned unto herself with a higher gift and more sacred warrant ; and the analogy among things familiar is the sanctification of intercourse by the sacrament of marriage. The dragon in this picture is destroyed by a knight, but we shall understand that he is clothed in the armour of God, and that St. Paul has described the harness.

The next illustration concerns the natural union between body



FIG. 5.

soul and spirit ; it is represented pictorially in the tract after more than one manner, as when two fishes are shown swimming in the sea, and it is said that the sea is the body. Here it is a stag and an unicorn, while the body is that forest which they range. The unicorn represents the spirit, and he who can couple them together and lead them out of the forest deserves to be called a Master, as the letterpress testifies. The reason is that on their return to the body the flesh itself will be changed and

will have been rendered golden. In respect of the alternative illustration, the mystery of this reunion is likened to a work of coaction, by which the three are so joined together that they are not afterwards sundered ; and this signifies the Medicine. In yet another picture the spirit and soul are represented by a lion and lioness, between which an union must be effected before the work upon the body can be accomplished. It is an operation of great wisdom and even cunning, and he who performs it has



FIG. 6.

merited the meed of praise before all others. I suppose that rough allegory could hardly express more plainly the marriage in the sanctified life between the human soul and the Divine Part. Neither text nor illustration continue so clear in the sequel, more especially as different symbols are used to represent the same things. In the next picture the war between the soul and the spirit is shown by that waged between a wolf and a dog, till one of them kills the other, and a poison is thus generated which

restores them in some obscure manner, and they become the great and precious Medicine which in its turn restores the sages.

The tract then proceeds to the consideration of Mercury, and to all appearance has changed its subject, though this is not really the case, as might be demonstrated by an elaborate interpretation; but I omit this and the pictures thereto belonging, not only from considerations of space but because the task would be difficult, since it is not possible to say what the spiritual alchemists



FIG. 7.

intended by Mercury, this being the secret of a particular school. When the sequence is again taken up the human trinity is presented under another veil, being that of the Father, the Son and the Guide. The symbolism is strangely confused, but some apologists would affirm that this was for a special purpose. In any case, the soul now appears as a boy; the Guide is the Spirit, and the illustration shows them at the moment of parting, when the soul is called to ascend, so that it may understand all wisdom

and go even to the gate of Heaven. Their hands are interlinked, and it will be seen that the highest of all is distinguished—except for his wings—by an utter simplicity, characterized by his plain vestments. He, on the other hand, who represents the body has the symbols of earthly royalty. The story concerning them tells how the soul ascended till it beheld the throne of Heaven. The next picture (Fig. 9) is intended to set forth this vision, when the soul and the spirit are seen on the high mountain of initiation, with all



FIG. 8.

the splendours of the celestial canopy exhibited above them. It is said to be a mountain in India, which in books of the Western adepts seems always to have been regarded as the symbolical soul's home and the land of epopt. The text states, notwithstanding, that the mountain lies in the vessel, and those who remember what was set forth in my previous paper will know exactly what this means—an intimation on the part of the alchemist that he is dealing only with events of experience belonging to the world

within. That which is expressed, however, as a result of the vision is that the soul remembers the body—spoken of here as the father—and longs to return thereto, to which the Spirit Guide consents, and they descend from that high eminence. Two things are illustrated hereby—(1) that the soul in its progress during incarnate life has the body to save and to change, so that all things may be holy; but (2) that it is possible—as is nearly always the case in parables of this kind—to offer a dual interpre-



FIG. 9.

tation, and the alternative to that which I have given would be an allegory of return to the House of the Father in an entirely different sense. But it is obvious that I cannot speak of it—at least, in the present place. The next picture—and assuredly the most grotesque of all—represents the reunion of body and soul by the extraordinary process of the one devouring the other (Fig. 10), during which operation it should be noted that the spirit stands far apart. The text now approaches its close and delineates the

construction of a reborn and glorified body, as the result of which it is said: "The son ever remains in the father, and the father in the son. . . . By the grace of God they abide for ever, the father and the son triumphing gloriously in the splendour of their new Kingdom." They sit upon one throne and between them is the spirit, the Ancient Master, who is arrayed in a crimson robe. So is the tridiac union accomplished, and herein

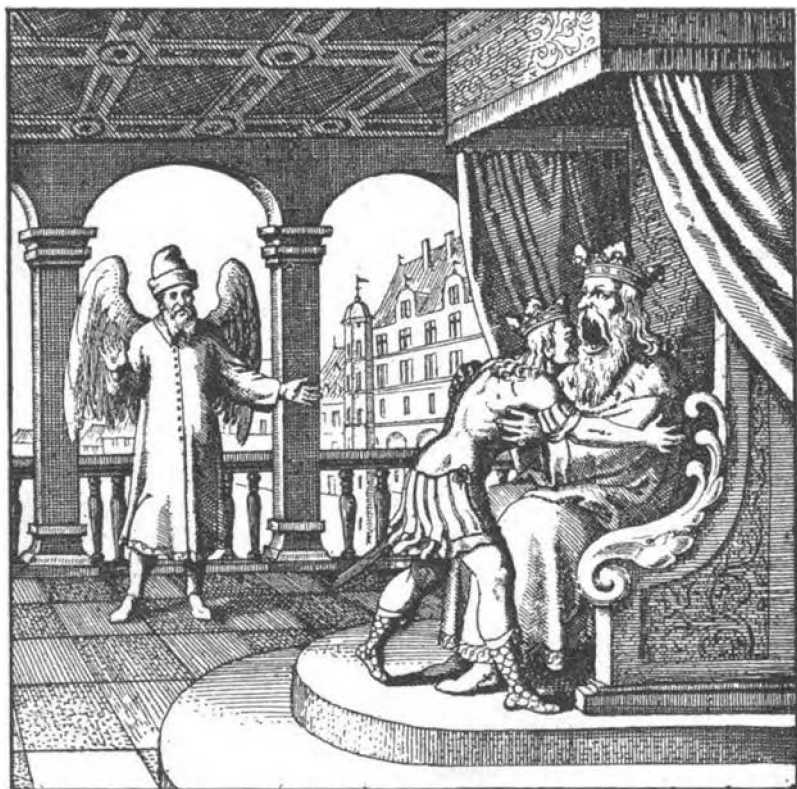


FIG. 10.

is the spiritual understanding of that mystery which is called the Medicine in terms of alchemical philosophy.

The finality of the whole subject can be expressed in a few words, and although it may be a dark saying for some of my readers it may prove a light to others, and for this reason I give it as follows: The experiment of spiritual alchemy was the Yoga process of the West. The root-reason of the statement must be already, as I think, obvious—probably from the present

paper and assuredly from that which preceded it. The physical experiment of the *magnum opus* may have been carried in the past to a successful issue. I do not know, and of my concern it is no part; but those who took over the terminology of the transmutation of metals and carried it to another degree had



FIG. 11.

opened gates within them which lead into the attainment of all desire in the order which is called absolute, because after its attainment all that we understand by the soul's dream has passed into the soul's reality. It is the dream of Divine Union, and eternity cannot exhaust the stages of its fulfilment.

THE SPIRITUAL WORLD :

CAN WE KNOW IT AND COMMUNE WITH IT ?

By J. TODD FERRIER

IN all ages men and women have inquired concerning the Spiritual World, and whether it was possible to know that world whilst functioning through the outward and physical form, and whether it were possible for the soul to directly commune with it. Religion has pointed the soul in the direction of that world, and also encouraged it to hope for the realization in this life of its blessed vision ; though during more recent ages Material Science has done much to discredit the reality of the realm of the soul, and to steal from man his hope and trust in the possibility of realizing its life and vision. For the doctrine of evolution, whilst it has helped man to take greater cognizance of the phenomena in the vegetable and animal kingdoms, has tended to turn his thoughts away from the spiritual origin and history and experience of the soul to make him seek for these in the physical phenomena, and thus to turn his thoughts earthwards instead of heavenwards, and so prevent the true culture of his spiritual faculties.

The tendency of Materialistic Science is to throw doubt upon every experience which cannot be demonstrated upon the physical plane. It discredits experiences which do not belong to that plane, and which could not possibly be demonstrated as a theorem in Euclid, though the result may be quite tangible in the life of the individual who has had the experience. For it is the very method of Physical Science to demand that all proof shall be such as may be observed visually and handled as something material. Of the soul it knows nothing, nor of the kingdom of the soul, nor of the kind of phenomena by which the life of the soul is made manifest. It finds no place for phenomena of a purely subjective and spiritual order made manifest within the soul itself. Where the scientific mind has sought for evidence of the kingdom of the soul known as the spirit-world, it has always sought for objective phenomena. It has held meetings for the purpose of investigation, but has insisted upon the phenomena being such as could be tabulated

just like any purely physical phenomena, with the result that many have mistaken the phenomena made manifest at the various séances for the phenomena of the soul, or true spiritual experience. Where such tangible evidences are lacking—such as may be found at some of the misnamed spiritualistic séances where mediums either become obsessed by some one who has passed over and who communicates through them to those present ; or the medium goes into a trance state in which the astral light is beheld, and the many images by which the life of the medium is for the time being surrounded (many of which are brought into the vision of the medium by means of the aura of those who are present) ; or the medium is what is known as a materializing medium, by which is to be understood one who is supposed to have the power to make manifest in a most tangible form the form and likeness of the friend of some one known to those present, or to bring down from the astral kingdom the forms of animals or flowers—where such evidences are lacking, Material Science considers that no evidence of a character worthy to be received as genuine has been given to demonstrate the reality of the Spiritual World.

But no such demonstrations can ever give true evidence of the kingdom of the soul. It is not upon the same plane as such phenomena. These evidences only serve to prove that there is a continuation of the personality of men and women after they have withdrawn from the physical form. They prove that the personality of the individual persists, and is not destroyed at the passing over into the spirit-world. They prove often that the personality of the one who has passed over and who desires to communicate, has not undergone much change in the desires and purposes of life ; that the spiritual nature is just about where it was when the passing over took place ; that it knows no more concerning the Divine Life and Divine Love and Divine Wisdom than when it was a denizen of the material planes ; that it mistakes the astral light and kingdom and those who minister unto it there, for the kingdom and light of the Spiritual World and the angelic ministry. Though it is likewise true that there are those who, whilst they still seek to communicate by means of mediums so as to aid those whom they loved upon the physical planes, nevertheless truly seek unto the Divine Life, Love and Wisdom ; and whose great purpose in communicating unto their dear ones is to counsel them to aim at the life of purity, goodness and love. But these souls gradually rise higher and higher through the astral kingdom as they

gather power from the loving angelic ministry of the spiritual heavens, and so gradually cease altogether to communicate through mediums, unless sent to friends on a spiritual errand by those who are higher.

The vast multitude of communications through the mediums have but little relation to the true kingdom of the soul. They may be given through mediums whose lives are not purified in the truest sense ; who nourish their bodies upon foods whose whole tendency is to darken the vision of the soul ; to set up the miasmatic influences upon the atmosphere of the mind such as are found wherever flesh is eaten and impure drinks taken ; to generate upon the magnetic or reflective plane of the mind impure astral conditions, so that the images cast or reflected upon the mind from those present who have come to give counsel are perverted, or contorted, or inverted. And thus it is that nearly all the communications given through mediums have relation to the things of the sense-life ; to the ways of life upon the physical planes ; to the kind of life lived within the astral light, which is mistaken by most communicators for Heaven itself ; and not to such things as relate to the spiritual evolution of the life, its rising ever higher and higher through the lower spiritual heavens into the true spiritual heavens, and even then feeling that the true realizations of the Spiritual World are only beginning, and that the upward movement of life is infinite as the soul seeks unto the kingdom of the Divine. For mere mediumship does not necessarily mean purity of life and trueness of vision. It does not mean that the medium knows anything more concerning the true life of the soul than do those who communicate or those who are seeking the evidence. It does not mean that the medium is living a pure life—a life free from everything that would prevent a pure and true communication from being given—or that the medium has in any sense entered into the sacred meaning of the office of true mediumship, when the life is so consecrated unto the divine service that it is used for purposes of illumination so that the life of the soul upon the spiritual heavens and the still higher altitudes of inward spiritual realization may be given for the guidance and teaching of the children of the Father upon the earth planes. *For true mediumship is always spiritual, and it is always conscious.* There is no temporary obsession ; no temporary loss of consciousness ; but a full and true realization of the angelic world into which the soul enters to receive communication. *The divine angelic ministers obsess no one ; they only communicate*

through the soul who has risen unto the kingdom of the soul to receive illumination upon the spiritual heavens. For only that which the soul is able to understand may be communicated unto it upon the spiritual heavens; and then that communication becomes illumination unto the soul, so that it is able to interpret and transcribe it unto the mind when the mind is purified and is living the purified life. For the soul can only rise as its own spiritual atmosphere is purified from everything that would keep it down upon the planes of the sense-life. It can only rise in proportion as its aspirations, desires and feelings are spiritual, and are seeking their fulfilment upon the true kingdom of the soul. The sphere unto which it rises will be exactly in harmony with its own inward conditions, so that no one may pass upwards but those who have prepared themselves to do so; though no one need now remain away from the lower spiritual heavens who truly desires to live the angelic life. For the spiritual heavens are now open unto the soul whose aspirations are toward the Divine, whose desires are unto the redeemed life, and whose purposes are pure in their intention, and seek only the service of the Divine.

These are the real phenomena of the soul, the true phenomena of the spiritual heavens, the only sure testimony to the reality of the Spiritual World. All other evidence is of an objective nature, and misleads all who put their trust in it. It is sensuous in its nature, and so appeals only to the outward and sense-life. It may, and does, give evidence of the persistency of the personality—an evidence which, when given through those whose motives are above suspicion, undoubtedly helps many from a state of grave doubt and even unbelief concerning the reality of the soul as distinct from the outward personal physical life, to believe that man is a spiritual being. But it is not the true evidence which any soul who is seeking for the vision of the Divine upon the spiritual heavens will ever crave after. For when the soul is seeking that vision, it must needs seek within the heavens of its own system. It must withdraw more and more from every outward testimony, every visual evidence, every sensuous method of finding the reality for which it seeks. It must retire more and more from the outward and visible world wherein it has been living its life, and seek in the silence, seek within its own innermost sanctuary in the spirit of those who are the purified. There and there only may the reality become known, the soul reach unto its own kingdom, and the Divine Presence within be beheld.

HYPNOTIC THERAPEUTICS

By J. ARTHUR HILL

THE history of hypnotic therapeutics being bound up with that of "animal magnetism," and the latter having been dealt with by Mr. Hodder in previous issues of this Review (July, August, and September, 1907), the present article will concern itself with the present state of affairs, without much reference to historical evolution. Still, it is almost impossible to avoid some allusion to the ancient feud between the suggestionists and the magnetizers, and a personal confession of faith is perhaps desirable, from the reader's point of view. Briefly, then, let me say that the evidence with which I am acquainted does not convince me of the agency of anything that can properly be called a magnetic effluence in the reported magnetic cures. This, of course, is not equivalent to a denial of the existence of generally unsuspected emanations from the human body. The evidence in support of movements without contact, raps, etc., cannot now be ignored; and, if the phenomena occur as described, some physical force must be assumed. But it is a far cry from this to "magnetic cures." It *may* be that the force is the same in each case, but there seems no particular reason to suppose that it is. The magnetic healers known to me have no powers of "physical mediumship"; and, on the other hand, M. Meurice and Mme. Paladino do not seem to have shown special aptitude for healing. Moreover, it has often been pointed out, against the theory of a physical effluence, that in the alleged magnetic cures it is difficult to exclude suggestion, particularly if we admit the possibility of a suggestion being *telepathically* conveyed. And suggestion—whatever mystery we hide under that blessed word—is undeniably potent. It is true that many patients have "magnetic sensations," but these are of little evidential value. The patients of a magnetic healer well known to me frequently see sparks and flames issuing from his fingers as he makes passes; but he cannot make a compass-needle budge, and he is gradually coming to the conclusion that suggestion is the cause of his cures. He is rather reluctant to part with the "magnetic" explanation of the pyrotechnic displays which are seen by his more sensitive subjects, but even on this point he begins to have his doubts. I have submitted myself

to his manipulations some dozens of times, with the best will in the world to see "sparks" and to feel "tinglings," etc., but without result. On the suggestion theory this is explicable by the fact that I happen to be a bad subject for the planting of suggestions, as well as for hypnosis. As to the latter, I have never succeeded in getting beyond slight drowsiness, and no increase in suggestibility was observed.

The percentage of people who can be hypnotically influenced is variously stated. It is not easy to establish accurate data, for a patient may be influenced (sufficiently for a therapeutic suggestion to "take") without showing any of the signs which are usually looked upon as proving hypnosis; also, certain forms of disease diminish susceptibility. Wetterstrand and Vogt hold that all sane and healthy people are hypnotizable, and Dr. Bramwell's results at Goole support that view. Patients with nervous ailments are usually difficult to hypnotize; out of 100 such cases, in his London practice, Dr. Bramwell succeeded in influencing only eighty. Many patients submitting to hypnotic treatment are of this nervous class, and it is therefore natural to find that many medical hypnotists—e.g. Drs. Bernheim and Tuckey—put the percentage of susceptibles at about eighty. The insane are usually not hypnotizable, in consequence—some think—of their inability to concentrate their attention. With those who are uninfluenced, though sane, the cause of failure is generally excessive analytical tendency, or an excessive alertness—the patient watching his own feelings, or intently observing the process, instead of "letting go" and becoming passive. Out of this 80 per cent. Dr. Tuckey finds only about 10 per cent. are somnambulic*; Forel's percentage is 28.4 †; Bramwell found 240 out of his first 500 cases at Goole ‡; while Dr. Oscar Vogt found 99 somnambules out of 119 cases. Many patients, however, though retaining consciousness, may be deprived of muscular control (hypotaxis), being unable, e.g. to open the eyes. The stages of hypnosis shade into each other by almost imperceptible gradations, and classification is not easy. Charcot's three stages of lethargy, catalepsy, and somnambulism are now discredited as genuine stages. In good subjects these are producible at will by suggestion, and as produced at the Salpêtrière they were probably due to training. Gurney merely distinguished an "alert" and a "deep" stage. Liébault made seven divisions—"uninfluenced," "drowsiness,"

* *Treatment by Hypnotism and Suggestion*, p. 66.

† *Hypnotism*, p. 226.

‡ *Hypnotism: Its History, Practice, and Theory*, p. 114.

“light sleep,” “heavy sleep,” “very heavy sleep,” “somnambulism (slight),” “somnambulism (advanced).” Myers remarks that it is “hardly safe to say more than that hypnotism is apt to show a series of changes from sleep-waking to lethargy and back again, and that the advanced stages show more of subliminal faculty than the earlier ones.” * As to ease of production, opinions differ. Dr. Bramwell is persevering, and has succeeded—and cured—after over a hundred failures. Dr. Tuckey usually regards a subject as refractory if no result is obtainable in three or four sittings.

The cases most likely to be benefited by hypnotic treatment are those of nervous or functional character. When there is grave organic lesion, there is less probability that suggestion will effect repair; though, even in these cases—e.g. in valvular disease of the heart—much may frequently be done to relieve the distressing symptoms. And we must remember that the distinction between functional and organic troubles is merely for the sake of useful classification, and does not imply essential difference. Functional disorders are no doubt due to tissue-change somewhere, though it is undiscoverable; whilst in organic disease the lesion is gross. The difference being in degree and not in kind, there seems no reason to look on cure of organic disease by suggestion as inherently impossible; though the chief field of the treatment may continue to be in ailments dependent on undiscoverable changes in the nervous system. And, even if so, the treatment is justified by its success. In these stressful days nervous troubles are on the increase; and it is in these cases that orthodox medical methods fail most conspicuously. It is therefore to be hoped that the Society for the Study of Suggestive Therapeutics will succeed in its laudable object of spreading the knowledge of this remedial agent among British medical men; so that it shall no longer be possible to say that the compatriots of Elliotson, Esdaile, and Braid are behind our Continental friends in a subject which has had such brilliant pioneers on our side of the Channel.

As illustrative cases, the following may be quoted as remarkable. They certainly read like fairy stories, and can hardly be beaten, even in the doubtfully-accurate “fruitage” at the end of Mrs. Eddy’s latest edition of *Science and Health*, or in the better authenticated stories of miracles at Lourdes.† It must not be

* *Human Personality*, vol. i, p. 171.

† *Annals of Psychical Science*, vol. vii, p. 45.

supposed that these are typical of *average* cases, or that failure is unknown. But it is sufficiently astonishing that such cures can be effected at all.

Neurasthenia ; suicidal tendencies. Mr. D—, aged 34, 1890, barrister. Formerly strong and athletic. Health began to fail in 1877, after typhoid fever. Abandoned work in 1882, and for eight years was a chronic invalid. Anaemic, dyspeptic, sleepless, depressed. Unable to walk a hundred yards without severe suffering. Constant medical treatment, including six months' rest in bed, without benefit. He was hypnotized from June 2 to September 20, 1890. By the end of July all morbid symptoms disappeared, and he amused himself by working on a farm. He can now walk forty miles a day without undue fatigue.*

Spasmodic asthma. Mr. T—, aged 37, 1902, had suffered from attacks almost every night since childhood. General health much impaired. He proved to be hypnotizable, but did not lose consciousness. The asthma was at once modified by suggestion, and during a fortnight's stay in London he had no severe attack. He has kept well to now (1907), and has nothing worse than a mild attack if he catches cold.†

Interesting cases of surgical operations under hypnosis are described by Dr. Bramwell and Professor Forel. One of them was a case of cataract ; no pain was felt, and the patient " smoked his suggested pipe during the operation." † In this department, however, there has been no modern parallel to the success of Esdaile, who performed thousands of minor operations, and about 300 capital ones, under hypnosis. Among the latter there were nineteen amputations and one lithotomy ; and many of the others were of still more desperate character. His mortality percentages were much lower than those of other surgeons.

In dipsomania Dr. Tuckey reports about seventy cures out of 200 cases. In this and other perversions, hypnosis is undoubtedly the most valuable therapeutic agent available.

Finally, as to hypnotic theory—the most baffling and most unsatisfactory part of the subject. A complete theory of hypnotic phenomena must have two sides, a physical and a psychological ; yet on the former side scarcely anything can yet be formulated, and the facts remain a physiological mystery. A favourite supposition has been " cerebral anaemia," as suggested by Carpenter. Hack Tuke also assumes partial spasm in the cerebral blood-vessels. Heidenhain at first held some such opinion, but gave it up for several reasons—(a) he saw hypnosis appear in spite of inhalation of nitrite of amyl, which causes cerebral hyperaemia ; and (b) the investigations of Förster discovered no change in the

* Bramwell, *Proceedings S.P.R.*, vol. xiv, p. 99.

† Tuckey, *op. cit.*, p. 353.

‡ Forel, *op. cit.*, p. 252.

vessels at the back of the eyes during hypnosis.* Dr. Morton Prince attempts an explanation of certain phenomena of hysteria and hypnosis by correlating the psychological doctrine of the subconscious with Hughlings-Jackson's "three levels." † He supposes that hypnosis is a total inhibition—as anaesthetic patches in hysterics are *partial* inhibitions—of the highest-level centres or, roughly speaking, of the frontal lobes. The second level, or middle motor and sensory region, is thus left in command, and it becomes the physiological basis of a second personality. But this supposed inhibition is difficult to reconcile with some of the psychical phenomena of hypnotism, in which there seems to be not inhibition, but *exaltation* of highest-level functions—as when a dressmaker plans out, in hypnosis, a difficult piece of work which had puzzled her waking self. ‡ And, even in the somatic phenomena, physiological explanations seem to fail. In such cases as those of stigmata, which are in no way related to the manner of innervation of the part, and in induced negative hallucinations, when the peripheral nerves and visual centres, at least, have suffered no paralysis, it is clear that any explanation in physiological terms must be highly conjectural. Still, the doctrine of psycho-physical parallelism has been so strengthened by modern brain-anatomy that it cannot be lightly abandoned; and we may assume *some* physiological equivalent for every mental state. But we cannot dissect living brains, nor can we watch the supposed "inhibition of the amoeboid movements in the pseudopodic, protoplasmic prolongations of the neurospongium" (Rückardt). Research in this direction is therefore rather blocked. And in this kind of guessing, there is danger of "paying ourselves with words."

From the side of psychology, the theory of Mr. Myers, or something like it—as in Du Prel's excellent *Philosophy of Mysticism*, and in somewhat maltreated form in the works of Dr. T. J. Hudson—is the only one that seems to meet the requirements of the facts which call for colligation. It may be admitted, however, that it is mystical, or tends in that direction. But if the facts of hypnotism are admitted, and if we venture outside the bounds of a very strict empiricism, some incursion of the supersensual or metaphysical seems almost inevitable. It is perhaps consoling to remember that the physicists are in like-case; for it is only

* Bramwell, *Proceedings*, S.P.R., vol. xiv, p. 306.

† *Proceedings* S.P.R., vol. xiv, p. 79 and foll. ("A contribution to the Study of Hysteria and Hypnosis.")

‡ Bramwell, *op. cit.*, p. 320.

by a stretch of language that the ether can be called "matter."

The human spirit, then, according to Myers, is a greater being than its bodily expression usually indicates. The body is an imperfect instrument, evolved by terrene conditions to meet terrene needs; and through this poor instrument only a fraction of the real man can be made manifest. In hypnosis, a sluice-gate is opened somewhere—we know not how—and some of the spirit's latent power can be drawn down into manifestation. In other words, the man's "subliminal," his greater self, his *pneuma*, can be invoked to provide physical or mental revivification, or to exercise its greater power of control over organic processes. It is true that Mr. Myers bases his theory of human personality largely on supernormal phenomena; and this makes it all the more interesting and significant that Dr. Bramwell—who rejects the supernormal, even down to telepathy—still regards that theory as the most satisfactory way of colligating the facts of hysteria, multiple personality, and hypnotism. He accepts the existence of substrata of consciousness of which we are normally unaware; hypnosis is a successful appeal to these strata to exert their various and wonderful powers in ways beneficent to the normal personality. If it is asked "Why does the suggestion of a doctor bring about such marvellous results, when the patient's own desire is of itself inoperative?" the answer is that we do not know. Perhaps the best thing we can say at present is that hypnosis is an artificially-produced allotropic form of the subject's mind, having properties peculiar to itself, and that it is as futile to ask why it has those properties as it would be to ask why sulphur becomes plastic when suddenly cooled from a temperature of 230° (chemical behaviour as well as physical appearance becoming changed), or even why water becomes solid at 0° . Science can answer many questions which begin with *How*, but—even in the older branches—it has little to say when asked *Why*. But there is plenty of scope for investigation in the discovery of new facts and their implications and possible applications. In hypnotic therapeutics, theory is of secondary importance; the principal aim is to relieve human suffering. And it seems likely that in the future this aim will be realized to a degree which at present we can hardly guess at. Ignorant popular prejudice, and equally ignorant professional conservatism, have combined to block the path of progress; but the way is now clearer than ever before—thanks to such friends of humanity and martyrs to science as Elliotson, Esdaile, and Liébault—and great results may be hoped for in the coming time.

THOUGHT TRANSFERENCE AND TELEPATHY

BY A. GOODRICH-FREER (MRS H. H. SPOER)

IT is many years now since Professor (now Sir) Oliver Lodge said that those who did not believe in thought transference were "simply ignorant," and, thanks largely to the immense mass of evidence collected by the *Society for Psychical Research*, the existence of thought transference, and its more externalized aspect, telepathy or sensation transference, has now passed into something very like an axiom, in discussion of occult phenomena. It is a hypothesis capable of infinite expansion, and covers, or is often made to cover, an amount of ground which would be surprising to any one who has not studied the evidence in any considerable mass.

Of the most usual, and most widely recognized, kind, that of the communication between two minds distant in space, I offer here but two or three incidents only, mainly as a starting-point from which to consider certain suggestions as to cases which appear somewhat more complex.

The following incident is related by the same percipient as that of case T.4. Mrs. Rippon (*see* below) :—

T. 1. "I had just written to my husband and posted the letter. We were *not* married at the time of which I speak. On coming back from the post I sat in a chair near the fire ; my sister was lying on the couch opposite. I became very still, and suddenly exclaimed, ' There is something awful happening to Jack.' My sister told me to be quiet ; it was not possible for me to know. For about half an hour I was in the greatest anxiety and distress, and then became a little easier and said, ' He is not dead.'

" This occurred on a Sunday afternoon. The following day I was *still* quite certain something had happened, but hopeful that the danger was lessened. On the Tuesday morning, as was my custom, I wanted to read our local newspaper, but could not find it. On saying I should send and buy another, my sister said, ' I will let you see it ; you were right on Sunday ; something did happen to the ship.' The paper stated, she had struck on the Florida reef and was in danger of going to pieces, but they

thought all lives could be saved, as lighters had gone to her assistance.

"On my husband's return to England, we were married. I told him how I had felt. He said he quite understood it. On asking him if he could explain the cause of my getting easier, he said the wind changed about half an hour after they struck, which was greatly to their advantage. In confirmation of this, I was speaking of the voyage to one of the officers, and said, 'Were you in much danger when you struck?'

"'We feared so,' he replied, 'until the wind changed, which was greatly in our favour.'

"Since this my husband and I both feel there is a constant communication between us. He is away on the sea, but as I write to-day, I am conscious all is well with him, except the sadness we both experience that for the present we must dwell apart. I have no doubt my first letter from him will be a repetition of the one he gets from me. Our letters continually cross, one asking a question, the other sending the answer."

T. 2. Mr. Harry Wingate in the summer of 1900 told me an interesting story of thought transference which occurred to his schoolfellow, Mr. Broderick Chinnery-Haldane, at the time when Mr. Haldane's brother was suffering from an accident to his arm. My informant said he remembered Mr. Haldane telling the boys one morning that he had become aware that his brother's arm had been amputated, and that while he was telling them, a telegram arrived with the news. Mr. Haldane, whom I happened to know, kindly replied to my inquiries.

"ALLT SHELLACH, BALACHULISH,

"September 8, 1896.

". . . When I returned to school in October, 1886, my brother was in a very serious condition here, but just before the day with which we are concerned, he had been better.

"Suddenly bleeding began in the wound, which was so serious in his weak state that the doctor was obliged to amputate at 4 a.m. by lamplight. I was then prefect of the house at Loretto, in which H. W—— slept, and as head of the house had a single room to myself.

"About 4 that morning (Friday, October 15, I woke suddenly (a very unusual thing for me), with the distinct impression that something was wrong. All was quiet except a noise of wind in the trees over Pinkie Wall, on which my window looked.

My thoughts naturally went to my brother, and I wondered if anything were wrong. At breakfast I got a wire from the Bishop (i.e. of Argyll, his father) giving the news of the amputation. I told the boys in the house about it after getting the telegram."

In reply to further inquiries Mr. Chinnery-Haldane writes :—

"It is no trouble to answer your query as to the accuracy of Wingate's story, but I fear, after the long time, I cannot honestly remember to have said anything about my waking in the night to any of the boys, *previous* to getting the Bishop's telegram about 9.30 a.m. As headboy of No. 2, Linkfield, I had the looking after all the rooms in the house, and every day had to take roll-call in the kitchen before we all went across to the schoolhouse for breakfast. Then it would have been that I should have spoken of my waking to the boys, but I do not feel sure that I did so.

"I knew you would pounce on the point as to whether I had spoken of it before getting the telegram, and am sorry to disappoint you; but unless H. Wingate remembers my speaking, I think I did not at the time attach enough importance to it to make me speak."

It is not difficult to suppose that the following incidents of phantasms of the living all originated in thought transference from the person perceived. Why the message should have taken visual form is probably a question of temperament in the percipient.

From Dr. John McGown, Millporc, Cumbrae, April 24, 1894.

T. 3. "About seven years ago, when going to see a patient, I saw a personal friend coming towards me, being about 200 yards distant. He suddenly turned up another road. He was a medical man, and lame from a bad knee-joint. The time was about 7 p.m.; month, September. Thinking he had gone round the corner, and was waiting to give me a fright, I hurried, so as to take him by surprise. But when I reached the corner, I could find no trace of my friend. I made a careful search in every direction, but saw no one. I told my wife when I came in, and asked if Dr. Menzies had not called. On making inquiries I found he was in Glasgow, ill in bed. I am not a believer in these things, but I saw my friend that night as plain as I ever saw him in my life. He died some time after.

"I have had a great deal to do with his family. I had to take full charge of burying his father, his mother, himself, his sister and wife, all within a short time. He left four children, and

I am their principal guardian. He was in no way related to me. As I said, I am not a believer in this 'second sight' business, but how to account for seeing the doctor that night, I cannot tell. My mother was a strong believer in this, but I looked upon it as superstition and nothing more."

The following case (with No. T. 1. above) reached Lord Bute through a correspondent in Cardiff, who wrote as follows :—

104, FREDERICK STREET, CARDIFF,

June 27, 1898.

"MY LORD,—

"Mrs. Rippon, wife of a marine engineer trading to Cardiff, has related to me to-day several instances of so extraordinary a character that have occurred to her personally that I have desired her to write them down and forward them to your Lordship. . . .

"Mrs. Rippon seems to me to be an honest and straightforward person, and is of an extremely sensitive organization.

"Your Lordship's most obedient Servant,

"JOHN STORRIE."

T. 4. "I was away about forty miles from my home, which I had left a few weeks previous. On going to my room one night at 12, without a light, which is my custom, I was in the act of striking a match to light the candle placed for me on the drawers just inside the door. (I must describe slightly the position of some of the furniture.) The dressing-table stood in front of the window; between it and the wardrobe there was a chair, opposite these the bed. Now for what I saw. Whilst striking the match, I turned towards the window side of the room, and saw my mother, *most distinctly and certainly*, sitting on the chair. She was in ordinary clothes, but had on a dress which I had never seen; her hands were crossed as she often put them when still; she looked kindly and lovingly at me. I know my face must have expressed glad recognition. I undressed with the happy consciousness that my mother was present—indeed, she was visibly so—knelt and said my prayers, put out the light and got into bed, just looked to see she was still there, and dropped into a restful sleep. On my return home about a month after, I opened the door of our house and called, 'Mother;' she replied, 'I am coming.' The moment I saw her I exclaimed, 'Oh, mother, I have seen that dress before;' she said, 'Yes, I know; I wore it the day I came to see you, or rather it was through the night I was with you.' 'Of course,' I replied; 'I saw you'; and I related

what I have already written. She said, 'You can ask Carrie (my eldest sister) what she knows about it.'

"She told me she went into our mother's room in the morning, and found her in bed. On asking if she felt ill, she said, 'No, only *tired*; I feel as if I had been a long journey.' She further said that when she went to bed her mind became filled with me, and she felt she *must* see me. She always believed, as I do most certainly, that our spirits spent that night together. It was many years ago, I was a girl, but the facts always remain perfectly clear and distinct in my mind. God has taken my mother, and I wait a few years till we meet, when I have no doubt what appears so inexplicable now will then be most clear and simple in the greater light and knowledge which will be given us.

"Many will say, What good was the meeting to either of us?

"God knows why. He permitted it, and I thank Him——"

The special interest to me of the following story is that the force of the projectile, so to speak, is out of all proportion with the force of the projector. A passing thought is turned, in the mind of the percipient, into the impression of a definite action, even of definite speech.

T. 5. "In the spring of 1886, I, Isabella Bacchus, was looking over some books connected with a clothing club I had been managing, and among the names of the people who belonged to it was a boy named Ernest S——. I thought over his name particularly, because I had rather liked the boy, but I had quite lost sight of him for more than a year. He had only once come to our house (I always went to the Presbytery in Leamington to give out the tickets); he said his mother was going away, and asked for the ticket a little before the usual time. When I saw his name, I wondered what had become of him, but had no means of finding out and asked no questions. A short time after, a few days or weeks, I am not certain, one morning I was told a boy wanted to see me. I said I was busy, could not see him, what did he want? The answer was, I had met him a few days before, and told him to call. I knew I had *not* met any boy and told him to call; however, I went into the hall to see him, and, to my surprise, it was my old friend. I asked him what he was doing, where he was, about his mother, etc. He said he was at the W—— Union, that his mother was dead; his stepfather, whose name was G——, had deserted his children. They were all entered under his name. I asked him where he went to school, and if he went to mass, as he was a Catholic. He said he went to

school with the rest of the children, to the board-school. He would like to go to the Catholic School again, but, as his stepfather was a Protestant, they were entered on the books as Protestants. He persisted in saying that I had met him in a street at the back of our house—we were then living at Leamington—and told him to call. I certainly had not met him, nor, to the best of my belief, ever been in the street he mentioned. I afterwards made inquiries about him, and found that he had been missed from the school, that the master knew his mother was dead, and tried to find out where he was, but of course, as he was sent to the Union under another name, he could not be traced.

“Everything was put right. It was proved that the boy was a Catholic; he was sent back to the right school, and soon after emigrated to Canada, where he is doing well. He was always *quite* sure that I met him, and told him to come and see me. I am equally sure *I did not*, although, from the fact of looking over the old books, he had been in my mind at the time.”

The following story is one in which, for obvious reasons, I cannot give the name of the person or place concerned. I have, so far as possible, satisfied myself that the gentleman who relates the story is firmly, and very painfully, convinced of its reality. The relation was addressed to myself and dated January 15, 1900.

T. 6. “I have just finished reading your work, *The Professional*, having taken it up with some hope of solving what has hitherto been to me an unexplained mystery. . . . On June 9, 1898, there came to live with us a young woman, aged 29. She was to be a sort of “mother’s help.” After being with us for three months she manifested some affection for me, which, in a sense, I returned, much to the distress of my wife and sister. This resulted shortly after in this young woman leaving our home and taking a maid’s place to a lady. As soon as she left our house an awful depression seized me. She left in October, and the early part of December we were sitting round the fire when I heard the footsteps of the above coming down the stairs. The door being opened I looked round, and there, to my horror, was this young woman standing. My wife and sister saw my face and assured themselves I had seen something dreadful. They neither heard nor saw anything. Two days later, my wife asked me if I knew what was the matter with me, to which I replied, ‘What do you think?’ ‘Why,’ she answered, ‘you are haunted.’ Then she told me that on the 9th she was awakened in the night and saw this young woman standing over me as I lay in bed.

“ These strange visitations continued, more or less, and were ever associated with severe depression. . . . Last July I was so miserable, and thinking I was bewitched, I used a prescription for removal of the power. This, too, was on the 9th. Well, immediately we had done this our house was cleared of all this strange phenomenon, but I was left as one dead. Vivacity and all that made life went from me. The noises have again been heard, and the same person was last week seen twice one evening by my sister, once in the sitting-room and the other time in the bedroom. Whenever any female friend pays us a visit, and especially if she shows the least familiarity, then this phantom appears and makes a great noise, enough to be heard above a piano and violin. We have had people staying in the house, and they invariably complain of restless nights, and sounds, as if some one were breaking into the house. Seven different people have had distinct proof of this.

“ The young woman called on us the other day, and I charged her with being the cause of our misery, the which she stoutly denied.”

(To be continued.)

REVIEWS

THE PHILOSOPHY OF THE SPIRIT. By H. W. Dresser, Ph.D. (Harv.). London and New York: G. P. Putnam's Sons.

WHEN the immortal bard made Hamlet to touch upon the limitations of human philosophy, he doubtless had his spiritual eye fixed upon the eternal verities, or such of them as, although not at that time within the scope of scientific inquiry, were yet commonly received as approved spiritual intuitions. A book treating wholly of the nature and operations of the Spirit had not then been written. It had not been written a decade ago, nor yet a year, though men exercised themselves at all times seriously concerning the relations of spiritual philosophy and natural science, as did Draper. Theology and Science alike found an apologist in Drummond, but it was ever the common fault to regard things spiritual as outside the domain of Philosophy and in some way peculiarly the territory of theologians. That day has passed. It is now possible to argue Spirit very much as one would argue the principles of unitation and the square root of minus quantities, or the ultimate atom; that is to say, without offence to reason and logic and with no fear of wounding the religious feelings of anybody. And although the argument may yield no greater satisfaction in the one case than the other, one does not have to go to the stake for it nor suffer excommunication from the Holy Church.

The relationship of God to man in the highest ranges of human experience has been made the subject of scientific inquiry by Dr. Dresser. Taking his starting-point from the now universally accepted interpretations of psychology, as much in the domain of religion as in that of science, in the endeavour to mediate between religion and science, Dr. Dresser contributes to the study of some of the problems which occupy the middle ground between the philosophy of religion and constructive idealism.

While it is affirmed that all men must start from the common ground of experience, it is yet held that experience on the subjective side of life may be the ultimate ground of scientific scrutiny. For while there is now room for dispute as to what the subjective may involve, and with psychology on the near side and mysticism on the further side of the veil, the one arguing from psycho-physical phenomena towards the revelation of a higher order of beings, the other affirming the immanence of Divinity

from intuitive perception, it is thought that a more careful analysis of the factors of our experience may lead to the eventual coalition of divergent schools of thought.

To this end the present work is devoted, and with illustrations drawn from common experience which give a clue to the entire discussion of the idea and presence of God, it deals with the problems and methods and allied interests of the schools in a masterly and systematic manner. Opening with the universal experience of Springtime, both in external nature and in the heart of man, the Divine Presence as the source of all life and love is shown to need rather a name than recognition. Life is a miracle, love is not less so, for it is at the root of all spiritual life. This leads to a conception of what we intend by the Spirit, as implying the unity of the Divine selfhood and the orderly proceeding forth of the Divine creative activity. With so much by way of groundwork, the author proceeds to build his argument in such manner as to establish the relationship of God to the natural world and to the commonplace by considering various hypotheses in regard to peculiar faculties, special gifts, authoritative intuitions, decisive feelings and religious emotions, all of which are ultimately regarded as phases of the manifestation and witness of the Spirit.

As to the nature of the Spirit, the author says :—

By the Spirit we mean an unqualifiedly universal presence. Spirit is neither a vague, formless somewhat, nor an agent of special favours. If the Spirit be seemingly partial, it is merely that it may be presently revealed in the universal fulness of its glory. If it apparently transcends all forms so that no particular form can be ascribed to it, nevertheless it is the form-giving power whereby all beings and things subsist in one system. . . . The divine order, the eternal cosmos of which nature is merely a part, is founded upon the order and beauty, the love and wisdom of God. . . . It seems impossible to rise to the point of view of the great totality. But the conception of Spirit enables the mind to grasp as a process what it cannot comprehend either as a creative plan or as an achieved result.

And regarding the immanence of the Spirit, it is said :—

If men of science have discovered nature's laws by careful analysis of nature's ways, the hidden laws of the inner life can no doubt be apprehended by an equally careful analysis. We insist that Spirit is not a life or power by itself, as if it acted outside of nature's forces. It is not describable as identical with the inner life of man. It is rather the underlying, centralizing activity within all powers. In nature we behold the visible results of the Spirit's activity. In the inner world we apprehend its presence more directly. Hence the more closely we enter into the realities of the inner life the more intimately may we know the life of

the Spirit. Not that the Spirit is the cause, and human life the effect, but that the Spirit is the guiding principle.

In his chapter on "The Witness of the Spirit," the author has a sentence of great significance, relative to the claims of special mediacy towards the realization of the Spirit. He says:—

The universal failing of men is exclusiveness. The mystic, for example, holds that God is solely what the mystical ecstasy shows Him to be. The moral philosopher assures us that God is good, meanwhile there is the fact of evil. The churchman has a copyright on his creed. The devotee of social reform thinks that yonder scholar in his library knows not God. Meanwhile the Spirit waits for unqualified recognition.

One of the most remarkable statements or implications to which the author gives expression is that intuitive perception, as commonly experienced, is not an immediate result of spiritual afflatus, nor does it spring into being full fledged. Rather is it the result of an habitual attitude towards the things of the Spirit, which under guidance develops into a faculty of attention to impulses of the mind, accompanied by a habit of practical application. It is merely a witness of the Spirit that is gradually developed within us through co-operation of all sides of our nature. This state of preparedness, as developed in the psychic medium, the mystic and in others in varying degree, is as much but no more a matter of temperament than temperament is the result of heredity and training. Faith, too, is a gift that is gradually bestowed. None of the results commonly known as "gifts" of the Spirit are in reality wholly so, but they come as a response of nature to the workings of the Spirit, and equally as a response of the Spirit to the evolving impulses of nature. The great fact enunciated is that the Spirit is progressively bestowed as we progressively are ready to receive it. It is the additive gift of the Spirit that gives value to all human experience; but it is not a random gift, it comes by law. And because this gift of the Spirit needs the elaboration of all sides of our nature in co-operation with the Divine side of things, it is more likely to come by a combination of human elements than by exclusive preparation through solitary experience. The condition seems to be that "two or three should be gathered together," rather than that a conning of the written revelation should be made alone. For without the fresh revelation of practical life the letter dies and becomes a record of what the Spirit was.

The gifts of the spiritual life come in their own way, but are always the result of response to habits of life and mind.

SCRUTATOR.

SERMONS ON SPIRITUALISM. By the Venerable Archdeacon Colley. London: Ellis and Keene, 9, Ray Street, E.C.

ARCHDEACON COLLEY, who is widely known as an ardent, if not always very judicious, exponent of spiritualism, has issued a volume of sermons on this and allied subjects, preached not only in "the beautiful old Knight Templar Church of Stockton, Warwickshire," but also in ninety other churches in many dioceses, and in over-sea colonies. They deal with many of the occult subjects referred to in the Bible, such as dreams, prophecy, witchcraft, translations and ascensions, spiritual gifts and discernment, demoniacal possession, animal clairvoyance, and psychic matters generally, telling us that "the religion of the so-called supernatural is the religion of every age and every people." The Bible, he reminds us, is full of it: "from Genesis to Revelation is there evidence incontestable as to the reality of things psychological." He considers that psychic perceptions are divinely implanted, and are to be developed for the perfection of mankind. By such evidence as we have from the other world we learn that death is the Gate of Life—an upward step, "not a thing to recoil from, but to be welcomed, when our work is done, as grateful sleep for the closing of the hard to-day and the dawning of a glorious to-morrow." Behind creation, life, and death, he sees God's love and care for His children, and in Hell he sees a condition of temporary discipline, not of eternal punishment. S

THOUGHTS ABOVE THE DIN, AND OTHER POEMS. By Frank Pearce. London: Arthur H. Stockwell, 6 and 7, Creed Lane, E.C.

MR. PEARCE is a thinker with a profound love for humanity and the courage of his convictions. In the poem which gives its title to this volume he sets forth lofty views as to man's innate divinity, as a soul circumscribed and immersed in mortal coil, and writes of messengers of divine love and compassion for suffering, weary, earth-blinded humanity. His other poems are on simpler themes, and breathe a spirit of devotion to duty amid the varied scenes of every-day life, of a destiny to be outworked and a larger consolation to be the meed hereafter of love and service on earth. If in his bolder flights he seems to soar a little beyond his powers of clear and sustained expression, his minor poems draw pleasing pictures of natural human life in many phases. S.

MOMENTS OF ILLUMINATION : A small Contribution to the Psychological Knowledge of Ourselves, and Other Psychological Writings. By George Frankland. London : Published by C. W. Daniel of 3, Amen Corner, E.C., for the Fraternity Press, East Sheen, Surrey. 6d. net.

THIS little paper book of forty-eight pages is an attractive collection of sketches which indicate in more than one instance considerable power. The first essay records moments of enlightenment or of high passion which the writer has experienced under varying conditions, and he identifies the adequate expression of these moments with poetry and art. *A Dream of the Possible* is a skilful description of a vice, and the subject of *A Voice out of the Darkness* is the impossibility of killing the soul. *A Very Homely Tragedy* is a moving little tale of the piteous suffering of the aged poor, while *The Pessimist* is a study of the following of logic to the bitter end in a case where it is generally assumed that impulse annihilates logic.

B. P. O'N.

THE NATURALISATION OF THE SUPERNATURAL. By Frank Podmore. London : G. P. Putnam's Sons. 1908. Price 7s. 6d. net.

THIS is a review of the work of the S.P.R., with illustrative cases taken partly from the *Proceedings*, but chiefly from the unpublished *Journal*. The point of view is that of the conservative wing of the Society, as those who know Mr. Podmore's previous writings will expect ; but this need not rouse the ire of those investigators who feel inclined to accept the more extreme hypotheses—say, of Mr. Myers. Whatever the true explanation of the alleged phenomena may be, it is at least certain that we ought to exhaust the possibilities of known causes before venturing to invoke more doubtful agencies. In these psychical matters, the average individual is apt to overlook some of these possibilities ; and it is useful to have some one like Mr. Podmore at hand, who will point out what we have overlooked, insisting on the application of Occam's Razor, and saving us from the extravagances into which our more or less uncritical innocence would betray us.

The evidence first dealt with is that in support of telepathy. A description is given of the Brighton experiments of Professor and Mrs. Sidgwick and Miss Johnson, with extracts from an account of experiments conducted by Mrs. Verrall with her

daughter. From telepathy of experimental type we pass to the spontaneous telepathy which is assumed to be the cause of many veridical apparitions, and the Census of Hallucinations is discussed at some length. Mr. Podmore then goes on to slate-writing and other physical phenomena, and points out that the keenest observer is no match for the skilful conjurer. The remarkable performances of Mr. S. J. Davey proved that no evidence which depends for its cogency on continuous observation can be accepted as reliably correct. Mr. Podmore remarks that he himself was for many years under the impression that his experiences with Slade were not normally explicable; prior to the researches and experiments of Davey and Hodgson he had not suspected how far lapse of attention can go without the sitter suspecting his own failure to observe. Mr. Podmore describes a sitting with Davey, at which he himself was onlooker, and Mr. A. Podmore the victim. The performer succeeded in completely diverting the sitter's attention by his "patter," telling some weird narratives of marvellous events at a previous sitting. "I saw that my brother's eyes were fixed on the narrator's face for the space of a minute or so. But at the end of the sitting my brother was convinced that he had not intermitted for an instant his watching of the locked slate." The trick was done, of course—by substitution—during that crucial minute.

These discoveries in the psychology of illusion have a bearing on other phenomena as well as on slate-writing. Most of the accounts of Eusapia Paladino's performances can only be accepted as reliable by assuming that the control of her hands was continuous; and, the method of holding being open to criticism based on the discoveries in question, the results are to be regarded as not convincing. At the same time, Mr. Podmore admits that one cannot help being impressed by the fact that so many competent observers are persuaded of the genuineness of some of her phenomena—from Myers, Lodge and Richet, to the Italian savants who have recently conducted such careful experiments—and therefore suspense of judgment, and not hasty decision in favour of fraud, is the proper thing for the present.

Finally, Mr. Podmore gives a good history of the Piper case, and here comes to grips with the question of survival. He admits that some of the incidents do indeed suggest that under certain conditions we "may come somehow into contact with the minds of the dead," but the subject is so surrounded with difficulties—the "spirits" so frequently evade test questions or answer them wrongly, and the true statements are so often explicable by

telepathy or other non-spiritistic hypotheses, that no satisfactory conclusion can yet be arrived at. The investigation is, however, continuing, and interesting results have recently been obtained, an account of which will be published in due course.

Mr. Podmore's writings yield small satisfaction to those who hanker after settled convictions. Such enthusiastic souls are irritated by his "suspense of judgment," "further investigation," etc. But in these matters settled convictions are unattainable, except at the price of abandoning scientific method altogether. We may hold provisional hypotheses, but it is too early to have "convictions." The present reviewer confesses to a sneaking envy of those who have attained cocksurenness, but honesty compels him, for the present, to sit on the same fence as Mr. Podmore, though with perhaps a little more tendency to come down—if any coming down is possible to him—on the Myers-Hodgson side.

J. ARTHUR HILL.

LIFE AND TEACHING OF SRI RAMANUJA. By C. R. Srinivasa Aiyengar, B.A. Published by Venkateshwar & Co., Madras. 2 rupees.

MUCH study and independent research have obviously gone to the writing of this volume dealing with the Visishtadvaita School of Hindu Philosophy, which propounds a Qualified Monism; that is to say, it believes in Parabrahman as the one Independent Reality, though indissolubly bound with the two Dependent Realities of Chit (Atma) and Achit (Anatma), through which It becomes knowable, and which while forming as it were the body of Parabrahman are yet one with It and essential to It. Or as the writer expresses it "Parabrahman is the centre of the attributes Chit and Achit, which three again are but one Reality."

The greater part of the book is taken up with the life of Ramanuja, the founder of this School, and his dealings with his disciples, etc.; and here it is much to be regretted that it has not been subjected to revision by an English scholar, since the author in his desire for simplicity frequently falls into slang, thereby striking many jarring notes on the ear of the English reader. Sainthood, slang and Sacred Philosophy scarcely form a pleasing trio. But this fault is absent from the most interesting section of the book, viz. that setting forth the actual foundations of the philosophy itself.

SOUVENIRS. By Adhémar Richard. Paris: Librairie H. Daragon. Prix, 8 francs.

M. RICHARD'S *Souvenirs*, originally published in Geneva, now

reissued in Paris, is divided into five parts, containing the experiences, reflections and commonplaces of a modern thinker, upon such subjects as Life, Sleep, Death and Eternity. It is a somewhat ponderous tome of 500 pages, fantastically conceived and executed, printed with a profusion of italicised words and phrases, but written in clear, limpid French which should present but little difficulty to the average English reader of that language. M. Richard essays to cover the whole gamut of human life. No detail seems too insignificant for his notice. His fifth book, for instance—*Mes Conclusions*—concludes with two chapters, "Thorns" and "Roses." The former is an epitome of the events of human life, how minutely treated may be gathered from such chapter-headings as Birth, Long Clothes, The Cradle, Hair, Teeth, Laziness, Feverishness, Voluptuousness. So on through five-and-twenty chapters. The book is ambitiously conceived and carefully compiled; but it is not marked by originality of thought, and perhaps its author's own phrase *menus propos* is most descriptive of its contents. He believes in a supreme and benevolent Deity, to whom the last few pages of his last chapter is an extended prayer—the prayer of an old man at the end of life: "Give me," he cries, "ever better to understand, to love, to adore and to obey Thee, in following with perfect docility and unlimited confidence, . . . the road that each new day Thou tracest for each of us, in the world where Thou judgest it proper to place us." . . . A pious, but by no means original or very illuminative aspiration.

L. C.

SPIRIT-IDENTITY AND HIGHER ASPECTS OF SPIRITUALISM. By "M.A.(Oxon)." London Spiritualist Alliance, Limited, 110, St. Martin's Lane, W.C. Price 3s. 6d. net.

THE Rev. William Stainton Moses, whose literary signature was "M.A.(Oxon.)," was one of the most indefatigable advocates of what may be called a "sane and healthy" Spiritualism, and in these two books, now republished in a single volume, he sets forth what Spiritualism might be if it were purged from the accretions of charlatanism which have gathered around it, and from the pettiness of conception manifested by so many of its less thoughtful or merely self-seeking adherents. The picture drawn by Mr. Stainton Moses is wonderfully true to-day, but in spite of all he has to complain of as to dangers from within or from without, he shows a consistent confidence in the ultimate victory of the ideals which his spirit teachers had set before him. Their teachings are enshrined in another work; the first

of these two books is devoted mainly to setting forth the strong evidence which Mr. Moses received, at many times, and in many ways, that the communications received at circles in which he took part (usually as the medium) really came from the surviving personalities of those who had passed from earth to the Unseen. Some fuller details of the more remarkable cases are given in the appendices.

The second portion of the volume before us is devoted to a consideration of the "higher aspects" of Spiritualism, that is, to its teachings as factors in the elevation of public thought, and in correction of the materialistic tendencies of the age. The author deals first with the position of Spiritualism in England, and the principles upon which the movement should be directed in order that it may win public recognition as an educative and moral force; and secondly he considers Spiritualism in its religious aspects, as embodying beliefs that were held by the Biblical writers, but which have been overlooked or denied by later formulators of current religious beliefs. He sets forth Spiritualism as a "reasonable faith," for which there is "Biblical warrant," and claims that it should be judged by reason, in the light of present knowledge, derived from actual experience, rather than by "priestly dogmas which will not stand the test of reason." Spiritualism is represented as a practical religion, leading to high morality, and as a scientific religion, as well as one which satisfies spiritual needs. The style is vigorous and incisive, and although the separate books were published nearly thirty years ago, almost everything that is said in them is fully applicable to the present time.

S.

PERIODICAL LITERATURE

LATER developments of the dramatic "haunted house" story, which we briefly summarized last month, are given in the *Theosophical Review* for October; but the narrative ends just when curiosity is raised to the highest pitch. After repetitions of the locked door episode and of the apparitions of a monk, a planchette was brought into use, and through it an appointment was made for the same night, when search was to be made for gold hidden in a mysterious church "down twelve steps," to which the seeker would be guided by the phantom visitants. The lady indicated met the ghostly monk in the garden, and was afterwards found lying in a trance under an old yew-tree. She related some strange adventures in a subterranean chapel, apparently under the entrance-hall of the house; but the experience was cut short by her being aroused to consciousness. A curious circumstance is that through planchette a name was given which was connected with a romantic legend attaching to a house about half a mile away. After this experience, however, the family moved to another house, the "haunted manor" having become unbearable to them.

The same *Review* has two references to strange dreams, one being an account of experiences which might be understood as reminiscences of experiences in former lives, the other a magic ceremony performed in a dream for the benefit of one who was much distressed in mind. The dreamer remembered having performed certain actions and invocations, but could not recall the words she had used, some of them "mantras" of great apparent power, the intoning of which "produced most weird vibrations." The ceremony, however, appears to have brought help to the person for whose benefit it was undertaken.

Other dreams, apparitions and premonitions of various kinds are related in the *Journal of the American S.P.R.*, including a long veridical communication from a deceased inventor, who gave advice which proved to be useful as to the particular part of his inventions which were to be proceeded with. Another experience relates to the sense of being out of the body while under anæsthetics. "Until then," says the narrator, "I never knew what was meant by a future life."

The *Swastika* relates an experience of a prophetic dream, in which a man who had a diary, in which he used to note his employer's engagements, dreamed that he found the pages for the last two months in the year torn out. This was not the fact, but on the first of November of that year he took up another

appointment, and so had no use for the pages in question; he therefore considered that the dream foretold the event.

The *Open Court* has two articles on Buddhist teachings, the one by Mrs. Rhys-Davids, on "Buddhist Parables and Similes," showing how large a place illustrative imagery taken from nature or from daily life occupies in both Buddhist and scriptural expositions of spiritual doctrine. The other is a collection of meditations, chiefly from Japan, illustrating the Buddhist conceptions of life and duty. There is also an exposition of Tolstoy's views on "The Five Doctrines of Jesus," taken from the Sermon on the Mount, which he considers as a guide to life, the practice of which would regenerate the world.

The peculiar outworkings of karma under different circumstances are described in *The Word*, and there is a continuation of the exposition of the esoteric teaching contained in *Sartor Resartus*. The Apostle Paul is the subject of another article, which draws a graphic picture of the severance of Christianity from Judaism, and lays emphasis on the special revelation which St. Paul claimed to have received, independently of those who had been with Jesus. The correspondence of his doctrine with the "ancient secret learning" is strongly dwelt upon; the writer (the late Dr. Alexander Wilder) says:—

Paul believed that the Jesus whom he saw was the spiritual essence apart from the body, as "flesh and blood cannot inherit the kingdom of God, nor that which is corruptible inherit incorruption." The Lord he declares to be "spirit," and whoever was "in Him" had risen or ascended to the evolution of the spiritual nature, faculties, and conditions. He was in the *anastasis*, the resurrection of future life; he was dead and freed from sin, and so, although as to the external and physical nature he might abide in the world, he had, in his interior being, passed into eternity.

Dr. W. Williams, in the continuation of his articles on Savonarola, gives a vivid description of the state of ecstasy attained to by Savonarola and his companions in the monastery of San Marco:—

At occasional intervals they all three found themselves standing together on a higher plane of existence, silently beholding and viewing in wonderment things and scenes which it hath not entered into the ordinary mind to conceive of or imagine, and as they stood there, hushed and speechless, they became conscious of an inward motion, the inflowing into themselves of a something they could not describe, that seemed to transform their natures and fill them with a deep sense of what the world and every one in it is seeking and yearning after: Peace—Peace that brings us power, light, strength, an inward calm and a sense of union with the Divine.

The Annals of Psychical Science contains a thoughtful article by Mr. J. Arthur Hill on "The Relation of Personality

to Space," in which he uses the phenomena of telepathy and "spirit control," real or apparent, to suggest that spatial limitations may have a different aspect to a disembodied spirit, though we can form no conceptions of such unfamiliar conditions. He says:—

In locomotion, increase of speed is the same thing in its effect as a lessening of the distance ; similarly, increase of perception-range is the same thing as a partial dissolving of spatial bonds. If there were no limit to our perceptivity space might still be perceived, but it would not be irksome ; its constraints would have vanished, and our conception of it would therefore be hugely changed. . . . It would seem, then, that the whole problem of space is hardly amenable to scientific treatment, though our evidence may strongly suggest that, to the surviving consciousness, spatial limitations will be much less real than they are to us at present.

The *Annals* also contains an account of some recent experiments by M. Durville on the power of the projected "double" or "phantom" of living persons to show itself at a distance, move material objects, depress the scale of a balance, and give off N-rays. The test séance held with Miller in Paris is also described, and evidence is given as to the taking of a cast of Eusapia Paladino's face when she herself was not in contact with the prepared plaster. Dr. Joire also replies to those who have asserted that the deviations obtained in his sthenometer were due to convection-currents caused by the heat of the hand.

The *American Theosophist* discusses Shakespeare's use of the supernatural, and considers that the great dramatist introduces ghosts and other spirit-personalities in order "to give us a glimpse of the borderland, to present all the actors vitally concerned in the drama, whether visible to physical sight or not, and to portray their passions and emotions as they are, with their intimate connection with, and possible influence on, the visible world." Otherwise, the writer considers, the introduction of these beings would have been superfluous, and therefore an artistic blunder. This magazine, and the *Theosophic Messenger*, have articles advocating the use of Esperanto as a means of propagating Theosophy and occult teaching throughout the world.

Issis, a German Theosophical magazine, started during the present year, and published at Leipzig, contains articles on the Search for the Graal, the religions of the ancient European peoples, and on the illusory nature of Time and Space. Another recently started German periodical, Dr. Franz Hartmann's *Neue Lotusblüten*, devotes most of its space to the constitution of the astral body, its effects on the health of the physical body, and the practice of yoga.