

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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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

THE investigations of Dr. Morton Prince, Dr. Boris Sidis and others into the anomalies of personality have brought before the notice of the public problems of a singularly intricate character, no certain solution of which is to be found in their own writings. They present to us various cases, which ANOMALIES OF PERSONALITY. have been under long and careful observation and the evidence for which is the best that science can obtain, wherein the subjects of this scientific observation are found to act and to think at various periods of their lives as totally distinct and separate individuals, having in certain of the cases no knowledge or recollection of what was done or said by them when under the influence of their normal personality. Neither, on the other hand, does the normal personality appear conscious of the actions or mode of life of the abnormal except by inference from results, or through being subsequently informed by others. To the normal personality the periods of abnormality present themselves merely as blanks in the life, of which memory takes no record. To the abnormal personality the normal periods

present themselves frequently in the same manner, though this is not invariably the case. As, for instance, in the case of Miss Beauchamp, recorded by Dr. Morton Prince, the sub-personality "Sally" is aware of the acts of Miss Beauchamp, while Miss Beauchamp has no concurrent consciousness of the doings of "Sally."

It is obvious that cases of this kind raise at once the whole problem of the nature of the personality. If the personality tenanted a single body is capable of being split up (as the evidence in certain of these instances shows to be the case) into a number of independent, dissimilar and dissociated consciousnesses, what guarantee have we for our belief in the permanence of the personality either before or subsequent to what we call Death? Does not the personality appear to present itself, where such cases are concerned, as a sort of temporary alliance of heterogeneous elements, liable, under pressure of circumstances or conditions of physical suffering, to eventual dissolution and dissociation? Where does the unifying principle come in except in conditions which, in view of the facts revealed to us, are not necessarily of a permanent character? And, if this is so, what does the ego amount to?

I am putting the position in this interrogative form not because I desire to draw my readers on to premature conclusions, which their own intuitive judgment may contradict, but because I wish to make plain what important problems, going to the very root of the meaning of life and consciousness, these investigations into the question of personality raise, and how all important to the psychical investigator the evidence in connection with such abnormal conditions must prove. Indeed, it is obvious that the conclusions we draw from it may well revolutionize the whole of our outlook upon life.

The majority of these cases of so-called multiple personality will be most naturally explained—whatever deduction we may ultimately draw from the *possibility* of such occurrences—as merely instances of the breaking and mending of the common unifying consciousness of the whole, through shock or injury to the brain centres, though such explanation may not carry us as far as we are at first inclined to think. There are, however, other cases in which, if the evidence be accepted at its face value, this explanation inevitably breaks down. Such an instance is that of the remarkable series of occurrences which took place at Watseka, Illinois, some thirty years ago, the whole

TWO KINDS
OF MULTIPLE
PERSON-
ALITY.

episode connected with which has become known under the name of "The Watseka Wonder."* The facts of the case, which were made public through the instrumentality of the Rev. B. F. Austin, of Rochester, N.Y., were carefully investigated and confirmed, among other people of note, by the late Dr. Richard Hodgson. It is obvious, therefore, that the occurrences merit *prima facie* the careful attention of the scientific researcher.

This very curious record deals with the (supposedly) abnormal relations subsisting for a period of upwards of three months between Mary Lurancy Vennum, known to her friends as Lurancy or "Rancy," and Mary Roff. Lurancy Vennum was the daughter of

"THE
WATSEKA
WONDER." Thomas Vennum and Lavinda his wife, who were married in Fayette, co. Iowa, in 1855, Lurancy being born on April 16, 1864, in Milford township, seven miles south of Watseka. In 1871 the family moved to Watseka, and there became near neighbours of the family of A. B. Roff, the father of the Mary Roff above alluded to. The proximity of the Roffs and the Vennums did not, however, lead to any intimacy until the circumstances about to be narrated brought the two families in contact, though it appears that on one occasion Mrs. Roff had called on Mrs. Vennum, so that they were not without knowledge of each other's existence and whereabouts. Up to the year 1877, when this story opens, Lurancy Vennum, then a girl of thirteen, had enjoyed excellent health, but in the summer of this year she became subject to fits, succeeded by trances, in which she appeared to see and converse with her brother and sister, who were dead, and other spirit acquaintances. This condition passed off temporarily, but merely to be followed by symptoms of a more serious character.

Commencing November 27, 1877, she was attacked with a most violent pain in her stomach some five or six times a day and for two weeks she had the most excruciating pains. . . . At the end of two weeks of these attacks she became unconscious and passed into a queer trance, and as at former times would describe heaven and spirits, often calling them angels. From this time on until February 1, 1878, she would have these trances and sometimes a seemingly real obsession, from three to eight, and sometimes as many as twelve times a day, lasting from one to eight hours, occasionally passing into a state of ecstasy in which she claimed to be in heaven.

Up to this date Lurancy Vennum had been under the care of two local medical practitioners of the recognised allopathic school.

* *The Watseka Wonder*. By E. W. Stevens, M.D., with Introduction by J. M. Peebles, M.D. Austin Publishing Co., Rochester, New York. Copies of this book may be obtained from the publishers of the OCCULT REVIEW, 164, Aldersgate Street, London, E.C., for 1s. 7d. post free.

The gravity of the case, however, and the remarkable character of the phenomena that accompanied it, led to considerable talk in the locality, and various suggestions were made as to what should be done with the unfortunate girl. One party, headed by the Methodist minister of the place, urged the desirability of confining her in a neighbouring lunatic asylum, and it was to prevent this course being taken that Mr. and Mrs. Roff, then almost strangers to the family, intervened in a spirit of pure charity toward the unfortunate girl. Mr. Roff enjoyed the acquaintance of a Dr. E. W. Stevens, of Janesville, Wis., in whose capacity to deal with such cases he had great faith. After some persuasion the parents consented to the new medico being brought in, and he duly appeared, accompanied by Mr. Roff, on the afternoon of January 31, 1878. Here the record may be allowed to speak for itself:—

PSYCHIC
DOCTOR
VERSUS
LUNATIC
ASYLUM.

“The girl sat near the stove, in a common chair, her elbows on her knees, her hands under her chin, feet curled up on the chair, eyes staring, looking every way like an ‘old hag.’ She sat for a time in silence, until Dr. Stevens moved his chair, when she savagely warned him not to come nearer. She appeared sullen and crabbed, calling her father ‘Old Black Dick’ and her mother ‘Old Granny.’ She refused to be touched, even to shake hands, and was reticent and sullen with all save the doctor, with whom she entered freely into conversation, giving her reasons for doing so. She said he was a spiritual doctor and would understand her.

“When he asked her name she quickly replied :

“ ‘Katrine Hogan.’

“ ‘How old ?’

“ ‘Sixty-three years.’

“ ‘Where from ?’

“ ‘Germany.’

“ ‘How long ago ?’

“ ‘Three days.’

“ ‘How did you come ?’

“ ‘Through the air.’ ”

Later on she claimed to be Willie Canning a young man who ran away from home, got into difficulties and finally lost his life and was now here because he “ wanted to be.” Then, wearying of telling about herself she took to cross-questioning the doctor, Mr. Roff and her own father about their family history and ways of life and passing caustic comments on their replies. When the visitors rose to go, the girl also got up, flung up her hands and fell upon the floor in a condition of absolute rigidity. Whereupon the doctor “ took her hands, which were like iron bars,”

and by "magnetic action" and a knowledge of "the laws of spiritual science," "was soon in full and free communication with the sane and happy mind of Lurancy Vennum herself, who conversed with the grace and sweetness of an angel, declaring herself to be in heaven."

As to whether the effects produced were due to Dr. Stevens' knowledge of spiritual laws, as stated in the narrative, or whether the fit (or obsession) had taken its normal course and worn itself out, we need not trouble ourselves at the moment. In any case, with the return of the consciousness of Lurancy Vennum in a still hypnotic or sub-conscious state, the doctor found himself in a position to deal with the situation in an effective manner. Accepting the standpoint of his patient, who expressed her regret at being the victim of such evil controls, Dr. Stevens suggested to her that if some form of control was unavoidable it might

A COMPACT
WITH THE
POWERS OF
HEAVEN.

be possible to make choice of a spirit for the purpose who would exercise a beneficent rather than a malign influence. Lurancy acquiesced, and in response to a further suggestion proceeded to make inquiries among the spirits by whom she claimed to be surrounded. After stating that "there are a great many spirits here who would be glad to come," she proceeded to give names and descriptions of a number of persons long since deceased. "But," she added, "there is one the angels desire to come, and she wants to come. Her name is Mary Roff." At this Mr. Roff exclaimed, "That is my daughter. She has been in heaven twelve years. Let her come. We'll be glad to have her."

The occurrence may be ascribed by the sceptic to the hypnotic suggestion of the doctor, but the fact remains that when Lurancy Vennum awoke the next morning she awoke sane and healthy enough, but in the personality of Mary Roff.* Her own family were strangers to her, she showed the most evident symptoms of home sickness and begged to be allowed to "go home" to her parents, the Roffs.

"From the wild, angry, ungovernable girl . . . or the rigid corpse-like cataleptic . . . the girl had now become mild, docile, polite and timid, knowing none of the family but constantly pleading to go home. The best wisdom of the family was used to convince her that she was at home and must remain. Weeping she would not be pacified and only found contentment in going back to heaven, as she said, for short visits."

* It is noteworthy that Mary Roff in her lifetime was subject to a similar form of obsession to that of which Lurancy Vennum was a victim.

Of how Mrs. Roff and her daughter Mrs. Minerva Alter came to call, and how the girl exclaimed that they were her mother and "her sister Nervie" and promptly proceeded to throw her arms round their necks; how the Vennums finally reluctantly consented to let her go "home," and how she spent three and a half months with the Roffs in happiness and contentment, recognizing and remembering every one and calling to mind numberless forgotten incidents, those who like to read the original narrative can satisfy themselves. Also how the Rev. Mr. Baker said to Mr. Vennum, "I think you will see the time when you

DEATH
PREFERRED
TO SPIRI-
TUALISM.

will wish you had sent her to the asylum," and how one of the religious relatives of the family remarked, "I would sooner follow a girl of mine to the grave than have her go to the Roffs and be made a spiritualist." Also how Dr. Jewett dubbed the condition "catalepsy number two," and how he added with more practical intelligence, "humour her whims and she will get well." All this, and much more, will be found, which goes to show that however remarkable the records we meet with, and however incredible the incidents recorded, they all illustrate certain unvarying characteristics of human nature, which are equally brought out whether the subject under discussion involves a reconsideration of the laws of nature or a

GALILEAN
GOSSIPS.

readjustment of Mrs. John Jones' domestic arrangements as a result of the dismissal of her last cook. And probably if one had listened to the tittle-tattle at the corners of the streets in the villages of Galilee in the times of Jesus of Nazareth, the comments on the subject of His miraculous cures would have been equally edifying.

Of the nature of the evidence for the identifying of the girl with Mary Roff a single incident may be here recorded, though the evidence of Mr. Roff himself, to whom every day of her presence would inevitably supply countless indications, is probably the most valuable. We find him writing to Dr. Stevens at the time, "Mary is perfectly happy. She recognizes everybody and everything that she knew twelve years ago. She knows nobody nor anything that is known by Lurancy."

"One evening in the latter part of March Mr. Roff was sitting in the room waiting for tea, 'Mary' being out in the yard. He asked Mrs. Roff if she could find a certain velvet head-dress that Mary used to wear the last year before she died. If so, to lay it on the stand and say nothing about it, to see if Mary would recognize it. Mrs. Roff readily found and laid it on the stand. The girl soon came in, and immediately exclaimed

as she approached the stand: 'Oh, there is my head-dress I wore when my hair was short!' She then asked, 'Ma, where is my box of letters? Have you got them yet?' Mrs Roff replied, 'Yes, Mary, I have some of them.' She at once got the box with Mary's letters in it. As Mary began to examine them she said, 'Oh, Ma, here is a collar I tatted! why did you not show me my letters and things before?' The collar had been preserved among the relics of the lamented child as one of the beautiful things her fingers had wrought before Lurancy was born."

When the time came for Lurancy to repossess her body the Roffs had due warning from the temporary tenant. On May 20 she announced to her father, weeping, "Oh, pa, I am going to heaven to-morrow at eleven o'clock, and Rancy is coming back cured and going home all right." . . . "I feel sad at parting with you all, for you have treated me so kindly; you have helped me by your sympathy to cure this body, and Rancy can come and inhabit it."

This truly extraordinary narrative ends with the record of the fulfilment of this prediction and certain facts with regard to the after life of Lurancy Venum, who, I understand, is still alive and the mother of a large family. She remembers little of the past and rarely alludes to it except occasionally in referring to what "Mary had said to her." The main actor in the drama, Mary Roff, has, needless to say, not been heard of since the termination of her brief errand of mercy to this terrestrial sphere.

To expect general credit to be given to a record of the nature of "the Watseka Wonder" would argue little knowledge of average human nature. It may be, however, submitted not without some show of reason that the very large number of those who express belief in or at least "toy" with the doctrine of Reincarnation have to face in such an hypothesis greater difficulties than confront the believer in obsession—that is to say, in the occupation of a body not dead but temporarily tenantless, by a spirit at the time without a body. Psychical Researchers are faced with grave difficulties in accepting "Sally" as part of the dissociated consciousness of Miss Beauchamp in Dr. Morton Prince's famous case, though this I know to be the view of Dr. Prince himself. To explain "Mary Roff" by such a theory is to deny the evidence wholesale. Doubtless, however, this is the course that will find favour with many of those who read this singular narrative.

SOME OCCULT HAPPENINGS

By Dr. FRANZ HARTMANN

SOME MYSTERIOUS ANTS.

IT sometimes seems as if we were at the eve of a new period of witchcraft, like that of the sixteenth and seventeenth centuries, where it was even by learned people believed that insects and worms, lice and fleas could be produced by magic spells. Modern science, of course, does not believe in spontaneous generation. Nevertheless, the following facts, communicated to me by Mr. A—— W——, a personal friend of mine, may go to indicate that the mysteries of generation of ants may not yet be fully scientifically investigated or known. He writes:—

In the year 1885 there died at G—— an elder brother of mine, who for twenty-five years had been a Catholic priest at that place. He left a small farm, which by his last will and testament he made over to the convent of T——; but as there were certain obligations connected with this inheritance, the convent refused to accept it, and it came into my possession. Being fond of farming I moved into the little cottage and took charge of the place.

I had only one neighbour, and he had a very bad reputation. I received many warnings, advising me to beware of him, he being a very dangerous person, and it was said that he was a sorcerer and his wife nothing less than a witch. Of course I laughed at these reports, because I believed neither in witchcraft nor sorcery, nor in anything of a spiritual or religious kind. I was a thorough materialist and rationalist, and prided myself in ignoring everything that could not be demonstrated to my physical senses. I would have considered it beneath my dignity to give to such popular superstitions so much as a thought.

However, I had a very material reason to keep away from my neighbour; because among other things with which my farm was encumbered was a lease upon a barn belonging to that neighbour, which my brother had used for drying his hops. Now I found that the lease-holder had the habit of not merely pocketing the rent, but also stealing as much as he could of the hops, and to make an end of this robbery I paid him my lease in advance, but made no more use of his barn. My neighbour, finding his income thus inconveniently cut down, became furious and tried to revenge himself upon me on every occasion, sneering at me and using offensive language whenever I happened to come within sight of him. He tried his best to damage my property, and I was finally forced to get a bulldog to protect my house.

One day about noon, I was walking in my garden, which was surrounded by a barbed wire fence, when I beheld William—for so I will call

him—standing at the other side of the fence, making faces at me and using abusive language. For a while I tried to ignore his presence ; but finally his vituperations were so strong that I became exasperated beyond endurance, and rushed towards him, intending to strike him. In my fury, however, I forgot the barbed wire and running against it, wounded my hand. This caused an outburst of hilarity on the part of William and an outburst of wrath on my own, so much so that I cursed him to his face.

This was the last I ever saw of him, and when a few weeks afterwards I inquired about him at the village, I was told that he was ill with intestinal obstruction and not expected to live. Two days afterwards he died, and everybody in the village rejoiced over his death. While he lived they were all afraid of him and dared not say anything against him ; but now, as he was beyond doing harm their tongues became loosened and characterized him without mercy.

A couple of days passed in peace ; but one morning at about 8 o'clock, just as the funeral bell was ringing for William, I went toward the village to attend to some business, when it suddenly began to snow. In a few minutes the ground was covered. All at once I saw at a short distance ahead of me what seemed to be a black ribbon about five inches wide stretching across the road, and as I came nearer, I found that this black streak consisted of innumerable travelling ants. This was the more surprising to me, as I knew that ants usually sleep in winter and do not travel through the snow or over the hard frozen soil. Moreover, these ants were of enormous size, each nearly half an inch, with round heads and of a black colour. They came out of a big hole in the ground at the wayside in never-ending quantities, crossing the road and rushing in the direction of my farm. This circumstance made me suspect that they intended mischief. I turned back and arrived at my house just in time to oppose the invaders. They had already attempted to enter my cottage, and were scaling the walls.

During the whole day I and a servant attempted to defend the premises against these terrible ants—by using hot water and brooms, ashes and quicklime. Thousands were killed, but there was no end of newcomers, and while we were defending the cottage, another party invaded the barn and the stable.

It was late in the night when I went to bed, but I did not sleep, for suddenly tremendous noises or raps were heard upon the wall next to the head end of my bed. It seemed as if the wall had split in two ; blows followed one after another. I got up and lit a light. I examined the walls and discovered nothing ; but while I stood before one spot of the wall, the raps commenced on another. I repeat, that the idea of there being any ghosts never entered my mind, and I would have treated any such suggestion with the utmost contempt. Nevertheless, these noises continued night after night, making the nights almost intolerable, until at last I became used to it. For seven years these troubles continued, but my scepticism remained the same.

At last I took a severe illness, and the doctors did not know what to make of it. Some called it "neuralgia." I suffered terribly, my body was as it were paralysed ; I could not move, and had to lie still like a piece of wood. The least noise caused me agonies, and still I had to bear these

loud knocks and blows on the wall. I also noticed that they came and went, with a certain regularity, and it began to dawn upon my mind that they might have some intelligent, although invisible cause. The thought struck me that perhaps the ghost of William might be connected with these phenomena, and although I at first rejected this idea, the thought finally grew into an interior conviction, which I could not ignore.

One morning, while half awake, I had the feeling as if some monster were attempting to penetrate into my body. I thought I saw an enormous animal, half spider, half scorpion, letting itself down on a self-spun thread from the ceiling; but when it came near my face, it gave a jump and seemed to disappear in a hole in the wall. But there was no hole.

I now remembered that in my youth I had been taught that we should pray for the dead, and the thought came to me, that if these things were caused by the restless ghost of William, perhaps if I were to pray for him, he would leave me in peace. However, I found praying to be a difficult job. I could not forget all the mischief which William had done to me, and each rap on the wall sent a pain through my body, as if I were struck by a spear. Finding that my prayers were useless, I began to curse; this only seemed to increase the noises; but at length they suddenly ceased. I felt that night terribly lonesome and desolate, as if some part of myself had become separated from me, or as if my best friend had been carried to the grave, and I almost wished that the ghost of William would return from the place to where I had sent him, and make his raps again. On the next morning I noticed that I could move my arms and legs, and after some exertion I was able to sit up in my bed, and eventually to leave it with assistance. Great was my joy when I found I could descend the stairs and re-enter my writing-room, which was situated directly below the room where I used to sleep.

All day I remained in my writing-room, attending to a pile of letters which had accumulated upon my desk during my illness. It was already dark, and I was sitting in my comfortable chair, when I distinctly heard somebody moving in my bedroom above. This somebody seemed to drag himself slowly with heavy trailing steps towards the descending staircase, and then I heard a heavy fall, as if a body had fallen down-stairs. There was no one in the house at that time except myself and no one could have produced the noise; but the same thing occurred on the next and the following day at the same hour. Raps on the wall were heard occasionally, but they grew weaker, and at the same time I grew stronger in health.

In the meantime, the ants had done a great deal of damage to the barn and also found their way into the cottage. Outwardly the walls showed no signs, but after removing the plaster it was found that the woodwork in many places was eaten up; rafters and sleepers were only a spongy mass, and had to be replaced by new ones one after another. These ants did their work as thoroughly as the white ants in India; but they had no resemblance to them. All my efforts to get rid of them were of no avail. The more I killed, the more they seemed to be increasing in numbers, and in the year 1905, getting tired of the struggle, I left the place. I have never seen or heard of such a queer kind of ants again. Could they have been products of the astral plane?

THE AMULET.

OWING, perhaps, to the publicity, which the OCCULT REVIEW has given to some of my experiences in occultism, it appears that I have acquired a certain notoriety as a supposed expert in matters belonging to the invisible world or the "night side of nature," because I am frequently favoured with letters from various parts of the world, in which the writers send me accounts of dreams, visions or other experiences of astral or spiritual things, which they believe to be of some importance, and of which they desire explanations. This notoriety I have neither desired nor do I think I deserve it; because I am still too deeply immersed in matter to have my clairvoyant faculties fully developed, and although I occasionally get glimpses of usually invisible things, I have to rely for my judgment more upon reason and common sense than upon interior revelation. Moreover, the tales told to me and for which my advice is asked are frequently of little significance and do not go beyond events such as occur every day. Sometimes, however, some extraordinary happenings come to my knowledge, which deserve to be noticed, and to this class belongs the following case, told to me by one of my personal acquaintances, a highly respectable man of more than sixty years of age, who is occupying the prominent position of chief justice in a town in this country. He says :—

While I was still young and a student at the university of O——, I had occasion to do some great service to an old Jew who used to be a friend of our family and a frequent visitor at our house. It does not signify what that service was; it will be sufficient to say that as a result of my intervention I saved the Jew from losing the whole of his property, and prevented him from committing the suicide which he intended.

Not long after this event I got ready to enjoy my holidays by making a trip to Switzerland, and on the morning before I started, the Jew came to me and said: "You have done me an immense service, and I wish to show you my gratitude. Now I know you are a great admirer of the ladies and a lover of adventures, and I am in possession of an amulet which gives the wearer power over any woman, no matter of what social position she may be. I will make you a gift of that amulet, and if you wear it about your person, you may be sure that no female in this world can resist you if you direct your desire towards her. You need not even say anything, she will come to you voluntarily, and without being asked."

So saying the Jew produced a strip of parchment, written over with a lot of Hebrew characters, which I could not read.

"Nonsense!" I cried. "You must be drunk or crazy! Do you actually think that you could make me believe such stuff?"

"It may seem incredible to you," answered Solomon; "nevertheless it is perfectly true. I have myself tried the amulet, and it has never failed."

I looked at the Jew. It would surely require a powerful amulet to make any woman fall in love with such a creature; for not only was his nose of accentuated type and of enormous length, but one of his cheeks was adorned by a wart, and his neck with a goitre. This, in addition to his bow legs, gave him an appearance such as is usually considered far from attractive.

"Yes!" continued the Jew, "when I was younger I loved adventures, and I know what I am talking about. Now I am getting old, and I may just as well let you have the amulet; although I would never before have thought of selling it at any price, much less of giving it away."

I protested, but the Jew insisted, and the end of it was that I stuck the parchment away into my satchel, intending to find out at some leisure time what these Hebrew characters meant.

A few days afterwards I was standing one evening on the porch of a certain hotel on the Rigi. It was evening, and there were a number of people present, enjoying the beautiful sight of the sunset, and among these I noticed an exquisitely charming young lady standing apart from the crowd, and looking dreamily over the landscape. She appeared to be a widow, for she was dressed in black; she was small and slender, of fair complexion, with an abundance of dark brown hair. But I will make no attempt to describe her beauty; I had never before seen anything so attractive, and the desire to possess her took possession of me.

Then the devil tempted me, and I went almost instinctively to my room and took the amulet out of my bag. It seemed to me that there could be no harm in gratifying my curiosity in regard to an experiment of which I knew beforehand that it would never succeed. I put the parchment into my breastpocket and returned to the porch, directing my thought upon the lady, who suddenly turned around and looked at me in an astonished and, as it seemed to me, reproachful way. I felt myself blush and slunk ashamed back into my room.

My curiosity was aroused to know who the lady was, and I hoped to see her at supper. She did not appear; but by making prudent inquiries, I found that she was the widowed daughter of a Russian general, and considered quite unapproachable.

It was not far from midnight when I retired to my room; but I could not sleep. The vision of those sorrowful eyes kept me awake. I thought of the amulet and was ready to curse it; while still some faint hope lurked within my heart, wondering whether the experiment would succeed.

I may have been lying awake for about half an hour, when I was startled by a gentle rap at my door. I did not open, but waited until it was rapped a second time. I then arose and rapidly slipped into my clothes. There was no need of striking a light, for the full moon was shining directly into my room, making everything as clearly visible as if it were full daylight. I opened the door, and in walked the lady, dressed in a white silken gown, with her long hair falling over her shoulders, and reaching down below the knees.

"What do you wish?" I stuttered.

"Sir!" she said, in a voice calm and full of resignation. "You see

in me a most unfortunate woman. By some power whose nature I do not know, but which I am unable to resist, I have been forced to take this disgraceful step. Take me; I surrender. There is no help?"

"Do you love me?" I asked, trying to take hold of her hand; for I felt myself almost irresistibly drawn towards her, and hardly knew what I was doing.

"No!" she exclaimed. "I do not know who you are; but man or devil, relieve the fire that burns in my veins or kill me, if you know no pity."

These words brought me back to my senses. I was terrified. It seemed to me as if I myself were in possession of some horrible demon, whose power I must escape or perish.

"Madame!" I said. "I am no devil, and I wish you no harm; but I believe I know the cause of the spell that attracted you to me, and I will destroy it." So saying, I lit a match, and holding the amulet at one end, I set it on fire, and watched it as it was consumed by the flame.

Now I am no visionary, and I had never cared to read about ghosts, apparitions, or what I have since been taught to call elementals; but I suppose that if I had studied all the books of the wizards, words would fail me to describe the horrible and disgusting thing which seemed to shape itself out of the smoke of the burning parchment, and which I saw for an instant before it disappeared from view.

The lady saw it also and fainted. I went in search of the chambermaid, and by her assistance managed to revive her and send her back to her apartment. A good bribe secured the silence of the girl, and I departed next morning.

Thus far goes the account of the judge. My own opinion is that some elemental was bound by a magic spell to that amulet, and that he took possession of the lady, who evidently was of a very mediumistic organization, such as is nowadays often found in hysterical women, and, for matter of that, also in hysterical men.

THE MYTHOS AND THE MAN

BY SCRUTATOR

LONG before the days of Hesiod in the eighth century B.C. the solar and star-myth was a theme which lit poetic fires. The Vedic hymns are alive with it and the wars of the Gods can be traced back to luni-solar configurations and constellatory motions to which place and season had been assigned before Sargon reigned in Agada. But the solar-myth as applied to legendary history never fairly gripped the Western mind until Drummond wrote his *Edipus*. Then followed a period during which the solar myth was all-sufficient, and finally conclusive in regard to the problems of sacred and profane history. Beginning with Adam and Eve at the new moon of Creation's dawn, the appearance of Eve, "the mother of all living," was but the poetic description of the crescent moon in the western sky after the sun (Adam) had sunk to rest; the mythos was extended to cover the lives of the patriarchs and at least one of the sons of Israel in Samson, whose solar name particularly lent itself to this interpretation. The whole of the Greek Pantheon had long been included in the category of things "purely astronomical," and in the search for new characters to play the rôle of the Sun-god the mythologists at length lit upon the figure of the Christ, so aptly called "the Sun of righteousness" and "the Day-star from on high," with His twelve disciples, who could be nothing else than the signs of the zodiac. But when Assyriologists happened upon the cuneiform Tablets of Sargon's library, the whole of this system of star-mythology was to some extent involved, for, after having discovered that the Accadian months followed the order of the signs of the zodiac, it was discovered that the year did not begin at the vernal equinox. This fact brought into prominence the Oriental custom of counting by the constellations in distinction from the Western method, which employed a fixed zodiac commencing always at the vernal equinox with the "sign" Aries.

This opened up a new era in chronology which hitherto had been historical only so far as it was traditional. By using the chief constellations and zodiacal stars as land-marks their historical or traditional associations could be referred back, by means of the precession of the equinoxes, to points in time when the astronomical conditions were found to coincide.

This, in brief, is the purport of an exceedingly clever work

which Mr. John Murray has just published.* The authoress does not exhaust mythology, but deals with certain legends as typical examples of the light which may be thrown upon mythology by reference to ancient astronomical epochs, as Athena, Aphrodite, Paris, Achilles, etc. The Accadian calender is referred back to about 6,000 years B.C., when the winter solstice coincided with the entry of the Sun into the *constellation* Aries. This, of course, infers a certain degree of proficiency in astronomical observations at a period long anterior to that which we have been accustomed to regard as marking the dawn of civilization, and such, indeed, as would involve a considerable hiatus between the cosmogenesis and the anthropogenesis of the Mosaic record. Archæological and Oriental researches have established this fact. Thus in the Book of Yu contained in the classical History of the Chinese, we find the Emperor Yaou instructing his astronomers to disregard the antediluvian calendar, which consisted of twelve months of thirty days each, and to adjust the calendar by observations of the meridian constellations at sunset during successive seasons, adding this piece of intelligence for their better guidance: "The full year is three hundred and sixty-six days, requiring an intercalary month to establish the four seasons and complete the solar year," which, rightly understood, constitutes a remarkable piece of intelligence which can only have been the result of long and careful observations undertaken by his predecessors. Hwang-Ti, the Yellow Emperor (B.C. 2688) is believed to have established the Chinese calendar, and Yaou is seen to have confirmed it in B.C. 2355. The most ancient Indian record sets the solstices in the constellations Leo and Aquarius, as we learn from Mihira's *Brihat Samhitâ*, and although it is shown that "the calendar at present in use in India resembles more closely the ancient Accadian than any other known to us," it cannot claim greater antiquity than either the Egyptian or early Greek calendars, both of which set the summer solstice in Leo and the vernal equinox in Taurus. The Hebrews, of course, had no astronomy which they did not borrow either from the Babylonians or Egyptians. The existence of the sixty-year cycle and of the luni-solar month in India strongly suggests a Chinese tradition. But if the suggested Accadian epoch, 6,000 B.C., is valid, priority must be given to it over all others known to us, and the birthplace of astronomy and of the star-legends may be looked for in Babylonia.

Apart from the remarkable erudition displayed by the author-

* *The Judgment of Paris*. By the Hon. Emmeline M. Plunket.

ess, the manner in which the star-myths are discovered to the reader is worthy of the highest praise. Old legends assume an entirely new meaning in the light of this ingenious exposition. Take, for instance, the story of Phaethon, son of Clymene, the daughter of Oceanus. Urged by Clymene to seek out his father Helios and claim from him as an acknowledgment of his sonship that he might be allowed to drive his chariot for one day, Phaethon went to the palace and after some delay was accorded the honour he sought. But the furious driving of the impetuous and ardent youth brought a fiery drought upon the earth, so that Zeus interfered by striking him with a thunderbolt. The chariot of Helios was overthrown, its wheels torn off and the affrighted horses of the Sun were turned back upon their course.

That is the mythic story. The astronomical explanation appears to be that about the year 2300 B.C. the star Regulus marked the summer solstice. As the season advanced towards midsummer, Regulus (as Phaethon) could daily be seen at sunset slowly approaching the palace of Helios (the Sun) until at last he entered the flaming portals of the west and disappeared from mortal sight. The place of Regulus on the ecliptic being such as it was, the request of Phaethon could not be refused, so that on midsummer day Helios and his son mounted the chariot together. The reference to the drought and the thunderstorm has an astrological origin, no doubt, the influence of Regulus being of the nature of Mars, hot and dry; while the turning back of the Sun-horses refers, of course, to the fact of the Sun having attained its highest declination north, after which it turns back upon its upward course.

Seeing, then, how facile is the interpretation of the mythical story by reference to star-positions, it will not be surprising to learn that the astronomical key fits many difficult locks in problematical history. Whether, for instance, the Trojan war was historical or symbolical, may be easier decided if we take into account the fact that the chief characters and incidents in the drama are found to answer to definite star-positions. It will be remembered that Mithra, the Sun-god of the Persians, is represented as holding a torch in his hand at birth and as slaying a bull while wearing a Phrygian cap. Hecuba was warned before the birth of Paris that she was about to bring a "torch" into the world. When Paris returned to Troy from the Phrygian mountains, he was denounced as the torch who was to bring destruction upon Troy. He caused the outbreak of the war by eloping with Helen, the wife of Menelaus, King of Sparta.

At the epoch to which this mythic story is referred, 2600 B.C., the Sun was in the constellation Taurus at the vernal equinox, and the new Moon appearing immediately to the east of it in the constellation Gemini gives us the clue, not only to the Mithraic "Bull," but also to Helen (the Moon) as the sister of Castor and Pollux, the great stars in Gemini.

But then, if these things be, and there is nothing of history but what may with some little diligence be read in the stars, what, we may ask, is the logical position of those who have studied both archæology and astro-symbology? Will the scholars eventually decide in favour of Greek history and the Biblical chronology or throw in their lot with mythology and astrology?

For myself, I prefer the middle ground. The science which refers Romulus and Remus to the twin-stars, Castor and Pollux, in Gemini, does not account for the founding of Rome. Similarly, the siege of Troy may be an historical fact whatever we make of Paris, and Homer may be accounted historian equally as epic poet, and Hesiod as close a student of history as, according to Plutarch, he was of Astrology. It was the custom of the Greeks, and of the Romans after them, to "exalt their heroes to the skies," immortalizing them by conferring their names upon conspicuous stars and of lauding their illustrious men and women by comparing them to the sun, moon and planets. Thus Romulus and Remus were called by the names of the Dioscuri and their mother Rhoëa Silvia, the Eridanus of the sign Gemini. The myth of the constellation Gemini will no more account for the cities on the Palatine and Aventine, than for the city of London, which, astrologically, is referred to the same sign Gemini as to the patronage of Gog or Magog. But if it be the fact that the evolution of the human race is already pictorially written in the heavens, one may see how, in every age, the drama of human activity is re-enacted and history becomes only a matter of time and place and in less degree of incident, which practically is the same. The appearance here and there of some "bright, particular star," the hero of his age, might well find its parallel in the mythos of some star. The science which enables us to trace the analogy existing between the destinies of nations, of individuals, and celestial phenomena is therefore to be regarded as a possible key to both history and mythology. In such sort we may accept the work of the Hon. Emmeline Plunket as one of the most luminous expositions of the star-myth yet presented and fully entitled to take its place along with the works of Sir William Jones and Sir W. Drummond in chronospheric interpretation.

GOETHE AS AN OCCULTIST

BY A. S. FURNELL

ERNST HAECKEL would probably not have been in such haste to claim Goethe as godfather to his materialistic Monism had he known to what extent that great master thinker was interested in the speculations of Occultism. We have heard much of Goethe as a classic realist, as a pantheist; Goethe as an occultist has too often been overlooked.

His recorded conversations and many passages in his works bear witness to this side of his many-sided personality. He not only believed in, but himself possessed in some degree the finer psychic forces, the requisite physical basis for which he inherited from his grandfather, a dreamer of prophetic dreams. This gentleman, Goethe relates, while still in an inferior municipal post, assured his wife that the lot would fall on him to be alderman at the next vacancy. He had seen himself in a dream in the assembly of town councillors, one of whom rose up, offered him his place, and left the room. Shortly after, the alderman thus dreamt of died, and the lot fell on Goethe's grandfather, as he had predicted. He was similarly forewarned of his promotion to be mayor, and of many other circumstances of his life. Moreover, persons otherwise unendowed with clairvoyance, on coming into touch with him, saw visions of events in their future.*

Although Goethe denies having inherited his grandfather's gift, Eckermann, his Boswell, furnishes us proof of the poet's psychic sensitiveness.

On one occasion Goethe had pushed his camp-bed up to the window and lay looking at the midnight sky. Suddenly he summoned his old servant and asked, "Do you see anything remarkable in the sky?" When the man answered "No," he sent him out to question the watchmen. They, in their turn, had seen nothing extraordinary.

"Listen," said Goethe, "this is an important moment, either an earthquake is going on now or there is one coming." Eckermann asked the servant who told him this, if he had believed his master at once. "Yes," said he, "for whatever he foretold always came true." When Goethe related his experience at

* Goethe. *Gespraeche mit Goethe*. Vol. I, p. 78.

court next day, some ladies, not so credulous, whispered to each other significantly. Soon after, however, came the news that part of Messina had been destroyed by earthquake that very night.*



JOHANN WOLFGANG TEXTOR.

(By kind permission of E. A. Seemann, Leipzig.)

Goethe's vision of his double on the road to Sesenheim having been already related in this Review we proceed to other records of his clairvoyance.

On a Sunday morning in the summer of 1824, Goethe saw the figure of a girl walking up and down in front of his garden house.

* Eckermann. *Aus meinem Leben*. Bk. I, p 43.

On his asking who she was, she made no reply, but vanished in the full sunlight.



GOETHE AS A YOUNG MAN.

At his town house it appears that a rapping spirit made itself heard occasionally.*

* Dr. Schwabe in the Frankfort *Didaskalia*, April 28, 1860, quoted by Dr. Max Seiling. I am greatly indebted to Dr. Max Seiling's pamphlet *Goethe und der Okkultismus*. Dr. Seiling has done his work with true German thoroughness.—A.S.F.

Geheimrat K——, a friend of Goethe's from his student days, witnessed two other instances of the poet's clairvoyance.

While at Jena, Goethe heard that ghosts were said to appear on the battlefield, and he invited K—— to join him on a "psychical research" expedition to the spot. The friends went armed and determined to catch any practical joker who might be playing the ghost. On a certain hill under which many French soldiers were buried, both saw a figure striding slowly up and down. They went towards it.

"Goethe's breath came with difficulty. 'Truly, a French soldier!' he murmured. We were quite near, about twenty paces from it. In front of us on the open field the form walked calmly and regularly up and down. We recognized it distinctly, the high boots, white trousers, the coat with shoulder belt, and the high cap. We came three or four paces further, then Goethe stopped, 'Who goes there!' rang out his voice, strangely loud over the silent field. The sentry paced steadily on. '*Qui vive?*' 'Answer, fellow, or I shoot!' No result. I saw how Goethe clenched his teeth. 'An impudent piece of foolery' he muttered; 'the rascal deserves to bear a souvenir of this.' He raised his pistol, aimed and shot. The smoke cleared and the sentry still walked up and down. We stood for a moment motionless as if thunderstruck. Then Goethe tossed his head like an angry lion. 'Now we'll grapple the ghost hand to hand,' he cried, and forgetting his white hairs, he rushed on in front of me like a young man. Suddenly we stopped and looked at each other perplexed, 'Where is the sentry?' . . . Nothing to be seen of him anywhere. We even stamped on the ground all round to see if a hollow sound would reveal a subterranean passage—nothing, absolutely nothing to be found."

On another occasion Geheimrat K—— received an invitation from Goethe to go to Weimar to help him with some specially difficult laboratory experiments.

"We had worked hard," he said, "all the morning and afternoon, and although the weather was rainy, towards evening Goethe suggested going for a walk.

"It was in summer and the days still long, and so we were returning from Belvedere just before twilight. We were talking, not in a very lively fashion, as Goethe seemed to feel the need of mental rest. In front of us lay the open lonely road.

"Suddenly my companion stopped, stretched out his head so as to see better and said in a tone of the greatest surprise: 'Incredible . . . can it really be he?'

"I looked in astonishment at the speaker. 'Whom does your Excellency speak of?' 'Why, of that gentleman coming towards us. If I did not know that Friedrich is in Frankfort, I should swear it was he!'

"I stared at the old gentleman in the greatest anxiety. Was he suddenly going mad? He spoke of seeing a man, when the road was completely desolate. Before I could answer, Goethe clapped his hands above his head and burst into a delighted laugh. 'Really, it is he! Friedrich, here in Weimar! But for God's sake, man, what a sight you are! in my dressing-gown and slippers here on the high-road!'

"I was terrified; my friend was surely raving. He was talking to a man I could not see.

"'Your Excellency . . .' I stammered. At the same moment with signs of the greatest perplexity, Goethe rushed forward, stretching out his arms as if he would seize some one.

"'Friedrich, for God's sake . . . where have you gone to? Dear K——, did you not see where the gentleman was who was coming towards us?'

"The cold sweat stood in beads on my forehead. 'I saw no man, your Excellency; nobody was here.'

"Goethe put his hand on his forehead. He looked fearfully pale. 'A vision! I saw my friend clearly in the body and really before me. What is the meaning of it? Nothing good surely. He has announced himself, he is dead!'

"The old gentleman was so excited and startled that I could scarcely calm him.

"'The news of his death surely awaits me at home, and that he wore my dressing-gown. . . . Oh, certainly that is a sign that I soon shall follow him! . . . There is some fatal connexion in all this, and you of all men, dear K——, you can't deny that there are unfathomed things between heaven and earth, after our experience on the battlefield!'

"I too had a gloomy presentiment, and not without anxiety did I follow the old man to his house.

"Goethe opened the door and stepped in hastily before me. A cry escaped his lips and, as I followed him, whom should I see but the mysterious spook!

"On the sofa sat a strange gentleman in Goethe's dressing-gown and slippers, who turned round hastily on hearing the cry and came towards us laughing, with outstretched hands. . . .

"A moment later the old friends were locked in each other's arms, and I felt as if a hundredweight were lifted from my heart.

“Of course the wonderful vision of the poet was related as we took a glass of wine together. Friend Friedrich listened in astonishment, asked the exact spot where it had happened and



THE ERL KING.	GOETHE'S GARDEN HOUSE.	THE FISHERMAN.
SCENE FROM FAUST.	GOETHE OUTSIDE ROME.	THE HARPER.
	GOETHE'S HOUSE AT WEIMAR.	(Wilhelm Meister.)

then related as follows : ‘ I came here unexpectedly and was much disappointed not to find you at home. They told me you had gone to Belvedere. At first I wanted to follow you, but I gave it up because of the weather, which had already wet me

to the skin. I got your clothes as my luggage had not arrived, sat down on the sofa and impatiently imagined your surprise when you would return. Your delay seemed endless to my longing heart and, as I know the way to Belvedere, I followed your walk in my thoughts ; and I must have fallen asleep, for I dreamt very vividly that I went to meet you at the same spot where you had the vision of me. As I was hastening towards you, you called out : ' In my dressing-gown and slippers on the high-road ! ' I looked at myself, was ashamed, and got such a fright at my odd appearance that I awoke !'

"Goethe and I exchanged looks. He had heard the words which Goethe had called out." *

As another occult experience we may mention the manner, resembling automatic writing, in which many of his poems were put down. "I had," he said, "no idea beforehand, but they came over me suddenly and had to be done at once, so that I felt myself driven to write them on the spot in an instinctive and dreamy way. In this somnambulistic condition it often happened that I had a piece of paper quite crooked before me and first remarked this when everything was written, or when there was no room for further writing." † To Frau von Stein he writes, "The difference between an hour in which things become so vivid to me and the moment at which I now write is the difference between dream and waking," and in 1814 he writes to Von Knebel about the new edition of *Wilhelm Meister* : "I wrote this little work, like my other things, as a somnambulist." ‡

In his natural sleep, too, Goethe seems to have enjoyed moments of illumination and psychic refreshment. "There were often times in my life," he said to Eckermann, "when I wept myself to sleep, but in my dreams came beautiful forms to comfort and cheer me, and I rose next morning fresh and joyful." §

Other passages from his works show his belief in the existence of the aura, and in telepathy.

"The soul can also work on another simply by its silent presence, and I can relate many instances of this. It has often hap-

* Natalie von Eschstruth. *Spuk* (Leipzig, Paul List).

† Eckermann. *Gespraeche mit Goethe*. Vol. II, p. 442.

‡ Letter quoted by Dr. Max Seiling. "Mit Riemer lese ich jetzt eine neue Ausgabe vorbereitend Wilhelm Meister. Da ich dieses Werklein, sowie meine übrigen Sachen, als Nachtwandler geschrieben habe."

§ March, 1828. *Gespraeche mit Goethe*. Vol. II, p. 389.

pened that when I was walking with a friend and thinking vividly about something, he would begin to speak of the subject I had in mind. And I knew a man too, who, without saying a word, by pure strength of mind could suddenly silence a company engaged in animated conversation. He could even bring in a feeling of depression so that it seemed as if there were something uncanny." *

Also with regard to what we now call Spiritualism Goethe's views go far deeper than the so-called "enlightenment" of his day. "I am more inclined than anybody," he writes, "to believe in a world beyond this visible one, and I have power of poetry and life enough even to feel my own limited self expanded to a Swedenborgian Spirit-Universe" †; and he makes a clergyman remark in *Conversations of German Emigrants* that it is in no wise to be taken for granted that spiritual natures are unable to act on physical elements and objects.

With this statement as preface, the clergyman then relates the story of the *prima donna* Antonelli (pseudonym for Clairon), who was persecuted by a deceased rejected lover. He is said to have sworn on his death-bed that he would give her no rest, for she had thrice refused his dying request that she might visit him. Night after night, always at the same time, a fearsome sound was heard in her house at Naples. Spies were placed in the neighbouring streets, but no physical origin of the noise could be traced. Even when not at home the singer was not entirely free from this spirit molestation. Hoping to escape from it, she often spent the evening with friends, and once, while being conducted home by an old gentleman in his carriage, the mysterious tones rose up between them, leaving her companion half dead with fright.

After a time the nature of the sounds changed. The clapping of hands outside her window was heard for many evenings, and then this changed to more musical sounds, which after the space of about a year and a half entirely died away.‡

The clergyman having finished this story, another of the "German emigrants" relates an instance of a young girl whose movements were followed by peculiar tappings, and at the end of these two spiritistic tales, Goethe introduces a case of sympathy existing between inanimate objects. In the room where

* Goethe to Eckermann. *Gespraeche mit Goethe*. Vol. II, p 349.

† To Kanzler Fr. von Müller.

‡ Goethe's Works, Vol. XVI, p. 191-203.

the emigrants were sitting a great crack was suddenly heard. On examining the furniture they found that the arched top of a desk was split in two. As the object was a splendid specimen of the cabinet-maker's art, they could not imagine why it should break apparently without cause. They soon found that a neighbouring house was on fire, and as an exactly similar desk, made from the same piece of wood by the same man, perished in the flames, they concluded that theirs had cracked by some mysterious sympathy.* Such conclusions may be laughed at, Goethe says, but "a single action or phenomenon is interesting, not because it can be explained or is probable, but because it is true."

Throughout his works and in his conversations Goethe treats occult phenomena with similar respect. Speaking of the Seeress of Prevorst he declared that not only did such powers as clairvoyance, etc., exist in the nature of man but that they necessarily exist in it.†

Nor does he fight shy of miracles as related in the Bible or lives of the saints. In his *Italian Journey* the story of S. Filippo Neri shows how much he was inclined to believe in "extraordinary natural gifts: the presentiment of the approach of some one as yet unseen, knowledge of events taking place at a distance, awareness of the thoughts of one's audience, the imposing of one's thoughts on others. These and such like gifts," says Goethe, "are shared by various men, and many a one can now and then boast of possessing one of them, but the uninterrupted presence of such faculties, which uniformly had such astonishing effects, is only believable in a century in which united and unwasted powers of mind and body could manifest their full energy."

Further on in the same book he speaks of his intention to investigate animal magnetism. "The matter is neither futile nor all deceit. Only I suspect the men who have hitherto dealt with it."

With true freedom of thought, contrasting with the bigotry of the materialistic position, he said, "The most harmful prejudice is that any branch of natural research should be laid under the ban."

Mental scientists, too, may rejoice in Goethe's testimony to the power of the will to prevent or cure disease. Eckermann records the following words of his master: "Napoleon really visited the plague patients to show that the plague could be conquered if fear was conquered. He was right! I can

* Ibid. p. 208.

† Goethe. *Aus meinem Leben*.



IMMANUEL KANT.

The Celebrated Philosopher and Author of "Dreams of a Ghost Seer," whose influence Goethe acknowledged.

relate a fact from my own life in which I was unavoidably exposed to fever infection, and in which I warded off the disease only by an effort of will. It is incredible what the moral will can do in such cases. It penetrates the whole body and puts it in an active condition which repels all injurious influences.



SUSANNE VON KLETTENBERG.

(By kind permission of E. A. Seemann, Leipzig.)

Fear, on the other hand, is a condition of cowardly weakness and receptivity, in which it is easy for any enemy to take possession of us. Napoleon knew this well, and knew that he was risking nothing in setting his army an imposing example."*

* Eckermann. *Gespraeche mit Goethe*. Vol. I, p. 439.

On another occasion Goethe was rescued from a serious illness by alchemistic means. During a period of ill-health, after his stay in Leipzig he had studied many occult works, encouraged in his reading by Fräulein von Klettenberg and his doctor, both firm believers in alchemy.

There was a certain panacea of which they were wont to speak with bated breath. Knowledge of the secrets of nature was



GOETHE IN HIS LAST YEAR, 1832.

Drawn from life by A. C. Schwerdgeburth.

(By kind permission of the Open Court Publishing Company).

necessary for its production, and its use was to be restricted to extreme cases. Goethe's illness having taken a serious turn, his mother implored the doctor to produce this boasted remedy. After considerable hesitation he hastened home in the middle of the night and returned with a little glass of crystallized salt which, when dissolved in water and swallowed by the patient, produced an immediate improvement and by degrees worked a complete cure.* We may, of course, classify this as a case of mental healing,

* Goethe's works. Vol. XXIII, *Aus meinem Leben*. Bk. 8, p. 152.

faith being the cure and not the salt, but at any rate it had the effect of redoubling Goethe's keenness for occult research.

Even Goethe's meteorological observations bear witness to his occultism. The well-known mystic doctrine, that the earth is a living organism seems to find voice in the following passage: "We consider the mountains dead because they are torpid, we believe them inactive because they rest. I, however, for long past cannot prevent myself attributing the atmospheric changes to their silent hidden action. I believe, for instance, that the whole mass of the earth and consequently its most prominent parts exercise no constant and invariable attraction, but that this attraction expresses itself in certain pulses, so that it is sometimes increased, sometimes diminished by inner and necessary, perhaps also by outward and fortuitous, causes."*

Not only pre-existence but re-incarnation, not only re-incarnation but further evolution on other planets, are occult beliefs evidently held by Goethe.

Des Menschen Seele gleicht dem Wasser
 Vom Himmel kommt es
 Zum Himmel steigt es,
 Und wieder nieder
 Ewig wechselnd.

(The soul of man is like the water. It comes from heaven, it rises to heaven, and down again it must come to earth, for ever changing.)

And lest such verses be considered a mere flight of poetic imagination, we have such definite statements as these: "I am as sure as of my presence here now, that I have been here a thousand times before, and I hope to return a thousand times more" (to Falk).

And again to Falk in 1813 of further evolution:—

"Man is the first utterance of Nature to God. On other planets this utterance will become higher, deeper, and more distinct." Moreover Goethe seems inclined to attribute his love of Roman things to a former life of his under Hadrian, and supposes that his friend Boisserée was incarnated in the fifteenth century somewhere on the lower Rhine.

Numerous quotations might be made from Goethe's poetical works to show the influence of Occultism on his mind, but

* Goethe's works. Vol. XXVI, *Italienische Reise*, p. 14.

Editions used in these references:—*Goethes sämtliche Werke, Jubiläumsausgabe in 40 Bänden, herausgegeben von Eduard von der Hellen, and Eckermann. Gespräche mit Goethe. Eugen Diederichs Verlag, Jena.*

these might prove a slippery foundation for our thesis owing to one justified objection. It is that the objectivity of a great genius leaves us but little room to infer his personal beliefs or mental states from his poetical works ; and had Goethe left us nothing but his dramas and his poems we should know scarcely more of his personality than we do of Shakespeare's.

We think we have sufficiently proved, however, from his recorded conversations and his prose works, that there was scarcely a field of occult inquiry left untouched by the Sage of Weimar and which in touching he did not adorn by his impartiality and candour.

MAGNETISM *v.* HYPNOTISM

A PLEA FOR JUST RECOGNITION

By W. H. EDWARDS

IT is generally known that Dr. Braid coined the word Hypnotism, to describe the state of sleep induced by suggestion or by mechanical apparatus, in opposition to the famous Mesmer and his theory that *Animal Magnetism* was the real agent in the remarkable cures performed by him.

No objection can be offered to the term *Hypnotism* when applied solely to sleep, but the strongest possible objections can be offered to it, when applied generally to cover any kind of therapeutic action, where sleep is not involved, by the use of magnetism at the hands of a skilled operator.

Dr. Ernest Hart, late Surgeon to the West London Hospital, in his work called *Hypnotism and Mesmerism*, heads a chapter, "The Therapeutic Uselessness and Social Mischief of Hypnotism." At the beginning of the chapter he admits that Dr. Esdoile successfully employed it for surgical operations, but considers it "far inferior to the chemical action of chloroform and other narcotic vapours"; and winds up the chapter by quoting Professors Charcot, Richet, Babinsky, Déjerine and others, "with their abundant good sense, great erudition, and vast experience, that for curative purposes, hypnotism is very rarely useful, generally entirely useless and often injurious."

It is a remarkable natural law that wherever pride and prejudice are the primary causes for opposition to any well-established series of facts, the intelligence is liable to become warped. To any person not acquainted with the subject, the work by Dr. Hart must strike them as being paradoxical, inasmuch as he begins by instancing some interesting and peculiar cases of hypnotism by which he relieved insomnia, and winds up by denouncing the whole thing as humbug, without in any single instance throughout the chapter pointing out the danger or uselessness referred to.

The comparison of hypnotism with anæsthetics is an unfortunate one for the latter practice, as the recently very much discussed death percentage from operations under anæsthetics at Guy's and other hospitals clearly proves. It is admitted 33 per cent. of cases treated have died from the effects of the anæsthesia, apart from those who are admitted to have collapsed as the result of the operation, and which is given as about 16 per cent.

This fearful death-rate from anæsthesia cannot have suddenly sprung upon us as a sort of epidemic, of which Dr. Hart was ignorant, he must have known from his position as house surgeon and late Editor of the *British Medical Journal* the frequency of death while under chloroform during the operation.

Unfortunately, the craze for operations for inflammation of the bowels under its new name of "appendicitis" has very materially added to the death list ; and I have no doubt whatever, as a practical magnetizer who has spent many years in dealing with cases of nervous collapse, and the effects tending towards that condition from shock to the physical system, that the majority of the deaths are entirely due *to the operation* and not to the anæsthetic.

For the benefit of my medical readers who accept the broadcast statement of there being no use for the Cæcum, or appendix, I desire to emphatically state that there is every use for it as there is for every other part of the human system. The appendix is a pocket-like receptacle for mucus or slimy fluid which is invaluable as an aid to digestion. The removal of this organ must inevitably add materially to chronic constipation.

In Dr. Hart's book there are seven pages of illustration, showing a female in various emotional conditions under hypnotic suggestion. To quote Dr. Hart's description, "self-suggested emotions and attitudes of hysterics." Fig. 2 is a photograph of a female hysteric, in which her body is arched in a tetanic spasm, unconscious, and the whole weight of her body in this violently constrained position supported for a length of time by the head and the heels. When this subject returns to her consciousness she is weak, irritable, and thoroughly exhausted, and will probably take several days to recover from the effects of such hypnotic maltreatment. Repeated experiments will eventuate in the death of the subject or her total insensibility to suggestion. In most cases the last-named will be the result, as the unconscious person will still be subject to the great universal law of self-protection and will refuse to obey the will of her tormentor. The suggestion to commit any unlawful act is a crime ; uncontrolled hypnotic suggestion has been known to have permanent results in the shape of lunacy and crime. Hypnotism should only be used to create insensibility, to relieve, as in the case of an operation, or insomnia.

Animal magnetism is an invisible fluid contained in the entire nervous system of the human body, but which may sometimes be visible in the form of aura, or cloud-like emanations, from the

body, and surrounding the head or hands. This aura has been photographed many times (notably by Baron Reichenbach), and is shown obscuring the hands in the form of a cloud or mist. This mist is the great "principle of life," by which all organized beings exercise the functions of sight, hearing, tasting, smelling, feeling, and speaking, etc. Every organ must have its full supply of this force in the nerves governing the organ, or the function weakens, according to the degree of depletion. If there is no aura or magnetism, paralysis of the function is the result.

This nerve aura is so sensitive, that every shock, both mental and physical, destroys some portion. Hence nervous exhaustion, or neurasthenia, and kindred disorders. Rheumatism is described as an unknown disease, beginning with stiffness in the joints, arising from chill. The chill kills the warm aura in the sensory nerves, which become paralysed. Hence the joints are not sufficiently nurtured by their natural element, animal magnetism, and so become stiff and sore; and like natural decay, this spreads to all parts of the body, and may eventuate in complications and complete collapse of the physical system.

Long experience in complicated cases, and their cure by continued influx of animal magnetism after withdrawing the inflammation in the affected parts, and the portion of the brain governing the local parts, leaves no shadow of doubt of the part performed in health and disease by nerve aura, or animal magnetism, as I will endeavour to show, when dealing with various specific cases recorded. All organized beings are a trinity of spirit, force, and matter. "Spirit," the intelligence, or mind that plans and creates; "force," the power with which the spirit works; and "matter," the mortal body. Animal magnetism is this force. It is the energy, without which it is impossible to carry on the functions of life. It is constantly being used up and constantly recreated. The clearest exposition of the creation of nerve aura or animal magnetism that has come to my knowledge is that by "J. Bovee Dods," an American magnetizer, and this completely harmonizes with my own experiences, so that I cannot do better than quote him at this stage:—

"It is admitted that the air we breathe is composed of two substances—namely, oxygen and nitrogen. Their relative quantities are about one-fifth oxygen and four-fifths nitrogen. But these are not all. It is evident that hydrogen and electricity are the principles of flame and animal life, while nitrogen extinguishes both. There is not a single square inch of air, but what contains more or less electricity. The air in its compound state is drawn into the lungs. The oxygen and electricity are communicated to the blood which is charged with iron, while the nitrogen is

disengaged and expired. The iron, which gives colour to the blood, becomes magnetic merely by induction. The blood itself is at the same time oxidized by the oxygen of the air, and instantly becomes cherry-red. This oxygen generates an acidity in the blood, in some degree answering to the solution of the sulphate of copper in the galvanic battery. The blood thus magnetically prepared at the lungs, is thrown upon the heart and forced into the arteries. Hence arterial blood is red. It is propelled into the extremities, driven into every possible ramification, and is collected and carried back in the veins, through the other ventricle of the heart, to the lungs, for a fresh supply of the electro-magnetic power. Hence venous blood is dark and is unfit to be thrown into the arterial system a second time till it has again come in contact with the oxygen and electricity of the air. The blood thus discharged is propelled through its living channels, and this friction causes the electro-magnetic power to escape from the circulating system into the nervous system, for which it has a strong affinity, and being secreted by the brain, it becomes the *nervo-vital fluid, or animal magnetism.*"

It is important to note that the blood in its passage through the arteries has given off its electro-magnetic power into the nervous system. The blood thus freed assumes a dark appearance in the veins, and becomes entirely *negative*. The lungs being charged with a fresh supply of electricity become *positive*. Hence the blood is drawn from the veins to the lungs on the same principle that the negative and the positive in electricity rush together.

The *nervo-vital fluid* or animal magnetism is thus manufactured from electricity taken into the lungs by every inspiration, and through the medium of the brain governs all functions of the body.

Newton in his *Principia* remarks :—

"We might add something on the subject of a certain very subtle spirit which exists in the latent state in solid bodies. It is by the force and the activity of this spirit that the particles of bodies mutually attract each other at short distances and adhere when they come in contact ; that light is emitted, reflected, refracted, and inflected ; and that heat is communicated to bodies. All sensation is excited, and the limbs of animals are moved at will by the vibrations of this spirit propagated by means of the solid filaments of the nerves of the external organs and of the senses to the brain, and from the brain to the muscles. But these things cannot be explained in a few words, and we do not possess sufficient experience to enable us to determine and to demonstrate with precision the laws by which the action of this spirit is regulated."

Scientific observers noted the action of magnets and iron on the nervous system. Professor Beclard remarked that a nail on being stuck into a nerve and left for a short time had acquired the magnetic property of attraction. Berard states (*Archives de*

Médecine, vol. xx.) that on withdrawing three iron needles from the sciatic nerve of a rabbit, in which they had been stuck a quarter of an hour before, he observed that they attracted iron filings. More recently a distinguished German physiologist (Burdach) remarked: "The action of the magnet upon some persons in health, as well as upon others who suffered from spasmodic and painful diseases, leads us to infer the existence of magnetic power in the organism."

M. Prévost, of Geneva, imparted a magnetic property to needles by placing them very near to exposed nerves. The needle acquired the magnetic property at the moment *when muscular contraction was produced by irritating the spinal cord of the animal*. The electric fish is deprived of the power of imparting shocks when a magnet is placed in contact with its body. A German physician (Reil) in his book *Anwendung der Psychischen Kurmethode*, Halle, gives many interesting experiments with magnets on the animal body, as also did Baron Reichenbach, who states, "The sensations resemble an *aura*, sometimes warm, at other times cool; at other times, again, prickings are experienced, and occasionally headache."

Thus animal magnetism, and not hypnotism, must be the recognized agent. That I am supported in this theory a reference to the work of Dr. W. Gregory in his *Letters on Animal Magnetism* most convincingly shows. On p. 73 he states:—

"I use the term animal magnetism, as a familiar and established name for all the phenomena, spontaneous or artificially produced, objective or subjective, which belong obviously to one class.

"Various other names have been proposed; such as hypnotism, by Dr. Braid, who confines it, however, to his own method or process; electro-biology, by various American experimenters, for the phenomena which may be produced in the conscious state, but which are also produced in sleep, and even in the conscious state by ordinary methods, as well as those by Dr. Darling and others. Then we have electro-psychology, and other similar names, in which as in electro-biology, the affinity to electric phenomena, or the theory that electricity is identical with vital force, is chiefly kept in view. Now although there is an obvious analogy with electricity, as well as with magnetism, these latter names, without being more precise or better founded, have the disadvantage of being new, *while animal magnetism is established*. It is always best to use an established name, where it can be done without leading to false notions; and *animal magnetism* is so far appropriate, that it is known; and if explained to be merely a collective name for a class of phenomena, many, perhaps all, of which may be produced by magnets, as well as by other means, and not to imply that the influence producing them is identical with that which produces the facts of ferro-magnetism, will not, I think, lead to serious error.

"All the phenomena of the conscious state in electro-biology, and of

the unconscious state in hypnotism, can be produced in both states, by the older mesmeric or magnetic methods. I have often seen every one of them produced in each of these ways without any greater difference between the hypnotic or biological phenomena and those of common animal magnetism than necessarily exists in different stages of the latter; so that while animal magnetism includes all the phenomena, the other names are confined to certain stages or subdivisions of them, produced by peculiar processes.

"I may add, that another good reason for preferring the term animal magnetism is, that it is the term used in France and in other parts of the Continent."

Further on he states, on pp. 42-43 :—

"Ere long every medical man will be compelled to learn, either how to apply magnetism himself, or to direct and superintend its application by qualified magnetizers, since few medical men can find the time required for the magnetic operations they may recommend. We shall soon, I am well convinced, see the establishment of a class of professional magnetizers, qualified by nature and education for the task they undertake."

This, then, completes the case for magnetism *versus* hypnotism, and I venture to assume that few who are capable of comparing and grasping the subject which makes its appearance under this heading, but will admit that the only admissible term for this phase of therapeutic treatment must be magnetism.

Why Dr. Gregory's prophecy has not yet come to fulfilment is easily understood; by reason of there being so very few who in the least realize magnetism as a demonstrable force. It is easier to suggest by mental process than to physically work by the aid of passes and other energetic means. Therefore, whenever the system is tried in the hospitals, merely hypnotism is used, rarely, if ever, magnetism. Again, magnetism can only be taught (or perhaps a better word would be developed) by persons who by physique and natural powers possess it. These powers unfold themselves by opportunity! Desire to understand it quickly comes with the discovery, and then if practised on right lines success is assured.

By no means does it follow that massage means magnetism. Many persons call themselves magnetizers who simply rub and trust to their guides—as mediums do to do the work—without in the least trying to develop the gift by a study of physiology and its spiritual nature. The last-named condition is imperative for a magnetizer to understand. He must diagnose the constitution of the patient down to the prenatal condition, as only by such powers can hereditary weaknesses be dealt with, and eradicated. Unfortunately, it is safe to say there are not ten properly qualified magnetizers practising in London to-day.

The greatest drawback to the proper appreciation of the therapeutic value of magnetism is due to the number of anæmic young women who, having gone through a course of massage instruction under a doctor, for a fee, receive a certificate as qualified magnetic massage healers. Many say they have tried magnetism and there is nothing in it. They are quite wrong! They have not tried it, they have been imposed upon by counterfeits, while the real magnetizer who could relieve to a certainty, stands idly down, awaiting the employment usurped by these charlatans.

There is no phase of disease that magnetism cannot assist. No medical man can properly diagnose a case, who ignores the acceptance of magnetism being vital force itself. Cancer can only be understood by magnetism. All mortification is due to the molecules being denuded of magnetism, which a qualified magnetizer can arrest and restore by the transmission of magnetism, under certain circumstances. Growths can be arrested, consumption be cured by magnetism when applied by the real operator. All fevers are susceptible to the power and may often be reduced with ease. The mad craze for surgery would quickly stop were the magnetizer called in; but while the surgeon can obtain £100 for an hour's operation, there is small hope that the educated and spiritually gifted magnetizer will be permitted to establish a footing as the Higher Therapeute he undoubtedly is.

The writer of this article was lately refused an advertisement in the *Daily Telegraph*, although he could produce such credentials as restoring four cases of blindness, one of which was investigated by the Psychical Research Society under the auspices of Mr. F. W. H. Myers in December, 1896, and who was fully satisfied as to the power he possessed over fevers and nervous collapse.

The case of the blindness of Harold Broom was simply that he was certificated by the London Ophthalmic Hospital as being totally blind in one eye—having never received sight from birth in the right eye—and was almost blind with the other. When discharged from the hospital he was given three weeks to become totally blind in both eyes. Knowing the parents to be both neurotics, I concluded sufficient aura had not been created during gestation, and that it was possible with the power I held, of infusing magnetism in the optic nerves, the retina, iris, and sclerotic coat, to induce the sight. I therefore undertook the case, by powerful magnetization of the brain and the parts named. As the result of the first treatment Harold exclaimed, "I can see all light in my blind eye!" The left eye watered copiously. I worked on

him without physical contact for about thirty minutes, until I felt I had no more power and finished for the night. Harold stated he could see better with the eye still retaining sight. The second night I succeeded in inducing sight to the totally blind eye. Harold Broom was then thirteen years old, and the consensus of medical opinion was he had been born blind in the eye referred to. Under test conditions Harold could distinguish a knife, a watch and bunch of keys. At the end of a fortnight Harold could read large print with the blind eye *alone*. As I explained to the assembled medical men investigating this case, no amount of suggestion, tractors, or mechanical means could account for this and kindred cases. The whole gamut of hypnotism could find no solution for the successful restoration of the sight. The whole theory and practice of infusing magnetism into the empty nerves is and must remain the bed-rock explanation of the cure. The Hon. Mrs. W——, wife of one of our consuls, brought home her daughter to England in a case of absence of the iris; only the pupil and white of the eye appearing. I undertook the case to the exclusion of a celebrated German oculist, and in a month had induced iris to form around the pupil and so improved the sight that she *could thread a needle*. The case excited a good deal of attention at the *Hôtel Metropole*, Whitehall, at the time. I used exactly the same treatment as in the case of Harold Broom, and also in the case of Mrs. Kingston, wife of the hairdresser in Ludgate Hill Bazaar. This case was one of complete blindness, caused by sudden failure of the sight. Dr. Cox, of Queen's Road, Peckham, had the case in hand and, finding himself quite unable to deal with it, arranged for an operation at King's College Hospital. Every test had been applied. The lid lifted, a light passed before the pupil, but so complete was the blindness that not a tremor could be seen as the flame was held before it. The night before the operation was to take place, the husband confided his trouble to me under great despondency. I learned she had been then blind ten days. I agreed to see what I could do before she went to the hospital.

That night Mrs. Kingston was led to my house by her sister, Mrs. Jacks, and her daughter, aged sixteen years. I found the cause of the blindness was due to a blow on the head, some ten months previous to the failure. Bad headaches had followed, together with great irritation and depression.

My treatment and theory were the same as in the other cases. Mrs. Kingston walked out that night with her sight fully restored, and, to the amazement of Dr. Cox who called next morning to accompany her to the hospital, found her sight perfect.

At the end of four days the sight again failed ; as I had warned them this might be the case, they were not so alarmed, more especially as I had said she could be completely restored. Again she came for treatment, and this time I insisted on a full week's treatment, with the final result that no further relapse took place. This happened ten years ago and up to last week her sight was perfect. Dr. Cox sent in a formal resignation of the case, as he explained, he was not permitted to co-operate with an unqualified medical man. I have his letter yet.

Sufficient has been written to show that hypnotism must go, and that magnetism must be formally acknowledged and adopted. Dr. Wilmott, a surgeon stricken with paralysis, applies to Dr. Alfred Russell Wallace to know if he thinks there is any cure for him. The famous scientist sends him to the Office of Light for a reliable magnetizer as the only solution. I am given the case. After ten months' paraplegia, I gave Dr. Wilmott back the use of his legs.

Now no amount of hypnotism could suggest sight to these people nor force to this young man aged thirty-five. It was first the clear perception as to the cause ; secondly as to the force applied, and which had failed in the patients. In the case of the doctor I located three lesions on the spine, and also predicted the failure of his sight unless I treated a certain part of the brain which I noted was exhausted of its force. In response to his challenge to test it, I did not treat him, and the failure took place within three days. I afterwards restored the sight, and he finally went out to Africa.

I think I have written enough to justify a demand that the School of Physicians shall recognize gifted magnetizers and show that the substitution of massage is in no sense an equivalent for genuine magnetic healing.

CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.*]

TAMPERING WITH SLEEP.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have recently been reading the chapters on "You Travel when you Sleep," etc., in Prentice Mulford's *Gift of the Spirit*, and I should like to ask others who may have tried auto-suggestion before sleeping, as there recommended, what *kind* of results, if any, they have had, and what real grounds there are—i.e. verified by sufficient experiment—for the assertion that one can influence one's spirit during sleep *in any direction desired* by means of previous auto-suggestion?

For on previous occasions, on the recommendation of other writers, I have tried similar experiments; and the result has generally been *bad* dreams. I may here say that I am a middle-aged woman of naturally sound constitution and healthy mind, usually sleeping well at night, without conscious dreaming, for six or seven hours straight on; but also one whose physical nervous system has been rendered, by overmuch and over-prolonged heavy trouble, chronically hypersensitive during waking hours to the petty worries of every-day life.

After reading Prentice Mulford the other day I decided to try once more; and so, upon retiring to my room, but an hour or so before actually going to bed, I attuned my mind and thoughts to the idea that during sleep my spiritual self would visit a higher plane and thence draw purer spiritual power and sustenance with which to strengthen my consciousness and bodily life when it "returned." Nothing disturbing occurred after I had spokenly applied this auto-suggestion, and I fell asleep in quiet hope.

The following was the result:—

About 1 a.m. I woke, from the sheer horror of an ultra-vivid dream that I was mixed up in a murder—a murder of such unspeakably ghastly details that my only resource was *at once* to light a candle and hold my mind and consciousness clear away from the dream until the details had faded; as in time they did, leav-

ing only the present general memory that it was a dream of excessive vileness.

After about an hour I extinguished the candle, and slept till early morning. Then I was again awakened by the ultra-vividness of a dream; one this time of a most irritating nature:

I had arrived by train at some large station, and a cabman had somehow taken possession of me and was furiously driving me, against my will and without my luggage, straight away to "Vlissingen" (Flushing). [I have never been there in my life, but I now remembered having seen the word, in a time-table or somewhere, some days before, though I had not given it a second thought.] This Belgian cabman was a perfect fiend, and I was utterly helpless in his power. In desperation I tried to induce him at least to drive to the *pension* in a small Swiss town where I often live for months together, and there to "have it out"—whatever it was—with another *man*, the landlord, to wit; and he said he would go there, but refused point-blank to see monsieur; he would only see madame, a retiring, delicate, very gentle woman who (as he seemed to know perfectly) would easily be bullied. Somehow I escaped from the cab and went myself in search of monsieur to come and cope with him; but wherever I looked, monsieur was invariably somewhere else; and it was with a sense of utter misery and exhaustion that I woke up from this nightmare, feeling for some time thereafter that life was really not worth living, if one were to be pestered by such hateful people as this fiend of an astral cabman.

Now why should *this* have been the sole result—and to one who rarely does consciously dream unless very unwell—of auto-suggestion made before sleeping, in calm and quiet hope of spiritual strength and refreshing drawn from a higher plane?

Has this kind of result followed the attempts of others who have tried such plans as that of Prentice Mulford above quoted?

My own experience—and I would again point out that the horrors of the other night are not, to me, an isolated case—suggests rather that the less one tampers with one's sleep the better.

Faithfully yours,

February, 1909.

E. D.

[Prentice Mulford is a most illuminating writer, but he certainly must be read critically. With regard, however, to the point about sleep, I doubt if the capacity for directing the spirit into the right channel would come without some practice. Probably Mr. R. J. Lees would be an authority on the subject.—E.D.]

To the Editor of the OCCULT REVIEW.

SIR,—After reading the "Notes for the Month" in the February issue of your REVIEW I asked myself whether the slight exposition set forth in the article immediately following might not strike readers as an example of the "barren" and "unsatisfying" character of psychical research, and I recognized that owing to the brevity and intentional restraint with which the subject is handled it might do so.

May I, therefore, be allowed to add a few supplementary words to my article? The object of that article was to introduce inquirers to the study of recent developments in psychical research, with the confidence that this would convince students that this research is by no means "barren."

Speaking for myself it has seemed to me that the communications which purport to come from F. W. H. Myers (published in Part LVII) breathe an atmosphere of ardent hope and joyful assurance not unlike the confidence of St. Paul and very like the spirit which characterized Frederic Myers during the later years of his life.

It is true that to a superficial reader the volume will seem tedious, and loaded with intricate analysis, but those who are ready to bestow on it patient, sympathetic attention will find in its pages passages pregnant with deep and consoling significance.

The control calling himself Frederic Myers tells how in his "passion to reach" the friends he loves still on earth, he strove to "lean over the Bar," across which he had sailed forth into the eternal deep, and "labouring under great difficulties" succeeded in giving, in broken fragments, a message which, when "pieced together," as directed, shows not merely his survival of bodily death and the fact that he still retains his affectionate interest in his friends, but suggests yet more. His frequent references to Browning's poem, "Abt Vogler," seem to be made with the intention of endorsing the thoughts therein expressed as his "message." His correction of one line of that poem is significant. Abt Vogler speaks of the dead as returning to "breathe in the old world worth their new." This Myers corrects to "not better than the new."

To the thoughtful psychical researcher these studies are not "barren"; they are the evidence of things unseen, of truths essential to the work of life. And if it is true that the message of Life given in and by Jesus Christ in many cases, owing to the

decay of faith, no longer awakens the optimistic joy which enabled the martyrs to pass triumphantly through agony and death, ought we to regard as "barren" any method of research which can effect what psychical research did effect for Frederic Myers and can renew belief in that message?

After thirty years of study, in an address delivered a year before his death, he said: "I say to myself at last: *Habes tota quod mente petisti*—Thou hast what thy whole heart desired." To him, this research was not barren; neither is it barren to many besides him. The impartial and seemingly cold analysis of the evidence is actuated often by motives closely akin to that restrained "passion" which sometimes makes itself felt through the broken sentences of the controls of Mrs. Piper.

H. A. DALLAS.

[I did not suggest that Psychical Research was "barren" to Mr. F. W. H. Myers—far from it—but I think it is so to a very great many people.—ED.]

To the Editor of the OCCULT REVIEW.

DEAR SIR,—When reading your very interesting "Notes of the Month" on the subject of Joan of Arc's spiritual experiences, I was reminded of Mark Twain's *Joan of the Sword*, and of his striking introduction to the translation of the ancient Fornel manuscripts of Jean François Alden, contained in the French National Archives.

Mark Twain says: "The details of the life of Joan of Arc form a biography which is unique among the world's biographies in one respect. It is the only story of a human life which comes to us under oath, the only one which comes to us from the witness stand." These remarks refer, of course, to the Great Trial of 1431 and the Rehabilitation twenty-five years later. When reading this remarkable testimony I was struck by the fact that no attempt had been made by astrologers to determine the horoscope of Joan of Arc and immediately set about it myself, curious to see in what manner the celestial configurations at her birth might be held to prefigure so remarkable a destiny.

On the testimony of Sieur Louis de Conte, Joan of Arc was born on January 6 (O.S.) in the year 1412, at Domremy, which has lat. 48°27' N. and long. 5°40' E. It will be remembered that Joan was subject to direct spiritual vision from the age of thirteen years, but it was not until three years later that Louis de Conte shared in these visions or had any knowledge of Joan's experi-

ences. A year later the Maid was appointed General-in-Chief of the armies of France, with a prince of the Royal House, the Duc d'Alençon, for lieutenant! The rest we know, with all the glory and the shame of it. What of it is to be seen in the horoscope of her birth? No record having been made of the hour of birth, I was tempted to regard *Virgo* as the rising sign on account of the names given to Joan, such as "The Maid" and "La Pucelle." This, I found, would coincide with the rising of the planet Mars, but on referring that horoscope to the events of the Life by Directional Arcs of the Significators, I was forced to abandon it and found in Scorpio a radical ascendant which satisfied all the requirements of the case. Close calculation of the horoscope shows that the eleventh degree of Scorpio was rising and Mars, the ruler of the horoscope, was elevated in the sign *Virgo*. Venus was in Capricorn in conjunction with the Sun and in trine to Saturn on the Western horizon, which shows "a modest, shy and retiring disposition, chaste and contemplative." The Moon was in the sign Leo in conjunction with the great martial star *Regulus*, and on the meridian of the horoscope, in the ruling sign of France! It was this position of the Moon in the regal sign Leo which gave her that claim to the recognition of the King and nobility of France and which eventually ended in her betrayal and martyrdom. *Regulus*, "the Royal Star of Leo," denotes "protection and favour of persons in authority, celebrity," and the Moon in Leo in the mid-heaven indicates "great honours, enterprises, elevation, glory, celebrity."

So far, then, we see that there is a considerable degree of conformity between the astral indications and the leading features of this singular career. In the setting position of Saturn we have ample evidence of the inveterate hatred of Joan's accusers, and in the presence of Neptune, "the psychic planet," in the ninth division of the heavens, the astrological reader can find sufficient cause for the remarkable visions and psychic impressions received by the Maid.

Referred to the time of the martyrdom of Joan, this horoscope shows some remarkable "directions." Thus, the Ascendant was directed to the semi-square of Mars; the mid-heaven was directed to a conjunction with Mars in the Zodiac, and conversely to the opposition of Uranus in the Zodiac, while the Moon was directed to a conjunction with Mars. Comparing the planets' places at birth and death it is seen that Saturn on May 30, 1431, was in transit over the place of the Sun at the nativity, while Uranus was just past the quadrature. The Moon, at the time of

death, was by secondary direction in opposition to the Ascendant of the horoscope, and at the Trial was in square to Uranus.

Regarding the spiritual experience of the Maid, it can, I think, be truly said that in this as in other instances on record the planetary positions were in all respects such as permitted of the free functioning of the psychic faculties, and it is a question to be considered by psychologists generally, as to whether there can be any genuine expression of spiritual intelligence without conformable planetary indications. I am sure that any competent student of Astrology would pick out the horoscope of a true "psychic" from among a hundred others with extreme facility.

Yours, etc.,

SEPHARIAL.

SNAKES.

To the Editor of the OCCULT REVIEW.

Sir,—Can some of your learned readers throw some light upon Snakes. These reptiles are hated and feared by the whole animal creation, including man. They are introduced to us as wise and evil. We see and hear, but we fail to understand. Why should a man suffering from delirium tremens see snakes?

I was delivering an address, for practice, at nearly midnight, in my dining-room, when the whole floor became, to my vision, a mass of writhing snakes. I stopped and went to bed. On another occasion, I was speaking alone in the same room, when to my vision an enormous red snake rose from the floor about three feet. Of course this is explained by my nervous system being overwrought, but why snakes, why not rats, men, cats and dogs? There is something very mysterious about these reptiles, both physical, mystical and spiritual. The Bible opens with an allegory in which the serpent is a prominent factor. What did the Egyptians and Phœnicians teach or think about serpents? Are they symbolical of sin—and the results of sin? Are they suggestive of a very horrible hell, or pit, the future residence of vile souls? Can anybody explain: "O ye generation of vipers," exclaimed Jesus the Christ?

Yours faithfully,

IGNORAMUS.

PERIODICAL LITERATURE

WHEN a leading review such as *The Nineteenth Century and After* publishes an article by a justly celebrated astronomer, one has a right to expect that it will be distinguished by exactitude in matters of fact and inference. Yet Sir Oliver Lodge, in *The Nineteenth Century* for February, has no difficulty in showing that Professor Simon Newcomb's article in the previous issue is glaringly erroneous, both in statements and conclusions, with regard to the recent results of psychical research. Twenty-five years ago Professor Newcomb was President of the original American S.P.R., and since then he seems to have so far lost interest in the subject that he has not heard of the existence of mediums whose good faith can be relied upon (such as Mrs. Piper), or of recent experiments in thought-transference, such as those between Miss Miles and Miss Ramsden. He imagines that the S.P.R. has neither taken account of failures in estimating the value of results obtained, nor has made allowance for the number of coincidences that might be due to chance. Sir Oliver Lodge shows that these assumptions are quite erroneous, and that, by strict mathematical calculation, it has been found that "between deaths and apparitions of dying persons a connection exists which is not due to chance alone."

Of a more popular nature is an article by Mr. F. A. H. Eyles in the *Strand Magazine* on "Crime and the Crystal: Has Crystal-Gazing a Scientific Basis?" Instances are mentioned, on the authority of Myers and others, of real events having been correctly seen in the crystal, and an account is given of Mr. Von Bourg's success in the Foxwell case and other instances in which facts were revealed which were not normally ascertainable. The telepathic theory is discussed, but, as the writer points out, it breaks down in cases of prevision in which the event correctly foreseen was not in the mind of any person as an intention or expectation.

The dissension in the Theosophical Society is all the more to be regretted in that it has entailed the cessation of the *Theosophical Review*, so admirably edited by Mr. G. R. S. Mead, whose work in making accessible "those priceless treasures which are to be found in the highest theosophy of all traditions" has been of extreme value. We are glad to have Mr. Mead's assurance that he will continue this work, which his articles in the *Review* have brought constantly before the interested public, but the cause of the discontinuance of publication is that, as Mr. Mead tells us in the final (February) issue, he "can no longer appeal to the public

on behalf of the Theosophical Society," as he has himself "lost confidence in its president and its chief officials." There is all the greater cause for regret because the work done by Mr. Mead and others in the *Theosophical Review* was of a nature to appeal to the interest of students who were not themselves members of the Theosophical Society.

This closing number contains an article on "Saint Paul as a Mystic," by Professor Jean Monnier, translated by B—— K——, in which mysticism is discussed in its various meanings and phases. Mysticism is defined as denoting—

'the faculty which every man possesses of grasping, of apprehending, the Divine, by means of the interior organ of the soul, and of entering into communion with God ; such communion producing subsequently in the person's life results differing in degree, which may range from the elementary facts of a religious life up to the most perfect manifestations of mysticism taken in its rigid meaning.'

The author speaks of mystics as being divided into contemplative and practical, and places St. Paul among the latter : " St. Paul takes his place very definitely in practical mysticism ; one cannot even call him a practical-contemplative, one is bound to call him a practical mystic." Yet his mysticism has an " altogether original physiognomy," and might be termed a mysticism of the Spirit. It is " a dynamic mysticism, because in the thought of the Apostle the action of the Spirit is always accompanied by the ideas of active force, of redeeming energy." The Spirit is " the basis of his whole moral and religious life," the sphere in which a Christian soul moves, the inspiration of all his thoughts and actions.

Professor Hyslop, writing on " The Bias of Scepticism " in the *Journal of the American S.P.R.*, points out that it is incorrect to assume that it is only those who affirm the reality of a fact who are subject to bias ; no denial is possible except on the basis of a counter-affirmation, and " the consequence is that all denial is exposed as much to bias and prejudice as belief." " Unbiased scepticism consists in an inquiring mental attitude, not in a denying one." A report is also given of some " fire-test experiments," in which a medium, apparently in a state of partial trance, was able to expose his hands to lighted matches, to take up burning alcohol in them, and to grasp a heated lamp-chimney, without pain or blistering of the skin ; the investigators found that they could not themselves repeat these experiments without being severely burnt. There is an interesting description of a magical ceremony among the Greenland natives, which appeared to

result in a kind of "travelling clairvoyance," by which the psychic was able to tell what had befallen some missing men, and to indicate the time and manner of their return, which took place precisely as stated.

The séances held last year at Paris and elsewhere with the Californian medium Miller have given rise to much discussion, which is summed up in a weighty article by M. Léon Denis, in the *Revue Spirite*. The writer gives his reasons for thinking that Miller possesses remarkable psychic powers, but that they have not been able to stand the strain of constant calls upon them, and that of late he has "helped out" the phenomena by artifice, and is therefore unworthy of continued confidence. On the other hand, "An Old Spiritist" rallies the members of the Psychological Institute, of Paris, on having held forty-three séances with Eusapia Paladino without being able to discover either the "fluids" or the "trickery" by which her feats are performed.

In *Luce e Ombra*, of Milan, Dr. Dusart, who has been present at several sittings with Miller, gives a number of instances in which he does not consider that the phenomena could have been simulated without instant detection; among them were some that showed intimate knowledge of events in his own family which he himself had almost forgotten. The editor, Signor Marzorati, reviews some of the charges made against Miller, and recommends a suspension of judgment until further and more definite evidence is forthcoming.

Light recently published a series of flashlight photographs showing phenomena produced with the new medium Carancini, in Italy, the photographs being taken unexpectedly, so that no trick or arrangement of effects was possible. Moreover, the hands of the medium and sitters are all accounted for, and yet objects are seen suspended in the air, while in one case a curiously-shaped supplementary hand grasps the neck of a mandoline lying on the table.

Dr. Franz Hartmann, in *Neue Lotusblüten*, points out that the "dangers" of occultism lie chiefly in its pursuit for low or personal motives, and says:—

"What is especially needed for science in general, but especially for occultism, spiritism, and the so-called 'Secret Sciences,' is not a multiplication of theories, but a truly religious basis, and this is not to be found in a blind, dogmatic faith in any Church, but in Theosophy or knowledge of the Truth, which springs from true religious sentiment in the heart of man."

The key of holiness, he says, is the love of the Highest; the light which illumines the temple is knowledge of the Truth.

O

REVIEWS

JEANNE D'ARC. By C. M. Antony. London: Macdonald & Evans, 4, Adam Street, Adelphi, W.C. Price 2s.

EVERYBODY knows of Joan of Arc, the heroic Maid of Orleans, the obscure peasant girl who was inspired by her visions and spiritual communings to deliver France from her enemies and to set her king upon his throne. Few know Joan of Arc as intimately as she is to be known from authentic sources. *Joan of the Sword* by Mark Twain, *Jeanne D'Arc* by T. Douglas Murray, are books which have been read by thousands the world over, and in these biographies is to be found documentary evidence on every point connected with the career of this remarkable personality.

Miss C. M. Antony, in the present story of the life, fully avails herself of the work of Mr. Douglas Murray and using the historical landmarks as her guide, pursues her narrative in a style that is always sympathetic and at times thrilling. But what a story it is! History has no parallel to the life and character of the Maid of France unless it be that of the Holy Nazarene, as has been suggested by Father R. H. Benson in his admirable Preface to the book.

"It is indeed extraordinary how, in these elements of what the world calls tragedy, her life seems to correspond with the Supreme Model set once for all—that model which from the one side is always called a failure, and on the other, as Christians know, is the victory that overcomes the world."

The book is admirably illustrated with six coloured engravings by A. Chevalier Taylor. The publication appears opportune at a time when the Catholic Church is contemplating what tribute it may fittingly add to those already subscribed by Literature and Art to the memory of the wonderful Joan, and although France is busy at the same time in ostracising her spiritual brothers and sisters, yet students of psychology will welcome unreservedly any contribution to evidences of the "supernatural" which cluster so abundantly around this unique personality.

SCRUTATOR.

THE HEALING MINISTRY OF THE CHURCH. By Rev. Samuel McComb, D.D. London: Kegan Paul, Trench, Trübner & Co., Ltd, Gerrard Street, W. Price 6d.

AMONG the diversified functions of the Church that of healing the sick, which was expressly enjoined upon its ministers in

apostolic times, seems to have been finally relegated to the category of things obsolete. The medical man, at one time identified with the priest, has latterly confessed to a species of disease which is increasing in frequency and in power. What is known as "functional disorder of the nervous system" has tardily been recognized as having a psychological origin and to be beyond the range of ordinary therapeutics, as well as beyond the reach of medicaments. The spiritual minister, on the other hand, finds a new and ever-widening field opened up to him. It is his to diagnose that "elusive element in such cases, which is not amenable to any formula in the pharmacopœia," and by applying himself to the spiritual nature of the patient, so to fortify the mind of the sufferer by suggestion, spiritual consolation and exhortation, as to stimulate to that effort from within which alone can bring about a cure. Thus there is a remedy for worry, "the chief of all the demons." It is not to be found in a sedative or an anodyne, nor yet in a powerful stimulant, nor is it to be found in "anointing with oil and the laying on of hands," but in the galvanizing of a lively faith in the man and a widening-out of his sympathies; for all worry is at root of psychic origin, arising out of egotism, self-centring of interest, and lack of response to the Great Heart of Nature.

In a finely written pamphlet of three sections, the Rev. Dr. McComb has elaborated "The Emmanuel Clinic," involving the collaboration of the spiritual and medical functions for the cure of psycho-physical, nervous and mental disorders. The pamphlet will bear careful reading and thoroughly deserves wide and influential notice.

SCRUTATOR.

REJOICE ALWAYS. By Frank S. Van Eps and Marion E. Van Eps. London: The Anglo-American Book Co., Wimbledon, S.W. 2s. 6d.

THE idea that a habit of thought can be effective in practical daily life is a fact well known and appreciated. What we call business habits are based upon principles which have a foundation in approved ethics. The commission of one's ordinary duty to the neighbour requires that we should constantly observe industry, thrift and patience, tolerance, rectitude and reciprocity. It is the belief of many that cheerfulness is one of the common duties of life. Our authors insists that it is a duty we owe to ourselves as to others. To always rejoice, to be a chronic optimist and to possess the enviable habit of mind which sees only the bright side of things is, we are told, a matter of training

merely. Once the mind is logically persuaded that Good is at the heart of being, the idea that "all is for the best" becomes a sure gospel, and the mind is exercised only to discern "the hidden good in every ill." Indeed, the notion that there is any ill essential to life is regarded as a fallacy. Essential good, and apparent ill as a means of the realizing of that good, is a tenet of faith with those who espouse this Gospel of Gladness. The frame of mind which influenced the great Psalmist when he struck the exultant chords, "Sing unto the Lord a new song," had its origin in the idea of a prevailing Good. It was reflected in Paul when he cried: "Rejoice in the Lord at all times, and again I say, Rejoice." These men had their joy in the Source of things and not in things themselves. Our authors have wrought to prove that this is not a vain superstition, a hope or belief, but a scientific fact of practical value to all who can use it. The book is written in an earnest, practical spirit and there will be many who will learn this new gospel of gladness and be grateful for it.

SCRUTATOR.

THE WAY OF INITIATION. By Rudolf Steiner. London: Theosophical Publishing Society.

THIS is a work which will appeal to practical occultists rather than to mystics. Mrs. Besant gives it a Foreword of unqualified recommendation, and Edouard Schuré adds some biographical notes, which, to those who are acquainted with the work of Steiner, will be of exceptional interest. If called to choose between the study of the man and his book, I should at once decide in favour of the former. What can possibly be more interesting to the student of occultism than the occultist himself, the professed exponent of other-world knowledge, the disciple of a Master who has attained, a man who set out to conquer the secrets of Nature and prevailed, a mystic who went upon a lonely quest and arrived?

The book itself contains eight chapters of vitally interesting matter: The Superphysical World and its Gnosis—How to attain Knowledge of the Higher Worlds—The Path of Discipleship—Probation—Enlightenment—Initiation—The Higher Education of the Soul—The Conditions of Discipleship. These are attractive subjects, and the text affords evidence of deep thought upon matters already familiar to the student of Christian Mysticism and Rosicrucianism, but one misses the note of originality and also that of practicality which characterize the works of such men as Rabbi Ben Jochai and Paracelsus, and in effect

there is not so much conviction of strength in the work which one feels in reading Eliphaz Levi. Thus while recognizing the book as instructive—deeply or otherwise as the perception of the reader may determine—one cannot but remark that it is not inspiring. Far more so is the remarkable personality of its author, whose achievements in other directions are evidence of an exceptional intellectuality. SCRUTATOR.

THE SENSE OF THE INFINITE. By Oscar Kuhns. Crown 8vo. pp. viii, 265. London: George Bell & Sons; New York: Henry Holt & Co. 1908.

WHEN Mr. Kuhns' interesting work came first into my hands, bearing a name on its title which is new to us in England, I was drawn to it in two manners, but at first more in one of them than another, for a reason which will seem natural when I explain it. It so happens that he has chosen for his book the title of one of the essays in my own *Studies in Mysticism*; and it was therefore a pleasant speculation how far we might prove to be in agreement on the root-matter of a subject which concerned us both. Accidents of title usually signify nothing, but in this instance there is a certain importance implied, precisely because the identity of name does for once involve a matter of research in common. To express, therefore, my own position. Having reviewed the multiplicity of interests which characterizes our intellectual life, and having indicated the kind of barriers which loom upon the horizon of external knowledge, I fell back upon the conviction that man has other interests, contained in that larger consciousness, that contact with things immeasurable, which gave us Plato and Dante. It was this consciousness, and the world opened thereby, which I defined as the sense of the infinite, while it was the deficiency of this sense which I felt had taken all true greatness out of life and literature and art. On Mr. Kuhn's part, he says: "There has grown up within the writer an ever-deepening sense of the essential unity of the experience which has led to the production of all the highest forms of poetry and art, and which likewise lies at the base of all personal religion." The whole book is a justification of this conviction and a summary attempt to trace the history of the sense of the infinite through Christian times—also with special reference to the influence of Plato and Dante.

The second way in which I felt drawn to Mr. Kuhns and his study was because I had not read very far before I found that I was making acquaintance with a ripe and scholarly spirit,

who—as he himself says—has been a lover of the good things and true, even from his boyhood. Looking upon his result as a whole, he might have done himself fuller justice had he depended more upon himself, and not had recourse so frequently to testimony on the part of others. He has never called a doubtful witness; he has not even made an inapt selection from the evidence in a single instance. But after all we know them already, and though it is good to be reminded, I think that we should have received more gratefully what he had to give us from his own root. At the same time this is to a some extent a stricture upon his contribution to the subject, which is really a critical study of the sense as it is developed more especially in Christian literature; perhaps therefore I should express only the hope that he may be led one day to give us another book written this time from the deep places of his own experience. And if this will not be till the wells of grace and sanctity have opened more treasures in his heart, the aspiration of his brethren shall precede him, so that whatever is wanting may be fulfilled therein. Perhaps he has yet to learn that the materials of the greater initiation are about us in all our ways; that which we need is here; all that we can expect is now. The Home is ever near; the Palace is at hand always; the Garden is behind our own dwelling—if we could only realize the proximity. Meanwhile this book is some part and substance of the old story, the great story, the story that is always true, and though in many respects it does and can offer only a slight resumption, there is life and there is a certain living fragrance in its pages. We have yet another to admit into our unincorporated fellowship, one who seems to have belonged to us from the beginning, and we receive him with full honours. A. E. WAITE.

WHAT IS LIFE? By Frederick Hovenden, F.L.S., F.G.S., F.R.M.S. London: Chapman & Hall, Ltd. 6s.

LIFE, the all-manifest principle in Nature, is apparently as protean and evasive as Truth itself. We know that all Nature is cosmic; from the dynamical agglutination of molecules to the coherence of the solar system, all is law, order, and mathematical arrangement. There is no such thing as chaos. The grand mosaic which, when completed, will reveal the perfect plan, is fast assuming intelligible significance under the deft hands of scientific experimenters. And it is to the physicist especially that we must look for the key to the Great Plan of Nature. Certain fundamental principles have already been determined

upon by physical science. One is the Conservation of Energy, another is the Correlation of Forces, and a third is the Indestructibility of Matter. Mr. Hovenden has displayed another important theory, that of "eternal molecular regeneration," and this he regards as the cord which lifts the Veil from off the face of Isis. The moral importance of this scientific conception is well stated in the author's own words:—

"The struggle which the human being has passed through in the process of attaining to his present condition, which is a process of brain-perfecting, brought about by necessity, experience, suffering, is horrible. When the Veil is lifted it looks like a horrible dream."

Mr. Hovenden is an altruist, his science is directed to the mitigation of human suffering. It has no other aim or end. But he is also a relentless opponent of orthodox religion. He regards religions generally as attempts to frame a theory of life, to answer the demands of our nature for some definite guidance in the shaping of our course; and he states further that science has shown that such religious theories have hitherto been false. Frankly, he contrasts the apologists who declare that there is no issue between revealed religion and science. They are fundamentally at variance, it is said, and Mr. Hovenden glories in carrying the war into the enemy's camp.

Spontaneous generation is insisted upon, and the evolution of plant life is brought in evidence to prove the generation of the organic from the inorganic in Nature. But from all that can be gathered it does not appear that Mr. Hovenden is a psychologist, and he certainly has no belief in the survival of the soul as commonly understood. "We live in Eternity," he says. "We regenerate."

To understand this last expression it is necessary to conceive the idea of the Permanent Cell, that centre of active co-ordination in our complex body of cells, which persists and is born again and again into new forms of human life. It is, in short, the old Pythagorean doctrine of Metempsychosis once more. But in this instance the psychic is a physical entity—an infinitesimal atom, liable to regenerate under the most hopeless conditions, and at death, "subject to the same inexorable laws as the most abject beggar."

It is here that the author touches upon ethical and moral grounds. He shows that Nature is intent on stamping out the mentally unfit, the physically degenerate. We are making war on Nature at every step, educating the starving lower orders at our own expense while giving them every encouragement for an

unlimited development of their offspring! Our efforts to do the impossible are killing us. We believe Nature to be a fool and are doing our best to improve her. Yet withal she is the Omnipotent, and when questioned by the earnest student she says in unmistakable language: Oppose my laws and you add to your own wretchedness, distress and pain. It will so continue until you gain knowledge by your own deplorable condition. From the point of view of the physiologist, the humanitarian, the altruist, this is sound doctrine. But Mr. Hovenden entirely ignores the later scientific evidences of occult phenomena. If, in effect, "life is the sum of the activity or energy of molecules built up of atoms," at what stage in the building-up process does consciousness invest the cell and manifest as intelligence? Whence, also, is the *energy* of the atom? I have gone a long way with Mr. Hovenden and have found in him an admirable exponent of the physical theory of life, but in effect I do not find that this theory answers to the highest aspirations of the human soul nor does it help us to explain a large variety of a particular order of mental phenomena which for want of a better name we call "occult" or "spiritual." As a groundwork on which to raise a scientifically true system of thought such as may well be extended to higher problems than those which engage the physicist, I can, however, cordially recommend this extremely luminous volume of thought. SCRUTATOR.

THE NEW WORD. By Allen Upward. New Edition. London: Fifeild. 1908. Price 5s. net.

WE are glad to welcome a new edition of this book which appeared at first in a foreign binding and was published anonymously. It was referred to as a work of great originality by at least one or two critics, notably by Mr. G. R. S. Mead. By its method of going to the root of things, its subterranean digging and boring, it presented a marked contrast to the great mass of books that issue forth in such swarms from the publishing houses. The spirit that informs this book is critical, comprehensive, energetic and hopeful. The attention is arrested at the outset by the clarion ring of the style which moves with the joyous stride of a naked athlete. In an eloquent passage Mr. Allen Upward tells us of the intention of Nobel in offering a prize for the most distinguished work of an *idealist* tendency in the field of Literature.

"Like the Babylonian king of old he has sent for the magicians and the astrologers, the Chaldeans and the soothsayers, and has bidden them expound anew the meaning of that dream which is called Life.

"For thousands of years the metaphysicians and moral philosophers, the theologians and logicians, have been uttering the words of their mystery in corners; now at last a brave man has flung down this bag of gold in the midst of them, and has said: 'Let us see what it all really comes to. Let us see if you can help men to live.'"

The book is so pregnant with thought and suggestion that it is difficult to select passages for quotation in a brief notice. The writer says:—

"The Swedish word for ideal seems to be *hopp*, the English hope, and a work of an idealist tendency to be neither more nor less than a hopeful work."

And elsewhere he says:—

"Hope is the greatest part of our environment. It is the Pull of Heaven. It is the Energy of Longing. It is the Swirl. The story of creation that tries to leave out hope will leave out sense and wares. For the environment of Earth is Heaven."

And once more:—

"It is verihood that is difficulty—hope comes of its own accord wherever it has leave. But, to begin with, the mind must have light and air and freedom. The bandages must be taken off the brain. The laws against hope must be repealed."

It is thus that our author ends by identifying idealism with our highest hope, and wisely does he say that hope "is indefinite because strength is indefinite, and if it were definite it would be dead." It is a book as excellent as it is rare. B. P. O'N.

A PHYSICIAN TO THE SOUL. By Horatia Dresser. G. P. Putnam's Sons. \$1.00 net.

THERE is much that is excellent in this book; it is pre-eminently sane and sensible. Mr. Dresser's personal experience in dealing with mental and spiritual troubles has convinced him that the most prevalent cause of many of these lies in the lack of that uncommon quality which we (so illusory are our views of humanity!) habitually denote as *common* sense.

In the chapters on "An Ideal Occupation" and "Mental Attitudes," we find many wise counsels, and occasionally these display insight into the subtler causes of disorder, which it is very difficult for the subject himself to detect and scarcely less difficult for a "physician to the soul" to point out. When for instance he says that in a certain case, "*the moral ideal is one of self-sacrifice, yet it is maintained by a kind of self-centredness which inevitably leads to selfishness,*" we feel at once that he has laid bare a frequent cause of disorder and unhappiness, not the less mischievous because the self-sacrificing person is often totally blind to his self-centred condition, and does not recognize it even if pointed out.

The chapter on "Mental Attitudes" is one of the best in the book. "A man's sustained attitude," he says, "is surely more consequential than his thoughts." The importance of the mental attitude has, of course, been pointed out by many writers, but it cannot be repeated too often; few perhaps have learned what is implied by this. They find it necessary to attune themselves afresh to meet each circumstance as it arises because they have never really grasped the idea that it is possible to acquire a "sustained attitude" towards life as a whole. It is this that Mr. Dresser urges.

On page 40, he commits himself to a statement which is scarcely in keeping with his usual discretion. Whilst pointing out how annoying is the person who shows disapproval of the ways of a household by silence, he suggests that it would be better "to utter his condemnation every few days and not permit it to accumulate more than a week." A weekly fault-finder would, however, be intolerable in most family circles! The remedy surely lies in a change of attitude which lies deeper than either words or even thoughts.

His remarks on the Emmanuel Movement in the United States are interesting, although somewhat scanty. Whilst he appreciates the good sense of the founders, in first winning "the co-operation of the medical profession," and then limiting the practice of psychotherapy "to the cases of functional and nervous diseases which were pronounced eligible by competent physicians," he also points out that, however excellent this work may be, "there are reasons to believe that the present movement is limited, because it is psychological and is regulated in part by medical practice" (p. 100), and that by some mental healers "most striking cures have been wrought in instances where medical skill had pronounced the case hopeless from any point of view." Such cases are avowedly outside the scope of the Emmanuel Movement. In *Religion and Medicine* (a book which gives an authorized account of the movement, its aims and methods), the writers state that, although they do not presume "to affirm dogmatically what the mind can or cannot accomplish," they have thought it desirable to confine their practice "to that large group of maladies which are known to-day as functional nervous disorders" (*Religion and Medicine*, p. 4).

Mr. Dresser reminds us that it is possible that the methods of a healer who, "hampered by no theoretical restrictions, plunges in where the trained mind fears to enter," may have a value which science has not yet recognized.

H. A. DALLAS.

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