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OCTOBER, 1927.

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THE EDITOR.

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[By Dora Head, 106, Holland Park Avenue, W.11.

MR. DAVID GOW,
Editor of "Light."

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Editor - - STANLEY DE BRATH, M.I.C.E.

Responsibility for the Contents of any article appearing in these Transactions rests entirely with the Contributor, and not with the College.

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October, 1927.

EDITORIAL NOTES.

THE portrait of Mr. David Gow, which is the frontispiece to the present issue, will be welcome to many as presenting the photograph of an indefatigable worker for Spiritualism whose level-headedness has steered the movement through many mazes. He took over the editorship of *Light* in January, 1914, on the decease of E. W. Wallis, having previously for some years written the editorials and notes which had before then been supplied by the Rev. John Page Hopps.

The editorial succession was Stainton Moses (M.A., Oxon); Edmund Dawson Rogers; E. W. Wallis; and David Gow; but there were brief intervals when the paper was run by J. S. Farmer and Richard Harte. Mr. Gow's experience in journalism is a long one, and he was a contemporary of R. L. Stevenson, Alfred Harmsworth, Richard Le Gallienne, and others who later became famous. Indeed, all his Press life has been marked by acquaintance or friendship with famous men and women. He wrote for the provincial Press, for trade journals, for such papers as "Cassell's Saturday Journal," and the "London Magazine," a Glasgow paper, and the "London Scotsman."

In poetry, he is included in anthologies of Scottish writers. He gained most of his literary education from Scottish sources, under the tutorship of William Sharp ("Fiona Macleod") and Professor Robertson, but refers his journalistic training mostly to E. D. Rogers. He says, "I am nowadays regarded as very English—except to myself—and the Scottish interests are mainly sentimental and ancestral, though I am not permitted to forget them, for ancestral Gows come through occasionally at circles, *even when I am not present*, to greet me and to send greeting messages through others that I may not forget the pit from which I was digged."

His spiritualistic reminiscences would fill a large book. He knew nearly all the leading folk right back to the days of Garth Wilkinson, Mrs. Guppy, and Emma H. Britten, John Lamont, James Robertson, and many other worthies and pioneers. While editing *Light* Mr. Gow at one time wrote regularly for a London paper, and we can agree cordially to his last remark—"Variety is the spice of life, and it is very essential in Spiritualism, where over-devotion to the one thing breeds cranks and fanatics."

THE PROBLEM OF SURVIVAL.

It is cheering to find that the clergy are beginning to take heed of the new conditions supplied by psychical research. *The Church of England Newspaper*, June 10th, to 24th, prints the important address of Sir Oliver Lodge to the London clergy, corrected by him. He opens with an expression of sympathy with those who have to answer questions on the subject, and says:—

I often advise people not to touch the subject unless they are competent, level-headed and sane in every way. . . . The preamble of all religions is the existence of a spiritual world; and we who have gone into the matter, believe we are in touch with that world.

He remarks that some of the facts seem frivolous or trivial, and that any great subject can be regarded from the serious or the frivolous point of view. We are not changed by the passage through death, and humour and personality remain unchanged.

We cannot always judge facts by the people who get hold of them. The whole inter-relation between religion and science is to some extent involved. All through the last half-century the mechanistic view of science, the mechanistic view of the Universe held the field. Attention was concentrated on Matter, and in terms of matter everything was to be explained. . . . On this view life is a sort of epi-phenomenon resulting from complexity of organisation. . . . Final causes may be the business of philosophy and religion, but not of science; there we are seeking, as far as we can, the physical, chemical, and mechanical explanation.

Such explanations, he says, are but part of the truth, they do not exclude others. Science in the narrow sense is metrical and exact, and that is one reason why the subject we are thinking of to-day is not accepted; it is not metrical and exact; we cannot always repeat things; we do not yet know its laws.

My position is that we must be guided by facts, must gradually be led towards a theory, and never give up facts because we do not understand them, or only partially understand them. There are many cases where science and philosophy seem to clash, just as science and religion have seemed to clash, because they are looking at different aspects of the same thing.

Sir Oliver then speaks of the strong tendency to associate life and mind directly with matter, and even to be unable to conceive their existence apart from matter. He then diverges into the question how many worlds in the universe may be inhabited, with the purpose of showing that of all the matter in the universe, the solar system is but an infinitesimal amount, and that if the planets resulted from the influence of a larger star passing near the incandescent sun and drawing a mass of incandescent matter from it, the logical consequence is that life must have pre-existed matter.

The psychical and the physical seem to be related to each other. Matter is physical, but the ether is physical too. Many physical things are not material. Magnetism, light, and electricity all belong to the ether. . . . The main realities of the universe are not in matter at all, but in the ether of space.

. . . Our relationship with the ether is primary; our relation with matter is secondary. We act on matter indirectly through the ether, which is responsible not only for gravitation, electricity, magnetism and light, for elasticity also and all strain, for cohesion also for linking atoms which would otherwise be disconnected; it is through the ether that we act upon matter, and I suggest that it is there, in that connecting and all-permeating medium that we must look for the permanent basis of life. . . . The attempt to explain life in terms of matter had failed.

This seems to imply pre-existence; but we must discriminate between mere life and individual life, personality. I do not say that the individual has pre-existed, the individual as we know him is a fresh apparition, a new individualisation of something pre-existing.

Our life came into relation with matter as the matter was fitted to receive it; our initial state in that sense was microscopic; and it gradually grew more and more until it became what we call a grown person. My view thus is that this individual self did not pre-exist, but has formed its character while in association with matter during this present epoch, this particular episode of earth-life; and that then it rejoins its larger self, its pristine permanent reality, taking with it its developed character, but having shaken off the dust of earth.

This is a speculation. It is; but we can imagine that an opportunity arises for spirit to enter into relation with matter, and to become gradually an individual and develop a character and personality which will persist.

Earth-life is an adventure. We are incarnations; we have entered into matter; and yet we retain some inter-action with the spirit-world, the real world, where we are more at home than we are here. . . . The ordinary difficulties about prayer and miracle evaporate when we think of ourselves as the

higher beings and the animals as lower beings. We as higher beings work what would seem to them miracles.

Anyone who is familiar with the extent of the Universe, its marvellous character, and can think that there is no mind that understands it better than we do, is essentially stupid.

. . . What facts are there to establish survival after discarding the material body? The facts are those exceptional occurrences which to some have seemed frivolous or trivial, but which in reality demonstrated a power of communication between those who are associated with matter and those who are not. By employing the means of communication, you find that the person you knew is still there, that he remembers the things that happened, that his character is unchanged.

Memory and character are therefore not in the brain. The manifestation only is stopped. We find that memory and personality and character do survive. Sir Oliver's thesis is that the spiritual world is the reality, and this life only a temporary episode; and that those who will look into the facts will find that they demonstrate the reality of a spiritual world; and that this higher mode of existence dominates the whole aspect and the whole religious outlook.

Ether is to me a reality far beyond what I expect it is to you. You think it is fanciful, but it is not. It dominates the working of the whole of life, and if the spiritual and the physical are always associated, then it is there that we must look for the reality. . . . Ultimate realities are in the Unseen, and are things of which our ordinary daily life may leave us quite unconscious. Mind inhabits and primarily acts upon the Ether.

This closed Sir Oliver's lecture. There remain some questions put to him by his audience, of which we will give some samples:—

Q.—After reading his "Raymond" I was greatly impressed, but there seem to be people on the other side who personate. How is one to know?

A.—I do not think it is at all necessary to believe in the identity of people who give their names as Shakespeare, or Milton, etc. . . . But in the case of bereaved people who are quite serious and critical, there is unmistakable proof of identity when there is good reason for the person coming. It is quite evident that love bridges the chasm. . . . Every week I send a bereaved person anonymously to a medium, and they get their own people through without any normal clue. My own daughter got through to her husband, absolutely anonymously and unmistakably. . . . Dr. Verrall has come and has taken great pains to show that he is himself. He gave classical problems through a medium of such a kind as to satisfy scholars that there was a genuine classical scholar at the other end.

Q.—The association of spirit with matter has as its purpose the production of a character, but if that character is evil, is it permanent? Is it carried over into the unseen?

A.—Sir Oliver replied: We have the power of choice, the knowledge of good and evil. . . . Sometimes we choose evil. Very well. You may say that is degeneration of character. In all evolution you may go up or down. there is no compulsion. If we were compelled we should be machines. . . . Largely evil is caused by free will badly used, but we are not exempted from the evil effects over there. We have to take these too with us, and gradually, I suppose, go through the long and painful process of amending our character. . . . We do not necessarily become better. . . .”

Q.—Another gentleman who has never attended a séance, asked how he could be guarded against fraud.

A.—I think one has to use one's own judgment. I do not see how you are to be guarded against fraud. I do not mean that fraud is very common—certainly not among reputable mediums. The good ones are few in number, but they are very decent people. It is said that they are greedy. They are not: it is wonderful how charitable they are. . . . You have to use common sense. When you get results don't regard them superstitiously. Judge them and criticise them—not at the time, when you should be in a reasonably receptive mood, so as to give the facts a chance, but afterwards don't attach excessive importance to any one incident, but remember that evidence is cumulative, and that conviction at the level of certainty can probably only be attained by years of study.

Thus far Sir Oliver's address, which will no doubt be amplified in the work he is planning to do. In a post-script to this address he states that:—

“ The notion of an etheric body is attracting wide attention as a more definite form of the theory of a spiritual body which was mooted nearly 1900 years ago. The idea is supported by communicators from the other side; and, though the notion is till only in its infancy, and requires much verification and elaboration, it is possible that in this direction problems that have seemed insoluble may ultimately be attacked by future science, and gradually brought down from the atmosphere of faith into the region of knowledge.”

This is now being done from various quarters, and after the ample verification of telekinesis, materialisation, supernormal photography, and supernormal cognition of events past and distant, concealed in envelopes, and even pre-cognition, which are before the world, there can be no

doubt in the instructed mind of the truth of Sir Oliver's contention that the secret of life is in the ether as the means of transmission. In a world evolved from Ether this would seem obvious as the only alternative to the untenable notion that life results from complexity of organisation and is not the cause of that complexity.

Dr. Geley, in the only constructive philosophical work extant, has demonstrated that the visible world consists of Matter, a soul-energy (the "dynamo-psychism," as he calls it), which permeates matter and is individualised as a person, and interior to that dynamo-psychism, a Directing Idea which can only be a Directing Mind.

Judge Troward, I.C.S., in his Doré Lectures, noticed by William James as the best and most classical expression, has said the same thing from a strictly Christian point of view, using slightly different terms.

The concept, in one form or another, permeates most philosophical writing, from the Vedanta philosophy which regards the primary essence of the single Deity as Being in its widest sense (Sat), Intelligence (Chit), and Joy of life (Anand), through the Neo-platonist Body (Soma), Soul (Psuché), and Spirit (Pneuma), to the latest Bergsonian Creative Evolution. Each of these have been hampered by a defective physics, the Hindu being entirely meta-physical, the Neo-platonist by the idea that the Pneuma was a kind of gas, and the Bergsonian by a questionable concept of Time. But in all these there is the "mystical" element which regards the reality "noumenon" or psychic cause as greater than the "phenomenon," which is its material effect. This last definitely places Mind outside of Matter.

When sufficient science is taught in every school to convince all educated men that all the forms of Energy—Heat, Light, Electricity, Magnetism, Elasticity, Cohesion, etc.—are, though physical, the first step out of the material, and are the vehicles for the application of Mind to Matter, there will be less hesitancy in accepting facts which at present need a man of Sir Oliver's scientific reputation to impress.

Considerations of space oblige us to hold over Mrs. Annie Brittain's Mediumship till next issue.

Mrs. McKenzie, our Hon. Secretary has left England, on a long and much needed holiday. Our best wishes go with her. Full arrangements have been made for College work. Her place is taken by Miss McKenzie and Mr. Cotesworth Bond.—EDITOR.

THE PSYCHOLOGY OF PLOTINUS.

Spiritualism is so much associated with phenomena, and psychical research with meticulous criticism of them, that on seeing Mr. G. W. Lambert's article on Plotinus in the S.P.R. Proc. of January, 1927, I said to myself, "Here is a student who realises that facts must have a philosophical reason for their existence." I applied to Mr. Lambert for permission to reprint his article. He referred me to the Society, which very courteously acceded to my request, and to which my sincere thanks are due.

To some persons it may seem unnecessary to go back to Plotinus. They regard Neo-platonism as "a negligible theosophy, a syncretism of the more extravagant elements in Plato's teaching with ideas borrowed from Egyptian, Jewish, Christian and other Oriental sources," and they accept Kingsley's *Hypatia* as an authoritative description of a debased theology destined to perish in the light of "Christian truth."

But apart from the fact that the two greatest Christian doctors—Origen and Augustine—were permeated by Neo-platonist teaching, the former attending Ammonius' school, and the latter reproducing whole passages from the *Enneads* in his writings, the philosophy which has maintained its ascendancy over Averroes and Spinoza and has in these later years drawn the enthusiastic attention of Stephen MacKenna and of the Dean of St. Paul's, is certainly not negligible. There are three considerations which should be present to our minds in estimating the value of Plotinus' writings: the *first* is the idea of Timelessness, which is associated with the functioning of the soul; the *second* is the very imperfect physics of Plotinus' day which regarded the *pneuma* as a gas, a material substance which circulated through the arteries. This latter error has been corrected by modern physics which recognises Energy as a quasi-material entity which is distinctly physical as associated with Matter, but is imponderable in itself or in its electrical, magnetic and other forms. The *third* is the fact that the ancients all treat material phenomena in the language of psychology. We now treat psychology in the language of physics. The modern method involves more error than the ancient, for their errors in physics are easily rectified, whereas to bring metapsychic entities under the conditions of Time and Space while using language which implies both, involves errors extremely hard to get rid of. The "inwardness" of the *pneuma* has now been expressed by the modern term "spirit," signifying an invisible Life which is both immanent in the world, and individualised in the human organism, so that the universe is a "city of God" permeated by a single divine life. In the Plotinian philosophy we have a Trinity, "namely the One or the Good which is "God" *par excellence*; the Divine Intelligence which is "the second God" and contains

the Forms; and the General Soul which is "the third God" and immediate creator of the sensible world. This triad differs fundamentally from the Christian in that it is a trinity of subordination and that the substances (Hypostases) which compose it are in no sense "Persons." That it was borrowed from or even influenced by Christian theology is highly improbable. It is the outcome of a rationalist analysis, initiated by Plato, developed by Aristotle, and carried further by various thinkers among whom it is difficult to apportion the credit between Aristotle and Plotinus." The point I would bring out is not however these excursions into origins, but the idea that God is super-essential and super-intelligible but never super-natural, being the cause of all and the reason for the dominance of Law in the Universe.

"For Plotinus, the history of the world is the history of the involution of a spiritual force into matter" (Prof. J. A. Stewart) "The higher stages of this process are timeless. In its lower stages, which are temporal, it *appears* as an *evolution from Matter*. But to accept Evolution from Matter as a final explanation for anything would have been to drop the whole Neo-platonic theory of causality."

"Evil" in Neo-platonism is that things appear evil only when considered in abstraction from the world-process; Evil as such has no place in Reality. This is eminently true, and it disposes at once of the mediæval Devil, and of the modern notion that there is no evil in the world. The rejection of Neo-platonism by the Church turned on the Incarnation of the Spirit of the Universe in a single Redeemer. The Church had to bring the idea of God into the human praxis, which could only be done by the much more comprehensible dogma of the physical Incarnation. Hence arose the legends of the Virgin Birth which are still the only way in which some minds are able to accept the moral identity of the Father and the Son. Regarded in this way, the Church doctrines become allegories of a timeless metaphysical or spiritual unity which is in its essential nature above human comprehension.

Immersed in Time, we have the greatest difficulty in freeing ourselves from its limitations even in our intellectual concepts. Yet it is, or should be, obvious that the concept of Time (as evidenced by their communications) differs among discarnate souls from that which is common among ourselves. With us it is measured by the swinging rod and the changes of material objects: with them it is known by the changes of the soul and its passage from one condition to another. Plotinus says (Enn. iv. 7, 15) "There are not a few souls, once among men, who have continued to serve them after quitting the body, and by revelations, practically helpful, make clear as well that other souls too, have not ceased to be."

For those who from the paucity of their own intellectual outfit cannot free themselves from the notion that every fresh

idea is borrowed from someone else's mentation, Plotinus' *Enneads* will continue to be considered a farrago of Greek and Oriental mysticism. For those who recognise that the effort of the mind to reach truth brings a definite response from the supra-physical world, they will contain the scheme in which the religion of Platonism attained its most mature expression in response to the demands of a new religious consciousness.

For these latter the reprint will need no apology.

STANLEY DE BRATH.

THE PSYCHOLOGY OF PLOTINUS, AND ITS INTEREST TO THE STUDENT OF PSYCHICAL RESEARCH.

By Mr. G. W. LAMBERT.

(This paper was read at a Private Meeting of the Society on June 2nd, 1926, and is here reprinted by the courtesy of the Author and of the Society for Psychical Research.)

References to the philosophy of Plotinus are not infrequent in the literature of psychical research, and have aroused a certain amount of interest in his work on the part of students who would gladly learn more about it. Unfortunately the literature on the subject is scanty, and in some respects defective, and the English reader who does not know Greek will find the task of informing himself a difficult one. This paper is intended to assist such enquirers by giving them a summary of Plotinus' psychological theories, in so far as they deal with the subject matter of psychical research; and as the paper is intended for the student of that subject, and not for the classical scholar, I have endeavoured to relegate matters of purely academic interest to footnotes. In dealing with Plotinus it is not possible to dispense altogether with the apparatus of scholarship, because his Greek is difficult, and the text is faulty. In a brief essay of this kind it is manifestly impossible to stop and discuss every debatable interpretation of Plotinus' thought, and I hope the references I have given will enable those who are in a position to do so to test the accuracy of what is necessarily a very condensed summary. I have appended a brief bibliographical note (see p. 184), and if the reader consults the works there mentioned he will find more complete bibliographies should he wish to extend his study of the subject. It is unfortunate that the best critical work in English on *The Enneads*,¹ is by a writer who has a distinct bias against psychical research, and this paper is to some extent an attempt to correct that bias. For instance, Dr. Inge refers to telepathy as a "superstition" of the third and twentieth centuries,² and suggests that Plotinus would have no sympathy with the efforts made by students of psychical

¹*The Philosophy of Plotinus*, W. R. Inge (Longmans, Green : London, 1918). My references are to the Second Edition, 1923.

²*Op. cit.* vol. i. p. 49, footnote.

research to throw light on the problem of survival.¹ I deal with the latter point below (see p. 177), and only mention it here to emphasise the fact that the enquirer who needs guidance is not well provided for by current literature on the subject. For that very reason I have tried to avoid ground which is already adequately covered by published works. The reader will find all we know about the life of Plotinus in Porphyry's memoir,² and I have only referred to that work for the purpose of illustrating points of psychological interest.

PLOTINUS AND PSYCHICAL RESEARCH.

If any evidence were needed of the greatness of Plotinus as a thinker, it could be found in the fact that he has been acclaimed by persons of the most divergent opinions. He has been hailed as a teacher by pagan and by Christian, by Catholic and by Quaker, by the man of action and by the dreamer, by the initiate and by the agnostic, and latest of all, by the friend as well as by the detractor of psychical research. From time to time attempts have been made on one side or the other to prevent his exploitation by the opposing party, but in spite of all Plotinus maintains his unassailable ascendancy, an "eagle soaring above the tomb of Plato." It is clear, therefore, that he can only be acclaimed as a patron of psychical research in so far as that study connotes the fearless pursuit of truth.

As an earnest seeker after truth Frederic Myers was a worthy disciple of Plotinus, and introduced into modern psychical research not only his elevation of spirit, but much of his thought as well. The extent of Myers' debt to Plotinus is not to be measured simply by counting the number of quotations from and allusions to *The Enneads* in Myers' works. His influence is traceable throughout Myers' prose and poetry, and did not desert him even in the dry task of inventing technical terms³ for the new science to which he devoted the best part of his life. Moreover, it was Myers' deep interest in Neoplatonism which led some of his friends to choose a quotation from the Fifth *Ennead* as a test in some "cross-correspondence" experiments conducted some years ago (see below, p. 182).

It is also remarkable that certain psychologists on the Continent are beginning to put forward theories in explanation of psychical phenomena which bear a strong resemblance to those of Plotinus. Probably these thinkers are influenced by Fechner and William James, and not by a study of *The Enneads* themselves, but the fact lends interest to the subject, and should encourage a careful examination of the older theories.

¹*Op. cit.* vol. ii. p. 96.

²*Porphyrius de Vita Plotini* (abbr. reference, *V.P.*): a translation will be found in vol. 1. of S. MacKenna's translation of *The Enneads*.

³*E.g.*, the word "metetherial": see the glossary to *Human Personality*, vol. 1. p. xix.

NATURAL SCIENCE.

In the third century, as in the ancient world generally, there was a tendency to interpret physical phenomena in psychological terms. The direction of thought is now reversed, and we are accustomed to interpret psychological phenomena in the terms of physical science. While, therefore, as the reader would expect, the physical theories of Plotinus are of a primitive character in themselves, they are of value as an aid to the understanding of his psychological theories, and for that reason I will give a brief summary of them here.

Plotinus held that the physical universe consisted of four elements, earth, water, air, and fire; earth and water "down here" in the lowest region of space; above them air, extending to a limit somewhere this side of the moon; and beyond that, "fire," by which he meant a continuous substance, filling the whole heaven, which in its incandescent state glows with a white light. This conception is the nearest approach the ancients made to the theory of the luminiferous ether.

Now this universe of the four elements would be utterly dark and inert, a mere "corpse" of an universe, so to speak, if it were not animated through and through by "soul." The Great Soul which permeates the whole universe is the cause of all movement, including those movements which we regard as mechanical. Its presence makes the universe a living animal, the various parts of which are in sympathetic relation with one another.¹ There never was a time, he tells us, when this universe was not ensouled,² but in imagination we can picture to ourselves the flooding of soul into it as if it were an event in time. One passage,³ of which this is the theme, has acquired a special interest for students of psychical research, and is dealt with below (see page 183).

In another place he describes the universe as pervaded by soul in much the same way as a net let down into the sea is swept through and stretched out by the surrounding water.⁴ But he is careful to make it clear that soul is not a form of matter, as some thinkers wrongly supposed. It is rather something which transcends matter.

Besides the Great Soul, there are in the universe many individual souls, which can embody themselves in various kinds of matter. There are divine souls which embody themselves in the ether, and make their bodies glow with a pure white light. These are seen by us as stars. This doctrine that the stars are living beings is one which falls strangely on modern ears, but it has commended itself to several notable thinkers, including Leibniz and Fechner. Dr. Inge, so far from classifying it with telepathy as a superstition of the third century, says, "The doctrine itself does not seem to me ridiculous or improbable."⁵ This is not the place to discuss the subject further, and I would "come down to earth" at once, were it not necessary to ask the reader first to hear what Plotinus has to tell us about the souls which inhabit the intervening region.

¹ iv. 4. 32. ² iv. 3. 9. ³ v. 1. 2. ⁴ iv. 3. 9. ⁵ *Ph. of pl.*, vol. 1. p. 211.

The souls next in rank below the Gods are the "daimones." Plotinus does not say very much about them, probably because he was well aware of the amount of superstition and credulity associated with the doctrine. What little he did say is calculated to remove current errors and to reduce the doctrine to something which would fit organically into his general system. He accepted the current view that the daimones were living beings whose natural habitat was the air belt between the moon and the Earth, and apparently believed that they could invest themselves in bodies of gas and luminous ether,¹ and utter sounds.² Nor was it unreasonable to suppose that they could be summoned by magical processes.³ He considered man, in respect of the divine part of his nature, to be superior to the daimones, and, if we are to believe Porphyry, he shocked his superstitious friends by saying that it was for the daimones to come to him, and not for him to go to them.⁴ He rejected the current view that diseases were due to daemonic agency, and attributes them to "exhaustion or excesses or deficiencies or mortification and other changes originating either outside or inside the body."⁵

The manner in which Plotinus deals with the doctrine that each person has a tutelary daimon leaves the reader in some doubt whether he took it in the same sense as most of his contemporaries. It is clear that he attempted to rationalise the belief, but it may have been necessary for him to conceal his attitude to some extent; otherwise it is difficult to account for the very laboured and obscure language of his short treatise on "The Daimon which is allotted to us."⁶ Some of the functions of the tutelary daimon are now attributed to that equally elusive entity, the "censor" of the Freudian school, and it will be interesting to see whether in the future science will restore to the daimon any of the other powers of which he has been deprived.

So far, then, as *The Enneads* show, Plotinus was by no means a credulous believer in the crude spiritualism of his day. Nor, apparently, was he averse from experiments in this field. Porphyry tells us he readily consented to attend an experiment for the evocation of his own daimon by an Egyptian priest, the result of which so terrified one of the attendants that the affair was brought to a sudden and premature conclusion.⁷

Next in rank below the Gods and daimones came the souls of men and animals, and in the following section I give an outline of Plotinus' views on human psychology.

HUMAN PSYCHOLOGY.

Plotinus deals at some length with the problem of the relationship of the soul and body, and disposes of various inadequate hypotheses.⁸ If he had enlarged even more than he does on this subject, it would not have been surprising, considering that Porphyry argued the question

¹ iii. 5. 6. ² iv. 3. 18 (last sentence). ³ iv. 4. 43. ⁴ *V.P.* 10 *sub fin.*
⁵ ii. 9. 14. ⁶ iii. 4. ⁷ *V.P.* 10. ⁸ iv. 3. 20-23.

with him for three whole days.¹ The conclusion he comes to is that it is truer to say that the body is in the soul, rather than that the soul is in the body.² The soul of the individual is in continuity with all other souls and with the Great Soul. This is proved by the fact of telepathy.³ In this connection it is relevant to quote a first-hand story told us by Porphyry.⁴ Porphyry was contemplating suicide in his own house, when Plotinus "perceived" it in some supernormal fashion, and suddenly confronted him, and dissuaded him from doing violence to himself. The event made such an impression on Porphyry that he never repeated the attempt.

The human soul, according to Plotinus, has three elements, which are sometimes spoken of as if they are parts, and sometimes as if they are themselves separate souls. They correspond with the three levels of the physical universe, an assumption which has the merit of affording a consistent background of metaphor for the purpose of describing psychological states and processes. They are :

- (1) the divine (superconscious) part,
- (2) the reasoning (conscious) part,
- (3) the unreasoning (subconscious) part.

The subconscious soul embraces the principles of nutrition, growth and sex, and their connected instincts.⁵ It is this part of the soul which is acted upon by hypnotic influences, and by incantations and prayers. Magicians, with their dramatic ritual and singing, are well aware of this, and behave accordingly, working upon the unreasoning part of a man's soul. If the heavenly bodies play any part in the transaction, they know nothing about it.⁶ If incantations and prayers can work effects at a distance, it is through the medium of the Great Soul.⁷ All souls are in continuous rapport with one another, but the pulses between them are for the most part unperceived, and the impressions do not necessarily rise above the threshold of consciousness.⁸

Plotinus also deals at some length with the question of memory. It must suffice to record here that he held memory to be a purely psychological activity, which is obstructed by the body,⁹ and when freed from that obstruction is greatly extended in range and power. His views about the retention of memory after the death of the body are dealt with below (see p. 178).

The similarity of certain of these views to those which are now being put forward by modern students to explain the phenomena of hypnotism and telepathy is remarkable. For instance, Dr. Tischner, in his recent book entitled *Telepathy and Clairvoyance*, speaking of the supernormal acquisition of information by mediums, says :

"It gives us the impression that the subconscious mind—to make use of a spatial image—is not so clearly separated from its surroundings,

¹ V.P. 13.

² iv. 3. 20 and 22.

³ iv. 9. 3. *Kai logos de hemera lextheis dietheke to porro kai katakouein pepoicke to diesthos amechanon oson topon.*

⁴ V.P. 11.

⁵ iv. 4. 28.

⁶ iv. 4. 40-43.

⁷ iv. 9. 3.

⁸ iv. 9. 2. *tuposin de aisthetiken ouk anagkaion gignesthai.*

⁹ iv. 3. 26.

but represents a mental field which is connected with the 'non-individual' or superindividual mind. If we descend from our surface consciousness, we gradually reach subconscious regions which cease to belong to a single individual. . . . These very deep layers of the subconscious mind would then share in a non-individual or super-individual mind, and so have a knowledge of things which are quite unattainable to the individual mind. The difficulty of raising this knowledge to the surface consciousness would account for the scarcity of the phenomena."¹ Again, "We can say that these phenomena might readily be *deduced*, nay, *predicted*, from the superindividual mind and the absolute subject. For if the superindividual mind projects more or less deeply into every individual, it is not only comprehensible but to be *expected* that mental connection should exist between two individuals. . . ."² This is very like the Plotinian theory, though I do not suppose that Dr. Tischner is indebted to Neoplatonism. It must, however, be observed that Plotinus, who is always clear and consistent in his mental imagery, would never have allowed himself to suggest that if you go *down* to deep levels of the subconscious mind, you will come to a *super* individual mind, which projects more or less deeply into each individual.

I have necessarily had to leave out much that is of interest from the point of view of normal psychology, and only observe in passing that Plotinus has a theory of emotion which closely resembles that of William James in the importance it assigns to the organic sensations accompanying the emotion.³ He does not deal with the problem of dreams, a rather surprising omission. As the subconscious for Plotinus was not only the seat of desire, but also the channel of telepathic impulses, he would have had no difficulty in explaining dream material in a manner consonant with that of modern research.

I cannot in this paper describe at length what Plotinus has to tell us about the superconscious, or divine, part of the soul. It must suffice to observe that this part of the soul is never actually "embodied," and even during our life here maintains its calm existence in the world of immaterial existences "yonder." It has its own powers of vision, but different from those of bodily eyes, for the things it sees are not of this world⁴.

THEORY OF SURVIVAL.

Plotinus treats the problem mainly from the theoretical standpoint, and writes at length to refute the arguments in favour of a material soul which is dispersed at death. There is no need to recapitulate his arguments here, many of which are couched in terms very difficult to translate because they echo the clamour of long forgotten controversies. I will give only one example. In Plotinus' day many, especially in the medical profession, held that the soul was a kind

¹*Op. cit.* p. 219.

²*Op. cit.* p. 221.

³ iv. 4. 28.

⁴ i. 6. 8, and iv. 3. 24.

of wind ("pneuma") or gas (to use a more modern term), *i.e.*, a material substance, which circulated through the arteries. The "pneuma" in a living body was said to be "in a certain state," which gave rise to the phenomena of life.¹ Plotinus makes short work of this theory. In doing so, he claims as common ground with his opponents that there are, of course, many inanimate gases,² and asks what difference there is between these and gases which are souls—a very difficult question for the upholders of the "pneuma" theory to answer. I have referred to this passage in order to put the reader on his guard against attributing to the word "pneuma" in *The Enneads* any other than a material signification. It must not be given its more familiar New Testament meaning of "spirit" as opposed to matter.

Plotinus' theory of survival is so comprehensive that each reader who comes to *The Enneads* with any theory of survival at all is likely to find his own ideas on the subject reflected in this or that passage, and he must resist the temptation to fasten on these, to the exclusion of others which would modify his own partial view. For instance, Dr. Inge says :

"It is plain from this passage and from all that Plotinus says about the eternal world, that his conception of eternity is widely different from the hope of continued existence in time to which many persons, though by no means so many as is often supposed, cling with passionate desire. Ghost stories have no attraction for the Platonist. He does not believe them and would be very sorry to have to believe them. The kind of immortality which 'psychical research' endeavours to establish would be for him a negation of the only immortality which he desires and believes in. The difference between the two hopes is fundamental."³

That the author is here voicing his own views rather than those of Plotinus will, I think, appear to the reader from the following summary. Plotinus' theory of survival is in strict conformity with his theory of the structure of human personality, as described above. At the moment of death the soul-body system which constitutes the living person is temporarily dislocated. The lowest soul element, which is in immediate contact with the body, is parted from the higher portion, embracing the conscious and spiritual selves. That the lowest part of the soul does not leave the body at once is proved by the fact that hair and nails grow on a body after death, and by the fact that when animals are cut to pieces, the scattered parts make movements for some time after.⁴ But in a short time the three psychic elements reassemble, and are hurried to their doom. Their fate is determined by the level at which the man has lived during his earth life, and the souls of the dead find their "level" by a process as regular as that of gravitation.⁵ The higher the soul rises, the more tenuous its body becomes, until,

¹ iv. 7. 4.

² *pneumata apsucha*. Dr. Inge does not seem to understand this passage, and says, "It would have been better if he (*i.e.*, Plotinus) had discarded it altogether." (*Ph. Pl.*, vol. 1. p. 220) Why?

³ *Ph. Pl.*, vol. ii. p. 96. ⁴ iv. 4. 29.

⁵ iv. 3. 24.

in the best event, it leaves the sphere of matter altogether for the "Beyond." So long as the soul remains in the material universe, it is linked with a body, whether of flesh, or of some more rarefied matter, gaseous or etheric. The sage's task is to rid his soul of all matter, in order that after death, if not before, it may rise to that which is both its source and its goal.¹

When the soul leaves its body of flesh and blood, its power of memory increases in proportion to its freedom from matter,² for, as I have pointed out above, memory is a psychical activity which is impeded by the body. At the same time, another law comes into operation, namely, that a man only exercises his power of memory in regard to things which interest him. Indeed, he tends to become that which he calls to mind.³ The departed soul finds itself in a new environment, which occupies most of its attention, and as the soul rises, its absorption in its environment becomes more and more complete, as the obstacles to action diminish. Consequently, although the power of memory increases as the soul rises, the calls upon it grow fewer until the soul leaves the celestial sphere for the Beyond.⁴ In that sense the soul grows more forgetful as it progresses,⁵ and eventually reaches a state in which the circumstances demanding the use of memory are altogether transcended. Similarly, on the downward journey, the soul does not begin to exercise memory until it leaves the Beyond for the celestial region. Souls which call to mind the memories of earth life tend to return here⁶—a doctrine, it may be noted in passing, which is implied in certain statements purporting to have come from F. W. H. Myers since his death (see, e.g., those cited by Sir Oliver Lodge on pp. 301 and 302 of *The Survival of Man*).

At the same time it is necessary to correct a false impression that might arise from the imagery of the soul rising and descending. It would be more in accordance with Plotinus' ideas to imagine the soul as a kind of psychical continuum reaching from "above the heaven" down to earth,⁷ which cannot lose anything which it has acquired in experience, but is only active in that particular sector upon which the focus of personality is centred at any given time. The focus moves up or down according to the direction given to it by the character of the individual, and the psychological characteristics of personality after death depend upon the level at which the personality in question is active. Many of the departed remain at relatively low levels, where their desires, memories and activities are those of earth life.⁸ Yet even this language is inadequate, because the soul, being an entity which transcends matter, can be wholly present in any "part" of itself.⁹ The "part" of a soul which is in immediate contact with the matter which it organises into a body (whether of flesh and blood or of some more tenuous matter), forms with that body a kind of compound

¹ i. 8. 13.² iv. 3. 27.³ iv. 4. 3.⁴ iv. 4. 5.⁵ iv. 3. 32.⁶ iv. 4. 3.⁷ iv. 1. 1, and iv. 3. 12.⁸ iv. 4. 24-27.⁹ iv. 1. 1.

entity which Plotinus calls by several names.¹ In the case of those departed souls which have not escaped from the physical universe altogether this psycho-physical compound is, objectively regarded, the "eidolon" or living ghost. Plotinus does not cite any cases of ghostly apparitions coming within his own experience, but adduces the traditional instance of the Shade of Herakles, which was to be distinguished from the Herakles in heaven.² That he believed in the possibility of communications from the dead is clear from the following passage with which he concludes the Seventh Book of the Fourth *Ennead* :

"Thus far we have offered considerations appropriate to those asking for deductive proof ; those whose need is conviction depending on observation are best met from the abundant records relevant to the subject : . . . There are (he proceeds) not a few souls, once among men, who have continued to serve them after quitting the body, and by revelations, practically helpful, make clear as well that other souls, too, have not ceased to be."³

These are not the words of a man who rejects the evidence of what we should call psychical research, and they seem to have escaped the notice of Dr. Inge when he wrote the passage quoted above.

Thus in Plotinus' system there is room not only for the immortality of timeless existence in a wholly transcendental world to which Dr. Inge looks forward, but also for survival in conditions not very far removed from those of earth life of which many students of psychical research are satisfied that they have obtained experimental proof by communications from "souls once among men."

The student who adopts Plotinus' far-reaching theory of the nature of man's psychical constitution, with its immense range and organic structure, will find that it throws new light on many current problems. He will, however, find himself more than ever impressed with the difficulty of establishing the identity of "communicators." The question whether a given "communicator" is identical with some particular deceased individual raises the whole question of the structure of the two personalities one is attempting to identify. Both Plotinus and Frederic Myers were profoundly right in making a theory of human personality the groundwork of their theories of survival, and many of the difficulties experienced in co-ordinating the data of research are no doubt due to imperfect and one-sided theories of personality. Plotinus' theory at any rate gives us a scale by which to classify the various kinds of identity tests which are applied to trance personalities. Looking at the matter from the Plotinian standpoint, the tests falls into four categories.

(1) In the lowest class come those tests which measure and compare psychophysical reactions not under conscious control, such as pulse rates and psychogalvanic reflexes. If individual reflexes are highly characteristic, it would be interesting to have them recorded, in order

¹to *koinon suntheton*, to *sunamphoteron*. see esp. i. 1.

²i. 1. 12, iv. 3. 27 and 32.

³iv. 7. 15.

that they might be compared with those of any controls who, after the death of the person under observation, claimed identity with him. It may be that reactions normal in one body are not easily reproducible in another, but judging from the curious physiological manifestations displayed by some controls, the results might be distinctly interesting.

(2) Next in order would come characteristic mannerisms of speech and so forth, which impress some sitters very strongly. But Plotinus would never have accepted these as proof of the survival of more than the body-subconscious soul "compound,"¹ in which habits of all kinds are registered. They would not necessarily prove the continued activity of the "higher soul."

(3) In the third class come tests based on comparisons of memories. I have already pointed out that, according to Plotinus, the more intellectual type of mind loses detailed earth memories after death,² and he would not have been at all surprised at the serious failures of memory displayed by certain of the controls claiming identity with important members of this Society who have died and since purported to communicate. This possibility, coupled with our ignorance of the range of clairvoyance and telepathy, makes memory tests a very inconclusive kind of evidence, whether they are apparently successful or the reverse.

(4) In the highest class we must place those tests which rely on showing, on the part of controls or communicators, continued intellectual powers of a high order, which are also "characteristic," such as those originating correlated scripts of a complicated and ingenious type, like the "Ear of Dionysius" case.³

Looked at from the Plotinian standpoint, each of these tests taps the problem, as it were, at a different psychological level. None of the types of test is open to a quite unambiguous interpretation, but if a control, purporting to be a deceased individual, successfully passed tests in each of the four categories mentioned above, the cumulative evidence of survival would be very strong. Unfortunately there is a tendency on the part of experimenters to specialise on one type of test; this circumstance, in its turn, tends to limit the psychological "education" of mediums, and the result is a mass of data more difficult to co-ordinate than would have been the case if they had been collected over a wider psychological range.

CONTEMPLATION AND ECSTASY.

No essay on the psychology of Plotinus would be complete without some account, however brief, of his theory of contemplation. His teaching on this subject alone has earned for him an imperishable name as one of the great mystics of all ages, and he has influenced the thought of men so far removed from one another in temperament and in time as St. Augustine and Lord Tennyson.

Many pages could be written on the meaning of the word "contemplation" in Plotinus. He uses it in a sense to which we are not accustomed; different from that which it has acquired as the result

¹i. 1. 10.

²iv. 3. 27.

³*Proc. S.P.R.*, vol. xxix, p. 197 ff.

of centuries of subsequent religious development. Contemplation, far from being the antithesis of action, is the fundamental activity of all life.¹ The Soul of the World contemplates the things that are "yonder," or, as we might say, in the spiritual world, and this act of contemplation results in the creation of a faint copy, which we see as Nature. In a sense the visible universe is a sort of by-product of contemplation by the World Soul, but inasmuch as the world of sense is in a less pure substance than the world "yonder," it is a shadow rather than a replica. I must not trace this theory to its source in Platonism, nor stop to translate certain splendid passages in which Plotinus describes the attitude of silent sympathy which man must adopt if he would understand the secret and silent processes of nature.² It must, however, be observed that the theory is bound up, in the case fo Plotinus, with certain psychical experiences of his own. He was convinced that on more than one occasion he had penetrated in moments of ecstasy into that world "yonder," which lies behind the veil of this world.³ It is also bound up, if I am not mistaken, with a curiously primitive and erroneous theory of normal vision. I need hardly say that the problem of vision was one which always puzzled the ancients, and about which they had ideas very far wide of the truth. A sceptic might therefore be inclined to discard at once all that Plotinus has to say about contemplation, on the ground that, on the psychological side the theory is rooted in the self-delusion of ecstasy, and, on the physical side, in a false optical theory. But here again Plotinus seems to me to throw out a valuable suggestion, which shines out all the more brightly because of the dark background of scientific ignorance from which it proceeds. There does seem to be some form of psychical activity which results in a contemplated image becoming actually reproduced. I refer to the obscure phenomenon of stigmatisation. In the case of stigmatics we see at work some curious psycho-physical process by which a visually received image becomes reproduced, in a sense, in the body of the stigmatic. In what circumstances an image can penetrate so deeply into the subconscious as to affect the plastic functions in this way we cannot at present understand. May not a similar process assist in the acquisition of protective colouring by animals, especially in those remarkable cases where the animal adapts its colour to the background against which it is seen?

It has also been suggested, I think, that the formation of teleplastic structures is an extreme example of the same process. The generation of these seems to involve a profound disturbance of the plastic functions of the psyche, and these, according to Plotinus, are closely associated with the sexual nature in the subconsciousness. May not this circumstance afford an explanation of the conjunction frequently observed between the phenomena of physical mediumship and sexual disturbance?⁴ This conjunction of symptoms, if we may so term them,

¹Vide iii. 8. *passim*.

²iii. 8. 4.

³iv. 8. 1 : *V.P.* 23.

⁴Cf., e.g., E. Morselli, *Psicologia e "Spiritismo"* (Torino, 1908), II. 14.

is a source of anxiety to many people ; it has also been noticed, of course, in the annals of mystical religious experience. The truth seems to be that we have not yet gained selective control over the mechanisms at work, and the phenomena we wish to study are liable to be confused by disturbances we must hope one day to eliminate. Rather than attribute the pathological symptoms to the Devil or to malicious spirits, I would attribute them to an inevitable clumsiness of manipulation in what is at present an obscure field of experiment.

For the purpose of the foregoing summary of the psychological views of Plotinus it has been necessary to draw on chapters in *The Enneads* which for the most part dry and technical. I have had no opportunity of quoting from any of those soaring passages which have earned for Plotinus an immortal name in literature. There is, however, one such passage,¹ which has become famous in the annals of this Society, and for that reason some reference to it here will not be out of place.

Many readers will remember that Mr. J. G. Piddington, in his paper entitled, "A Series of Concordant Automatisms," elucidates a remarkable series of cross-correspondences originating from a test question put by Mrs. Verrall to "Myers," in the form of three Greek words from the Fifth *Ennead* which were known to have definite associations in the mind of Frederic Myers.² This is known as "the *autos ouranos akumon* incident." The passage from which these words are taken comes near the beginning of the Fifth *Ennead*. It is translated by Myers on p. 291 of Vol. II. of *Human Personality*, and is closely coupled by him with another passage from the end of the Third Book of the same *Ennead*. His translation is as follows :

"So let the soul that is not unworthy of that vision contemplate the Great Soul ; freed from deceit and every witchery, and collected into calm. Calm be the body for her in that hour, and the tumult of the flesh ; ay, all that is about her calm ; calm be the earth, the sea, the air, and let heaven itself be still. Then let her feel how into that silent heaven the Great Soul floweth in. . . . And so may man's soul be sure of Vision, when suddenly she is filled with light ; for this light is from Him and is He ; and then surely shall one know his presence when, like a god of old time, He entereth into the house of one that calleth Him, and maketh it full of light."

The first passage, down to "the Great Soul floweth in." contains the three Greek words *autos ouranos akumon*, which literally mean "the very heaven waveless." For the purpose of the experiment it was sufficient to show that the script intelligence understood the passage in the same sense in which Myers understood it during his lifetime, and this seems to have been the case. But it must be observed that Myers misled by the editors of the text, failed to grasp the real significance of the passage, the meaning of which has only recently been elucidated.

¹ v. 1. 2.

² *Proc. S.P.R.*, vol. xxii. p. 107.

Professor Dodds has pointed out that Plotinus is not here conveying an injunction to meditate on the World Soul "only when atmospheric conditions are favourable."¹ On the contrary, he is asking the reader to still his own soul, in order that it may be able to picture to itself the Universe of the four elements in a state of motionless quiet before the World Soul entered into it. "There never was a time," he has told us elsewhere, "when this Universe was not ensouled,"² so that it is a vision of the imagination, and not of an historical event that he is asking us to contemplate. Before the entry of Soul we must picture the four elements, earth, sea (water), air, and "heaven" as motionless and dark. That moment is like the moment of darkness before the dawn, before the daylight flooding over the horizon wakes all things from the silence of sleep. Thus in this passage there is a vision of dawn, and behind it a still grander vision of the dawning of life on the Universe. With this explanation, I will give a rendering of this passage, going beyond the point where Myers left it so as to give the full context.

"Another soul that would behold the Great Soul must herself be great and not unworthy of that vision, freed from deceit and every witchery, and composed in silence. Silent be the surrounding body and the turmoil of the flesh, and all the environment beside; silent the earth, silent the sea and air, and silent the unmoving³ heaven itself. Then, behold, into that motionless heaven from every side Soul comes flowing and flooding in, and enters in and enlightens it; as the sun's rays light up a dark cloud and kindle it to a golden glory, so Soul, entering into the body of heaven, gave it life and immortality, and awakened it from rest. And heaven, set in motion everlasting by the power of Soul wisely guiding it, became a happy living creature, glorified by the Soul that has taken up her abode there; for before the advent of Soul it was a mere corpse of earth and water, or rather a dark chaos, a 'nothing,' 'an abomination of the gods,' as a poet has said."

The second passage quoted by Myers, beginning "And so many man's soul be sure of vision," is taken from a different context, nearly

¹ *Classical Quarterly*, April, 1922, p. 96.

² *iv.* 3. 9.

³ I have provisionally accepted Professor Dodds' conjector *ama menon* to replace the *ameinon* of the MSS. The word *akumon* which Myers read, is a conjecture of Kirchoff which is certainly wrong, and may have been responsible for the continued failure to understand this passage. An adjective meaning "not revolving" is appropriate, as there is emphasis on the point that it is the entry of Soul which sets the heaven, previously stationary (*estota*), in motion. But it seems to me that editors may have been too hasty in condemning *ameinon* as corrupt. In *iv.* 3. 17, where Plotinus is describing the entry of individual souls into the (physical) heaven, he says *ei gar ouranos en to aistheto topo ameinon*, as if the superior nobility or fineness of heaven was a generally accepted fact, which rendered it antecedently probable that heaven was the first region in the Universe to receive souls. In each of these passages may not Plotinus be deriving his imagery from some earlier source, not known to us, which would lend to the epithet *ameinon* an appropriateness easily recognised by his hearers?

three books further on.¹ It contains a train of thought very characteristic of Plotinus, but so unfamiliar to-day outside the region of poetry that a word of explanation may not be out of place. The reader will remember that a Plotinian god, if he endows himself with a body, creates one of a fiery texture which is self-luminous. Indeed, a strong effulgence accompanying an apparition was a sure indication of a heavenly visitor, as distinct from one of lower rank.² The vision of some god flooding with light "the house of one that calleth him" illustrates the sudden illumination of the purified soul which has cast aside all impediments, and has at last, in a moment of ecstatic union, beheld the beatific vision of The One, the Ineffable Source of all things which is the Goal of all her endeavour.

These meditations, and others not less sublime, have won for Plotinus a few earnest disciples in almost every century, and, if we may adapt his own phrase, have "kindled a golden glory" on many a later page of literature. They have earned for him a reputation as one of the great mystics and many people are thus left with the impression that he was a vague and dreamy thinker. But if the surface difficulties are surmounted, it will be found that his thought is fundamentally simple, restrained, and thoroughly systematic, after the best Greek model. Passages which sound to the modern ear like highly imaginative poetry were written by him in the firm belief that they were at the same time the most profound science. So long as men of his faith remain, they will be prepared to wrestle with his difficult Greek, in order that they may become initiates in his school of wisdom; and each of them, when the day of his illumination has come, must have exclaimed in words that Plotinus himself once used of his own master, "This is the man I was looking for."³

BIBLIOGRAPHICAL NOTE.

Text. My references are to the Edition of R. Volkman (Teubner Series, Leipzig, 1884), which is the one most generally accessible.

Translations. The best translation in English is that of Mr. Stephen MacKenna (Lee Warner). It is not yet finished, and its early completion is much to be desired. So far the translation of *Enneads* I.-V. has been published, and the references in the foregoing paper will be found without difficulty in the volumes already printed.

There is no translation in English parallel with the Greek text, but in France a new edition, with parallel translation, is in course of preparation by M. E. Bréhier (Collection Budé, Paris, 1925). So far only the first three *Enneads* have appeared.

A valuable collection of extracts from the *Enneads*, entitled *Select Passages illustrative of Neoplatonism*, has been made by Professor E. R. Dodds, with a translation of them in a separate volume (Publishers, the S.P.C.K.). The grouping of passages under subject headings is

¹ v. 3. 17.

² Cf. *V.P.* 10.

³ *V.P.* 3. Plotinus referred to Ammonius Saccas.

very useful to the student, and the reader who is new to the subject is recommended to begin with this volume, which also has an admirable Introduction.

Criticism. The most important critical work in English on *The Enneads* is *The Philosophy of Plotinus*, by Dr. W. R. Inge (Longmans, Green). As I have pointed out in the paper, the writer is prejudiced where psychical research is concerned, and some of his statements must be received with caution.

There is a summary of Plotinus' physical theories in *A History of Magic and Experimental Science*, by L. Thorndike (Macmillan & Co., London, 1923) (pp. 299-307).

Fuller bibliographies will be found in the works referred to above.

THE CASE OF PATIENCE WORTH.*

(Through the Mediumship of Mrs. CURRAN, of St. Louis, U.S.A.)

In this volume Dr. Prince gives the attention which the remarkable "Patience Worth" communications, through the mediumship of Mrs. Curran, undoubtedly deserve. He calls the case a psychological study, but allows that accepted psychological principles do not cover all the known facts in it, any more than in "Morton Prince's The Dissociation of a Personality," or in the "Doris Case," by himself. "Patience Worth," he says, "may be an external intelligence, somehow in contact with and able to use Mrs. Curran's brain, in short, a spirit," and after ten month's close study of the case, formulates this thesis. "Either our concept of what we call the subconscious must be radically altered so as to include potencies of which we hitherto have had no knowledge, or else some cause, operating through, but not originating in, the subconsciousness of Mrs. Curran, must be acknowledged." So we see the old argument re-stated, but so as to allow those who disagree with the Supernormal theory to come a little closer by enlarging the bounds of orthodox psychology. The facts must be admitted and find a place in some scheme; they can neither be denied or ignored.

Dr. Prince points out that this volume of the "Patience Worth" case differs from almost every other volume of psychic matters, in so far as it deals with literature: "Literature displaying such knowledge, genius, versatility of expression, philosophic depth, piercing wit, spirituality, swiftness of thought, ability to carry on complex mental operations and apparent divination of other minds, which could not have originated in Mrs. John H. Curran, of St. Louis, who by her own testimony and abundant other evidences, neither possesses nor ever did possess such knowledge, who never had shown literary talent, nor had such ambition, and never displayed the other mental qualities in any comparable degree."

MRS. CURRAN'S PREVIOUS RECORD.

Painstaking to a degree, Dr. Prince followed up every clue he could find which would throw light upon Mrs. Curran's life prior to her psychic development. Everyone he interviewed who had known her in this period had the same story to tell, of an uneventful girlhood, generally efficient but with no outstanding ability. One friend remarked that "her mentality is much stronger and more highly developed since Patience Worth came.

Mrs. Curran's life was that of thousands of girls in small homes in American cities. An uncle is mentioned who was a medium, but

**A Critical Study of Certain Unusual Phenomena.* By Dr. Walter Franklin Prince, Ph.D., Research Officer of the Boston S.P.R. (Published by the Society, 1927.)

she herself was "raised to think spiritualistic seances taboo." She had no early psychic experiences, and still says she is not a spiritualist, but is in sympathy with the furtherance of psychic facts; nor does she regard herself as a "medium" in the common sense, but is deeply interested in all the phenomena which has come through herself. As to religion, she calls herself an Episcopalian.

When Mrs. Curran was thirty-one years old, she began to use the Ouija Board with a friend and for nearly a year had messages of little value, until one day "Patience Worth" announced herself, and the magic began. Patience Worth was like "a bolt out of a clear sky," to Mrs. Curran's step-daughter and near friends. What she said was so entirely different in every respect—language, form thought—to anything they had ever heard Mrs. Curran use. Mr. Curran disliked anything to do with "Spiritualism," but was delighted with Patience, and encouraged his wife in every way after her advent. A lawyer, Mr. E. H. Garnett, who had known Mrs. Curran for years, says that neither education, fraud, nor memory can account for the literature.

PATIENCE WORTH ON HERSELF.

Patience Worth, full of wisdom from the earliest communications, gave scanty information about herself. She claimed that her verses were of more value than anything she could tell about her earth life. The sitters gathered, however, that she was a 17th Century English girl who had come to America when a woman, and had been killed by Indians.

Universal Truth was her constant subject, and sharp of tongue as she often was, returning any chaff with a word keen as a razor blade, she constantly strove to make her words of wisdom acceptable to her sitters. Dr. Prince gives most interesting examples of Patience's table talk, which was interspersed with the verses. While sarcastic and impatient to those who worried her about personalities when she wished to give them great things, she gradually trained Mrs. Curran and her friends to wait for the poems, but every now and again out would come the "metaphors and similies drawn from the farm and barnyard, and the rollicking humour of the 17th Century, mixed with flashing repartee, wisdom, and lofty spirituality."

Sometimes she would resent the claims made upon her.

"Patience, where am I going to die?" asked one of her sitters.

Patience, sharply: "Lor', where thy feet track!"

Again she would reply with the utmost tenderness. One who had been helped by her words, remarked as she came to the board one day, "She (Patience) has been so generous to me."

And Patience said, "I ha'e but torn a rent in the veil and Heaven poureth through!"

PATIENCE WORTH'S MISSION.

"From the first," says Dr. Prince, "Patience Worth seemed to appreciate the quality of her work, and spoke as one having authority

and one conscious of a mission." I can remember the same words being used by "Professor Nell" the guide of Frau Silbert, the great Austrian physical medium. It has also been said by guides of other great mediums, and as Dr. Prince notes in this case—without conceit.

She says at times the words are not hers, but that she is a messenger of God. The words bring truth to man and will live.

"Unto thee who have eaten; forget thy handmaid (herself), and remember Him who walketh beside thee, even as thy Shadow."

She speaks of herself often as "the wee gray damie," and in one poem as "the gray moth" who has fluttered out of heaven in love to men to eat through some of the veils which hide heaven from earth mortals.

Sometimes Patience Worth gives long discourses on themes set her, and at other times pours these forth spontaneously. Some of these are given in full, on "Love," "On Life and Evolution," "No Reincarnation," "The Glory of Maternity," "A Gospel of To-day." They are all thoughtful productions, calculated to enlist man's attention and set him thinking hard on the spiritual content of life.

OPINIONS AND REVIEWS UPON THE MEDIUMSHIP.

A chapter of opinions and reviews on the Patient Worth literature brings before us the names of many of America's most famous literary and journalistic lights; many have had personal experiences with Mrs. Curran, and has been fascinated and compelled to attention by the ability and charm of the writings. A few of these opinions will show that appreciation is from ranks quite outside spiritualist or psychical research circles. Men like Professor Allison, a prominent writer, holding the chair of English literature in Manitoba University, says from personal study that it "must be regarded as the outstanding phenomenon of our age, and I cannot help thinking, of all time." At the same time he considers Mrs. Curran "a healthy, happy, everyday woman." He holds that the subconscious theory is not applicable in this case, for while Mrs. Curran knows nothing of 17th Century literature, words of that period are freely used. "Many words have no meaning to her until hunted out by some of her sitters in dialect dictionaries and old books."

Dr. Usher, Professor of History in Washington University, speaks of "The Sorry Tale," a life of Jesus containing a hundred characters, which came from Patience through the board, in moving terms: "The stern beauty of the chapter on the Sermon on the Mount; the spirituality of the passage descriptive of the last Supper and Evening at Gethsemane, the terrific clamour of the Crucifixion, I shall not soon forget. Unquestionably this is the greatest story penned of the life and times of Christ since the Gospels were finished."

Dr. Usher also speaks of the marvellous word painting in the tale, which brings the East and all its imagery before the reader.

Mr. Caspar S. Yost, one of the first prominent men to examine the mediumship, has a valuable chapter on the knowledge displayed

by Patience Worth, which the most careful examination of Mrs. Curran and of her antecedents and studies or contacts, could not account for. Especially does he also instance "The Sorry Tale," which contains 350,000 words, to illustrate this. It is known, he says, by students of literature, that a man's writing betrays him, that usually great heroes of fiction are of the nationality of their author, and that attempts to make these of other races are usually failures as recognised by these other races. Yet in this story the verdict of competent New Testament scholars, who have soaked themselves in the atmosphere of the Holy Land and the time of the life of Jesus, is that it might have been written, as it purports to be, by a contemporary of Jesus, and who is himself a dweller in the midst of it. No real criticism has yet been directed against it in point of any fact used. The author of "Ben Hur," has told of the years of study involved in getting the details of his story correct; here is a simple woman whose knowledge of the Bible is limited to her Sunday School days, who outvies anything written almost since the Gospels themselves on the subject. The life of Romans, of Arabians, of Jews, and knowledge of political and social usage are all relevant, and Mr. Yost, who was present when much of it was given, and who continually followed up every point that seemed questionable or required verification, found Patience invariably right, and dictating in a way that showed that she knew what she was about.

Mr. Reedy, an editor, and a brilliant man of letters, speaks of the novel "Telka," by Patience, containing 60,000 words, which is shortly to be published. He says the longest word he found in it was "reasoning." "The speech is simpler than Chaucer. It is as near anything I know to the very essence of "folk" speech. The realism of the soil in "Telka" is something more veritistic than anything one reads in Zola. I think I know literature . . . I say that these communications are literature, and literature of no mean order."

Dr. Prince, speaking of the same book, says, "It deals with peasant life, and its quaint phraseology and its obsolete words, used in exactly their right meaning are most remarkable. The story has beauty and dramatic power, and shows no trace of having been produced, as much of it was, at odd moments in the midst of other messages and with ordinary conversation going on by the witnesses present." He thinks it is a story which bears, and even improves with, re-reading. It tells of the evolution of the soul of a peasant girl under the charm of a spiritually developed blind woman, who calls forth her better nature. All Mrs. Curran's share in it seems to be to repeat what is interiorly dictated to her.

"The Story of Telka," says Mr. Yost, "has nine-tenths dialogue. It is written in a rhythmical measure, which does not get in the way of the reader's consciousness. Nor does the poetry get in the way of the story. There have been very few metrical romances of this magnitude and nature written. Patience Worth has given reason to believe that if she could communicate really, her pronunciation would be in the Southern English dialect, but her dictated language is a composite

of dialects, a tongue in a sense artificial, but thoroughly harmonious and consistent and pure English in its origin. Probably no book since the days of Layamon, with the exception of Wickliffe's Bible, is as exclusively Anglo-Saxon as "Telka."

"The vocabulary used might be called miraculous. Groups of a hundred words taken at random from the story as they occur in the text have been examined, and 90 per cent. are Anglo-Saxon. One group of 100 contained 95 Anglo-Saxon words—three old French and two doubtful Celtic. Not fifty words in the whole book are of direct Latin or Greek origin, and probably with a bare exception not a word which has entered the language later than 1600. In a page of the typewritten manuscript taken at random, 251 words out of 297 were monosyllables—41 of two syllables, and five of three syllables. Another page of 263 words has 227 of one syllable, 35 of two, and one of three. Probably 75 per cent. of the whole book are one syllable words—and yet she achieves a result that is modernly metrical, by various devices. But the old English is readable and understandable to anyone who will give it a little thought. Patience evidently had no desire that her recorders should require a glossary, for she had a message to give—but she wished her personality to be recognised by her language."

"Set thee at the words I set for thee and see—There be word that holdeth little o' the me thou knowest, and then a more, and then much—until thou dost know this tung be me."

She has no reverence for rules of syntax, using parts of speech interchangeably; one of her interpreters points out that the Elizabethan age—with which the language used can most easily be compared, was one in which grammatical forms had least stability.

"Almost any part of speech can be used as any other part of speech," says Prof. Abbot, in his Shakesperian Grammar. This was due to the transitional state of the language, but it proves Patience Worth is in accord with her time. "Who can fathom what sort of a person this Patience Worth is, who out of such language can write poetry fiction—express emotion and make pictures as delicate and ethereal as the cobwebs that drift across the view on a summer day. Where is the man or woman who can do this—consciously or subconsciously? He has to weave a composite of dialects into a restricted literary language and make of this mixture a harmonious and beautiful fabric. Whatever she may be she is unique. Earth has no record of such a personality with such qualities." "That she has in this work 'Telka'" says Mr. Yost, "proven herself, proven the independence and separateness of her personality in the achievement of a literary composition of a character quite beyond the probable conception or execution of a finite mind I am thoroughly convinced."

How other stories are purely English, laid in England, an England of the 17th Century. "Hope Trueblood" was published in England—as a story by a new author, Patience Worth, without any reference as to its origin, and was greeted unanimously by the competent reviewers as exhibiting great promise, and accepted as having a purely English

setting and telling. How is it to be accounted for unless Patience has sources of knowledge unknown to us ; such sources were certainly not in Mrs. Curran's conscious or subconscious mind. No one would claim that Patience Worth could not make mistakes or that all her visions and words were correct, but anachronisms, as Dr. Prince points out, are known in many writers who had presumably put themselves to much trouble to be exact. But these are surprisingly few in this literature.

"To expect that Patience Worth should be able to answer every historical question, recognise every historical name back to Adam, at a moment's notice, without ever falling into error, would be very much like expecting her to be an understudy for God."

Another Professor of English literature, an authority upon the growth and use of language, who has read all the literature, and has seen and heard it given, finds the language wonderful ; that words are used in senses most recondite to our tongue and mind and time, that "many words are not of one given period nor from one early English locality, but are from almost all counties and shires, and always used in their exact original sense." "It is no special speech invented, with modernisms from Mrs. Curran's mind breaking through," he says, "it is a speech that is living, and living only in such use as is made of it on and by Mrs. Curran's Ouija board."

Mr. Henry Holt, the publisher, who has published three of the Patience Worth books, posits a "cosmic soul" as the source of the writings. "But if there is inflow from that, why not perhaps from personalities—strings of them—postcarnate ones, if there are such?"

Dr. Wm. E. Slaght, Professor of Psychology in Cornell College, says that his first visit to Mrs. Curran was paid with a well known psychologist. On their way home they were discussing the matter which had come from Patience during the evening, and his friend said, "Whatever conclusion you may come to, one thing is certain, that this evening you have been in the presence of one of the greatest minds you will ever meet."

Another authority says, "The sub-conscious, as we know it contains nothing that has not come in through the channels of the consciousness ; this does not seem to apply in the Patience Worth matter."

Yet another famous man says, "I am convinced that it is just what it purports to be, the personality of Patience Worth."

EXAMPLES OF THE POETRY.

The poems chosen by Dr. Prince for illustration of various aspects are not to be found in other books published on the case, but necessarily the choice is his ; as the bulk is so enormous, others might have made a different choice for the discussion of the whole output. To show that the poems can bear worthy comparison with the best poetry of the day, Dr. Prince notes that a well-known anthology of Magazine poetry for the year 1917 contains five Patience Worth poems, as against

three, six, and one from outstanding American poets. He has a most valuable chapter comparing her work with that of standard poets, and discusses whether she shows dependence upon them, and if so, how much.

Mrs. Curran had read a little of Walt Whitman, caring only for a few of the poems. Both write without rhyme and Dr. Prince looking for a theme for comparison finds that both Whitman and Patience have written on the spider and its fabric.

Walt Whitman writes :

“A noiseless, patient spider,
I mark'd where, on a little promontory, it stood, isolated ;
Mark'd how, to explore the vacant, vast surrounding,
It launch'd forth filament, filament, filament, out of itself ;
Ever unreeling them—ever tirelessly speeding them.

And you, O my Soul, where you stand,
Surrounded, surrounded, in measureless oceans of space,
Ceaselessly musing, venturing, throwing—seeking the spheres,
to connect them ;
Till the bridge you will need, be formed—till the ductile anchor
hold ;
Till the gossamer thread you fling, catch somewhere—O my
Soul.”

Here is Patience Worth on the same theme :

“ Web o' the mornin', web, spreadin' the briar,
What be ye, I wonder ? A spinner's spinnin' ? Nay,
Methinks thou art but a dream I fashioned in the night,
Twistin' the moon's ray, and plying with my love.

Else why dost thou flash and set my heart aquiver.
With thy gems encirclin' thee ?

I know thee, web o' mornin', Thou art my dream,
And the angels wept upon thee.”

“ It is evident,” says Dr. Prince, “ that there is no traceable slightest connection between the two little poems.”

Patience wrote on “ War ” as did Whitman, but nowhere in Whitman's poems on this subject does Dr. Prince find a phrase so powerful, graphic, and fitted to its subject—a cannonade—as her,

“ Damn the discord, garrulously belched forth from burning throat.”

A short poem on the nightingale as compared with many other poets on this same theme, and even with Keats, can hold up to us a thing of beauty.

Much of her verse *sings*, says the author, and if a fair criticism be made of it, forgetting “ the Ouija board,” forgetting “ all that is repulsive to you in the notion of a ‘ spirit ’ dictating poetry,” then, he

thinks, the reader will be able to give Patience her due as a poetess, fit to rank in great company. The truth of these remarks will be evident to all who will read carefully the selections we have made from the abundant material provided by Dr. Prince.

Night the Hunter.

“ O, Night is a hunter with a silver trumpet to his lips, the
curving moon calling the stars.
O, when the first note is sounded, behold,
One star comes forth, and leaps the hurdle of the West,
And the pack follows.”

Dr. Prince notices that quotations by sitters are often taken up by Patience and embroidered—or introduced into poems, but that there is any plagiarism is, after the closest examination and comparison, unproved. “ The conclusion is that Patience Worth is at least as original as other poets are.”

Attention is directed to some of the poems because of their peculiar imaginative power. “ There are,” says the Editor, “ enough imaginative canvasses . . . and fancy in poems by Patience Worth yet in the unpublished records alone, to fire the poetic frenzy and set flying the pens of a dozen bards. There are thousands of metaphors and similes, each within the compass of a few words which are rays of moonlight shot across the darkness, revealing spots of beauty.”

“Into the Purple Sea :—

“ I would trap the whisper o’ the shells
And the moaning of the reefs,
I would catch the silver sprays
As they trickle back upon the sea’s breast
Losing them in one great mightiness.
I would listen to the waters
Of the young morning, when they wake
Fresh-sounding of the wind’s caress.
Into the purple sea would I cast my net
To bring it forth so laden.”

The Sounds Unheard by Man.

“ I have heard the sunlight as it pierced
The gloom with a golden bar, which
Whirred in a voice of myriad colours.
I have heard the sound which lay
Between the atoms which danced in the Golden Bar.
I have heard the sound
Of the leaves reclining upon their cushions
Of air, and the swish of the willow
Tassels as the wind whistled upon them,

All of these have I heard, yet man
 Hath not an ear for them. Behold
 The miracle He hath writ within me ;
 Letting the chord of imagination strum ! ”

The Sounds of Men.

“ I have heard the music men make,
 Which is discord, proclaimed through Egotry.
 I have heard men laugh,
 And their laughs were rusted as old vessels
 In which brine were kept. I have heard
 Women chatter like crows o’er carrion
 And laugh as a magpie o’er a worm.”

Jealousy.

“ I am jealous, jealous, jealous !
 Who hath heard the scratch of a thorn upon a Springtide’s
 cheek ?
 Or the tiny breaking sound o’ the buds ?
 Or the sharp, piercing little sound
 That the grass blades must have made
 Upon their up-way through the sod ?
 Or the sound the wave-froth makes,
 As it vanishes on the air ?
 Or the tread of the frost ?
 Or the singin’ o’ the snowflakes ?
 Or the tiny tinkle of the shadows
 Playing ’neath the leafy way ?
 Who hath heard them ?
 I am jealous, jealous, jealous ? ”

“ Lo, the river. A necklet hung upon the throat of the field,
 I see a fair, fair, land a little way beyond,
 A magic land—and I would dream behind the casement—fancy ;
 Yea, I would retreat, letting my soul,
 Go roving, while I watched, and sang.”

On Nature.

Patience Worth is one of the great Nature lovers, and nothing how-
 ever small, escapes her lay,

My Loves.

“ I love waters and dew and frost
 And thorns and young buds, befurred buds,
 I love forsaken nests. I love paths,
 Be-briared leading to deep thickets.

I love the sudden start
Of some winged thing. I love
To find a fallen feather, or a down-trodden bloom."

The lines are reminiscent of Evelyn Underhill's poems.

Waves.

" Utter the depth of the sea
Which holds the secret of all time,
Since that first day when he delivered it,
Unto the earth—a monstrous tear of brine."

April Showers.

" And doth He weep, this joyous God ?
And doth He weep, o'er Wintertide ?
And doth He sigh ?
And doth He weep, this joyous God,
And, in his weeping, quick the sod ? "

Sunset.

" From the side of day, in a bath of blood,
Night is born, and God sets a green star,
Guarding. Later a slender, curved moon,
In a cowl of cloud, will watch,
And a night bird will sing a lullaby."

The Approach of Night.

" A cradled moon pours young stars from her tipped horn."

Patience Worth is a great optimist ; tender and understanding of all sorrow, but never for a moment yielding the victory to weakness or discouragement.

" Life and I are fellows ;
To me life is no stern companion,
I cannot see his frown, I rub elbows with him.
I know the prating of men as wisdom or folly,
And life and I have an understanding.
If to-morrow comes grey-clad
I'll remember a whistle or a song,
And if there is a sun I'll joy within it.
Life *is*, and as it is I love it."

Self-Dissatisfaction.

" Well, 'tis a sorry trade.
It soles nae shoon, patches nae seat, fills nae belly,
And leaves the platter empty and the mug dry."

Of sentiment Patience Worth has her share. Sweet fancies, and longings, and remembrances couched in words that seem fitly mated, pour from her.

“ Ah, where hath the ship agone,
Can I then wait me here? Yea, for though
Its mast may snap, and though the course be lost,
What care—what care have I?
For it was builded strong as love o’ me might build
And saileth unto Him.”

His Magic.

“ I would exult, yea, and exalt; His magnitude is before me;
Yet would I not forget His magic upon the fields,
Where the poppies spurt some hero’s heart,
Or lilies lift their waxen heads
From the white breasts of maids who danced
On yester’s meadow’s way.

Dreams.

“ Dreams are magic things,
And fellow not with lordlings more than swineherds.

Dreams are magic things;
They are Prologue, lifting the corner of the curtain of Eternity.

Dreams are magic things;
Teaching cares to vanish with a wand of witchery.

O linger in the land of dreams,
For it is the rightful Kingdom of the spirit.”

Love and Doubt.

“ Love is a voice
Which ceaseth not through instant,
Hour, day or all Eternity.
And doubt is a moth
Who would devour her raiment
Leaving her naked.”

Patience Worth’s love of children has produced some most tender fancies. On her recommendation, Mrs. Curran adopted a child called “ Patience Wee ” who appears to be the object of her constant guidance and care, and is often referred to.

Heaven in My Baby’s Eyes.

“ Two eyelids oped, an lo, the heaven’s ope I saw,
And like a twinklin’ star God’s smile reflected there.
Two lips did part and through their curve,
I breathed the breath o’ heaven.

Two wee arms raised and circled me
 With wondrous love ; an armour, oh, my God !
 Two hands, rose-tipped, like winged things
 Seem beckoning me, back, back close to Thee."

On Charity.

" Shall I offer thee my purse, O my brother ?
 Shall I give thee pence to buy raiment ?
 This is a cheap stuff ! Rather, would I say,
 ' Brother, arise ; here is my hand.' "

Sometimes the poems are in prose :

" I think that Yesterday is but To-day grown pale in sleep, and To-day is but the instant of her awakening ; and to-night she shall sleep again and wake in the Morrow. This is Life and Eternity. Yes, but Life is sleeping and Eternity waking. Life is a confused dream and Eternity is its understanding."

Views on Religion.

Many sitters discussed religious matters with her. One day an editor said to her, " How is a man to know God ? "

Patience : " Alawk ! Thy heart is packed afull o' Him, brother. Aye, and thou knowest . . . Thou hast walled up thy heart o' words, and yet it showeth athrough the patches o' thy words."

The same editor quoted at another sitting, " Oh, God, I have lost Thee through my earnest efforts to find Thee," and Patience answered as though with the same breath, " Yea, I have walked with Thy shadow knowin' Thee not ! "

The following may be called Patience Worth's creed :

" I believe in the power of His Hand.
 I believe in the strength of His Will.
 I believe in the tenderness of His Mercy,
 I believe in the mercy of His Wrath."

On God.

" Prate me no word of God, for my song is full of Him,
 Ye who decry His mirth, list :

Oh, I have jested with God, and heard Him laugh.
 I have laughed with Him, and I have seen Him smile,
 Upon my weeping.

I tell thee I know, nay fool so fellowable
 And we are companions. Then take thy words,
 And let me on my way with Him."

“ He is the gentleness that setteth up the hum-m-m o’ the sea,
 The crooning lullaby o’ the waves.
 He is the gentleness that sweepeth the webs of morning,
 Glistening of dews.
 He is the gentleness, yet He, in his strength,
 Hath poured the Universe across His ever space !

VIEWS ON “ THE OTHER SIDE.”

Patience Worth’s views on the “ other side ” form a frequent subject of enquiry. She never attempts to give long descriptions, but her opinions of the “ Here ” as she calls it are consistent. “ This be His Kingdom. Would thy handmaid mar it with her touching ? ” “ Each man enjoyeth his Heaven—I say *his* Heaven—for the thing he enjoyeth in the same Heaven shall not be thine.” She holds that there is continual progress there.

“ This path leadeth on and on and on.”

Asked if there is an intermediate state, she said : “ This be a busied land, and by thy building not afinished, thou shalt finish it afore thy setting unto His task.”

But she always asserted that she was a “ singer ” of messages of spiritual and ethical import, and when personal questions were asked, indicated that her “ singing ” was the thing that mattered. “ The giving of ‘ evidence ’ in the ordinary way of psychic research, gives her little concern,” says the author, “ and from the first she has disclaimed being a bearer of personal or evidential messages from other spirits.” Some of her responses on such matters were nevertheless interesting.

Dr. H. : “ Are our friends that have gone before, near us and around us ? ”

P. W. : “ Yes, yes—the Here lappeth thy lands even as the young waves lap the shore.”

Dr. H. : “ Do you advise that we should make efforts to communicate ? ”

P. W. : “ It shall be that the heavens shall give up unto the earth that that shall ope their blinded eyes more, more, more—’tis well thou shouldst call.”

While holding that people must not be weaklings looking to spirits to help them at every turn, Patience Worth does not deny that spirits do help, but she intimates that in the occupations of the spiritual world there is no general desire to send messages, save when these promise real help. Asked if she worked through others than Mrs. Curran, she said he had tried, but men “ Haste not,” and intimated that having now “ good land,” (the mind of Mrs. Curran adapted to her purpose), she was not scattering her seed in any other quarter.

Some said they heard curious bells ringing and asked if Patience had been trying to communicate with them. Her answer is

characteristic. "Think ye I be a tinkler o' brass. Nay—I be a putter o' words. There be nay need o' knocker, nay, thy heart be oped."

Once she was asked if we recognise our friends on the other side, and retorted :

"Ah me, what a fogged land thou thinkest. He is a sire, not a monster."

The following for a bereaved person was given one day on request.

"Oh, that ye knew the caravan unto Here moveth surely, and though thine eyes may not see where it hath gone past the eye's span, still surely it moveth on."

Her wisdom sayings are full of discriminating thought and humour. "Show me a man's creed and I will show you his ain reflection.

If he be fat his creed be fat—if he be lean even so.

Many a monk whose beads hid beneath his belly's arch hath prated o' spirit.

Aye, and the phantom he prated o' had beads hid aneath its belly's arch."

Alike hath man inherited wisdom and folly. Yef, and he liveth his day to learn which be his rightful heritage."

To J. M. Bird.

"He who would measure a sacred stuff

Needs offer a sacred measure.

He who would know God and His labour,

And the secret of the Universe,

Must know himself and must judge himself with no mercy.

He who would become one with creation

Must himself create.

He whose hands would lay upon the labour of God

Must pray for sympathy and justice."

Patience had her whimsical moods, and often her songs were like a reveller's carol. A Dr. W. one day after such a song, said :

"Oh, if she could only give us something plain and simple."

"A puddin' bag and a puddin' within it?" she retorted, and followed the laugh provoked with the following lines as a protest :

"Oh, I sang a lay that caused the thrush

To hang its head in shaming

I sang my song

And warbled long

My song in sweetness streaming.

And lo, my lover sat in pain

Aweary growin', gaping.

'Mine ain,' he said,

'Come turn the bread.'

But I was singin', singin'."

The sparks of spontaneous wisdom and wit from Patience would fill a book. "Build ye four walls and call it God's country!" she ejaculates on one occasion. On another, Dr. Prince gave the homely word "Toadstools" for her fancy to play upon, and immediately came some perfect lines :

" Witcheries of dank, dark places ;
 Magic of the sod, like wits,
 Bespring from whence—from where ? "

" London " was given.

P. W. : " Well, I'm sayin' you, 'tis a sogged puddin',
 Heavy o' wit, smug in honour, yea, honourable with age."

" New York."

P. W. : " A gaudy bubble paused, reflecting the motley day ;
 A tenuous thing, a magic thing, the culmination
 Of man's desire, the pinnacle of his attainments
 A gaudy bubble."

" Motherhood."

P. W. : " The compliment of God, for even *He* knelt at the foot of
 womanhood that He make entry unto earth."

" Life and Death."

P. W. : " Life is but a jest—and Death, why Death laughs at the
 jest."

" Joan of Arc."

P. W. : " Crucible of a tortured day through which a holy wine dis-
 tilled, e'en pouring a living stuff to an empty tide,
 broken by the hand of ingratitude."

" A Field of Daffodils."

P. W. : " The great God, in a sudden mercy, bent and kissed the
 field. And lo ! the soil was pregnant, and gave
 forth a golden smile."

One evening's work, says Dr. Prince, consisted of thirty-two short poems, and seven witty and aphoristic remarks—1,360 words in all—on subjects fired at her one after another in one evening. Is there one living poet, he asks, who would dare be put to such a test ? If so, what would be the result ? When Edgar Lee Masters, a recognised American poet, who had listened to a number of poems improvised by Patience Worth in this way, was asked the question, he said, " There is but one answer to that question, it simply cannot be done."

Time, reflection and pains are required by a poet and much revising and alterations innumerable before his work reaches the public. This evening's work of Patience Worth contains no alteration either at the time or subsequently, the communications remain as the words were dictated and taken down. " As literature it is what it is," says Dr. Prince, " but as a mental phenomenon alone these facts : (1) Subjects

given her ; (2) Composition before a critical company ; (3) No appreciable delay in her responses ; (4) No change of a word by her at the time ; (5) No subsequent editing ; must be taken into consideration." He adds, " I am not ranking her at all, but only furnishing comparisons and facilities to aid the reader in assigning what rank he will." " The merit of such an evening's work rises and falls, of course, " says Dr. Prince, " but all is worthy of attention, and a great deal calls for admiration for the feeling of true poetry she gives us."

We may single out a few from this particular evening. Dr. Prince thinks Nos. 1, 2, 3, and 5, particularly fine.

1. " Pompeii."

P. W. : " Like a jewel of pearls about the hillock's throat
The proud, proud hillock, with her head of fire !
Like a necklet of pearls about her false, false throat—
An instant, and behold !
The labour of Time becometh naught but ash and smouldering ember ! "

2. " Diana Manners." (Playing in " The Miracle " at the time).

P. W. : " Behold her ! frail, chaste, inclined to sorrow ;
Hand-eloquent, mute-lipped, portraying the Mother of Sorrows !
Behold her ! A holy mantle hath fallen upon her,
For she uttereth prayer in action ! "

3. " On Patience Worth herself."

P. W. : " A phantom ! Weel enough,
Prove thee thyself to me !
I say, behold, here I be
Buskins, kirtle, cap, and pettyskirts,
And much tongue !
Weel ! what has thou to prove thee ? "

4. " The Press."

P. W. : " The gab wench of the day ! "

5. " The Flapper."

P. W. : " They dare what the past hoped for."

6. " Spiritualism."

P. W. : " The act of being simple."

PROVERBS BY PATIENCE WORTH.

Dr. Prince particularly notes the many proverbs which are scattered up and down in the communications. He has put himself to the trouble to examine many books of these sayings which have passed into common use, and comes to the conclusion that those contributed by Patience Worth are in the very best style. They have " pith, wit, wisdom, and generally a freshness resemble the proverbs of old time, and compare favourably with them. Some are like the homeliest sayings of rural origin, some

are philosophical and lofty—some are exquisite in beauty.” As time went on these proverbs came less frequently, but she is still able to make them, and some of the 170 given by Dr. Prince have been received quite recently. “It is not so easy as it looks to manufacture—cold-bloodedly—sentences of the genuine proverb quality,” says the writer, “the old adages vary in excellence, some are far inferior to others.” This too, is noticed with Patience; the following are a few examples out of hundreds.

“A wise hen betrays not its nest with a loud cackle.”

“When manna falls, fill thyself and question not.”

“Beat the hound and lose the hare.”

“From constant wishing the moon may tip for thee.”

“A man loveth his wife, but ah, the buckles on his knee breeks!”

“A lollipop is but a breeder of pain.”

“Weak yarn is not worth the knitting.”

“It taketh a wise man to be a good fool.”

“Dost look for butter in skimmed milk?”

“Wait until folly meeteth thee; go not and seek it.”

“A man saith, ‘There passeth a fool,’ when it is his own shadow falling upon his brother.”

“Each man wrappeth his thought within his own egotry (egotism), and calleth the brat by a new name.”

“He who hath faith hath the pence to buy eternity.”

On the evening of November 10th, 1917, she dictated within the space of fifteen minutes, thirteen aphorisms. These constituted, says Dr. Prince: “a *tour de force* either of swiftness of subconscious composition or of tenacious and swift recollection of previous sub-conscious composition.”

It has not been found that Mrs. Curran has ever had any ability to use language in this form.

A CHILD'S PRAYER.

A sitter had once said that there was no adequate prayer for the use of a small child, in existence, and Patience was asked if she could give one. She who was usually so fertile in resource, and so instantaneous in response, took the request very seriously, and said she must think about it. She explained that it “was a work of extraordinary delicacy and difficulty to choose terms in all respects suitable to a babe.”

A month after the request she gave the following lines, which had to be altered several times before the final draft was satisfactory to her.

“I, Thy child, forever play
About Thy knees this close of day;
Within Thy arms I now shall creep,
And learn Thy wisdom while I sleep.

Amen.”

Dr. Prince contrasts some of Dr. Watt's hymns for children.

"Then let me always watch my lips
Lest I be struck to death and hell ;
Since God a book of reckoning keeps
For every lie that children tell."

Even to the simple :

"Now I lay me down to sleep,
I pray the Lord my soul to keep
If I should die before I wake,
I pray Thee, Lord, my soul to take :"

there are objections. Death is kept before the child's mind instead of growth and wisdom as in the Patience Worth verse.

"Jesus, tender Shepherd, hear me," is probably the least objectionable of the old favourites, but Dr. Prince concludes that of all prayers intended for children which he has discovered, "this seems incomparably the best, and entitled to be called a masterpiece."

Another beautiful prayer was given about the time of the baptism of the adopted child "Patience Wee," one that all mothers would fain offer for their babies.

"Out frae the white o' lilies, clothe her. Out o' its stored and glistenin' gold, do treasure her. Pluck from out the deep blue, the steadfast sky, the opi'n unto depths, that it be hers. Leave Thou the sun at every dawn to shew his light upon the seekin' shadows, that they shew their phantomness to her.

"Yet leave her woe. Ah, strip her not o' this. Make full her cup, that she know Thy heights and depths. Ope up her heart and write Thee there, Nae promise o' some golden realm as price ; but write Thy words and teach her lips to kiss the words."

Sometimes Patience would indulge her humour by giving in company "stunts" of composition. As an instance of alliteration, Dr. Prince gives the following start to a poem :

"I have known pale mornings
When the *listless leaves lapped loving*
When the *weary winged birds whirled*
Wheeling toward the faint faint stars."

Or at any odd time she would give a paragraph in the style of one of the many tales that came through her, and always these were appropriate ; or a dialogue on some subject would be proposed, and Patience was always ready and apposite. Once Dr. Prince proposed what seemed an impossible subject : "The Toad and the Fly," wondering at the time, "What can she do with such a subject ?"

This was her immediate response :

"Wattled, blink-eyed, rested 'pon a lily-pad of ease ;
Sunnin' 'neath a golden sun, baskin' 'neath a frost-white moon ;
Lollin', easeful, gazin' at the stars, he sits, hungered,
An instant's whirr ; a dartling fly—seeketh and is gone.
How like to Wisdom !"

IS IT TELEPATHY ?

An interesting chapter discusses whether telepathy fr^{om} the sitter does not cover much of what is communicated, so as many of the messages are extremely appropriate to both the active thoughts, and sometimes to the deepest and most hidden life of the sitter, though quite unknown to the medium. The author regrets that while the records imply general acknowledgement of this by various sitters, particular confirmation is often lacking. Patience does not deny that she can read the very hearts of people—even as we judge persons by their outward seeming, so she can look upon their inmost self and judge it. Dr. Prince gives some interesting instances of these “coincidences” of thought and the subsequent poems.

VISUAL PRELUDES AND ACCOMPANIMENTS TO THE POEMS.

Very often Mrs. Curran says that she sees a vision before a poem—and describes what is later woven in words. Just as it has been stated sometimes that automatic writings have been recognised as dream matter—so it would seem that the communication may first be given in symbolism or imagery. On one occasion Dr. Prince invited Patience to dictate a poem, and to allow Mrs. Curran to pause frequently in order to describe what she saw visually. It was a difficult task to give her, he says, the poem is not one of her “best, but it has thought, it has beauty, and it has continuity.”

“I would like to see another poet who can compose a line or two, break off to discuss another matter—instantly resume—add a line or two, break off to discuss—and so continue to the end.”

“Be it understood that the description and the recurrent lines of the poem were dictated with a speed limited only by the stenographer’s ability to record. Never once did Mrs. Curran ask to have the last given words of the poem repeated—that seemed to take care of itself.”

The description “seems to be the complex and gorgeous pictorial reflex of Patience Worth herself getting into a state of poetic inspiration, and also perhaps, of getting Mrs. Curran into *rapport* for the purpose of acting as her instrument.”

Mrs. Curran herself says of her visual panoramas in general, that there are many details in the visual accompaniment which are not expressed in the dictated lines. Thus we find Mrs. Curran’s consciousness constantly and vigorously occupied with the observation and oral description of the mental imagery at the same time that the composition of the poem is going on and that *without any strain or difficulty perceptible to others, or felt by herself.*”

In a poem “Joan of Arc,” Mrs. Curran gave a similar running accompaniment of visual imagery—appropriate to Joan’s life and experience, but she does not get pictures with all the poems, and once when she tried by force of will, she failed.

Dr. Prince tried to get some explanation of the process involved from Patience Worth’s point of view, after Mrs. Curran had described a

picture accompanying dictation. "I asked," he says, "'Did Patience have to do with the giving of the picture? What does she do to start pictures?'"

P. W. : "Cast a golden ball, allowing consciousness to reflect and spirt the seed. A strange trick this, eh? That I may become *one* with one of flesh thereby, through assembling my ain consciousness."

W. F. P. : "Do you mean that you put an idea into her consciousness upon which her's works?"

P. W. : "Aye, and more—assemble mine *ain* consciousness with the idea and hurl it as a golden ball."

W. F. P. : "Do you give her the idea and then co-operate with the process?"

P. W. : "Aye."

This is interesting to all students who wonder how the medium receives the symbols. Apparently the communicator has to learn "assembling" or concentration, before she can do this effectively.

Patience Worth's memory was apparently infallible regarding her compositions. While the utterances were spontaneous on suggested subjects, Mrs. Curran would sometimes, hours ahead, hear words psychically which at a later hour of the day formed the opening lines of a poem. Asked once if she knew the ending of a new story which was being dictated, Patience retorted: "Think ye that a goodish wench bakes a bannock without a dreamin' o' its brownin' and plumpin'?"

Mrs. Curran was usually aware of a slight pressure at the top of her head when a poem was about to be given accompanied by imagery. Proper names seemed to occasion difficulty, even those used for characters in the dictated stories. Patience often complained that Mrs. Curran's conscious mind got in the way here also, and she tried to overcome the difficulty by swift spelling.

When the medium was ill or had a cold, she complained that she had to "put," (compose), amid a fog. Disagreeable remarks by sitters affected her "harp," and on rare occasions such a sitter was banned. "It be this that setteth the weavin," (composition), wryed," she remarked of one such incident.

HOW PATIENCE SPEAKS.

Some may be interested to know by what methods—rates, etc., this remarkable literature has come through. Dr. Prince gives us particulars. At first the delivery was by the usual ouija board method, the letters of the alphabet indicated by a pointer. But gradually the letters began to come in to Mrs. Curran's mind, and by 1918, the pointer circled aimlessly, though Mrs. Curran still watched it, while orally she gave the letters to the recorder, which only one accustomed by long practice could possibly follow, and separate into words. Then by accident, Mrs. Curran found that she did not need to watch the pointer, and more and more looked away from the board. In 1919—words began to come to her without being spelled—a poem, secretly timed at this stage came out 110 words a minute. In 1920, Mrs. Curran was finally weaned

from the board, and the dictation simply given through her. For a time a Mrs. Hutchings sat with her—then later, Mr. Curran—then Mr. Yost—and afterwards sitters in turn would put their hands on the board, until it was discarded. The speed was often terrific. In five sittings in 1916, an average of 3,200 words had been given, at one 5,800 words had been set down. A sitting averaged one-and-half hours. Dr. Prince says it was an awesome process to hear the words spelled out—the strain was lessened when the words came.

"I shall never forget it," he says, "Mrs. Curran sitting, perhaps twirling a cigarette, and taking an occasional puff, her attention a little abstracted as it must necessarily be to hear the inward voice and watch the inner panorama—but ready at any moment to stop and answer a question or make a remark, or answer the doorbell. But to think subject after subject was being fired at her, and within a few seconds after each, Patience Worth was dictating a stream of words so fast that every little while the lady, not so 'abstracted, but that she kept the scribe well in eye, had to pause and perhaps to repeat in order to permit the recording to catch up. Sometimes, when I asked a question about the processes involved or anything of like nature, the answer was spelled out by a Gatling gun stream of letters. I asked why the spelling was resorted to, and the answer confirmed my unspoken theory; it was to get an answer well on its way before Mrs. Curran knew what it was to be, since such a query would rouse her own theories to action, and cause her mind to 'mix in.' The devastating effect that a direct question has upon some mental and voice mediums has often been noticed. It seems to arouse their ordinary consciousness and snaps the psychic link.

THE " DIALECT " OF PATIENCE WORTH.

A chapter is devoted to an examination of the dialect used by Patience Worth. In her earliest communications she used excellent English, and only later lapsed into dialect, as if to prove her individuality. She claims that many of the words are from her "ain land," and others are artificial compositions, drawn from sitters or from what he finds in Mrs. Curran's mind. Presuming that her birthplace was Dorsetshire, Dr. Prince has studied the dialect poems of William Barnes, and has found that many of Patience's words are very similar to those which Barnes gives as in Dorsetshire use in the 19th Century. What the spelling or pronunciation of such words might have been in the 17th Century, who can tell?

In answers to questions, Dr. Prince elicited the following:—
W. F. P.: "You do not claim that your archaic language represents an actual dialect spoken in any part of England?"

P. W.: "Ye shall find whits o' this and that ta'en in here an' there—yet foundationed upon the salt which flavours it o' my land."

W. F. P.: "You couldn't have done it in your lifetime. Do you do it by picking up words from different persons of your time?"

P. W. : " Wha' I ha'e said o' this be whits o' the land itself which I ha'e known. Wha' I ha'e J o' thy tide (time), be what I know o' (from) thee, and o'er all wha' I sei' the cunnin' bits I find in her I ha'e borrowed," (Mrs. Curran)." play

Asked as to the relation between herself and Mrs. Curran which made such splendid work possible, and why she chose her, Patience said, " I ha'e said it be a trick o' throbbin' (in unison). The wench be atuned unto the throb o' me . . . Follied un she be, but, I say me, pithed o' the thing that be like unto a siller (silver) string." Again she said, " Hark ye, the spirit is ever . . . It may move silently through the chaos, but coming upon a thing on which it resounds it is once more what it wert and hath been . . . Yet, save I find an " harp " 'pon which to lean, am I mute. When she ahere ha'e taken up the doin's o' the day," (when Mrs. Curran is busy about her own affairs), " she is no longer an ' harp ' inclined."

(If this is so, from what is mankind deprived by a lack of suitable " harps," mediums !)

THE PURITY OF THE MEDIUMSHIP.

For ten months, from March 1918, a monthly magazine called " Patience Worth's Magazine," was published, and Mr. Caspar S. Yost, writes in this as to the care taken in preserving the records as soon as their importance was recognised. He also witnesses to the purity of motive with which the whole work has been conducted—no money has ever been taken for it—those who come to witness the dictation are friends of the Currans, or are received as their guests through satisfactory introduction. These number hundreds, who have come from all sorts of motives, but the bulk are more interested in the personality of Patience Worth and in her message, than in Spiritism. Naturally literary people have been particularly attracted and many psychologists.

A secretary and a stenographer have had to be employed for a long time to make and keep the records, not only for the personal messages, but for the continuous stories suitable for publication. Royalties have been received on the sale of these, but nothing comparable to the expense involved in many ways by the Currans and various friends, who have freely and generously helped with the work. Dr. Prince, who has examined the records ; the typed and originals are all kept, and the names of those who have been present—supports the above statements, and while noting the many remarkable people who have attended sittings from U.S.A., and all parts of the world, says that there has never been the slightest attempt to exploit anyone, however distinguished.

Some critics have suggested that the archaic language was produced to attract attention, but if anyone intended to do this, they would have stuck carefully to pure 17th Century English, and not produced a literature which is eclectic in the sources from which the words are drawn.

On occasions Patience has done her work before hundreds. Recently at a great University, she composed spontaneously on subjects given her in Dr. Prince says, professors and students. It made a profound impression the presence of

A NUT FOR PSYCHOLOGISTS.

"The Unpartizan Review," a U.S. Magazine, March-April, 1920, contains an article by Mrs. Curran herself called "A Nut for Psychologists," in which in a free and humorous way she indicates the difficulties of a psychic, and tells her readers of the interest evoked in herself by the coming and the work of Patience Worth in her life.

"Let any man announce himself a psychic if he would feel the firm ground of respectability slip from beneath his feet," she says . . . "It is my honest belief that the humiliation that the world has offered to the psychic has kept many splendid examples of God's mysteries hidden, and that there are many true and wonderful phenomena that are not disclosed or announced for this reason only."

"Because one produces a superusual phenomenon—is he to be immediately classified as a monstrosity—and mentally and physically placed upon the dissecting table? Is there no gentler means by which we may have the confidence of the subject and get the full results from him, without cramping him or putting him upon the defensive?"

"Whatever may be the association which I describe as the presence of Patience Worth—it is one of the most beautiful that it can be the privilege of a human being to experience. Through this contact I have been educated to a deeper spiritual understanding and appreciation than I might have acquired in any study I can conceive of. Six years ago I could not have understood the literature of Patience Worth had it been shown to me and I doubt if it would have attracted me sufficiently to give me the desire to study it."

"When the stories come, the scenes become panoramic, with the characters moving and acting their parts, even speaking in converse. The picture is not confined to the point narrated, but takes in every thing within the circle of vision at the time. For instance, if two people are seen talking in the street, I see not only them, but the neighbouring part of the street—with the buildings, stones, dogs, people and all, just as they would be in a real scene. (Or are these scenes actual reproductions?) If the people talk a foreign tongue as in 'The Sorry Tale,' I hear the talk, but over and above is the voice of Patience either interpreting or giving me the part she wishes me to use as story."

"One very odd and interesting phase of the phenomena is the fact that during the time of transcribing the matter and watching the tiny panorama unfold before me, I have often seen myself—small as one of the characters—standing as an onlooker, or walking among the people in the play when I become curious to ascertain, for instance, what sort of fruit a market man was selling, or the smell of some flower, or the feel of some texture foreign to my experience; this

tiny figure of myself would boldly take part in the play—quite naturally—tasting the fruit—smelling the flower, or feeling the cloth. And the experience was immediately my property as though it had been an actual experience . . . becoming physically mine, recorded by my sight, taste and smell as other experiences. Thus I have become familiar with many flowers I never saw . . . I find that I possess an uncanny familiarity with things I have never known, with the kind of jugs and lamps used in far countries, the languages, and the various methods of cooking. There seems to be no definite place where my consciousness ceases and that of Patience comes in . . . I am keenly conscious during dictation, even with an added keenness, of everything about me.”

“Two things seem to jar Patience—a sharp noise, or a conversation started by one of the company, to which I would have to listen.”

Very little in the life about Mrs. Curran seems to escape Patience. There is often a blending of the two consciousnesses, but Patience illumines and clarifies in a way Mrs. Curran could not. One Sunday a Catholic Archbishop of the neighbourhood preached a sermon—saying good spirits did not return, they were in the keeping of God, and that if spirits did return they were emissaries of the Evil One, tempting with soft words and a rôle of piety the souls of men to their damnation. Next day the papers reported the matter.

That evening, without any reference, Patience wrote—“I say me, who became apparent before the Maid? Who became a vision before Bernadotte? No less than the Mother; yet they have lifted up their voices saying the dead are in His keeping.” “No man’s word,” continued Patience, “may be a bolt to Heaven’s gateway.”

Mrs. Curran learned to use the typewriter, and after she had attained mastery of the keyboard, Patience delivered a poem through it instead of the Ouija Board; the keyboard offered the letters in the same way as the board.

Through Mrs. Curran’s mind had for years been flowing a rich current of verbal expression, and she was made capable of expressing herself by normal effort as she never would have been without such a discipline; this found expression in several short stories accepted by one of the good magazines. It has been suggested that Patience helped Mrs. Curran with this normal composition. She bantered and teased the latter deliciously about these stories, “The wench be upp’in’ and o’erin’ o’ me, and be a deemin’ the loaf be goodish. ’Tis a brazen tale. Eat the loaf and doth it not set thy belly sore, ’tis good.” Part of one of these stories is given by Dr. Prince, to illustrate the totally different character of the work from that accomplished under the influence of Patience Worth.

CONCLUSION.

In concluding this digest of a remarkable case of mediumistic power, which has some parallel in the work of the English mediums, Mrs. Hester Dowden and Miss Dorothy Cummins, we may quote the opinion of one of the leading psychologists of U.S.A., upon the matter. Dr. Prince reprints an article written by Dr. Charles E. Cory, Professor

of Psychology in Washington University in the "Psychological Review," of 1919.

Dr. Cory recognizes that the usual subconscious explanation cannot possibly cover Mrs. Curran's output as there is nothing in the background of her life which will explain it. He holds that only psycho-analysis can give the clue and Mrs. Curran has refused to submit to this. Holding the orthodox views that the subconscious stuff is usually inferior to the primary personality he yet finds that Patience Worth work is decidedly superior to anything in Mrs. Curran's mind and outstrips her in range of power.

It is a significant fact for psychology, he says, if this dissociation has resulted in the formation of a self with a greatly increased calibre. Also Mrs. Curran is very natural and morally sound, unlike many dissociated personalities. The word co-conscious Dr. Cory thinks more nearly expresses the relationship between the two. He accepts the judgment that Patience Worth is a genius of no mean order and pictures her as one free from the ordinary clogs of life which hamper genius, Mrs. Curran undertaking the burden of living while Patience Worth soars how and where she will. Her one fault, in Dr. Cory's view, is that she will hold that she is the spirit of a dead human woman who lived in the age long past and attributes this delusion to the fact that the medium sat at first with a spiritualistic believer expectant of something of the kind, which at last arrived in Patience Worth and has been maintained right through.

He admits that she is a marvel—not a complaint to find, except that she has made a mistake as to her own origin and history!

This is as far as the psychologists have got in the case, and Dr. Prince shows how inadequate is the view. He points to the steadily increasing quantity and range of the output during the seven years since Dr. Cory's opinion was given. Hypnotic influence which has been suggested though who by, no one indicates—does not act in this way.

"I know of no proof," says Dr. Prince. "That a secondary personality can show ability so tremendously in advance of that of the primary or normal consciousness—ability which is sustained and perpetual?"

With this conclusion from one who has himself studied at first hand and written upon dissociation in all its aspects, we may fitly close, thanking Dr. Prince for the knowledge and pleasure he has given his readers by this able analysis of the work of such a beautiful sensitive as Mrs. Curran, and of the one who plays such delightful melodies upon her, Patience Worth.

BARBARA MCKENZIE.

The Patience Worth literature so far issued is as follows:

* "Patience Worth: a Psychic Mystery," by Caspar S. Yost. 1916. (Holt & Co.).

"The Sorry Tale: a story of the time of Christ," 1917. (Holt & Co.)

"Hope Trueblood." 1918. (Holt & Co.).

"The Pot upon the Wheel." 1921. Dorset Press, St. Louis.

* "Light from Beyond." Poems compiled by Herman Behr.

"Telka" is about to issue in German and will appear later in English, all the above can be obtained from the Patience Worth Pub. Co., 31-63, Tiffany Place, Brooklyn, N.Y.

* In College Library.

NEWS ABOUT SPONTANEOUS PHENOMENA.

Translated from "Zeitschrift Für Parapsychologie," for February, 1927.

POLTERGEIST DISTURBANCES IN A HOUSE.

BY PROF. D. LUDWIG, OF FREISING.

A Benedictine monk, a friend of mine is just now engaged on a report of Benedictions, the blessing of mankind and animals, and the purification of houses. In order to get material for this report, he has asked through a clerical paper in Bavaria, that anyone belonging to the world Order of Benedictines should send him news of such happenings. Amongst others, he got a report from a padre in Wurtemberg, which is so interesting that my friend has put it at my disposal, after which I at once entered into correspondence with the padre and then went to visit him personally.

I want to make it quite clear that this padre has the full confidence of his district, and that he is often asked to undertake Benedictions. Through this work he thinks that he may sometimes attract demoniacal influences. Whether this explanation is right must be found out by objective scientific testing, and not through a *priori* reasoning.

The disturbances at the Rectory it appears began in the winter of 1902, and they have gone on at longish intervals to the present day. The padre writes as follows:—

In the attic above my bedroom I had cut up several planks of wood, as I make a hobby of woodwork. Now it seemed to me one night as if I heard all these planks tumbling over, which did not seem impossible, as they might have fallen over, but when I went to look, they were all as I had left them. After a few days the same sound was repeated, with powerful additions, and in the morning, about 1.30, a door near my bedroom was powerfully hammered upon as if by a human being in a tremendous rage.

This was repeated for several nights always at the same time. Once my mother asked whether I had been walking about in the upper storey at 1.30 a.m., and had banged the door? When I positively denied this she began to cry, for we now knew that something "evil" was in the house. From then on, during the winter, terrible things occurred at the Rectory. I will only mention one. On the staircase from the higher to the lower storey, loud noises would be heard as if a cupboard full of glassware were thrown down with force, and as if it then rolled over two or three times. When we jumped out of our rooms to see what had happened nothing was to be seen. It was especially bad when together we were praying for relief from this plague. During the Litany there was a mighty knocking at the door as if an angry

human being were outside threatening us. Then the front door was shaken and hammered at as if a monster had thrown himself against it with all his strength, this was accompanied by the ringing of the house bell—but it seemed as if the sounds came from another world—(were different in quality perhaps—Translator). As often as I opened the window and looked out, everything was quiet. Once when I went in the evening to my bedroom—and had just begun my evening prayer, a terrible scream startled me; I rushed down and found my mother and house-keeper in the middle of a bedroom, trembling, and with teeth chattering. They told me “Hardly had we got into our bedroom than it seemed as if a filled sack was thrown at the door, which opened and a red fiery ball (this is a phenomena often seen, says Dr. Ludwig), moved from the door to the window, where it disappeared.”

One day, at 11 a.m., I went downstairs and found my mother trembling in the corridor; in answer to my question she said, “Just now, when you came from the upper door a long black dog came past me and rushed towards the stables.” I got quite angry, and scolded her as to seeing ghosts in the daylight, telling her I did not believe such stories. But I began to be more thoughtful, when about six days later, another clergyman came, and told me of a similar happening in his house. Later on, I went there to exorcise this.

At that time I owned a little dog, who slept in the lower corridor. On every occasion, when the doors were banged and noises heard, the dog was found to be unusually restless and nervous, and the next morning greeted the inmates joyfully, as if to say “I have gone through terrible things, and I am glad to see you again.”

What else happened I have no time to tell you, but things went from bad to worse.

The Rectory lies in a garden, which is closed off by doors both east and west. One door leads towards the churchyard. When we sat quietly in the evening, and this western door was banged, then we knew that again a terrible time was before us, and we should have liked to fly away from the house altogether! But when the gate towards the east was banged, then we could breathe in peace, we knew that we should have quietness for some days.

By and by, I observed that even in my own bedroom I did not escape from the eerie happenings. I enjoy very sound sleep, but often I was wakened by an unseen hand, and then I knew it was in my bedroom. Sometimes an unusual noise would be heard, always at the same time. At first it sounded like a shot from a pistol, and for two weeks I was wakened by this noise, a few seconds before the time for ringing the bells for prayers, and strangely enough the sound always came from the same spot.

Towards the close of this period, after awakening, I was surprised each time by the terrible barking of a dog. It seemed as if an unusually big dog were barking into my face. At the same time I felt coming from the monster an icy cold wind on my face and things were quite uncomfortable.

Luckily, the good God has given me nerves of iron, and yet I felt how every nerve in my body was in extreme tension. My forehead was covered with sweat, I even felt it running under my hair. "My God, what will happen, how will it end?" I often asked myself. "Where is the human being who can comfort me, and give me advice as to how to prevent such happenings?"

Wherever I turned I could find no explanation. Some clergy to whom I told it, only laughed. I went to a bishop's chaplain, in order to get advice, but got no satisfaction. I wrote to a clergyman who had edited books on such things, and sent postage for an answer, but no answer came. I wrote to a Professor of Theology, a letter of seventeen pages, and I implored him for enlightenment; his classical advice was to hand over the matter to a police detective; as if in my own bedroom I was not my own detective."

(The *padré* seems to have arrived at the same conclusion as myself years ago, viz., that the Catholic clerics are still touched by the rationalist philosophy of the time, which does not admit supernatural phenomena.—Dr. Ludwig.)

By chance our *padré* heard that in Switzerland there was another *padré* who had gone through similar things in his house, and I continue the story in his own words.

"I went to see the Swiss *padré* and learned that he too was often fetched for the purposes of exorcism in his neighbourhood, and that he had suffered from almost exactly the same disturbances. This man gave the advice, to take as little notice as possible, to despise the power of "the Evil one," and to order him to leave us in peace. I was comforted by this, and when soon after, the terrible barkings happened again at night next the bed, I sat up, and commanded peace. At once the door of the bedroom was banged, and outside the door sounded a loud, devilish "Ha! Ha! Ha!"

At once I jumped out of my bed, tore open the door, and asked for peace in the name of God! Hardly had I said this than the Western door of the house was slammed. The disturbances became rarer, and the bedroom was no longer invaded by the disturbing ghost.

In the years 1907-12 I heard nothing more of it, but in 1918, there was during one night, such a noise in the attic that the whole house was suddenly awakened. In the house there are no rats or mice, nor any animals, except the dog and a little cat.

About this time I was fetched to a neighbouring village, where the people in a certain house were beside themselves in consequence of very serious poltergeist happenings. The peasant had shot at

the apparition with a rifle, but naturally in vain. The local clergyman could offer them no help, but when I pronounced the exorcism, peace reigned. But, during the following night, there was, at the Rectory, such a terrible disturbance that everyone was wakened. But in spite of it, I smiled, and said to myself "Oderit dum metuat."

Professor Ludwig continues: that when he asked for a clearer description of the noises, he got the following explanation.

"It was an uncommon type of noise, almost as if a well filled cupboard was thrown down the staircase, and when heard in the attics, it sounded as if the whole roof was falling in. Several times the bell of the house was pulled, as when the *padré* was called for a special function. The maids at first got up to answer this, but then refused to do this. That the bell was not pulled by a human hand, but by supernormal means was obvious, as the sound of the bell seemed to come from another world! In the night the front door has been stormed as if a monster, let us say an enormous bull, or elephant, were pushing and forcing an entrance. As soon as I got up and looked towards the house door, which is beneath my window, everything was quiet. If any human being had been there, I must have seen him. When the poltergeist was in my bedroom always about 2.30 a.m., there was an audible noise as of clapping of hands. In the years 1902-4 there was not a single week in which we were not terribly worried several times a week. Later it became quieter, and at last it stopped for a few years entirely. During this time many came to me asking for help for exorcism in their stables, and to give them the Benediction—for relief. As soon as this was done, it became lively again in the Rectory. As often as I gave a Benediction or other relief, I could be sure that in the night I should be disturbed by the noises. Once a woman with her epileptic child came to the Rectory and while she stayed there I was called to exorcise a stable. I had warned the woman not to be frightened if she should hear a noise at night. The woman said that from 12 till 12.45 one door had been heavily banged. On this night I heard nothing as I slept very well, but at 5 a.m., the back door of the house was so banged that my bed in the upper storey trembled for some time.

WHAT HAS BEEN SEEN.

"My mother asserts, as is brought out in the main report, that at midday she saw a *very long dog*, I did not believe it myself, but in another house this had also been seen."

A BALL OF FIRE AS BIG AS A SHOE.

"I was once wakened in the night, and had a positive feeling that 'it' was in my room. I waited a few seconds to know whether the noise would indicate in which direction 'it' was, but I heard nothing. I turned round, and saw in the corner between wall and bed the same mysterious fiery ball. The inside of it was

so bright that I could see the flowers of the wallpaper through it, while otherwise it was so dark that I could not even see stove or window."

OTHER PEOPLE'S IMPRESSIONS.

"Other inmates of the house have been seriously disturbed; I have succeeded so far in hiding what it is, but I know that they discuss together what they have heard in the night. One Eastertide my housekeeper had to endure much in her own room, so much so, that she asked me to exorcise her room, for she could not bear it longer, and exactly on Easter Day I had a letter from the mother of the epileptic that her child was remarkably better, that only one attack had been observed within the last few days, and that never before had they had such relief as during this Eastertide. If Nordberg in Graz implies that Poltergeist is an irregular form of mediumship, it is not so in my experience, I can say that for several reasons."

Ludwig asked the *padré* how many others besides himself had knowledge of the phenomena, and what were their individual experiences, and he got the following reply:—

"When in 1900, I had become a *padré* of F—, my mother and a servant were in the house. The latter married in 1904, my mother died in 1908. When I sat at her dying bed she said to me, 'Boy, I am glad to die. I can die quiet for the terrible happenings in the house will now cease.' In fact, it happened exactly as the clergyman in Switzerland had predicted. Things became quieter, and finally stopped altogether. In the last two years of the life of my mother, we had a servant maid who very often, also heard the disturbances. Especially in our general sitting room did these occur at night. Sometimes through the whole night it seemed as if someone was breaking dry sticks across his knees. (This is also a very characteristic phenomena.—Ludwig.)

"The servant girl once said, when it was particularly bad, 'I would not stay in the house for 10,000 marks,' but as mentioned before, after my mother's death things got better.

"In the winter of 1909-10, I was all alone in the house, and I did not notice the slightest unusual happening, with the exception of one terrific disturbance. From 1912 I heard nothing at all until in November, 1918, I was called to exorcise a house, which was so terribly haunted that the inhabitants often shot at the ghost with rifles.

"Then again annoying disturbances arose in my own house. Particularly was this the case when—on an Easter Day—I sprinkled the haunted house with holy water, and also used incense. In the night, between Easter Sunday and Monday, such tremendous noises occurred in my own house that my niece who was managing the house, said with horror, 'Uncle, what in the name of all things has been going on during the night?'

" I said to her, ' Silly goose, it was probably cats.'

" My niece was not a timid person, and generally when I was away remained alone in the house without the slightest fear. In 1920-22, I was often called out for exorcism, and things became really evil. My niece married in 1922, and left the house. Since then I have had as housekeepers two sisters. Both are very healthy and brave. The elder one, the real housekeeper, Magdalena, sleeps on the first floor, and the other one, Marie, sleeps on the upper floor. Both have been very much disturbed. Magdalena asked me to exorcise her room, describing the annoyance from which she had suffered as follows :—

" " I had hardly fallen asleep when it seemed as if my clothes were thrown on the floor ; then during many hours it seemed as if a heavy rope was being dragged across the room.'

" Marie told us one morning during breakfast, ' I do not know what it is that so often is shooting in my room,' then turning towards her sister, said, ' You also have mentioned to me that in your room shooting occurs.' Then Magdalena answered, ' It is not so much shooting I hear, but as if I were barked at ' ! (Just as I also have had the feeling that I was barked at.)

" Naturally I talk as little as possible about the matter, so that they should be kept in ignorance as long as possible about the cause of the disturbance.

" On January 1st, 1923, in Marie's room, about 5.30 a.m., such a mighty report as of a shot occurred that I jumped up in my room. If the girl had had a rifle, I would have concluded that she had shot herself. Next morning the girl said nothing, and I naturally was careful not to mention the fact, for by doing so I would have give it all away.

" On March 4th, Marie went for a few weeks to her own home, and on the same day at 7.30 a.m., I went in my motor-car on an agricultural inspection. Then meant that Magdalena was left alone in the house. About two hours after my departure, there were heard such tremendous bangs in the stable (for I have a little farm), that Magdalena, horrified, rushed out, thinking the stable had collapsed. At the very moment when she tore open the door of the stable, a second series of bangs was heard, so that even a neighbour who was sawing wood near by, said, ' What can be happening?'

" Magdalena was in great terror. She concluded that something deadly had happened to me in the car, and that this was an omen. At that very time I had round me 56 farmers, with whom I was discussing business. If, therefore, according to Dr. Nordberg, poltergeist occurrences should be unregulated mediumship, it would mean that I, the only one who was in connection with the phenomena in the house right throughout, could, during several hours, do business with these farmers and yet be responsible

for poltergeist phenomena at a distance, at the same time! That indeed would be expecting too much.

"The mocking voice Ha! Ha! Ha! I have heard so clearly that I can positively say there is no doubt of it. The voice was so loud that I could hear it through the door.

"As I have mentioned in my report I undertook, in the course of the year 1902, probably in the autumn, some exorcism, but it was only in December of that year that we became aware of the evil in the house, and the disturbances and noises were so bad that no other explanation—cats, rats, etc., would cover it as to my position regarding these matters with my confrères, I have only discussed it with those with whom I thought I could find understanding, belief, and sympathy. I discussed it with no one else, and with many clergy one would only become suspected of being a hysterical and pathological case. But I will not judge these sceptics, for I have been one myself."

Ludwig sums up this interesting case as follows:—

"In order to be sure of the reliability of this unusual witness to such poltergeist phenomena, I obtained careful information about him, which was to the effect that the *padré* was physically and mentally absolutely normal, and of irreproachable character—highly esteemed by everyone, and that he was a man of practical and modern outlook, e.g., he uses a typewriter, and drives his own motor car. He is engaged in many things in an organising capacity, and he possesses the confidence of his superior clergy, who have chosen him as the Secretary of the diocese. Having verified this, I decided to visit him personally, and I found him to be a tall, well-built gentleman, of about fifty years of age—a picture of health and strength. 'A man with no pathological hallucinations,' I said to myself. 'He possesses such good nerves that he always has undisturbed, healthy sleep.'

"The hospitality he offered me was admirable. He confirmed again verbally all the facts stated in the written reports. The last disturbances happened in Easter week this very year, 1926, and after again undertaking exorcism. The family of the teacher of the place confirms that the former housekeeper very often complained to them about the poltergeist, and asked for a bed, when the *padré* and his mother had gone away for a few days, because she did not dare to remain alone in the Rectory."

Ludwig continues: "I said before that one has to analyse these facts in a scientific way without prejudice. This analysis I must leave to the reader. Personally I think it is not difficult on the ground of reliable facts, which in themselves carry the stamp of truth to come to a positive conclusion."

A PROPHECY AND ITS FULFILMENT.

I.

Before recounting the remarkable sequence of events which have led up to the fulfilment of the prophecy described in this account, it is necessary to make a short preliminary statement regarding the chief personalities participating therein.

In the year 1870, ten years before my own birth, my brother "H" was born. He died six years later owing to a tragic accident (burning).

It was not until the year 1925 that I, at the age of 44, became interested in psychic investigation, and at my first, and all subsequent clairvoyant sésances, my brother "H" was described as one of my particular guides. The identity was unmistakable. At my first sésance with Mrs. Brittain on July 1st, 1926, a little boy was indicated as being near me, and as being my brother. As I have no brother living, and of course, had no thought of "H," I promptly replied that this was wrong, as I had no brother. The medium however insisted. "Yes, yes; he is your brother, but he died a long time ago, before you were born. He died of suffocation, I think. His name is 'H'." (The full and correct name was quoted.) The medium added that he was no longer a little boy, but a "fine big fellow now."

It would be out of place here to discuss the problem as to whether the medium's impression of the little boy growing to manhood is attributable to the Fourth Dimensional Theory—i.e., that flights into the fourth dimension of time, forward or backward are possible—or whether this was a case of temporary adoption of the child form for purposes of recognition. In either case, the recognition of the man would have been impossible without the description of the child, his name, and the circumstances of his death. This sésance occurred on July 1st, 1926, and was exceptionally evidential in almost all other respects.

Sésances in October, 1926, with Mrs. Barkel, at the British College, and on July 6th, 1927, also with Mrs. Brittain, again referred to "H" by name, and other persons known to me, but since deceased, who were stated to be my guides.

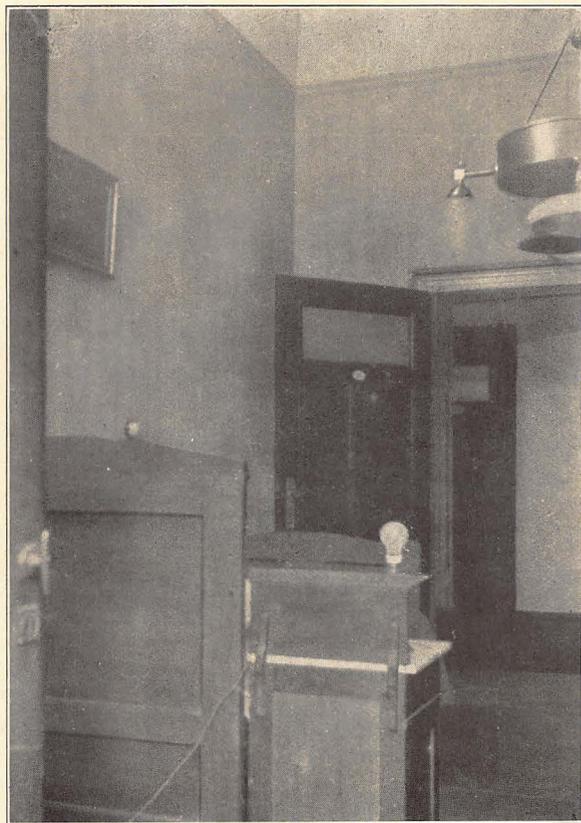
II.

My friend "X" passed away in January of the present year after influenza.

On Wednesday, July 6th, 1927, at a private sitting with Mrs. Brittain, at 28, St. Stephen's Road, Bayswater, my friend "X," whose description was unmistakable, and whose messages were typical, came through almost at once. Among other things, he stated that he had thought I was a fool about psychic matters,



VIEW OF BEDROOM.
(Looking towards Verandah, Bed on the right).



VIEW OF BEDROOM.
(Taken from Verandah, Bed on the left).

but that he did so no longer. I have since ascertained from his relations that it was a fact that he had been sceptical of spiritualistic things, but I had never discussed them with him. His attitude had been that of the strict Churchman, believing in Immortality, but considering these means of communication to be unnecessary and unwise.

At this same séance "H" was as usual described. My friend* "X" stated that he now intended to join my "throng" and help me.

Then came the remarkable prophecy upon which this account is based. It was as follows:—

"He is going to help you. The big men—"X" and "H"—say when you go across the sea you will be on a verandah at your hotel overlooking the valley. I will come and give you a vision."

III.

It was true that I had arranged to make a visit on the following week to Germany, staying four days in Wiesbaden. The medium, Mrs. Brittain, however, could have had no knowledge of this fact. The arrangements had been made some weeks before by Messrs. Thomas Cook and Son, Ltd., from their office at Birmingham (where I work), and beyond the dates and the names of my hotels, I knew nothing, as I had never visited Germany before.

Immediately upon my returning home, I wrote out the copious notes taken during the séance, keeping carbon copies, and sent one to a relation at Hove (Sussex) and another to a relation in Suffolk at a later date.

Realising the specific terms in which the prophecy had been made, and having no conception as to what was intended, I none the less determined that something should be placed on record before I left England; otherwise any fulfilment would lack that proof which is so essential in such cases.

Accordingly, I wrote on Friday, July 8th, to the Secretary of the Psychosensic Training Centre, and the following correspondence speaks for itself.

NEW OXFORD AND CAMBRIDGE CLUB,
15, Stratton Street,
Piccadilly, W.1.

July 8th, 1927.

DEAR MRS. FISHER,

I start for Germany to-morrow, and before I go, I think I ought to place on record a prophecy given to me on Wednesday, when I had my most wonderful sitting with Mrs. Brittain.

My friend "X" and my brother told me that when I went to Germany there would be a verandah to my hotel overlooking the valley, and Belle added that there I should be given a vision.

Now the place where I am staying is Wiesbaden, where I have never been before. I do not know whether there is a valley near, nor do I know what my

* Colonel O'Brien desires to keep this name unknown for family reasons. The true name is in our possession.

hotel is like. Cooks have fixed up my accommodation, and have given me the name of my hotel—I forget the name at the moment—but I know no more about the hotel than that. Of course, if I get a vision, that will not be evidential to anyone except a person who knows the truth of these things. But if my hotel has a verandah overlooking the valley I will try to get a picture postcard and send it to you as evidence.

You had better keep this letter and carefully preserve the envelope, as the postmark and date would be important.

Yours very sincerely,
(Signed) R. F. C. O'BRIEN, Lt.-Col.

Mrs. Fisher,
Secretary, P.T.C.

HOTEL B—,
Wiesbaden, Den.
Monday evening, 11/7/27.

DEAR MRS. FISHER,

Further to my letter to you from the New Oxford and Cambridge Club, Piccadilly, last week.

I reached Wiesbaden to-day. *My bedroom has a verandah.* One could not call it a balcony, as it is a closed in annexe leading through folding doors, and is the only point of vantage from which one can see the outside of the building from the bedroom. It contains a table and two chairs, and has lofty folding windows, and a sort of roof or canopy. I enclose a postcard indicating my position. (So far the portent is correct.)

It does not, however, look out on to a *valley*, as the statement to Mrs. Brittain was interpreted by her. At first I thought this was quite incorrect. But there is something on to which I look from the verandah which I think explains the discrepancy. This is not clearly shown by the enclosed picture. If Mrs. Brittain can ascertain what was in fact intended by the word "valley" as uttered by her, and if her later interpretation corresponds with mine, this should be extraordinarily good cross-correspondence. I have written to a sister of mine in England telling her what I think the word "valley" meant, so that there would be a record to prove matters from two sides. Naturally I do not intend to give you my interpretation.

With all good wishes to you all, R.F.C.O'B..

Note.—As a matter of fact there was a narrow lane or alley outside my verandah window, and I thought that "valley" might have been mentioned in mistake for "alley." Mrs. Brittain was unable to explain what had been actually intended; but on discussing the matter with the hotel proprietor of the B— Hotel, I found that the verandah did actually overlook the valley, which was hidden by the houses opposite. The prophecy therefore was again correct.

HOTEL B—,
Wiesbaden.
Tuesday, July 12th, 1927.

DEAR MR. BRITTAIN,

With reference to my two former letters to Mrs. Fisher, I have now to tell you of the complete fulfilment of the prophecy in Mrs. Brittain's statement to me on Wednesday, the 6th July, 1927.

In my last letter to Mrs. Fisher, I stated that my bedroom here (No. "A," in case further investigation is made) has a verandah with two chairs and a table, and that the only particular which does not correspond is that the verandah is not over a valley.

After sitting smoking in this verandah till 11 p.m. last night (on my return from the Municipal Concert), I was naturally a trifle wakeful, and found it very difficult to sleep. I suppose I had dozed off, when I became conscious of a kind of shadowy "presence" in the room, who has come to me on other occasions at night. I can not have been properly asleep, for

I remember saying quite loudly, "I wish you wouldn't walk about behind my bed; if you do I shall turn on the electric light." Suiting the action to the words, I clearly remember then putting out my hand to the electric standard on the marble-topped cupboard by my bed, and turning on the switch several times. I can now hear the "click" as I did so, so fully were my faculties alert, but no light came, and I realised that the circuit was cut off. Curiously enough I was not much afraid, but began to crawl out of bed to turn on the switch near the door. I found I was utterly torpid, and could only turn over on my right side. This brought me with my face towards the verandah, and thereupon a brilliant light, as though from theatre footlights, shone onto the verandah and the two folding doors opened slowly, showing two men, one near the front of the stage with (I think) the table behind him, and the other sitting at the side of the table to the right rear of the first man. They were fully clothed, and the second man had a bowler hat on. I looked keenly at the nearer man, but he was a stranger to me. The other man, however, I recognised at once. It was my friend "X," who passed away in January of this year. He got up and started to walk slowly in the direction of the first man, and he was obviously overwhelmed with amusement at my astonishment, as he was quietly consumed with laughter—just as though he were taking part in Amateur Theatricals and was self-conscious. He looked straight at me, and I had no need for "recognition," it was simply *the man himself*. I noticed that the other man sat very still and looked rather self-important, as though he were managing the "stage effects." He did not look in my direction. The light was remarkably brilliant, and I noticed that the shadows were very deep and of a purply bluish tint. I also observed that the skins of these men glistened as though moist, when the light fell on them, and gave the appearance of waxworks—only the waxworks were living men.

When I saw my friend I tried hard to cheer and shout, and I know that I succeeded in making loud incoherent noises, sufficient to wake any normal sleeper. After what appeared to be about one minute, the light was switched off completely, and I came out of whatever trance there may have been, and instantly turned on my electric light by the bedside.

I then began to think things over. I remembered that the prophecy had been that my friend "X" and my brother H— (who died before I was born) would give me a vision. Of course, I should not have recognised H—, as I had never seen him in this life.

The whole thing is now as clear to me as any incident occurring in my waking hours yesterday. I know I was not *asleep*, though I was certainly in some abnormal condition.

I may add that I noticed this morning that my bedroom had a strong smell as of melted wax plus "stiffness" if you can understand me. This will, of course, be taken to be imagination, based upon my "hallucination" during the night.

One other thing I noticed was that the man whom I did not know (H—?) had a nose with a prominent bridge to it. This nose is a family trait which many of us inherit from my father.

I honestly declare the above to be a true and complete account of what occurred last night. Immediately after turning up the electric light I looked at my watch, and found that the time was 2.20 a.m.

Will you please keep this letter and the envelope with my former letters.

Yours sincerely,

R. F. C. O'BRIEN.

IV.

The whole of the foregoing correspondence is carefully preserved by the Editor of PSYCHIC SCIENCE.

In addition, I obtained from the proprietor of the B— Hotel, a signed statement to the effect that on Sunday,

the 10th July, 1927, he was hesitating whether to give me Room No. "B" (which has no verandah) or Room No. "A" (which has a verandah). There were no other rooms on the same floor which would have been suitable on the terms quoted by Messrs. Cook. It will be observed that the proprietor was considering this point four days after the prophecy, and one day before my arrival.

The card which he made out on Sunday, the 10th July, allotting rooms to his guests, is also in my possession, and shows against my name Room No. " B " in ink, altered in pencil to Room No. " A. "

V.

In my opinion the evidence in this case should be sufficient to satisfy anyone whose religious beliefs do not already satisfy him as to the Immortality of the Soul.

R. F. O'BRIEN, 20.7.27.

[All the papers connected with this case are in possession of the College. They entirely bear out the supernatural character of the vision.—EDITOR.]

CONFUCIUS SPEAKS TO THE S.P.R.

Dr. Neville Whyment (a leading Orientalist), who has become famous among psychic students by his experiences in hearing Chinese spoken through the mediumship of George Valantine, in New York, in 1926, laid his case before a gathering of S.P.R. members on Friday, the 22nd inst. Sir Oliver Lodge presided, and said he considered that Dr. Neville Whyment's report of a remarkable experience deserved their attention.

Dr. Whyment, who is of able and scholarly appearance, said he was not a spiritualist, nor had he the slightest connection with psychical research, but thought the seemingly accidental circumstances of being invited to assist by his linguistic knowledge in the understanding of a strange language at a séance held by some friends, there had come to him a remarkable experience, which still puzzled him completely. He had in all twelve séances with Valantine, at which he had corroboration and confirmation of his first experience.

Not the least intimation had been given him as to what he might expect at this séance. After having assisted a Sicilian communicator to voice a complaint to the hostess of the circle, he heard a repeated sound which he could only describe as like a wheezy old flute. Immediately his mind was carried back by association to conditions and scenes in China, in which he had heard the same sound, and he then realised that he was being addressed in proper tonal Chinese words, but of archaic period, by one who purported to be the Sage Confucius. He responded in modern Chinese, and for some time both he and the voice had difficulties, but with a little practice this was overcome, and there succeeded as this, and other sittings, some valuable conversation on the subject of Chinese verse of the time of Confucius, the right rendering of the part of which is an unsolved problem to-day among scholars.

Sufficient light was thrown on one such poem to give it definite meaning, which commended itself to Dr. Whyment as a new translation, and which he has passed on to other Chinese scholars. This poem curiously dealt with a psychic subject difficult to translate by Western students, who had no knowledge of such matters. In Chinese poetry there was a particular section devoted to psychic incidents said Dr. Whyment: they were accepted as a matter of course, and he had been interested since having had his attention awakened about this, to find what up-to-date knowledge ancient Chinese writings contained upon psychical matters.

In answer to questions, Dr. Whyment affirmed that he considered it quite impossible for the medium to have acquired or learned such knowledge in any way. It was obscure, and the

tonal difficulties were very considerable to any Englishman who had not bestowed years of study upon these. He made notes at the time, and checked and re-checked them.

Arabic, Persian, Portuguese, French, and a Basque dialect were also spoken on various occasions and it could not be thought that Valiantine who apparently had only his own tongue could have mastered these in a way that satisfied himself and others who were linguists; there was no motive on any one's part, and no purpose to serve.

Mr. Dennis Bradley who was amongst the audience must have been delighted to hear this testimony to the medium, whose power and work in languages he has already recorded, and in view of the inability Valiantine found in exercising his gift at the S.P.R. rooms, when on a visit to England, this may be taken as a rehabilitation if such was necessary.

An interesting evening was closed by Lord Charles Hope allowing the audience to hear two gramophone records of chants and a song, in Chinese, Hindustani, and Sicilian, taken during Valiantine's spring visit to London.

Dr. Whyment said the Chinese was apparently in the same voice as he had heard in New York, but he had found it impossible to distinguish many words as a result of the difficulty in getting and clear records of words spoken through a trumpet.

Some discussion followed, and the lecturer was heartily thanked by the Chairman for the valuable and interesting paper he had read.

NOTES BY THE WAY.

By far the most important event of the present moment is the third International Congress of Psychical Research, sitting at Paris, September 26th to October 2nd. Delegates will visit Paris from America, England, Germany, Italy, Belgium, Holland, Russia, Switzerland, Austria, Sweden, Norway, Latvia, Cheko-Slovakia, Egypt, India, Turkey and Iceland. They will be accommodated at the Sorbonne, which opens its doors in response to a world-wide enquiry. It is well that this great centre of knowledge should offer its hospitality to the men of science from all lands who have undertaken research into the most difficult and involving problems now presented to mankind.

The questions to be discussed will be classed as under :—

I.—Paranormal action of human beings on Matter—telekinesis, teleplasty, etc.

II.—Paranormal knowledge—telepathy, clairvoyance, prediction, etc.

III.—Physical and Metapsychic questions. Psycho-physics.

IV.—Biology, Psychology, Physiology, and Metapsychics.

V.—Laboratory Technique and Practice.

V.—Terminology. An accurate and uniform vocabulary.

We hope to give a sketch of the Proceedings in our next issue.

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The Members of the British College enjoyed a delightful evening on Wednesday, July 6th, when Florizel von Reuter, the famous violinist, honoured them by giving an account of, and reading a number of very interesting inspirational Scripts, which have come through his hand. Those who have read the article on von Reuter's experiences with his mother in sitting at the "Hesperus Additor," a kind of Planchette, given in the January issue of the College Transactions, PSYCHIC SCIENCE, will realise that here is mediumship of a very unique quality. The messages on the "Additor" some quite long, were given as many as fifteen different languages, including several quite unknown to the medium, such as Polish, Persian and Turkish, and these were often received inverted. The writing development followed, and the writer, Emile Zola, in a most characteristic way, claims to be one of the communicators. Von Reuter makes no such claim, but asks his hearers to consider the results. Art, Philosophy, Religion, Life, are dwelt upon by other writers, and treatises on music have also been given by some of the great musicians, and all betray a high spiritual content, as well as beautiful diction in the French in which they are written, and a power which von Reuter says he has not got in this language.

We understand that a book of his experiences is in preparation, which will be a valuable addition to our literature. Von Reuter's artistic sensibility and sincere mind makes him an excellent channel for the higher communications, and his mother's mediumship, the chief factor in the Additor communication, makes a most valuable combination.

The lecturer voluntarily offered to play a Wagner selection, with his own orchestral setting, on the piano, an unusual instrument for such work, and afforded the greatest pleasure to his audience by a magnificent and beautiful rendering.

A hearty vote of thanks was passed to the lecturer by the Chairman for a most interesting evening.

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"Why coloured Guides?" is a question asked in the Bournemouth Spiritualist Church Magazine for May last, and answered by the statement that to the savage Nature is one, not two—normal and super-normal. One of the many things that primitive races have bequeathed to their civilised descendants . . . is the belief which underlies the creed of the "new religion"—the belief in "spirits and in ghosts, demons and devils." This kind of anthropology is misleading. The half-truth is built into a falsehood. Spiritualism is not a "new religion," and it has no "creed" and its "beliefs" are experimental. It has no experience of "devils" it has often been remarked that the spirits who conduct physical mediumship, are *as a rule* of low intelligence.

Miss K. M. Emery kindly sends us a photograph of Lord Alwyne Compton, Bishop of Ely from 1885 to 1905. He died April 4th, 1906. The photograph was taken December 23rd, 1906. There is certainly a very strong resemblance, especially in the mode of wearing the whiskers, to the photograph No. 11 in our July issue.

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The "Margery" mediumship continues to provide material for acrimonious disputes. Dr. Crandon writes, June 13th, 1927:—

"The last rivet has been driven in by Walter and survival is proved mechanically. We have his finger prints (25 in 2½ years) and the right thumb is identical with one of Walter's right thumb made before he went over in 1912. The observations of our U.S. Navy expert have been confirmed by the ex-Chief Inspector on Fingerprints at New Scotland Yard."

We find it hard to realise the acrimony to which this mediumship has given rise. There is nothing that has not already been verified in the Paris Laboratory and elsewhere. The dispute is a purely personal matter.

Dr. Driesch, in the "Zeitschrift," of June, 1927, offers some suggestions which seem sound: the open door of the glass cabinet must be removed. Both hands of the medium must be held by independent investigators; Margery should wear gloves with luminous pins, and have thick boots and the laces nailed to the floor. He adds: "We hope that Margery under such indicated conditions will present herself to the Paris Congress and be examined by an International Committee. All distrust would vanish."

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"The Two Worlds," of June 24th prints some remarks by Mr. Horace Leaf, which are worthy of attention by those who are developing mediumship. He says:—"It is not uncommon to see mediums to all intents and purposes in a fit . . . The medium is to blame in no bad sense. Ignorance can mar the purest motives. When a person is in the early stages of psychic development he is usually hypersensitive. . . . Everyone is more or less an actor and usually favours the dramatic and tragic, and during early mediumistic adventures this histrionic characteristic inclines to assert itself. It should be severely checked. If the instructor conducts his class properly he will not need to resort to drastic action. His end can be attained by precept and example. The fact is that mediumship is not so

passive as we are inclined to think. Its development is not entirely due to spirit agency. . . . Everything goes to prove that the invisible operators are not altogether aware of what is taking place in the medium, their attention being occupied in their efforts to influence his mind or body. . . . They have to learn to pass effectively from a extra-dimensional world to our world, and this is sure to entail serious inhibitions on them rendering them relatively dull and confused. . . . As far as possible, exclude all actions that appear to be useless, and concentrate on those that will facilitate the excellence aimed at."

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The Cure of Obsession.

Dr. and Mrs. Carl Wickland, of Los Angeles, were the guests of the British College on the 19th inst. A previous visit to the London Spiritualistic Alliance had roused the curiosity of many students in these famous workers, and a large audience gathered to greet them.

To illustrate something of the methods of their work which for thirty years has gathered round the treatment of obsessed persons, Mrs. Wickland, who is a trance medium, kindly consented to allow a demonstration of her gift. Sir Arthur Conan Doyle, who took the chair, described the character and the meaning of the demonstration, of which he had seen something in the Wickland's home. He was followed by Dr. Wickland, who intimated that among Mrs. Wickland's guides was a band of about a dozen strolling players, who had attached themselves for the particular purpose of giving through her a kind of "morality play," which in itself constituted instruction to all who listened and also made a kind of call upon unenlightened souls in the other world. These seemed to be brought or drawn into the atmosphere created, and were then assisted by the guides. By means of this atmosphere help was also afforded for the relief of those who had perhaps wittingly or unwittingly become obsessing influences in human lives. He gave a brief synopsis of the play which was expected.

A space was cleared in the middle of the room with a large audience gathered round on every side, and Mrs. Wickland allowed control. For well over an hour a dozen different characters were portrayed—Love, Truth, Selfishness, Frivolity, Justice, etc. Mrs. Wickland became each in turn, taking each part in a "Ruth Draper" fashion, and by sheer force of the excellence of the dramatic characterisation, compelled the admiration of the audience. The words, as Dr. Wickland had intimated, poured forth in a language believed to be an old Russian or Ruthenian dialect. Whether given in prose or rhyme they had power and even beauty, and above all the feeling of reality. We noticed the conflict between Truth and Selfishness. The arrogant onslaught of the latter even to the death of Love and her partner as well as their attacker, and the subsequent resurrection of the souls and their re-appearance before a higher tribunal when a stream of strange and exceedingly able controls simulated witnesses of varying degrees, resulting in the condemnation of the villain and his driving forth to learn his lessons. Into this condition came one, a simple spirit who was not aware that life on earth was over for him and that for years he had been on the other side, and that it was time to move on. Through interrogation by Dr. Wickland he became awake to his condition and saw his mother and sweetheart waiting to assist him.

It was truly an amazing evening and a demonstration of a method which had probably never before been seen in England. At the close Mrs. Wickland seemed to have returned to her normal self with vigour and health, as if there had been fully restored to her all the energy which she had poured into the play. She is not known to have any conscious histrionic power, and here she ran the gamut of characterisation with most remarkable ability and under very difficult and restricted conditions. Many were delighted to have this opportunity to meet Dr. and Mrs. Wickland, and their united thanks for the evening's edification was ably voiced by Sir Arthur.

The following evening a group gathered at the College to assist a case which suffered from occasional obsession and in something of the same way as described above an atmosphere was created into which a kind of magnetic attraction was drawn the troubled spirit, who was reasonised with and drawn away from the one he afflicted, let us hope with permanent benefit.

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Professor Dr. Karl Gruber.

On June 18th, Dr. Karl Gruber passed away after a long illness, in which an operation could bring no turn for the better. His friends knew since long the hopelessness of his situation, although the optimism of Gruber and his intense desire to work prevented him from realising that the end was so near. It was a great disappointment to Gruber not to have his paper read at the Congress of Natural History, but he kept his enthusiasm for parapsychologie, and always endeavoured to get it recognised by official science. Fate was stronger than his will, and Gruber had to leave us in the height of his life and ambitions.

He was a most faithful and most zealous inquirer into the riddle of life. The "Zeitschrift für Parapsychologie" will cling to the remembrance of this collaborator.

Dr. Sünner, Editor of "Zeitschrift," July issue, 1927.

He had a very excellent article on Materialisation in an S.P.R. Journal last year, showing a humane and profound practical knowledge of the subject.

THE WORK OF PROFESSOR DR. KARL GRUBER.

By Dr. A. Freiherr von Schrenck Notzing.

Karl Gruber was an offspring of a family of scientists. He was born on October 8th, 1881. His father was a professor of Zoology in Freiburg.

As a child he showed a keen interest for natural history, and this made him choose the study of medicine. He was for two years assistant to Dr. Bollinger at the pathological-anatomical Institute at Munich, but his interest for experimental work made him give up his professional work and he experimented with Dr. Hertwig on the small living organisms of the southern seas.

In 1912, he was made a lecturer for biological and zoology at the Polytechnic at Munich, and in 1921, was made a professor.

His lectures were on the general biological and the hereditary theory and since 1923, also on parapsychology. During the war he was made

a prisoner in Russia, but soon after his return in 1919, he took up his lectures again.

He had been interested in 1913 in the Elberfeld horses, and the dog Rolf of Frau Möchel in Mannheim, and in 1920, he published a book on the teaching of animals and the subconscious. His acknowledgement of this new function of animal psychology made him the object of many criticisms.

Under the influence of the writings of Flammarion, Maxwell, and the writer of this article, he joined a commission, called into being in 1921, by the Society of M.D. of Munich, to study the occult phenomena, and met Dr. Tischner and the writer.

His own experiments during the war had convinced him of the reality of the phenomena. He expressed his ideas on the subject in a manly way in spite of the general prejudice against all things occult.

He joined in the experiments of the author with the medium Willy Schneider, and later on with Rudi Schneider—and verified in his own house and under his own conditions the conclusions come to in my Laboratory.

In August, 1926, he published his last and important article on clairvoyance, which contained experiments with the architect O. H. Strohmeyer. In the magazine "Erde Leipzig," he published in 1925, Biological connections, and in 1926, Telepathy between mother and child, which has had several reprints. His scientific training made him very keen on finding the relations between the newly discovered occult facts and the old facts of the official science, and to find the philosophy of the two. This is also the subject of his great work published in 1925. "Parapsychological Knowledge." His style is clear and simple, his personal experience giving conviction and liveliness to his descriptions. His love of nature—Gruber was a first-class alpinist and ski-er, the mobility of his mind, his kindness and simplicity and honesty made him beloved by many and respected by his greatest opponents. His great enthusiasm made him a revolutionary, intent on creating a new movement in the stream of science, He gave his last strength and energy to the cause of parapsychology—this service will long be remembered.

FROM OUR CONTEMPORARIES.

The *Revue Metapsychique* for March-April has a long notice of the South American medium Mirabelli by Pascal Forthuny. He gives the substance of a book published by Rodolpho Mikulasch, Rue Ypiranga, 50, Sao Vincente, Santos, Estado de Sao-Paulo, Brazil, which makes the most astounding claims: the materialisation of a deceased marshal, and of a bishop in broad daylight before an audience; a levitation of 6-ft., also out of doors; displacement of the balls on a billiard-table from a distance; the impression of the face of Christ under control of several doctors. He writes pages of consistent matter on medicine, architecture, chemistry, sociology, painting, etc., etc., in Hebrew, Latin, Persian, Chinese, Japanese, Arabian, Russian, Polish, German, English, French, Italian, Spanish, etc. No one can be offended if despite the hundreds of names appended in verification (of which 72 are doctors of medicine), we make many reserves till this marvellous medium comes to Paris to establish his claims. But the alleged facts are reported with such assurance that we have thought it well to mention them.

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The issue of July-August contains a valuable paper by Dr. Osty on the practical utilisation of supernormal cognition, mainly with reference to the detection of crime. He points out that every medium has special qualities, and that it is useless to expect every variety of cognition from even the best.

For instance, the paranormal faculty is appealed to for the discovery of water, metals, coal, oil, etc., which are indistinguishable by the normal senses; to analyse the character or the intellect of a person; to reveal the state of the organism of another; to throw light on a past event, or a present happening; or to forecast the future of a personality, are totally distinct demands and require sensitives each of a different kind. He gives instances of the entirely successful solution of each of these demands, and also instances of the total failure of the faculty, and the causes to which such failure is due when the sensitive is a fully competent subject.

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M. de Vesme has a series running, on the part played by meta-psychic phenomena in the origin of religious thought, dealing with South African and Oceanic beliefs and practices.

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The Journal of the American Society for Psychical Research, for June, has a remarkable contribution by Captain F. Kogelnik, entitled "A case of Chronic Apparitions. The percipient is, or rather was, for she is now deceased, a woman who became gifted

with a special form of clairvoyance by which she could perceive the *colour* of the inner personality of those people in the flesh who came to visit her, as well as the spirits of the deceased. She was the wife of the stationmaster at Mattighofen, near Braunau am Inn. "She was an amiable simple-minded woman of forty years, with two healthy children, and entirely preoccupied with house-work all day long. She had neither time nor money to support any acquaintance with literature. Her education had been an extremely simple one, and in no respect did her knowledge surpass that of the working class to which she belonged."

"It was at her will to make use of her psychic senses; and when she did so the physical body of the person at whom she was looking would vanish into dimness to be replaced by one which resembled more or less the physical one. . . ." "The lowest forms of human ethereal bodies were described by her as mis-shapen, ugly-faced, black coloured beings. . . she saw the fact, she could only speculate as to a probable reason, and only then if she knew the person in question. . . ." "On one occasion I pointed at a man who casually passed by and asked her for a diagnosis. 'Black' she answered. I endeavoured to study the man's character in an unobtrusive fashion, and months later was convinced that his narrow-minded self-conceit had extinguished the last spark of warmth toward his fellow-creatures."

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Psyche for April contains an interesting article by Warren Jay Vinton on "The Famous Schneider Mediumship." He has "read many accounts of the Schneider sittings, but has found none describing more wonderful or convincing phenomena than those which left me so totally unconvinced." (p. 43.) He concludes: "I am under no illusions that my discussion will end the Schneider mediumship, nor greatly damage its prestige with those who are constitutionally inclined to believe in it . . . and after all, their deception is no greater than that practised in many more respectable and exalted places. Yet in the interest of those who wish to know things as they are, I have thought it worth while to record my conviction that the processes of Nature within the Schneider family are just what they are in all other parts of the world."

It is obvious that the conditions were such as to make fraud easy and probable. As to the mediumship the only means of reaching a correct conclusion is to compare the elaborate methods of control described by Dr. Paul Gruber at p. 373 of Geley's *Clairvoyance and Materialisation* with the absence of all such control at Mr. Vinton's sésances at the Schneiders' own house. Most readers will conclude with over 100 German men of science, that the phenomena are genuine in the former case, and not in the latter. The usual desire of gain is sufficient incentive to hand, and we certainly agree with M. Sudre, who says, p. 399 of the

Journal Am.S.P.R. for July, on a séance with the Schneiders, "One of the things which I do not know how to deplore sufficiently is the habit of making a lot of noise . . . there is loud talking, joking, singing; and in all this there is strong resemblance with the conditions which the prestidigitator needs to prepare his climaxes. . . . It irritates the scientific observer. . . . There was created an atmosphere of general excitement most unfavourable to scientific observation." Vulgar too, and offensive, from every point of view.

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M. Le Cour, who took the photographs for Dr. Geley which are given in the latter's works, has published some results of work in a private circle at Vincennes. The first manifestations were produced at Paris, on February 12th, 1918; those at Vincennes took place on the 21st of the same month. They ended at Paris on March 11th, at the Vincennes on May 2nd.

M. Le Cour has been given a free hand to explain the facts he alleges by the Council of the Belgian S.P.R., in their Journal for April, 1927.

The matter concerns the photographs Nos. 25, 30, 35, and 42, (*Clairvoyance and Materialisation*), taken on February 12th, February 26th, March 8th, and March 11th. A number of cross-correspondences are given which tend to show that No. 30 is the portrait of Emilie de Sainte-Amaranthe. The most remarkable fact therein set forth is that careful enlargement of Fig. 26 in Geley's book actually shows the revolutionary cockade between the hair-comb and the face, which the communications declared to be there. The particulars are interesting, but do not amount to *proof* of the personal materialisation, though they make this very possible.

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The Occult Review for April, 1927, has an enlightening article on Harmony and Health. The essence of the article is as follows :

"Those among the thoughtless, selfish, and narrow-minded who enjoy good health, are they whose ideals as well as their actions, are on a low plane, and who therefore can make a cramped, sordid, and selfish existence harmonise with their mind and spirit. It is only when they begin to suspect that all is not well, when they visualise, however dimly, some essential quality lacking in themselves, that health deserts them. The disharmony thus set up can never be stilled except by transition of *the whole personality* to a higher plane of being."

BOOK REVIEWS.

JOAN OF ARC AND ENGLAND.

By the Rev. John Lamond. Rider and Co. 10s. 6d. 1927.

There are two "Lives" which claim the inexhaustible interest of mankind. They have been written and re-written many times, each from a different point of view, to establish the evanescent convictions of the authors. Both are simple, provided that we recognise the supernormal actualities. Both are widely misunderstood, because in the one case men elude those actualities by making them a proof of absolute Godhead and so avoid their lessons; and in the other, deny them and refer them to imagination and hysteria despite the most manifest evidence of sanity and balance.

This life of Jeanne d'Arc is written in simple fashion by one who has grasped the fact that clairvoyance and clair-audience are faculties of the human soul which are neglected by nine-tenths of the human race, and misused by those who possess them, but do not realise that all psychic gifts are useless to humanity unless conjoined with a high degree of spirituality. Given this understanding, the life of Jeanne is perfectly understandable. We need not go into the ludicrous and infantile particulars asked at Joan's trial by the ignorant priests, who for political reasons were set on proving her the victim of an imaginary Devil. We can simply take the obvious facts and compare them with the results.

What were those results? In eleven weeks this girl of seventeen reversed the results of eighty years of successful war. England possessed more than half of France from Normandy to the Pyrenees. "The dramatic coronation of Charles at Rheims so touched the heart of France that in after years the result was the unification of the kingdom. . . . That is one reason why Joan of Arc lives in the hearts of the French people to-day. She made France; she gave coherence to her nation and awakened within her people that *elan* which they have never lost." (p. 109.) We may admit that the enormous superstitions of the age were the foundation of the enthusiasm which animated the French and dispirited the English and the Burgundians. But we must also admit that the contact with the supernormal is the explanation of every form of religion. "The world to-day is controlled by theological beliefs that have arisen out of these vital experiences, but the theological system is a secondary mental structure based upon the underlying phenomena. That the unseen world should in any way burst in upon our vision, that even Voices can reach us from the Beyond, that we in this mortal vesture can be influenced by such visions and voices—that is the supreme fact which once again in the history of mankind is demanding serious attention. Herein will be found the key that will unlock many a mystery."

I commend this book to the earnest attention of those who wish to understand how the union of psychic gifts and high spirituality worked in contact with the pettiness of ambitions, the meanness of a king, and the blindness of priests, to make the life of the bravest woman in history a procession to the Calvary of Rouen, and to open the gates of eternal life to the Saint of France.

STANLEY DE BRATH.

PRÉCIS DE MÉTAPHYSIQUE.

By Dr. P. Thomas Bret. Baillière et Fils. Paris.

This is a highly scientific attempt to provide a nomenclature to the meta-psychic facts. Most of the names sound strangely in our ears, but this is unavoidable. In the time of Lavoisier the same objection was made to the words which are now part of the current language of all men, even of those who are scarcely scientific. The book is an able summary of facts to date, and will be valuable to those who are seeking a vocabulary which conforms to the necessities of the case. "La science est une langue bien faite." I wish to thank the author for his kind words to me personally on the title page.

THE SIXTH SENSE.

By Joseph Sinel. T. Werner Laurie. 6s. nett.

Any book on experimental telepathy is welcome, and Mr. Sinel, in describing his work with a young friend, covers the ground so well indicated in other reports.

His claim to be the discoverer of the function of the pineal gland is, however, a little belated—it has often been referred to as a psychic centre of perception.

Mr. Sinel finds that in telepathic experiments at short distances, extending to some hundreds of yards between agent and percipient, there is abundant success, but that when the distance becomes miles, only one subject in four can be reproduced. He distinguishes between telepathy and clairvoyance—the former is the percipient's instant perception of what he has visualised coming into *rapport* with his knowledge—the latter occurs when in this condition of *rapport* he sees beyond and around the actual article or conditions.

He thinks that telepathic power ought to be a general faculty amongst us, and not a supernormal one as at present regarded.

Having studied Hypnotism, Mr. Sinel knows the receptive condition induced by even slight hypnosis, and arguing that this is just what he thinks takes place in Spiritualistic séances, he explains away everything that happens at these on the above grounds.

We agree that the lulling of the outer senses to a greater or less degree is required before the finer sensing can be gained, but this is only the method and does not explain the facts. With no knowledge of the greater phenomena, the author cannot argue upon the Spiritualistic facts, but we thank him for an excellent treatise on the subject to which he has devoted many years of study.

THE ASTRAL BODY.

By Arthur E. Powell. The Theosophical Publishing House, Ltd. 10s. 6d. nett.

Lieut.-Col. Powell has laid his hearers under another debt. In "The Etheric Double," published in 1926, he laid a foundation for the study of the subtle body, and has followed it with the present comprehensive volume. Built on theosophical lines, it contains essential facts accepted by all students of the finer forces, and we are in great agreement with the bulk of his deductions. For instance, he says, "The feat of handling fire without injury may be performed by covering the hands with the thinnest layer of etheric substance, so manipulated as to be impervious to heat"; in fact, a person must have learned how to exercise the mediumistic faculty before the etheric substance mentioned can be produced.

The book covers the functions of the astral body, the after death life and experiences, fourth dimensional theories, invisible helpers, and development of powers.

"Those who wish to see phenomena," he says, "will naturally gravitate towards spiritualism. Those who want more philosophy than spiritualism usually provides, will naturally turn to theosophy. Both movements cater for the liberal and open-minded, but for quite different types. Meanwhile harmony and agreement between the two movements seems desirable, in view of the great ends at stake. It must be said to the credit of Spiritualism that it has achieved its purpose to the extent of converting vast numbers of people from a belief in nothing, to a firm faith in, at any rate, some kind of future life."

With this we all agree, but we can also say that Spiritualism has within itself, e.g., in the often neglected works of Andrew Jackson Davis and others, the very philosophy Lieut.-Col. Powell claims for Theosophy.

We welcome the friendliness which recognises the great common purpose of the two movements.

THE BOOK OF THE HAND.

By Katharine St. Hill. Rider and Co. 15s.

Surely this is the most interesting and instructive book that has been written in modern times on the ancient study of palmistry. Mrs. St. Hill, the first President of the Cheirological Society, has devoted many years to this fascinating and inexhaustible subject, and has done more than anyone else to lift it out of the morass of frivolous fortune telling and place it on a scientific basis. The book deals with every phase of the study of the hand, the shape, the lines, the mounts, etc., with almost mathematical precision without detracting from the romantic aspect of the subject. It is written in language comprehensible to the novice and palmist alike, and is rich with the results of a wide experience, freely illustrated and generously seasoned with the wit and vivacity characteristic of the author's temperament. Altogether a book of absorbing interest.

"MEMORABILIA."

By Madame Isabelle de Steiger. Rider and Co. 21s. net.

In these jottings from a long life, recently ended at the age of ninety years, the writer, an artist of ability, gives us some interesting glimpses of the leading Spiritualists and Theosophists of the seventies and eighties. Then they lay together like comrades, if not like lambs, and Anna Kingsford, for whom Madame de Steiger had an unbounded admiration, was in the same camp as Madame Blavatsky, Mr. Sinnett, Stainton Moses, and others. The best accounts of Theosophy in England in the early days appear in the columns of *Light* of that period, to which all the well-known persons contributed.

In those days Madame Blavatsky was regarded freely as a great medium, as was also Mabel Collins, recently passed. Later, as Theosophy crystallised, and became dominated by the Esoteric group, to the exclusion of the experiences of the common folk, such points of contact with Spiritualism faded out, and even active antagonism prevailed. Reincarnation theories, widely adopted by many Theosophists, drove a wedge in the ranks. Madame de Steiger says, "Mrs. Kingsford and Madame Blavatsky lived epoch-making lives. They were distinctly unusual, head and shoulders above all their contemporaries." Some good portraits of leaders illustrate the book.

The writer was repelled later by certain aspects of Theosophy, and drawn to the study of the inner life, seeking for an understanding of the finer soul forces in man, through which help comes to the world. A meeting with Mrs. Attwood—a woman known only through one work—"A Suggestive Enquiry into the Hermetic Mystery"—altered her whole thought and separated her somewhat from her former Spiritualistic and Theosophist friends. Later she saw through the Press a new edition of Mrs. Attwood's work, first published in 1850, a work read but by a few. By her own work, "On a Gold Basis" and "Super Humanity," and as translator of von Eckarts Hausen's "The Cloud upon the Sanctuary," we are made aware of the trend of her thoughts. The name Theosophy to this group meant the study of the mystics, and not the limited body of knowledge to which the name was later applied.

Madame de Steiger met many of the famous people of her day, and her pages recall one and another who gave their contribution and passed on. We catch glimpses of Crookes, Wallace, Sinnett, Olcott, Edward Maitland, William Sharp, Gerald and C. C. Massey, Mrs. Besant, Dr. George Wylie, Mr. E. R. S. Mead, and many other men and women who made history in the two movements which have both been powerful in altering the views of our generation on the unseen world.

Unappreciated by the bulk of Spiritualists in her later studies, Madame de Steiger did not forget their early services to her, and says, "Although the Spiritualists have their weaker side, they have breadth of mind and courage, and real love of knowledge, with a daring quite unusual with other sects."

Looking over the pages of "The Unknown World," a mystical magazine edited by Arthur E. Waite in 1894, we find reproductions of Madame de Steiger's inspirational pictures in various numbers.

An introduction to the present volume by Mr. Waite, says, "The chief contribution of Madame de Steiger to mystical literature was her translation of the "Cloud upon the Sanctuary," which appeared originally in the "Unknown World." It is a work of abiding interest and abounding suggestions, springing from a deep well of inward experience. Those who know and prize it are aware that they owe a debt of gratitude to her who made it available in English."

Still seeking for Truth, Madame de Steiger, in later years, found herself greatly interested in the work and teachings of Rudolf Steiner. She passed away a few months ago, and would have us say in her own concluding quotation for her "Memorabilia," "Thou hast not gone *dying* to Osiris, thou hast gone *living* to Osiris."

THE FUNDAMENTAL FACTS OF SPIRITUALISM.

By A. Campbell Holms. The Occult Press, Jamaica, N.Y., U.S.A. (1 dollar Post paid.)

The above is a book of guidance on the main facts of Spiritualism, by the author of "The Facts of Psychic Science and Philosophy," and includes hints for psychic development. For those who cannot tackle more exhaustive works it will form a useful compendium. The book is not, so far, published in England.

THE MYSTERIOUS KUNDALINI.

By Dr. Vasant G Rele. Published by Taraporerala Sons and Co., Bombay. (Rupees, 3/8.)

The seat of the remarkable force—Kundalini—which students of Yoga have held to be the source of the power used in psychic manifestations, is here studied from the anatomical point of view. The writer, who dedicates the book to those interested in the science of Yoga, first presented the matter in an address to the Bombay Medical Union, in 1926. He states that he has closely studied, and believes in, the powers of some fakirs to stop the heart, to survive burial, etc., and describes some experiments. He thinks that the secret lies in the control of the Vagus Nerve which, he states, controls the automatic actions of the body. To bring these under the conscious control of the will by postures, breathing, mantras, is the labour of the fakir. It is a way of development well nigh impossible, and not desirable for the Western student, and few attempt it with success. He defines Kundalini Yoga:—"as a science of physical and mental exercises of a particular form by which an individual establishes a conscious control over his autonomic nervous system—to be in tune with the Infinite."

It is a pity that the essay suffers from much faulty English and spelling.

NORMAL AND SUPERNORMAL TELEPATHY.

By Mrs. Vance Thompson. The McCulloch Press (Los Angeles) 3s.

The authoress claims this to be the first text book written on Telepathy, and to have found the true method for experimental telepathy, which is not telepathy of words as has been the customary thought, but the synthesized thought image in its appropriate geometric figure.

Most telepathy recorded has been of images or ideas, but the geometric method is new. The authoress claims successful results through her method, and regards telepathy as "one of the latent powers of man, and that future generations will be taught in school the method of using it."

THE COLLEGE LIBRARY.

The following books have been added to the Library since July, 1927.

- A.S.P.R. Proceedings (1919).
 A.S.P.R. Proceedings (1906-1917). Vol. I—XI.
 C. Eva "Sittings with Eva C." (S.P.R.)
 *Clark University Symposium "The Case for and Against Psychical Belief."
 (Edited by C. Murchison).
 Dingwall, E. J. "Sittings with Margery." (S.P.R.)
 Dunraven, Earl of "Experiences with D. D. Home." (S.P.R.)
 Flournoy, Prof. "From India to the Planet Mars."
 *Fortune, Dion "The Secrets of Dr. Taverner."
 *Geley, Dr. Gustave "Clairvoyance and Materialisation."
 (Translated by S. de Brath).
 Hearn, Lafcadio "Japan, An Interpretation."
 Hickens, Roberts "The Unearthly."
 *Hill, Katherine St. "The Book of the Hand."
 *Lamond, The Rev. J. "Joan of Arc and England."
 Leaning, Mrs. F. E. "Hypnagogic Phenomena." (S.P.R.)
 *Lodge, Sir Oliver "Science and Human Progress."
 Occult Review, The Miscellaneous Articles from the "Occult Review."
 (4 Parts.) (Collected by L. Curnow.) (Compiled by Mrs. Leaning.)
 *Osborn, Arthur W. "Occultism, Christian Science and Healing."
 *Osborn, Arthur W. "Spiritualism and Theosophy."
 *Park, William "The Truth about Oscar Slater."
 *Powell, Lt.-Col. A. E. "The Astral Body."
 Price, Harry "Report on Eleanore Zügün."
 (Nat. Laboratory Report.)
 Randall, Ed. C. "Frontiers of the After Life."
 Richet, Prof. Chas. "For and Against Survival."
 (S.P.R. Proceedings).
 Salter, Mrs. W. H. "Sittings with Mrs. Leonard." (S.P.R.)
 Sidgwick, Mrs. H. "Book Tests with Mrs. Leonard." (S.P.R.)
 *Signal, Joseph, "The Sixth Sense."
 *Steiger, Isabella De "Memorabilia."
 Swedenborg, Emanuel "The Wisdom Concerning Divine Providence."
 " " " " "The Apocalypse Revealed."
 " " " " "Doctrine of the New Church."
 " " " " "The Four Leading Doctrines of the New Church."
 " " " " "The Intercourse of the Soul and the Body."
 " " " " "The Last Judgment."
 " " " " "The White Horse."
 Tartaruga, Dr. Ubald "Das Helleh—Medium Megalis in Schweden."
 (German.)
 Unknown Words, The (Ed. by A. E. Waite.) Bound from August, 1894—
 May, 1895.
 *Walker, Miss Nea "The Bridge."
 Books have been kindly presented to the Library by: Mrs. Askins, Mrs.
 Heelas, Mrs. F. E. Leaning, and The Swedenborg Society.

* New Books.

Library Catalogue with new additions, 1s. 2d. post free.

CORRESPONDENCE.

TO STANLEY DE BRATH, ESQ., M.I.C.E.

DEAR SIR,—I presume that you have seen the remarkable series of articles by Captain Maskelyne purporting to explain that all psychic phenomena are due to conjuring tricks.

I am hoping that your next issue will contain a detailed reply to Captain Maskelyne. I do not think he has proved his case, but he has certainly put forward the most reasonable, plausible and detailed criticism of physical phenomena that I have read for some considerable time.

Yours faithfully,

A. LUNN.

These articles in the *Empire News* have been so crushingly reviewed and their gross misstatements and omission of relevant fact so exposed in *The Two Worlds*, of May 20th to June 10th, that it is unnecessary to take up space by any repetition. Capt. Maskelyne admits that he has no experience in Spiritualism; and PSYCHIC SCIENCE keeps its space for those who have first-hand experience. To criticise *ex parte* and grossly inaccurate statements at second or third hand is entirely foreign to our purpose, which is, not to enter into any controversy, but to furnish reliable evidence.

It has been emphasised time and again that the investigation of a medium by scientific experimentalists such as Wallace, Crookes, Geley, Richet, Schrenck-Notzin, Osty, and the large number of Continental men of science, is invariably such that fraud is impossible. The existence of the Science of Metapsychics now holding its third Congress at the Sorbonne, in Paris, is proof enough that we are dealing with genuine facts. It is not within our programme to notice such articles as those referred to by Mr. Lunn.

Other correspondence *re* Mr. Yaryan's Experiment is held over.

SELECTED PSYCHIC WORKS BY COLLEGE MEMBERS.

Sir A. CONAN DOYLE.

The New Revelation.
The Vital Message.
Our American Adventure.
Our Second American Adventure.
The History of Spiritualism. (Vols. 1 and 2.)
The Case for Spirit Photography.
Pheneas Speaks (1927).

Mrs. ST. CLAIR STOBART.

Ancient Lights.
Torch Bearers of Spiritualism.

Mrs. KELWAY BAMBER.

Claude's Book.
Claude's Second Book.

Rev. DRAYTON THOMAS.

Some New Evidences for Human Survival.

Mr. A. W. TRETHERY.

The " Controls " of Stainton Moses.

Mr. A. CAMPBELL HOLMS.

The Facts of Psychic Science and Philosophy.

Mr. S. DE BRATH.

Psychic Philosophy. The Religion of the Spirit.
Psychical Research, Science and Religion.

Miss MARGERY BAZETT.

Some Thoughts on Mediumship.

J. ARTHUR HILL.

Psychical Investigations.
Spiritualism—Its History, etc.
Man is a Spirit.

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THE QUEST.

A Quarterly Review.

Edited by G. R. S. Mead, M.A.

Vol. XIX. No. 1. OCTOBER, 1927. New Series

The Spiritual Quest	... ..	DR. WILLIAM BROWN.
Modern Indian Mysticism	... ..	DR. EDWARD J. THOMAS.
Today: A Time of Transition	... ..	THE EDITOR.
The Mandaean Genza	... ..	DR. MOSES GASTER.
The Way of Peace	... ..	PAUL TYNER.
'An Experiment with Time'	... ..	LADY SYBIL SMITH.
The Angel in Trafalgar Square	... ..	NEIL GOW.
The Philosophy of a Strike	... ..	MORTON LUCE.
Music	... ..	DR. CLOUDESLEY BRERETON.
To a Child	... ..	REGINALD IRVING.

Reviews and Notices.

JOHN M. WATKINS.

21, Cecil Court, Charing Cross Road, London, W.C.2.

COLLEGE INFORMATION.

Among the single and course lecturers for the Autumn Sesstion are Dr. Neville Whyman, Mr. Denis Grinling, Mr. C. L. Hooman, Mr. Horace Leaf, Mrs. Kelway Bamber, Mrs. Barkel, J. Hewat McKenzie and others.
Syllabus on application to the Hon. Sec.

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