

Psychical Research Review

A Monthly Magazine Devoted to Psychical Research and Occultism

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Published by the
Psychological Publishing and Distributing Corporation

Office: 109 West 87th Street, New York City

This magazine will deal with various sciences: hypnotism, magnetic and mental healing, mind reading and telepathy, trance and trance mediumship; and explain the various phenomena.

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Subscription Two Dollars Yearly

Single Copies 20 Cents

Canada, \$2.25 and Foreign Countries \$2.50

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Write for Advertising Rates

Forms close the 10th of the Month preceding date of issue.

Entered as Second Class Matter July 14, 1915, at the Post Office, New York, N. Y., under the act of Congress of March 3, 1879.

VOL. III.

DECEMBER, 1917

No. 6

EDITORIAL

We owe an apology to the members and readers of the "*Psychical Research Review*", for the delay in issuing the December number of the magazine, which has been delayed owing to unforeseen circumstances. The January issue, however, will be sent to subscribers within a short time, following the December number.

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A great deal of important work is being undertaken in our psychic laboratory, and a number of important articles await publication in this magazine, and in order to insure this work being carried forward, and this material assured publication, it is urgently requested that all members and those interested in this movement will do their utmost to facilitate this by assisting us in every way possible in the way either of donations, or in one or other of the ways suggested above.

We thank our readers for their indulgence and their interest in the past; and hope for their continued and progressive and enthusiastic interest in the future.

The Coming Science.

By HEREWARD CARRINGTON.

When one undertakes to speak or write upon the subject of "psychical research," one is always in danger of shipwreck—shipwreck to one's reputation; and one has to sail with all the skill and care that a natural level-headedness and common-sense can avail, between the rocks of Scylla and Charybdis—the Scylla of Credulity and the Charybdis of Scepticism! One is as fatal as the other; both are a block to further progress. We wish really to sail between the Pillars of Hercules and on, into the Unknown Sea,—until, perchance, we catch a glimpse of the Isles of the Blest: of Immortality!

For if, on the one hand, we err on the side of credulity, we immediately draw upon ourselves the charge of incompetence and even insinuations of being unbalanced mentally; or else a poor observer, or finally of being in league with the medium! On the other hand, if

one is unduly sceptical,—if one doubts and hesitates, and demands strict and stringent ‘tests’ before he finally yields consent to the reality of the phenomena he sees, then, forsooth, he is blamed for obstinacy, stupidity, refusal to see what is before his eyes,—conceit in setting up his opinion in face of that of man and women his superiors, perhaps, who have in the past yielded consent to the reality of the manifestations. But, as William James so aptly said: “We all live on an inclined plane of credulity, and let him whose plane tips neither in one direction nor the other be the one to cast the first stone!”

Every science must have its beginnings, which seem at the time weak, useless and ineffectual. Let us not forget the experience of Galvani, who, when he was conducting his first experiments upon frog’s legs, was laughed at by learned and unlearned alike and derisively called the “frog’s dancing master.” “Yet,” as he pathetically said at the time, “I know I have discovered one of the greatest secrets of nature.” And today we know that his experiments are classical, and have given us a knowledge of the phenomena of *Galvanism*. Similarly, Galileo. When he wished to prove the rotation of the earth, and the fact that the sun, moon and stars were stationary,—and did not revolve around the earth as taught at that time,—he begged his contemporaries to place their eyes to his telescope, and see for themselves. But they would not look, “for fear of being convinced.” Science and theology of his day said that such facts were “impossible”,—and hence they could not possibly exist! No matter what the evidence may be, if men do not want to believe a thing true, we cannot force them to believe it. We believe to be true that which we wish to believe true; and we disbelieve what we do not wish to believe true. This may sound paradoxical, even untrue; but, if put to the test, it will be found to be true, nevertheless.

We witness the same mental attitude, the same scoffing scepticism in our day—we have by no means outgrown it. Were you to tell anyone that it is possible to boil water containing ice without melting the ice it contains, he would probably laugh at you for a fool, or politely insinuate that you are lying; and yet this is a very simple little experiment in physics which any chemist would explain to you in a moment. If we turn to the history of hypnotism, we find that its early exponents of “mesmerism” or “animal magnetism”, as it was then called—were laughed at for their pains, and branded as ‘frauds’ and ‘humbugs’, and their subjects as “hardened rogues;” yet, as we now know, hypnotic suggestion is recognized as possessing tremendous therapeutic value and power, rendering possible painless dental and surgical operations of all kinds; while as a means of exploring the human mind, and curing bad habits and vices, it stands unsurpassed as a regenerative agent of the first rank. Hypnotism is today util-

ized by the medical fraternity in many of our greatest Institutions and Hospitals; and its value is well known. Here, then, we have an example of a revolutionary truth suppressed and scoffed-at as 'humbug', whereas, as a matter of fact, it is of the utmost value. I believe that the case is very similar with psychic phenomena of all kinds. These too are true; but they are discredited without a hearing and without investigation just as hypnotism was but a few years ago. Prof. Schiller, of Oxford University, called psychical research "the Dreyfus Case of Science;" it has never received a fair trial in an open court, before an impartial tribunal. Let that be once granted, and we shall see that here too is a great truth; that here too are phenomena of the utmost value and significance to science and to mankind!

I have just said that every science appears petty and of small account in its inception. During the early years of its growth, progress is slow and indefinite; and many false steps have to be taken before the final, glorious goal is reached. We must remember that more than two thousand years of work were necessary before the discoveries of the past few years in physics were possible; and during all that period, and especially at the very beginning of the study, many false theories must have been advanced, and many apparently ridiculous experiments made in an attempt to unravel the mystery of this universe. So we must not forget that this question—which we are to discuss here,—this science of "psychical research," is as yet in its veriest infancy—yet less than forty years old—for it was not until the year 1882 that the first organized and systematic attempt was made to investigate these problems and ascertain how much of truth there might be in any of them. In that year a group of thoughtful men met in London and formed the nucleus of the Society for Psychical Research,—whose influence is today far-reaching, and to all thinking men and women, of the greatest significance and importance. I shall dwell upon these results very shortly. For the moment I wish only to emphasize the fact that we cannot,—in the present embryonic stage of the investigation,—hope for more than crude and imperfect results—for facts, alas!, too few and ill-observed to warrant our adhesion at all points; of theories ill-digested and premature.—as must needs be the case in the present state of our science.

But should such a state of things continue to exist? Should we not rather band together and determine to unravel this tangled skein—to ascertain what may be true and what false in this obscure region, where so much is asserted to occur? Perhaps I cannot do better than to quote here the words of Professor Henry Sidgwick, when he said, in his first presidential address before the Society for Psychical Research:—

"We are all agreed that the present state of things is a scandal

to the enlightened age in which we live. That the dispute as to the reality of these marvellous phenomena—of which it is quite impossible to exaggerate the scientific importance, if only a tenth part of what has been alleged by generally credible witnesses be true—I say it is a scandal that the dispute as to the reality of these phenomena should still be going on,—that so many competent witnesses should have declared their belief in them; that so many others should be profoundly interested in having the question determined, and yet that the educated world as a body should still be simply in the attitude of incredulity.”

These words were first spoken some thirty-five years ago; but they are as true today as they were then! An ever-growing host of investigators—otherwise sane and sensible, apparently—are testifying to the reality of these facts; the great mass of humanity feels the importance of the outcome of this investigation,—in the present state of anarchy and scism within the Churches—and yet, in spite of these facts; in spite of the enormous mass of evidence now accumulated,—in spite of the rapidly increasing number of adherents to this cause—there is still a state of utter incredulity and even bitter opposition by the majority of persons, who either do not or will not take the trouble to inquire into the actual facts,—being so prejudiced against the subject that,—like the theologians in the days of Galileo,—they will not apply their eyes to the telescope of reason, “for fear of being convinced!” At the present stage of the world’s history, it is true, *they* are the majority and *we* the minority; they are the giant Goliath and we the stripling David; but even then, if you remember the tale, “it was not safe for the Goliath of Authority to stalk forth into the field of Debate without a risk that a little pellet of reason should pierce the thickness of his skull and put an end to his pretensions.” Let us enter the field, then; and boldly throw down the gauntlet to our opponents; and see who is the better man!

There exists, I know, a bitter opposition to these subjects in many quarters, but, it is often hard to see *why*. I myself have known many such persons. These individuals fairly froth at the mouth whenever the words ‘psychics’ or ‘spiritualism’ are mentioned! I have in vain attempted to discover the real reason for their animus. I cannot stop to analyze this mental attitude, or reply to their criticisms at the present time; but I shall merely say that they are altogether untenable and unjustified when analyzed. Moreover, they are founded on a misconception of the facts; it is just as easy to be scientific in the investigation of thought-transference or trance-mediumship as it is in the analysis of table-salt or the sounding of the ocean’s depths. In science, the attitude, the *method* of investigation is everything; the subject-matter nothing. The *facts* of science are constantly changing; the *method* never.

The object in this long preamble has not been in vain if I have succeeded in impressing upon you the fact that there is here a field for legitimate study; if I have in any way shaped your minds into a sufficiently receptive attitude to receive without constant subconscious antagonism the facts I am about to lay before you. Those of us who have spent a number of years in the investigation of these phenomena have encountered many strange things; and unless they are led up to by a gradual series of facts of greater credibility, they will probably be rejected as "impossible" or incredible at once,—and without further inquiry!

To mention a few of these:—

A number of striking experiments seem to indicate, in the clearest manner possible, that, in addition to our physical body, we possess another body of the same shape, composed of a sort of etheric or semi-fluid substance,—which has given rise to the supposition that it is composed of matter of a different degree of density or solidity than the matter we know. The nature of this etheric body—the "spiritual body" of St. Paul, is not known; but many experiments have been conducted in an attempt to detach it from the physical body, and with some success. It is presumed that this body survives the shock of death, and that it is the seat of consciousness, or at least that consciousness is somehow connected with it. Now, if such a theory were true, it would help us to explain many difficult facts—cases of apparitions occurring at the moment of death; cases of so-called spirit-photography, cases of clairvoyance at a great distance; cases in which the 'soul' has apparently left the body and returned to re-animate it,—remembering its journey into the other world—these and many equally strange manifestations would find a ready explanation, were such a body found to exist. For, in such a case, we should only have to assume that the etheric and the physical bodies became in some way disjointed and severed; and that this etheric body was seen or photographed at a distance during its absence from the body. The figures seen in so-called "haunted houses"; "ghosts", and even the supernormal knowledge so often imparted in *dreams* might readily be explained on such a theory,—which is, as you will see, not so very far removed from reason and physical science after all.

Have we any proof that such a body exists other than that afforded by the experiments themselves? We have a number of facts; of which I shall enumerate a few.

In some experiments which I have conducted, I have succeeded in partly dissociating the two organisms, by means of hypnotic suggestion, while the subject was in deep trance, and the independent existence of this astral or etheric body has been proved by phenomena of sensibility and motivity. Thus, after the inner body has been

some extent loosened, I have pricked this body with a needle; and, though the prick was some inches distant from the surface of the real, material body, the subject, nevertheless, felt this prick as if it were on her 'real' body. I pricked the surface of the etheric body, that is, distant some six or eight inches from the material body, but, by a phenomenon known to psychical students as "repercussion," it rebounded or re-acted upon the material body in such a way that the subject felt the pricks actually in the body itself. Experiments of this character have been conducted on a large scale in France, and are known as "exteriorization of sensitivity," or, the sensation of pain and feeling. On the other hand, we have the phenomena of "exteriorization of motivity,"—in which this etheric body moves solid objects at a distance, in response to suggestion, or the request of the sitters; and here we have cases of movements of objects without contact, and other physical manifestations of a supernormal character, such as those manifested by Eusapia Palladino, and other mediums of a like nature. And this brings me to the case of Eusapia.

As you will remember, this medium had been investigated for more than twenty years by noted men of science in Europe; and all of them testified that, while this medium would trick whenever the opportunity was given her to do so, she nevertheless possessed remarkable powers—powers which have never been explained. Year after year went by; an ever-growing number of scientific experts testified to the reality of these unheard-of marvels; but the case was never explained. In 1908, the Society for Psychical Research delegated a Committee of three of its most sceptical investigators to study this medium in Naples—men who were known to be thoroughly familiar with the tricks of the professional medium, and also amateur conjurors; men, in short, who would be the most unlikely to be taken in by the tricks of this medium,—whose methods of attempted trickery were well-known to them, from past reports, and which they were on the constant lookout to guard against. I had the honor to be one of that Committee; the other members being the Hon. Everard Feilding, and Mr. W. W. Baggally, of England. In November and December, 1908, we held a series of ten sittings in our own rooms in the Hotel, under conditions of perfect control; the result of which was to convince us all that genuine phenomena of a remarkable character *did* occur,—phenomena which no system of trickery could account for; and we published our Report in the "Proceedings" of the English Society for Psychical Research. I may say that my own conversion was contrary to what was generally expected, and to what I myself expected.

On my return to America in 1909, I thought constantly of our investigation; and the importance of the facts, if true; and I conceived the idea of bringing Eusapia to this country, so that American men of science might have an opportunity to see and test her powers,

just as those of England, France, Germany, Russia, Italy, and other European countries had done. I believed that it would be a burning shame to let so interesting a case as this slip by without any serious attempt to investigate her claims upon American shores; and it was because of this that I brought her to this country and arranged a long series of sittings which were attended by members of our Society and by others; and finally by a small group of scientific men at Columbia University.

The results of a few of these seances you know—Eusapia was discovered in fraud, and the report spread broadcast that she was nothing more than a common trickster. This is doubtless the report which the majority believe today; but I want to say that it is an entirely false impression, and that I am today still as convinced of the reality of her remarkable powers as ever; in fact far more convinced of them than when she came to this country. In spite of her fraud, she can yet produce genuine phenomena; and those who have seen them do not for a moment doubt this. Only, when she is tired-out, exhausted, and these phenomena fail to appear, she will invariably endeavor to reproduce them by fraudulent means,—and herein lay her undoing. At many seances given towards the end of her trip here, Eusapia was so tired out from numerous previous seances that she was unable to produce any genuine phenomena of note; and those she *did* produce were largely fraudulent! Naturally, the result was an unfavorable verdict; but this does not preclude the fact that, under better conditions, she can also produce genuine phenomena which have astonished everybody, and have never yet been explained. I have seen many of these in good light, and when all possibility of trickery was out of the question. I base my belief upon these undoubted manifestations; and not at all upon those dubious phenomena which occur in the dark, and which might easily be duplicated by fraud,—if only the medium had one hand free.

It would, of course, be useless on my part to attempt a defense of this medium now; since the subject is so riddled with misconceptions and misrepresentations; and is, moreover, so complicated. I shall only state that my belief in her powers remains unchanged; that I not only think, but *know*, that these manifestations are genuine; that all talk of collusion by myself or others is, of course, nonsense—not only from the personal point-of-view, which I am willing to excuse in a problem so irritating as this—but because of the fact that these same phenomena had been going on for eighteen years before I ever saw Eusapia; while to attribute all she does to the few simple and clumsy tricks which were discovered here, and which had been discovered years before in Europe also is, of course, merely an insult to the intelligence and good sense of those eminent men of science, who have, during all these years, worked over her case in Europe.

Physical phenomena of a supernormal character are undoubted! I hold that this will be proved to the satisfaction of all, before many years have passed. And *then* what will you think of Eusapia; and of the fact that she was allowed to go hence, without adequate scientific investigation—with only the most superficial inquiry accorded her in this country?

But fortunately the case for the reality of these physical phenomena does not rest upon Palladino alone. There are many other mediums who are now attracting considerable attention among European men of science; and, most interesting of all, perhaps, it has been proved that a very large number of persons,—who are not at all mediums in the common acceptation of the word,—possess the power in a lesser degree to move physical objects at a distance. Prof. Alrutz, of Sweden, a well-known man of science, has invented a little instrument by means of which it is possible to register this force, which emanates from certain individuals, when the 'will' is exercised in the proper direction,—which force moves solid objects placed at a distance from them.

These cases certainly throw a backward light upon the phenomena obtained through the mediumship of Eusapia Palladino and others, and tend to confirm, very strongly, the authenticity of their manifestations. For we now see that this power *is resident in us all*; and that it is only more strongly developed in some than in others. We are all mediums *potentially*; we need only to cultivate those powers to make them actual and manifest.

Now the point I wish to make is this. If such powers exist; if they are a part of humanity as created; then surely their study becomes of the greatest importance; for here we are on the threshold of the discovery of a *new force*—a force just as new as electricity or magnetism; and one that more vitally concerns us too,—since it deals with the human body which we inhabit. The manifestations of this force which we at present see may be feeble and fugative enough; but they are indications of something beyond. The attraction and repulsion of the pith-ball; or the rising of the hair on pussy's back may be trivial phenomena; but they are the manifestations of the same power which wrecks houses and vessels in the lightning-flash; which turns the wheels of thousands of manufacturing plants in our land today. It is the same power; but in a different degree. Similarly, the sporadic and capricious manifestations seen in the presence of mediums, and persons similarly gifted are but the limited manifestation of a power whose discovery will, I venture to predict, be one of the next great advances of science; and it will be marked as one of the leading and most important discoveries of the age.

Now, there is no reason why *we* should not be the ones to discover this force! The trouble in the past has been that psychic investi-

gation has been handicapped by the lack of suitable means wherewith to work,—let alone the scarcity of men to investigate! What we need is a *laboratory*,—devoted to the investigation of the supernormal—to the study of mediums and psychical phenomena. Years ago, Sir Oliver Lodge pointed out the necessity for such a laboratory, and indicated what instruments would, in his estimation, be necessary for carrying on this research as it should be conducted. Why should we not inaugurate the first psychic laboratory in America—the first laboratory dedicated to the study of this science,—which is destined to become the science of the present century? William James opened the first psychological laboratory; why should not the honor be ours of opening the first laboratory devoted entirely to the scientific investigation of psychical phenomena? Such an undertaking would arouse a considerable amount of interest and of speculation; and the world would wait in breathless anticipation for the results of the investigation carried on within it, and for the reports of experiments conducted under its direction. And such a laboratory would rebound to the glory and the reputation of its founder—as the first man (or woman) possessing the necessary tact, judgment and foresight to foresee the drift of the times, and perceive that such a laboratory is one of the prime needs of our day! Who is there who sufficiently appreciates the importance of the cause to come forward and assist in such good work? I earnestly hope that this appeal will not fall upon deaf ears; that this request will not be forgotten, but that some among you will consider this earnestly, with a view to founding such a valuable scientific institution.

Hitherto, most of the work in this field has been conducted in the clinic, in the laboratory of the psychologist, or in the dubious gloom of the seance room. We desire to demonstrate the reality of psychic phenomena in a more open and public fashion, so that everyone may *see* the manifestations,—and not only witness but actually assist in their production himself. It is only natural that the “personal factor” should enter into all that we do. Everyone wishes to see and be convinced for himself;—*here* is the chance to do so! But we must have subjects; we must find mediums for experiment; and all this takes time and money to bring it about. There are but few good mediums in this country; it may be necessary to go abroad in order to procure suitable subjects for study and investigation. The result is that it is impossible for us to undertake this colossal work alone. We need support and co-operation in this work—help and financial backing—in order that these investigations may be carried on at all. Not a very great deal would be required; but you would be astonished, nevertheless, to ascertain how much it takes to manipulate such an undertaking successfully. I have had my experience with Eusapia, and I know! This science *should*, of course, endow a certain number of

qualified men to investigate this realm,—just as professors of physics and chemistry, and botany and zoölogy, and anthropology and psychology and philosophy and other 'ologies and 'isms are provided with competent men to study and teach them! Why not this subject? If any of these phenomena are true,—if we are here on the borderline of a new world of science,—then, surely, this investigation is as important as any other—yes, far more important, for do we not deal here with phenomena which more intimately concern us than any other? If “the proper study of mankind is man,”—then, assuredly, we are here in a realm which offers great possibilities,—in one of the most promising of all the byways of science; on the threshold, in fact, of what I believe to be a *new* and a “coming science.”

The phenomena which we desire to study are the following:

Thought-transference, or telepathy. A long series of experiments should be conducted in this line, and many interesting experiments could be made,—in influencing persons at a distance; in producing dreams in a sleeping person; in creating “experimental apparitions” which appear to individuals at a distance, etc.

The study of the lately discovered human “aura.” It has recently been shown that the human body emits peculiar radiations which are visible under certain conditions,—standing out some inches from the body, and colored by the state of the health and the emotions. In a semi-darkened room, the model,—who must be nude,—is examined through chemically-prepared glass screens; when the “aura” becomes visible, by reason of the fact that the eye is prepared to receive light-rays generally invisible. Preliminary experiments in this field have yielded very interesting and promising results; and it is hoped that many similar experiments will be conducted this winter for the benefit of members. This alone is a field for prolonged research; yet even here the screens are expensive and one or more models must be provided. No work can be done without financial aid!

The development of mediums presenting phenomena of automatic-writing, crystal-gazing, clairvoyance, etc., should be undertaken, and experiments on this line conducted continuously. Those who desire to sit for the development of mediumistic or psychic powers can receive, in the Psychological Research Society, formed for the express purpose of studying these manifestations, help from experienced psychics—thus avoiding any possible danger which might otherwise accrue from the inexperienced “dabbling” in the subject. Regular seances are here held, which are attended by regular sitters. A library has been opened, and a reading-room at the Club headquarters. In addition, a monthly magazine has been started,—in which the results of the work are detailed, for the benefit of out-of-town members,—or those who may be unable to attend the sittings and demonstrations. All forms of hypnotic experiment form a special feature of this So-

ciety,—as well as the investigation of any special cases which arise, calling for investigation.

My plea, then, is that there is here a field for experiment,—a field which offers untold rewards and a rich harvest of facts. Progress in this direction can only be accomplished by an organized and systematic attempt to study the phenomena at first hand. A Club or a Society can accomplish what no individuals can accomplish, simply because the facilities and the backing are not forthcoming. Christ himself said: "When two or three are gathered together in my name there am I"; and in the spirit of truth we come together in this inquiry as in none other! "In unity there is strength." This is true in every field of human endeavor,—and it is certainly true here also. The harvest to be reaped is laden with golden grain; shall we not assist in its reaping—help to garner such facts as,—rightly interpreted,—will help us not only to understand the Universe aright, but will bestow a spiritual significance upon all that we see? Life without love and hope is a desolate waste; and when the light has gone out of our lives, in the form of some ideal,—some spiritual interest,—we have left a nature hard and barren: pure metal which has been rusted and blackened by some corroding acid; a velvety peach, from which the bloom has been brushed by some ruthless hand; a delicate pink rose, whose petals have been crushed and bruised, by some blighting, withering force! Such is a life devoid of spiritual hopes and ambitions; and it is because these phenomena furnish us with this hope, with these ambitions, that I consider them so important and so valuable. As the late Mr. Gladstone said: "It is the most important work in the world today—by far the most important." Let us, then, join hands in the will and determination to investigate them!

Christian Science Defined

By VIRGIL O. STRICKLER, C. S. G., of New York.

Member of the Christian Science Board of Lectureship.

(Continued from November.)

Matter.

"Since the material man is only the carnal mind's misconcept of man, it follows that matter has no entity, and is in every case nothing but material thought objectified. Christian Science shows that 'there is no life, truth, intelligence, nor substance in matter,' Science and Health, page 468, lines 9 and 10, and that, 'Matter has no sensation,' *ibid.*, 485, 3. Everything in the objective world, which appears to human sense as matter, is merely the visible manifestation of material thought, formed in the material or carnal mind, and cognized by the

physical senses as a material thing. If these statements concerning matter be true it will be seen at a glance that they will explain many phenomena in human experience which hitherto have been unexplainable. That they are true is now settled absolutely and conclusively, as will be seen.

When Mrs. Eddy first made the discovery that matter in every form has no intelligence, life, sensation, or substance, but is merely the false mental concept of the material or carnal mind, her statements were not accepted as true by physical scientists. They declared that matter was real substance. They asserted that every object, whether it be a star, a flower, a rock, or the human body, was composed of atoms brought together and held together under varying conditions, and that the atom was material. Hence, they said that since the starting point of matter was the material atom, matter must of necessity be substance.

"Mrs. Eddy took no pains to defend her statements upon the subject. She had seen the truth about it, and, knowing that it was the truth, she was quite content to let the statement of her discovery go into consciousness, well knowing that in the end the truth would prevail. It is most interesting, therefore, to observe what has taken place since then. Within recent years a physical scientist discovered that the atom is not the starting-point of matter, and that the atom is itself composed of electrons. When asked to state the nature and character of the electron, he said that it was energy, which is not material substance. Since then the physicists have come out frankly and fairly and now say that any inquiry concerning the nature and character of the electron should be referred to the metaphysician, and the whole subject belongs to the domain of metaphysics and not physics.

"The far-reaching effect of this is at once apparent, for it frankly admits that the starting point of matter is not material, but mental.

Cause and Cure of Disease.

"The importance of this cannot be overestimated. All sin, disease, and death come from the belief of life, intelligence, sensation, and substance in matter. If it be true, and it now seems to be settled, that there is no life in matter, that it has no sensation or intelligence, and is not substance, then it follows that all material theories concerning disease, and the method of solving all human problems, will have to be changed from a material to a spiritual basis.

"If matter is itself merely a thing of thought objectified, it follows that disease in whatever form is also merely the objectification of diseased beliefs upon the human body, and that such beliefs originate in the carnal mind, and not in the body, but are manifested in the body only after they are formulated in the material or carnal mind.

If this be true, and it is true beyond all possible question, it then follows that the correct way to treat disease is not through matter, nor by giving material remedies and drugs to the body, but destroying the images of disease out of the human mind.

"Every one must see at a glance that disease is not itself an entity. It has no mind, intelligence, volition, nor presence. Disease is neither self-created nor was it created by God. It originates in the first instance in the carnal human mind in the form of diseased thought, and is then objectified on the body by the material beliefs of that same carnal mind. The true way to cure it, therefore, is to give to the human mind something that will neutralize and destroy the disease producing qualities and beliefs. The thing that does this is the Christ, Truth, which Christian Science brings to the human mind, and in this way Christian Science has healed very many people of all kinds of diseases.

No Substance in Matter.

"Jesus knew that there was no substance in matter, and he knew it so perfectly that he walked through solid doors and walls. He knew what was true about matter, namely, that it is only the manifested belief of the material, carnal mind, and since he did not have that material mind, matter did not appear to him as substance. His consciousness was spiritualized. He knew that the only substance is Spirit, but because of the material element in their consciousness the people were unable to see or comprehend Spirit as substance. They could only think of matter as substance, and, therefore, to them, matter appeared as substance.

"Knowing that there was no substance in matter, he knew that man was not material. Mrs. Eddy pointed out many years ago in Science and Health (pp. 476, 477) that Jesus saw the real man where mortals saw the mortal man, and that his true view healed the sick. The more one ponders over this statement the more it becomes apparent that it is necessarily true. When there came to Jesus the man who had been born blind, and who had grown from infancy to mature years without the perfect organs of sight, Jesus healed him instantly. He looked through the material veil and saw the real man, who, in every case, is perfect. Jesus knew that God had never created one of his children without sight. God never made an imperfect man. Man being perfect has perfect spiritual senses, and by seeing the perfect man, Jesus pulled away the mask, and allowed the perfect condition to appear.

"When the paralytic was brought to him, Jesus, by seeing the real man, pulled away the mask created by the material beliefs of the carnal mind, thus allowing the real condition of harmony and perfect being to appear and the man was instantly healed. Since the real man

is perfect in every case, when the imperfect material beliefs are destroyed by the operation of the truth, human beings cannot fail to manifest improved conditions.

"Jesus also knew that since man was not material and does not live in matter, he could not die in matter. He knew this so clearly that he was able to call Lazarus forth after his body had been in the tomb four days. Jesus knew that the real man, being spiritual, can never die, for God is his life. When he stood before the tomb of Lazarus he knew that the only thing that had taken place there was that certain human beings, who were governed by the carnal mind, had accepted a changed belief concerning Lazarus.

"They believed that he had lived in matter and was material, and hence that he had died in matter. Jesus looked through the mask and saw the real man who was alive all of the time, and by seeing the real man, Jesus destroyed the false concept, and thus made it possible for the real condition of Life to appear. Having seen the real man, who was alive every instant, all that Jesus needed to do was to say, 'Lazarus, come forth,' and he came forth, alive.

Man is Now Immortal.

"The belief that man is now material, but that his immortality will appear after the death of his physical body, is rapidly giving place to a better understanding. It is beginning to become tolerably clear to many people that death is not the doorway through which human beings pass from a material state of existence into the kingdom of heaven.

"St. Paul taught and declared that death is an enemy that can and will be destroyed. Enoch got rid of his physical body without dying. Elijah did the same. Obviously they destroyed and got rid of every material and erroneous mental quality. This evangelization went on until there was nothing left in their consciousness but the spiritualized thought. They brought every material thought into obedience to Christ, and when the last mortal thought had thus been conquered and destroyed there was nothing of the carnal mind left in their consciousness to throw a material concept over them. People were then no longer able to see them as material men. They literally walked with God, as the Bible states, for material beliefs of the carnal mind no longer intervened to separate them from Him.

"Jesus submitted to the crucifixion of his body on the cross in order that he might be the Wayshower. He had already raised from the dead Lazarus, and the daughter of Jairus, and the son of the widow of Nain, but he wanted to go further and prove for the benefit of mankind that death is not a divine necessity, and that it is possible for one to conquer it for himself through his own understanding of

the law of Life. He wanted to prove that man is now immortal and that his immortality is brought to light not by the death of the physical body, but by demonstrating the power of Spirit.

"He, therefore, resuscitated his own body, after it had been in the tomb until the third day. He brought it back and exhibited it to hundreds of people, so there might not be any question or dispute about it. Thereafter he got rid of his body precisely as Enoch and Elijah had done. He thus proved the omnipotence of Spirit and its availability to meet the last and final human need. He proved that God is Life, and that a man is now immortal and can never die, and that even the belief in death—that exists nowhere except in the carnal mind—can be destroyed by the truth which he taught.

Man is Now the Son of God.

"Do you think it is arrogating too much for us to claim that we are now the children of God? If so, then read what St. John says in I John iii, 2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall see him as he is."

"In making this statement it was as though John had said, "Jesus has now taught me the truth about myself. I know that we are spiritual and not material. I cannot tell you what my spiritual self looks like, for I cannot see the spiritual man through material eyes, but I know that when he shall appear we shall be like him."

"St. Paul has said substantially the same thing in Romans viii, 16 and 17, where we read, 'We are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ.'

"Every one knows that when an estate is left to heirs, jointly, they take it share and share alike. If we are joint heirs with Christ, we have inherited the same spiritual being, the same Life, the same immortality. It is through the understanding and apprehension of our real being that we rise above the fears and material beliefs of the carnal mind. In this way Christian Science heals the sick, regenerates the sinner, destroys fear and brings peace in place of discord.

"Jesus said, 'Come unto me all ye that labor and are heavy laden, and I will give you rest,' and Christian Science is teaching the human race that the true way to come unto him is to live the Life that he lived, to manifest the Love that he manifested, and to demonstrate the Truth that he taught. In this way it has helped many people to find rest, and peace, and health."

The Brotherhood of the New Life

(Extracts from the teachings of Thomas Lake Harris.)

INTERNAL RESPIRATION.

(Continued from the November issue.)

Statement of an interview with a lady who had received Internal Respiration; extracted from a letter dated July 22nd, 1862.

"She never saw Mr. Harris until last January, when she heard him preach in New York, and made his acquaintance, read some of his works and was delighted. She was in his company at a friend's house, and heard him speaking to a lady about Internal Respiration. She said nothing, but much astonished at it all, thought to herself, 'I wonder if I shall ever feel anything of this kind.' Mr. Harris turned round to where she sat, and said to her, 'It may come upon you in three months,' thus replying to her thought unspoken.*

It did so happen in about three months, coming upon her suddenly one night, when she awoke and perceived 'an entirely different kind of breathing to be taking place than anything she had known before, accompanied with a most blessed sense of peace and comfort.' During the previous three months she had suffered intensely in spirit from a deep sense of sin and unworthiness, so much that she was obliged to withdraw herself much from her family, and shut herself up in her own room till the agony of mind was passed. She said it was a visitation; all her life was brought before her into judgment, and her humiliation was extreme, and her whole state one of indescribable agitation and grief. Then came the opening of the breath in the night, which I have already mentioned, and all suffering ceased. This is how she described the breathing, as nearly in her own words as possible. It begins in the lower part of the abdomen, and from thence rises and fills the lungs. When she inhales this breath, it feels cold in the throat; the throat seems to expand, and she says this is externally perceptible; it is audible, but not painfully so. She feels it as high as the throat, and down to the knees. She is only in the first degree of it; in deeper degrees it is felt from the sole of the foot to the crown of the head. She can only express the sensation as being 'full of comfort' to spirit and body. She used this phrase frequently, and in answer to my query whether it is accompanied with perception, she said, 'Only so far as this at present, that when I read the Word it moves far more deeply than ever it did before; to think of the Lord's suffering far more affects me, even to tears; such a tenderness of love

*Note this most important instance of thought-reading and fulfilled prophecy.

to the Lord* seems borne in with the breath; I have never felt anything like it before; and it is a love that makes every other sink into insignificance, and I could cheerfully give up all for it. She says she does not suffer from spheres; only once an instance of this sort occurred to her. She was invited to a musical party; she had no wish to go, and there seemed no use in doing so; however, her husband rather reproached her with giving up society and secluding herself; so, to please him, she went. The next day she had a most violent attack of pain in her head and face, with sickness; the pain was so excruciating that she tried various remedies, but it was no better. It occurred to her that it must arise in some way from her having gone to the party; that some sphere must have affected her, as she knew of no other cause. She prayed, that if she had done wrong in joining the party, and if this awful pain was the result and manifestation of it, that the Lord would remove it, as it was more than she could bear. The pain instantaneously left her, and she was quite well, and has never had it since; she therefore concluded that by putting herself in such a worldly sphere, she laid herself open to injury, as no use could be accomplished by her going there.* When she mixes with the world in the ordinary way, in the performance of her duties, she never feels anything distressing of the kind. When the fourth degree of respiration is attained, fairies are seen† but she is the only one, beside Mr. Harris, who sees them. The fairies have much to do in the opening of the breath, and in keeping it open: they lead, apparently, a regularly, organized social life, which is all used for the service of man under Divine guidance. They seem to have a great deal to do with man's state, both spiritual and physical; the finer portions of the human system being under their guardianship. They speak frequently with Mr. Harris and others who are advanced far enough to hold converse with these minute beings, and their voice is the tiniest voice imaginable. The house at Wassaic is regarded as a training school for open breathers, for those who need help and instruction; but not a fixed abode, for those whose uses in the world preclude their living in that way."

*"From this period a supernal reverence for the name of Christ agitates the whole being. When that Divine name is spoken, there is within a sensation as of the leaping of fire. It is productive of a deep delight, which cannot be described, and that is overwhelming, and subdues the being into implicit obedience. Henceforth Christ as the One Infinite Everlasting God, and beside whom there is none other. Henceforth the spirit lifts itself internally, opening from within the ears of the understanding, to hear the Master speak. The cry of the soul is, 'Lord what wilt thou have me to do?' And there is an inmost determination to have no kin but the Divine Father and Redeemer."—(Arcana of Christianity, Apocalypse, par. 125.)

†When Internal Respiration is begun, rigid rules for the conduct of the life are, by an interior process, made known from the Lord. The understanding is illumined to perceive laws of food, of attire, of the division of the day, of prayer,

- (8) Statement by one of the Brotherhood at Wassaic; extracted from letters dated September 15th and 25th, 1862.

"Mr. Harris has dictated lately a long article of directions for the open breathers. One thing said concerning them is that the Breath for the first six months comes as a gift from the Lord; but if not assimilated by that time, it is withdrawn.* Also those receiving Internal Respiration are not at all to consider themselves as singled out from any superiority; but as being adopted to it from circumstances and physical constitution and situation in life enabling them to free themselves up to the New Life that will be exacted from them. The physical phenomena can scarcely be intelligently made known except by experience; they differ a little in every person.† In deep abstracted states like those of Swedenborg, the Breath is tacit; but it is otherwise in coming to fuller ultimation in the body and every-day life, when it has to work in the grosser elements which are the very strongholds of Satan."

- (9) Statement by a lady in the United States; extracted from letters dated March 17th, May 1st and 26th, October 19th, November 7th, 1881.

March 17th—"I have had some strange new feelings; it seemed as if there were a war going on internally between body and soul, and the soul became victorious and seemed to have a pair of lungs inde-

f recreation, and of intercourse with the world, which form the chapters of a divine decalogue, and the penalty for the violation of which is extreme."—*Arcana of Christianity, Apocalypse, par. 123.*

†It is the common opinion that fairies (or fays) have no real existence, and that their true place is to be found only in the pleasing literature of childhood, or in the poetic imaginations of Shakespeare. But fays, of various orders, do exist; they belong to one of the non-human races of the universe, and are minute, and even infinitesimal, forms of wisdom and innocence. The Rosicrucians know of their existence, and T. L. Harris has written copiously concerning them.

**"In the beginning of the new respiration, some will receive it tentatively; the thin membrane in the space between the spiritual and natural lungs not being absolutely destroyed, but pervaded, so that a certain sense of opening shall be given, which becomes full opening through faithfulness. When this occurs, it is because those who are subjects of it require vastation before the breath can be applied in its more absolute favor. Should such prove incapacitated for its full ascent, a thick membranous cuticle overgrows, and they become intensely corporeal."—*Arcana of Christianity, Apocalypse, par. 122.*

†"Afterwards, when heaven was opened to me, and I was enabled to converse with spirits, I sometimes scarcely breathed by inspiration at all for the space of a little hour, and merely drew in enough air to keep up the process of linking. I was thus introduced by the Lord into interior respiration. I have again and again observed that when I was passing into a state of sleep my respiration was almost taken away, so that I would awake and catch my breath. When I observe nothing of the kind, I continue to write and think, and am not aware of my respiration being arrested, unless, I reflect upon it:—The design of this was that every kind of sphere and every kind of society, particularly the more interior, might find in my own a fit respiration, which should come into play without any reflection on my part, and that a medium of intercourse might be affected with spirits and angels."—(Swedenborg's *Spiritual Diary* 3464.)

pendent of body, which acted while the body seemed to be at rest. At first I thought I was dead, for my soul only seemed to be active, and I had such a perfect rest, such delightful sensations and thoughts, and it seemed almost as if I could see into heaven. After a time my body seemed to breathe again with its lungs, and I felt natural again, but stronger and rested. I have had it several times, and Dr. — says it is Internal Respiration, a Breath of God, but I never knew of it before. I am very much interested in it, and as it seems to grow stronger, I am anxious to know what it will develop into. I had it a long time before I told Dr. —, and never intended to mention it to anyone, as I felt sure no one would believe me."

May 1st—"Two or three times I have been sitting alone in my room, and the inner Breath would make my chest rise and fall as if I were breathing very heavily; yet there was no commotion. I cannot explain it, and I cannot cause my chest to rise and fall as it does at those times. For a long time I have been conscious that I have not used the upper part of my lungs as I ought, and cannot seem to expand them; but when I have the Breath they are expanded. When I have the Breath and anyone comes to speak to me, it seems to pass away. At one time when I was coming home very weary, it seemed as if I could hardly walk another step; I had the Breath, and it seemed as if I had been taken up from the pavement and moved in the air, without being conscious that I was making any exertion; it seemed as if something carried me, and I was rested and fresh."

May 26th—"Such a quiet peace and such rest; I never had such sleep before. I do not seem to need so many hours of sleep; but when I do retire for the night, my lungs seem to take two or three deep inspirations, and I sink off in the most delightful sensation to the sweetest sleep; and such rest, I never wake till morning. This is everything to me, for since childhood I have always been a poor sleeper, awake many times during the night, and very restless; my sleep giving me very little rest."

October 19th—"At times I am for a short time rested by a sensation as if a river of water were flowing through me; the currents starting from the heart, down one arm, and through the head and neck on one side, and down the other side to arm, then down body to leg, and up and soon back to heart, forming a circle. I wish I could describe to you the delightful sensation, it is so strong and powerful in its flowing, and yet so gentle; it seems at such times as if the very Lord himself were flowing through me. Then I have another new way of breathing: I seem to breathe through the external part of my body, taking in the air through the inter space of the whole body. It is a different air from that which I breathe in my lungs. My body at such times seems to be conscious of a changed air, which surrounds

as; but we are not yet in a fit condition to receive it at all times. I now, at all times, have a strange feeling as if I were far away from those I am talking to, or come in contact with; it seems as if there were something in the atmosphere which shuts me off from them."

November 7th—"I have had of late a sensation as if water were flowing through me in this way. It passes in a circle round through my whole body: the water flows with great power, yet, as it is with all these strange new things, so very gentle and soothing; it gives me rest and joy. (The writer sent a sketch, with arrows showing the direction of the current: it begins in the left foot, goes up outside of left leg to body and heart, then down inner side of left arm to hand, then up outer side of left arm, up through head in a circle, and down outer side of right arm to hand, then up inner side of right arm, then down body and outer side of right leg to foot, then up inner side of right leg, then across the lower abdomen, and down inner side of left leg, so completing the circuit.) I have also a new sensation with regard to breathing: it seems as if I felt the air passing in and through the space in my body; but the air seems to be a different air from what we breathe in our lungs. I do not know how, but it seems as if I had been told that it is the air we are to breathe after the change."

(10) Statement by a lady in the United States; extracted from letters dated June 5th, July 25th and August 15th, 1881.

June 5th—"One day I was intently reading 'A Voice from Heaven,' when all of a sudden I felt as if I were dying. Soon I found that I was not breathing. I felt so very weak, and yet I could and did get up, and walk out into the open air. The only feeling I had left was to pray to the Lord. I really did not know whether I was dying or not for at least fifteen or twenty minutes; it then gradually passed off, and since then I have never breathed the same as before."

July 25th—"While I was at Santa Rosa (The headquarters of the Brotherhood), I breathed very differently from what I ever did before, deeper and fuller; I think of it now because I occasionally breathe in the same way. I breathed in the same way for several days afterwards, and then it gradually lessened, and since then it has only, as at present, been occasional deep breaths."

August 15th—"At times I can often feel the Breath going all through me down to my toes; though I do not feel it as — (the writer of statement 9) says she does, passing as it were between the tissues, but more as a wave going in and through everything. . . . My chest is very well developed, but since the Breath came it has*

*"The redemption of the body is to begin with Internal Respiration; but this act of Internal Respiration continued into the natural, necessitates the development of the material lungs. What narrow-chested breathers human creatures are! There is not a man in the world who knows the pleasure of a perfect breath.

grown very much, and my dresses have all had to be enlarged. It is the same with my sister; loose dresses are now too tight for comfort."

Such are the descriptions of some of the physical and spiritual effects of Internal Respirations; differing in each individual, yet sufficiently alike to demonstrate the reality and identity of their origin. I have quoted them verbatim, in the articles and simple manner in which they were written.

The following letter from T. L. Harris to a lady who sought instruction may be quoted here, as it is of general interest, and contains nothing of a private nature. It was written February, 1872: I must therefore promise that states and conditions change from time to time; therefore what is applicable at one period, does not necessarily apply in all its minutiae to another.

"I—Respiration is often held in a tacit state in the internals of the natural organism, unfolding from inmosts towards outmosts, by ordered stages, for even years, and until such times as it has wrought great internal changes, purifyings, upliftings, in the bodily* structures. There are certain indications of its interior approach, presence, and operation as follows:

"(1)—In an organic conviction, as well as mental belief, that we are in ourselves wholly evil; that we have no life or good in ourselves as creaturely existences; that all good is of the Divine Life, and thence of the Divine Inflowing; and, hence, that we are not to look to ourselves for mere self-development, but wholly and exclusively to the Lord.

"(2)—In a certain organic as well as spiritual sensation that we

Respiration is in more than one degree, even in the natural structure. There is a respiration of the finer aroal elements of nature, as well as of the more gross material particles, and effluence of the elements. No, as Divine Respiration begins in the spiritual lungs, the internal degree of the natural lungs is quickened; and those imperfect, fragmentary, undeveloped breathing members of the human scheme are called into a new activity. At first it is with spasm and throe, at first with agony and discord within themselves, but by degrees with a positive affluence of living joy; and so the process goes on, the whole respiratory system of the man upon the natural plane, free from every hiatus, filled up everywhere, a blank nowhere, is made complete. From the lungs the process works next to the brain. Craniological science, as well as physiological science, demonstrates that there is not a perfect brain in the world. Even upon the surface this is the fact; but when we investigate the internal organs of the brain, we find not only that there are malformations in all, but that the organs themselves are sapped and saturated with disease. We find that as we reach the more internal provinces, where the sublime majestic understanding has her seat, that she inhabiteth a waste of ruins. The internal organization of the human brain is thus in a great degree a ruin;—sanity is chiefly on the surface."—(Millennial Age, p. 143.)

*"By arch-natural respiration, we mean a process of breathing from interiors to exteriors, by means of which the respirative structure is brought gradually into a diatonic or harmonic relation with the natural respirative body, and with all its organs; spirit and flesh entering thereby into a new amity and order of life, so that the inhalations are not only of a natural but also of an arch-natural ether, and made a bodily medium for the transmission of the Divine virtue through the frame." (The Wedding Guest, p. 11, p. 2.)

are forms of evil, which becomes acute, and makes us to cry inwardly, 'Who shall deliver us from the body of this death?'

"(3)—In a growing hatred of doing anything from the grounds of self-will, from motives of recompense here or hereafter in an utter destestation of self-righteousness like that of the Pietists; in a complete loathing of reverie, and day-dreaming, and sentiment of luxury, and trances like the Mystics.†

"(4)—In the ever-growing love of lowly, material, practical uses, either in unison with those in like progress to a Divine Fraternity; or, where this is not feasible, in independency of attitude, with the eternal uplook and uplift towards God. Thus aspiration begets a purpose and purpose leads forth action, and action leads forth the spiritual vitality into the natural frame, and the body begins to sympathize with the laws and forces of the Higher Life.

"II—As means of this progress, physical service must in some sort be accepted; because by no other process can the working forces of the Higher Existence inflow without producing serious and even fatal results. Christendom is dying, not because of the withdrawal of the Holy Spirit, but because of its suppression. Where there is will to ultimate the Divine Effluence, there must be a way. Were the loftiest lady in your land to ask the question, How to do it? I would reply: The whole fabric of Divine Natural society in the world is to be built up by groups and series of fellow-workmen, knit by accords of heart in humble yet glorious unities of service. We are baptized with the baptism and named by the name of the Artisan. The needleman and woman, the agent in all of the industrial interchanges, the craftsmen in all trades, the servants in all professions, are all one, baptized by one Spirit into one Body. No congregation is a Church of Christ till it becomes an interwoven fraternity. Wealth, culture, gifts are all accursed until they are held in Christ, and for his equitable and fraternal ends.

"III—Consecrate yourself then, my sister, to the service of Christ in the bosom of humanity. Our brethern and sisters are widely separated on three continents, but all are one. Love-determined fixedness in the ground and service of the New Life will initiate you by degrees into this exquisite and structural unity.

†"It is a common thought that respiration from the Lord will establish a class of theosophists and illuminati; that a select circle will arise devoted to the abstract themes of wisdom; that reverie will increase, and abstraction, and passive contemplation. It is true that knowledge which now hangs like a cloud in the air, will then shine as in the moving constellations; but no knowledge except that which is fruitful will be permitted to exist. Day-dreaming receives its quietus. The distinction between the man of thought and the man of action, the man of brain and the man of muscle, is destroyed; and so far from the stream of emigration tending from the marts of labor to the cloisters of the university, the school will open into the work-shop, and the palace be found but through the pursuits of industry." (God's Breath in Man and in Human Society, par. 108.)

"The members of the Brotherhood of the New Life here, though knit in massive unity, and working vigorously and with effect are unable to extend by the incorporation of the new members, because: (1) Industries have to be organized before friends of many special gifts can find field for their respective forces. As fast as it is possible to organize industries, and to place them upon a solid basis, those who are able to serve therein, and who come in the spirit of service, will find kind and loving welcome. (2) The present obstacle to rapid growth here lies in the fact that as a rule the weak call for help, but the strong do not come to help in helping. Strong, practical men, as a rule, are gods to themselves; self-centered, self-sufficient, self-devoted. Those who love, and yearn, and aspire, are seldom identical with those who achieve and execute. Industries wait, till captains of industries shall be found, each to stand as one of the many pillars in the Social and Fraternal Temple of our God. Hence I have to say to you, as to many whom I most tenderly cherish and esteem; not that there is no heart for you in the dear Brotherhood and Sisterhood, but no immediate external place.

"Be then a dear and loving sister where you are, keeping the unity of the spirit in the bond of peace, and knowing this: That every growth towards unity with our Lord in sweet and constant doing of His Will, is also a growth towards organic unity with the Brotherhood and Sisterhood of the New Life."

A word of caution here will not be inappropriate. There are dangers, both of presumption and despair. Firstly, as to presumption:

"In 'God's Breath in Man,' T. L. Harris utters the following significant warning:

"Here and there, as the fact of a new respiration creeps into a slow publicity, Nature, whose art is endless imitation, occasionally frolics in men and women of conceited thought and mediumistic temperament for a simulated breath-play. These counterfeits, are, however, easily detected; and first of all by the pompous arrogance of their assumptions, and by the vanity and egoism of their lives. If the note of danger is to be sounded it must be at the ensuing. There are also magical respirations, both simple and complex, resultant from the practice of hypnotic arts, from efforts of self-penetration among experimenters in occult science, from mediumistic imitations among spiritualists, from possessions and obsessions, and also from the intrusion of larvous and ghostly effigies into the structure of mental and passional sensation. To lose the control of efficiency of the natural respiration, before it is caught up into the reincorporated divine-natural breath, is to incur the hazard of physical disease, or the greater danger of the supervision of spiritual-natural freedom

and the loss of the higher and absolute rationality. A condition of fixed hallucination is liable to result, in which quasi-illumination and inspiration may lead on to the consequences that are indicated in the oriental scriptures as 'avichi,' and in the Christian gospel as hell and the second death," (pars. 302-3.) If, therefore, any deem that they possess the Divine Gift of Internal Respiration, let them analyze themselves, and see if it has resulted in a complete consecration to the Right; if it is not so, and if the merely physical phenomena are accompanied by no advance on the spiritual plane, and especially if they result in spiritual pride, let them beware!

Secondly, as to despair:

Let none, because they are not physically conscious of the Breath, or because they are less conscious of it than in former times, imagine that they have been judged to be unworthy. The tacit and outwardly imperceptible condition of the Breath has already been alluded to in the letter of T. L. Harris just quoted. This may be supplemented here by a communication by one of the Brotherhood, dated July 27th, 1881: "The working of the Breath is not always according to the consciousness. In many it has worked long and deeply, transforming the whole inner organism during a course of years, before it manifested itself greatly to their own consciousness; while in others, brothers told me that one of their number had felt very distressed because he was more conscious of the Inner Breath. On this being mentioned to T. L. Harris, he replied, "Why, he has the most interior Breath of any of you;" a statement which external events subsequently verified. Facts have shown me that in many cases the Internal Breath is far more perceptible physically at its commencement than at a later period.* This apparently results from the fact that at the commencement there is more in the external to overcome, and hence more external manifestation of the Divine Power; but when the first victories have been achieved, its advance becomes more and more quiet, as the further resistances are one by one overcome. It is like a torrent, which bursts through an obstacle with great tumult, but afterwards flows on placidly in the ever-widening river to the vast ocean.

But be it ever remembered that "The new movement which descends from our Lord Jesus Christ, and which seeks to invest the present organic conditions of the man, to expel disease, to rebuild the constitution, to enthrone the intellect above the illusions of all creeds and times, to knit the moral principle, and through it the whole man, to the established harmony of Heaven; demands, by virtue, both of

*"This is the peculiarity of men who enter into the new purity and solidarity; they breathe as none others, but the natural man cannot detect the difference of the breath when it becomes perfect." (Arcana of Christianity, Apocalypse, par. 683.)

its cause and of its end, nothing less than the yielding up of the whole being to the inflowing Breath of the Redeemer; nor can that breath inflow, in this manner, till we have once for all made up our minds to be His practically, and daysmen before His face."—(Arcana of Christianity, Apocalypse, par. 194.)

Respiro.

The Alchemist

(An Occult Playlet.)



Cast.

Harry Wilding, A student of the Occult. *Anton*, A young and daring Alchemist.
Alice, Harry's Wife. *Felice*, Betrothed to Anton.
Spirit, Summoned by Anton's Invocation.

Scene.—The Stage is almost dark, nothing can be seen clearly; a red fire in grate to R. casts a glow over Harry, as he sits reading, its light falling on his face and the book he holds in his hands. He is at this time a gentleman of today, in smoking coat and otherwise ordinary clothes (light clothes), Alice, who is dressed in light evening gown, approaches him, and puts her arms around his neck.

Alice. Well, dear, reading one of your old books on Magic again? What is it this time?

Harry. Alice, I have found the most marvellous, the most en-

chanting book in the world. It's about a young alchemist. This fellow——

Alice (putting her arms around his neck). Oh, dear, I don't want to hear about any old alchemist. I just want you to talk to me a little. I've hardly seen you all day.

Harry. Well, I suppose I have been pretty wrapped up in this book. But I didn't forget you, my darling! In fact, the girl in this story reminds me of you on every page. Her name is Felice. I tell you what I'll do, Alice; this is a bargain. Let me read this story aloud to you, and I'll do whatever you like.

Alice. Done! (She seats herself comfortably on the arm of his chair and rests her head against his shoulders, and he begins.)

Harry opens the book, and starts to read aloud as follows):

"Finally, the fatal night arrived. All preparations had been made with the utmost care for the supreme effort that Anton was about to make—to evoke those evil spirits which inhabit all space, fire and water, and cause them to obey his commands. Only the ceremony remained to be performed. The fire under the alchemist's retort burnt lower and lower, and finally went out; and there could be seen only the greenish light of an owl's eyes, as they blinked in one corner of the room. . . . In silence, Anton carefully locked the door. He then approached the old clock at the back of the room, and secretly took from it a sword, a large book, a jar of incense, and placed them on the ground. As he did so, he said aloud:

"Yes, I have all. I have followed the instructions to the letter. Friday night, a new moon, a room specially prepared for the purpose. And all the necessary equipment—a sword recently stained with blood, four nails from the coffin of an executed criminal, incense, camphor, aloes, storax, 2 copper vessels, and lastly the lingering remnants of a bleeding sacrifice. Yes, all is ready; and now for the performance of the magic ceremony.

(As he reads, the fire in the grate has been gradually diminished, until, as he pronounces the last words, it is extinguished completely, and the stage is left in darkness. Only the green eyes of an owl can be seen blinking on the opposite side of the stage. Gradually, Anton is seen stirring a blood-red liquid over a fire, in the center of the stage. The stage is lighted very faintly at first, then more brightly, with a greenish-blue light. Harry is seen to have changed to Anton, in the disguise of a mediaeval alchemist, in a long, red robe covered with gold figures. The room is now dimly seen to be an alchemist's laboratory. The chair has changed to a table, on which rests a skull. In the center of stage, rear, is seen an old, grandfather's clock. On the scene are painted crocodiles, bats, snakes, a cat, etc. In the clock have been placed, before opening of act, the various articles used for the invoca-

tion—the sword, vase of incense, and a large book. Anton appears nervous and excited. A sharp knock is heard at the door.)

Anton. What was that? Everything is so still that the slightest sound alarms me. And at the very time I should not be disturbed; the hour of midnight. Cursed fate; who can it be at this hour?

(A second knock, hurried and urgent. He strides across the room, and angrily throws open the door.)

Anton. My God; you here—and now?

(Alice, changed to Felice, wearing a white wrapper-like gown, steps into the room):

Felice. Anton, Anton! Are you still here? I have been so anxious for your safety. I have had a frightful dream; and could not rest until I came and told you, and saw that you were alive and well. I dreamed—I dreamed— Oh, it is too horrible! I cannot tell you! *(She covers her face with her hands, and sinks down into a chair.)*

Anton. Disregard your dreams, I pray you, for this is no time for dreaming. Tonight of all nights, I cannot bear to see you here, and you come. Felice, tonight I try the grand experiment of my life. At midnight I perform the mystic invocation to call up those elemental spirits, and cause them to obey my commands. Tonight——

Felice. Oh no, Anton, not that. I pray you not! Only evil can come from such practices. It is not natural; it is not the law of man nor the will of God! It is not meant that we should call upon such spirits, and force them to obey us. The spiritual and the material worlds are separated by an impassible gulf, and it is not meant that man should bridge it. If e'er he does so, it is at his own risk—at the risk of his life—of his very soul——

Anton. Enough, Felice. I'll hear no more! Much as I love you, I cannot bear to hear you coming on the very eve of my experiment full of strange fears of what may occur. Well know I that the path is dangerous—so much the better. Nothing in this life is worth having unless the price paid for it be great. Leave me to my own devices; go, I pray you!

Felice. Oh, Anton, Anton, I cannot bear to leave you! If you must try such fearful invocation, let me too be present. Let me share your dangers, and as I hope to share your joys. Surely my love for you can override all obstacles; perhaps it can even shield you from harm—can ward off the dangers which arise——

Anton. Cease, Felice! Go, go, before my anger gets the better of my love. A woman present at a sacred invocation. Impossible! The time draws near, and you must be gone before the clock strikes twelve. Hasten, Felice, be gone!

Felice. Let me stay, Anton, let me stay. I love you, I cannot bear to part when I so keenly feel your danger. Let me——

Anton. (Furiously). Go, go Felice. (As she hesitates, he seizes her by the wrist and arm, and drags her to the door.) Go, I say, before my love turns to hate! Would'st ruin all? Go, go! (He thrusts her through the door, shrieking, and closes it after her.)

Anton. (Listening to her shrieks die away). I know not what made me do that—of all actions, and of all times, tonight. The very devil must have been in me! Can there be ought in her fears? Can it be that evil and only evil results from such practices? Can it be?—Ah, enough of such croakings! Have I not prepared all these years for this supreme test? Away with fears; this is a time for action, and for deeds—not words.

(Anton then carefully locks the door. He then goes to the clock at the rear of stage, as in reading from book, and takes from it a sword, a large book, and a vase of incense. As he does so he places them on the ground, and says aloud):

"Yes, I have all, I have followed the instructions to the letter. Friday, night, a new moon; a room specially prepared for the purpose. And all the necessary equipment—a sword but recently stained with blood; four nails from the coffin of an executed criminal, incense, camphor, aloes, storax, a copper vessel, and lastly (he laughs diabolically) the lingering remnants of a bleeding sacrifice. (He peers into the red liquid, boiling over the fire). Yes, all is ready, and now for the performance of the magic ceremony. (He reads from a big book.)

"First, draw a magic circle upon the ground, within which alone is safety; to step beyond which is death. (He pauses). Trace the double seal of Solomon. Next light the incense and scatter the smoke to the four corners of the globe. (Red liquid is sprinkled over the ground about the circle; then, kneeling, Anton begins):

"Now, Oh mighty spirit, I invoke thy presence, to appear before me. Great powers of the air, of fire and of water, great powers of darkness, I call upon thee to manifest thy presence here tonight at my bidding. I have fulfilled all thy conditions, and I stand ready to enter into any pact or agreement with you as to the future of my soul, if only you will fulfill my behests. I command you to appear, in the name of the King of Darkness, by Adonai Eloim, the pythonic word, the mystery of the salamander, the assembly of the sylphs, the grotto of the gnomes, the demons of the air; I command you to come by the key of Solomon and by the great name of the Master of all evil. Appear, appear!"

(As he is speaking, breezes are seen to spring up in various directions; at first gentle, then stronger and stronger. These can be seen to blow the smoke of the incense, the hair and clothes of the necromancer. The light in the room becomes bluish and finally dim and fitful. Noises are heard in various parts of the room. The sound of

faint music becomes more and more distinct, as he kneels. Queer flashes of light are seen, darting hither and thither. The door of the clock, at the rear of stage, gradually becomes more and more transparent, as the light is seen to shine from within, and a spirit is seen to be within it. He opens the door of the clock, and steps out.

(The spirit is dressed in a greenish-gray color; ashen face, and of hideous appearance; red spangles on his upper eye-lids, so as to give a frightful appearance; flashes of fire come from his fingers as he steps forth.)

Spirit. At thy bidding, I come, Oh rash man! For a brief while I obey thy commands; what may they be?

(As the apparition speaks, Anton leaps to his feet, and stands regarding the form in obvious terror. Finally, he forces himself to speak—his voice coming in quick, short gasps):

Anton. I would have much, but give me time, oh fearsome visitor. Hardly dared I hope that my experiment would so succeed as to bring one such as you to my bidding. Can it be true? Can I——

Spirit. Enough, enough! Thy wishes quickly, for my time is limited, and I must soon begone.

Anton. *(Taking his courage in his hands.)* Then, I will tell you. I would have wealth—boundless as the sea. I would have health in this physical body, and the power to live however long I please. And last, I would have you restore to me the love of my Felice—after my actions of this night—mine to keep forever—mine alone!

Spirit. The first two I can grant you; but as to the love of Felice, that I claim for myself—your selfish actions have cost you her love forever. She body and soul, I claim for my own, as my share of this infernal transaction.

Anton. *(Furiously.)* That you shall not have! Felice is mine and mine alone. Me she loved and me she will love again. But you, cursed spirit, I renounce you and all that you can give me. I defy you. Felice shall never be yours. I would pursue you to the nethermost part of Hell to find and destroy you. Go, go, begone!

Spirit. Thou arrant fool, who dares to call the powers he knows not of, and when once invoked, knows not the law of how to govern them. Yes, I will go, but not alone! Thrice have I tempted Felice; without accomplishing my desire; the fourth time shall not be in vain. Did Felice still love you, she would be saved; but she does not. Death to you, ruin to her—ha, ha, ha, this is vengeance indeed for your presumption.

Anton. Liar, ingrate, cursed damned spirit, begone! Felice still loves me, and will prove it, that I know. Depart—begone——

(As he speaks, the spirit has receded into the clock again, the door of which is again rendered luminous and transparent. This rap-

idly fades, leaving the clock in darkness. Anton rushes to it, and flings open the door. The figure has vanished. Not a trace of the spirit remains. Anton rushes back to the magic circle, and pours into the brass caldron a liquid from a bottle. A dense smoke arises, black and impervious.)

Anton. Now, oh fiendish spirit, I defy you; do your worst. Though I may die, yet will Felice be safe from the wiles of your cunning, evil genius. Now, I say, come what may.

(As he is speaking, mist-like spaces of evil spirits are seen flitting about in the smoke of the incense. As he looks up, he sees them, and rising to his feet rushes first to one, then to the other, of these shapes in the smoke. Each in turn raises its hand as he approaches, and he shrinks back. Finally a huge hand and arm are seen to stretch right across the stage and grab Anton as he stands there. He gropes wildly with his hands in the air, as though trying to ward off the evil influences. He finally sinks to the floor. A flash of light, and the shapes vanish. Anton lies prostrate. A loud knocking is heard at the door. It is repeated, then burst open, and Felice rushes into the room. She falls upon the body of Anton, turning him upon his back, and placing her ear to his breast. She holds him thus a moment, then throws back her head, crying, "He lives, he lives.")

* * * * *

(As she utters these words, every light is extinguished. The stage is again in total darkness. Then, very slowly, on one side, the fire creeps back into the fireplace, and the modernized Harry and Alice can be seen, reading the book with intense eagerness. As the fire is restored, he finishes reading the last words of the story:

Falling upon the prostrate body of Anton, as he lies there amid the relics of his unholy invocation, Felice placed her ear to his breast. Then, with a delirious cry of joy, she flung back her head, and cried aloud, "He lives, he lives!"

* * * * *

(He closes the book, thoughtfully, and looks at Alice. Then he turns to the audience and says meditatively:

"By Jove, that was a realistic story; I almost felt that I lived through it myself."

Curtain.

Some Uses and Abuses of Mind Cure

Mind can, by the direction of the will, effect certain limited changes in the body in several ways. First, by directing vital force to a part that is deficient, as in cold or congested conditions. This, by

increasing the amount already there, has a beneficial effect. It can also direct its force from a part in which too much already exists, as in irritations and inflammations, by keeping the thoughts on some other subject. This is beneficial, as it favors a more speedy equalization of the forces. To continually think of an irritated part as being painful is to increase the pain, by increasing the vital force sent to it. In the various pains of cramps, neuralgias, and other functional disturbances of the nervous system, the mind can sometimes produce an almost instantaneous relief by its proper action. It is the same in many similar conditions.

A harmonious condition of the mind is necessary for its own well-being, as well as for that of the body. Therefore, keep the mind in a cheerful condition. Do not worry and fret, as this uselessly exhausts the forces and is one of the greatest causes of inharmony. Don't constantly think about your pains and bad feelings. Think that it is not your actual self that is diseased or in pain; leave it to the care of the unconscious mind. It can work wonders at times. There are many cases of so-called mind-cure on record, and in many functional disorders, it may be employed with great benefit.

There are many, however, who insist upon treating all manner of diseases by mental methods, disregarding hygienic and other methods of cure. They apply these methods to cover all diseases without qualification, and insist that all may be cured equally well by these means. Such persons can only be ranked as fanatics, and need not be taken seriously. While the mind, as we have seen, may have a great effect in some diseases, it as certainly has practically no effect in others. Many of the so-called cures which are effected by means of these mental methods, are merely suppression or disregard of symptoms. A true *cure* has by no means been effected; only the active symptoms suppressed for the time being. Then again, many of these diseases cured in this manner are purely functional or imaginary. But let a true organic or serious disease of any character be treated, and the fallacy of the treatment is at once manifest. The patient often dies under the treatment.

The trouble is that the causes of the diseased condition have been disregarded; they have run on in the system unchecked, and have given rise to a recurrence of the same disease, or a similar condition elsewhere. Instead of tinkering with the effects, why not go to first causes; cure *them*, and the symptoms will vanish of themselves?

Most mental scientists would acknowledge that, in all diseased conditions, there is a certain unphysiological condition to be overcome. They try to overcome it by means of the mind. But why allow such a condition to arise in the first place, and thus necessitate a cure by mental or any other means? The hygienist has surely the best of the

argument, for he contends—rightly enough—that if only we take reasonable care of the health, we thereby prevent these conditions from arising, and thus do away with the necessity for cure by any means—mental or other. As “prevention is better than cure,” it is surely obvious that it is better for the body to prevent disease than to allow it to accumulate, by carelessness, and then seek to cure it by means of the mind—or in any other manner.

Notwithstanding all precautions, however, the time will ultimately come when the spirit can no longer control the physical body, and will receive its birth into a higher condition of existence; but a judicial application of a knowledge of the higher laws will prevent much useless worry and suffering during the period of transition, and the mind will be in a more harmonious condition also—as well as the body relieved of pain, at that time.

A Remarkable Case of Spirit Identity

By DR. FREDERICK VAN EEDEN.

“....For instance, a young man who had committed suicide gave as proofs of his identity Dutch names and places which were not at all in my mind at that moment. This might have been unconscious telepathy. At the same time proper names were given which I had never heard myself. I did not even know such names existed. Yet later, in Holland, I came across people who bore these very names, though their connection (if any) with the young man I could not find out. . .

“My personal impression (of the value of the evidence) has varied in the following manner. During the first series of experiments, in November and December 1899, I felt a very strong conviction that the person whose relics I had brought with me, and who had died fifteen years ago, was living as a spirit and was in communication with me through Mrs. Thompson. A number of small particulars, which will be found in the notes, produced on me, when taken *en bloc*, the effect of perfect evidence. To regard these all as guesses made at random seemed absurd; to explain them by telepathy forced and insufficient.

“But when I came home, I found on further inquiry inexplicable faults and failures. If I had really spoken to the dead man, he would ever have made these mistakes. And the remarkable feature of it was that all these mistakes were in those very particulars which I had not known myself, and was unable to correct on the spot. . .

“Consequently, my opinion changed. There were the facts, quite as certain and marvellous as before. I could not ascribe them to fraud or coincidence, but I began to doubt my first impression that I

had really dealt with the spirit of a deceased person; and I came to the conclusion that I had dealt only with Mrs. Thompson, who, possessing an unconscious power of information quite beyond our understanding, had acted the ghost, though in perfect good faith. . .

"But on my second visit, in June 1900, when I took with me the piece of clothing of the young man who had committed suicide, my first impression came back with greater force. I was well on my guard, and if I gave hints, it was not unconsciously, but on purpose; and, as will be seen from the notes, the plainest hints were not taken, but the truth came out in the most curious and unexpected ways. .

"Up to the sitting of June 7th, all information came through Nellie, Mrs. Thompson's so-called spirit-control. But on that date, the deceased tried, as he had promised, to "take the control himself," as the technical term goes. The evidence then became very striking. During a few minutes—though a few minutes only—I felt absolutely as if I were speaking to my friend himself. I spoke Dutch and got immediate and correct answers. The expression of satisfaction and gratification in face and gesture, when we seemed to understand one another, was too vivid to be acted. Quite unexpected Dutch words were pronounced, details were given which were far from my mind, some of which, as that about my father's uncle in a former sitting, I had never known, and found to be true only on inquiry afterwards."

Mrs. Thompson, it need hardly be said, is entirely ignorant of the Dutch language. Dr. van Eeden's next remarks are very interesting and important, enabling us to understand much of the difficulty and confusion that exists, in cases of this character. He says:—

"But being now well on my guard, I could, exactly in this most interesting few minutes, detect, as it were, where the failures crept in. I could follow the process and perceive when the genuine phenomena stopped and unconscious play-acting began. In hardly perceptible gradations the medium takes upon herself the role of the spirit, completes the information, gives the required finish, and fills in the gaps by emendation and arrangement. . .

"We see how recklessly and carelessly the spirit-control, Nellie, enters into explanations about things of which she evidently understands nothing, though she referred to them spontaneously herself. And we see, moreover, how easily and imperceptibly the role of any spirit is taken up by the medium, after the genuine information has ceased. . .

"At this present moment it is about eight months since I had my last sitting with Mrs. Thompson in Paris, and yet when I read the notes again, it is impossible for me to abstain from the conviction that I have really been a witness, were it only for a few minutes, of the voluntary manifestation of a deceased person."

True Ghost Stories

The following very interesting case was first sent to the late Mr. W. T. Stead. It is almost unique in its way. The writer says:—

"It was an afternoon, last autumn, about six o'clock. I had returned from a stroll, and was sitting in my own apartment on Central Park West reading *Vanity Fair*. While turning over its pages, I became suddenly aware of a novel and indescribable sensation. My chest and breathing became inwardly oppressed by some ponderous weight, while I became conscious of some 'presence' behind me, exerting a powerful influence on the forces within. On trying to turn my head to see what it could be, I was powerless to do so; neither could I lift a hand, or move in any way. I was not a little alarmed, and began immediately to reason. My mind was alive, though physically I was unable to move a muscle. It was as if the current of nerve force within seemed forcibly drawn together and focused on a spot in front of me.

"I gazed motionless, as though with something intenser than ordinary eyesight, on what was no longer vacant space. There an oval, misty light was forming—elongatory, widening, yes, actually developing into a human face and form! Was this hallucination, or some vision of the unseen, coming in so unexpected a fashion? Before me had arisen a remarkable figure, never seen before in picture or life—dark-skinned, aged, with white beard, the expression intensely earnest, the features small, the bald head finely moulded, lofty over the forehead, the whole demeanor instinct with solemn grace.

"He was speaking to me in deep tones, as if in urgent entreaty. What would I not give to hear words from such a figure! But no effort availed me to distinguish one particular sound. I tried to speak, but could not. With desperate effort, I shook out the words, 'Speak louder!' The face grew more intense, the voice louder and more emphatic. Was there something amiss with my own hearing, then, that I could distinguish no word amid these deeply emphasized tones? Slowly and deliberately the figure vanished—through the same stage of indistinctness, back to the globular lamplike whiteness, till it faded to nothingness. Before it had quite faded away, the face only of a woman arose,—indistinct and dim. The same emphatic hum, though in a subdued note; the same paralysis of voice and muscle, the same strange force, as it were overshadowing me. With the disappearance of this second and far less interesting figure, I recovered my power of movement and arose.

"My first impulse was to look around for the origin of this strange force; my second to rush to the looking-glass to make sure of myself. There could be no illusion! There I was, paler than usual, the forehead bathed in perspiration. I threw open the window. It was no

dream. There were the passing trolley-cars below,—clanging up and down, while a crowd of noisy youngsters were playing in the park across the way. I sponged my face, and, greatly agitated, walked hurriedly to and fro. 'If this is real,' I thought, 'it may recur.' I would sit in the same position, try to be calm, read a book, remain as still and passive as I could, and see the result.

"To my intense interest, and almost at once, the strange feeling of some power operating on the nerve-forces within, followed by the same loss of muscular power, the same wide-awakeness of the reason, the same drawing-out and concentrating of the energies on that spot, in front, repeated itself—this time more deliberately, leaving me freer to take mental notes of what was happening. Again arose the noble, earnest figure, gazing at me, the hands moving in solemn accompaniment to the deep notes of voice. The same effort, painful on my part, to hear, with no result. The vision passed. Again the woman's face, insignificant and meaningless, succeeded it as before. She spoke, but in less emphatic terms. It suddenly flashed upon me that I *would* hear. After a frantic effort, I caught two words—'land,'—'America'—with positively no clue to their meaning.

"I was wide awake when the first apparition appeared, and in a highly excited state of mind on its re-appearance."

"DEAD OR ALIVE"

The following narrative is a true story, and belongs to the so-called "Pact" cases—cases, that is, in which one person promises to appear to the other after death—and apparently does so!

"For some time," my correspondent writes, "I had been engaged to a north country heiress, and for her sake had to break off a love affair, not of the most reputable order, with a girl in Hull, I will call her Louise. She was young, beautiful, and devoted to me. On the night of the 26th of August, we took our last walk together, and a few minutes before midnight paused on a wooden bridge running across a kind of canal, locally termed a 'drain'. We paused on the bridge, listening to the swirling of the current against the wooden piles, and waiting for the stroke of midnight to part forever. In the few minutes interval she repeated *sotto voce* Longfellow's 'Bridge', the words of which, 'I stood on the bridge at midnight' seemed terribly appropriate. After nearly twenty-five years, I can never hear that piece recited without feeling a deadly chill, and the whole scene of two souls in agony again rising before me.

"Well! Midnight struck and we parted; but Louise said: 'Grant me one favor,—the only one that I shall ever ask you on this earth: promise to meet me here twelve months from tonight at this same

hour.' I demurred at first,—thinking it would be bad for both of us, and only re-open partially-healed wounds. At last, however, I consented, saying, "Well, I will come if I am alive." But she said, 'Say alive or dead.' I said, 'Very well then, we will meet, dead or alive.'

"The year passed. In July, I was shot in the thigh by a reputed smuggler, and was in bed some time. I had to be wheeled about in a bath chair, and this was usually done for me by 'Old Bob,' as I affectionately termed him—an old family servant. He took me to the bridge that eventful night; and then stationed himself some way down the road, just behind a bend, so as to be within hailing distance.

"I was there a few minutes before midnight. It was a beautiful starlight night, but I felt a little annoyed at having allowed myself to be persuaded. Soon, I distinctly heard the 'clink, clink,' of the little brass heels,—which she always wore,—sounding on the long flagged causeway, leading for 200 yards up to the bridge. As she got nearer, I could see her pass lamp after lamp in rapid succession,—while the strokes of the large clock at Hull resounded through the still night.

"At last, the patter, patter of the tiny feet sounded on the wood-work of the bridge, and I saw her distinctly pass under the lamp at my side. When she got close to me, I saw that she had neither hat nor cape on, and concluded that she had taken a cab at the further end of the causeway, and (it being a very warm night), had left her wraps in the cab, and, for purposes of effect, had come the short distance in evening dress.

"Click, click, went the brass heels, and she seemed about passing me, when I suddenly, urged by an impulse of affection, stretched out my arms to receive her. She passed *through* them,—intangible, impalpable, and as she looked at me, I distinctly saw her lips move, and form the words 'Dead or Alive!' I even *heard* the words, but not with my outward ears; with something else, some other sense—*what*, I know not. I felt startled, surprised, but not afraid, until a moment afterwards, when I *felt*, though I could not *hear*, the heavy, clumsy thud of feet following her; and my blood seemed turned to ice. Recovering myself with an effort, I shouted out to Old Bob, 'Bob, who passed you just now?'

"In an instant the old Yorkshireman was by my side. 'Ne'er a one passed me, sir!'

"'Nonsense, Bob,' I replied, 'I told you that I was going to meet Miss Louise, and she just passed me on the bridge, and *must* have passed you, because there was no where else she *could* go!'

"'Maister Rob,' he said; 'there's something uncanny about this! I'm thinking we'd better 'gang.' And 'gang' we did!

"The next day I learned that Louise had died three months pre-

viously, and, being apparently delirious for a few hours before her death, had kept repeating, 'Dead or alive—shall I be there!' to the utter bewilderment of her friends, who could not divine her meaning—being, of course, entirely unaware of our agreement."

THE FACE OF TERROR

The following remarkable narrative was communicated to me by the Rev. Elwyn Thomas, 35 Park Village East, London:—

"Twelve years ago," writes the doctor, "I was the second minister of the Bryn Mawr Welsh Wesleyan Circuit, in the South Wales District. It was a beautiful evening in June, when, after conducting the service at Llanyndir, I told the gentleman with whom I generally stayed when preaching there, that three friends had come to meet me from Crickhowell, and that I meant to accompany them back for about half a mile on their return journey, so would not be home till 9 o'clock.

"I had walked about a hundred yards down the road when I saw on the side of the road what appeared to be an eccentric old beggar. I could not help asking myself where this old man had come from. I had not seen him going down the road. I turned round quite unconcernedly to have another look at him, and had no sooner done so than I saw, within half a yard of me, one of the most remarkable and startling sights I hope it will ever be my lot to see. Almost on a level with my own face, I saw that of an old man, over every feature of which the putty-colored skin was drawn tightly, except the forehead, which was lined with deep wrinkles. The lips extremely thin and appeared colorless. The toothless mouth stood half open. The cheeks were hollow and sunken, like those of a corpse, and the eyes, which seemed far back in the middle of the head, were unnaturally luminous and piercing. The terrible object was wrapped in two bands of yellow calico, one of which was drawn under the chin, and over the cheeks, and tied at the head; the other was drawn round the top of the wrinkled forehead and fastened at the back of the head. So deep and indelible an impression it made on my mind that, were I an artist, I could paint that face today.

"What I have thus tried to describe in many words I saw at a glance. Acting on the impulse of the moment, I turned my face toward the village and ran away from this vision with all my might for about sixty yards. I then stopped and turned round to see how far I had distanced it; and to my unspeakable horror, there it was, still face to face with me as if I had not moved an inch! I grasped my umbrella and raised it to strike him, and you can imagine my feelings when I could see nothing between the face and the ground, except an irregular column of intense darkness, through which my umbrella passed as a stick goes through water!

"I am sorry to say that I took to my heels with increasing speed.

A little further than the space of this second encounter, the road which led to my host's house branched off the main road. Having gone two or three yards down this branch road, I turned round again. He had not followed me after I left the main road, but I could see the horribly fascinating face quite plainly as when it was close by. It stood for a few minutes looking intently at me from the center of the main road. I then realized fully that it was not a human being in flesh and blood; and, with every vestige of fear gone, I quickly walked toward it, to put my questions. But I was disappointed, for, no sooner had I made toward it, than it began to move slowly down the road, keeping the same distance above it until it reached the churchyard wall; it then crossed the road and disappeared near where the yew tree stood inside. The moment it disappeared, I became unconscious. Two hours later I came to myself and made my way slowly toward my home. I could not say a word to explain what had happened, though I tried several times. It was five o'clock in the morning when I regained my power of speech. The whole of the following week I was laid-up with a nervous prostration.

"My host, after questioning me closely, told me that fifteen years before that time an old recluse of eccentric character, answering in every detail to my description (yellow calicoes, bands and all) lived in a house whose ruins still stand close by where I saw the face disappear.

"STEER TO THE NOR' WEST"

The following case is very remarkable, and has the advantage of being carefully investigated by Mr. Robert Dale Owen,—the noted philanthropist. It is a nautical story, but true for all that! It is to the following effect:—

Mr. Robert Bruce was first mate on a trading vessel, plying between Liverpool and St. John's, New Brunswick. He had taken the day's observations, and descended to his cabin, to make the necessary calculations. Having completed them, he called out to the captain, "I make our latitude so-and-so, sir." Receiving no reply, he looked up, and saw, as he thought, the Captain at his slate in the next room. He advanced towards him, when the figure lifted his head, and revealed the face of an entire stranger! In his first surprise, he took to his heels, and made for the deck. There he told the Captain what he had seen. On descending again, however, no one was found. The next thought was, that there was a stowaway on board,—but a strict search failed to reveal anybody. Whereupon the captain told the mate that he had been dreaming.

Mr. Bruce protested that such was not the case, and repeated his assertion that he had seen this figure writing upon the slate.

"Ah," said the captain; "writing on the slate! Then it must be there still."

Accordingly he picked up the slate, and there, upon it, was the message: "Steer to the Nor'west."

The captain sat down at his desk, in deep thought, the slate before him. Then, pushing it over to the mate he said: "Mr. Bruce, write 'Steer to the Nor'west' on that slate."

He did so,—and so did every member of the crew,—yet not the slightest resemblance could be found between any of the hands. At this, the captain ordered the vessel to change its course, and steer to the Nor'west. A look-out was posted,—who shortly reported an iceberg, and then, shortly after it, a vessel close to it.

It was a dismantled ship, frozen in the ice. Her provisions were almost gone, and the crew and passengers had given up all hope of being saved. Their gratitude at the unexpected rescue was proportionately great.

As one of the men who had been brought away in the third boat ascended the ship's side, the mate, catching a glimpse of his face, started back in consternation. It was the very face he had seen three or four hours before, looking up at him from the captain's desk! He communicated this fact to the captain.

Thereupon the Captain asked the stranger to write on his slate the words "Steer to the Nor'west" and, the handwriting being compared, they were found to be identical. It was impossible to tell which the passenger had written, and which the mysterious stranger. Yet there they both were,—on the slate!

Thereupon, the Captain turned to the Captain of the rescued barque, and said to him. "Captain, will you tell me what this stranger was doing at noon today?"

"Captain," replied the other, "the whole thing is most mysterious and extraordinary. This gentleman"—pointing to the passenger—"being much exhausted, fell into a heavy sleep, or what seemed such, some time before noon. After an hour or more, he awoke, and said to me, 'Captain, we shall be relieved this very day.' When I asked him what reason he had for saying so, he replied that he dreamed that he was on board a barque, and that she was coming to our rescue. He described her appearance and rig, and, to our utter astonishment, when your vessel hove in sight, she corresponded exactly to his description of her! We had not put much faith in what he said, yet still we hoped there might be something in it,—for drowning men, as you know, catch at straws. As it turned out, I cannot doubt that it was arranged by some overruling Providence."

"There is no doubt," replied the Captain of the first vessel, "that the writing on the slate saved all your lives,—for otherwise I should not have thought of altering the course of my ship."

The White Ladies of the Hohenzollerns

Appearance of These Mysterious Ghosts Said to Presage Disaster to Ruling Houses of Germany and Austria.

There are people in Berlin today who are quaking for fear the ghost should walk. Not, indeed, the hebdomadal paymaster of popular myth—that dear soul never excited alarm in the timidest soul. The dreaded apparition is that of the White Lady of the Hohenzollerns.

According to tradition this is a spectral figure which, like the Irish banshee, appears to announce a death in the family or some other impending calamity. She generally prefers a "white mourning costume", and carries a chatelaine and a bunch of keys in old German fashion. White mourning was worn throughout the Middle Ages by the widows of deceased sovereigns and Princes.

She rarely speaks—there is only one instance recorded when she opened her mouth, and then only to utter a quotation in Latin. She is tall, stately, beautiful, and appears to be plunged in the greatest melancholy. Yet she never weeps or moans.

Six hundred years ago, the legend runs, there dwelt near Baireuth a certain Countess of Orlamünde, whose first name is given sometimes as Agnes, sometimes as Kunigunde, and more often as Bertha. By birth she belonged to the ducal family of Meran. She was quite young when the death of her husband, Count Otto of Orlamünde, left her a widow with two young children.

Ere long she fell passionately in love with Albert, Burgrave of Nürnberg, a Hohenzollern, whose death in 1361 is part of the family records. Of his personal charms it is sufficient to say that he was known by the sobriquet of Albert the Handsome. He loved her in return; nevertheless, he would say no word to her of marriage.

One day she pressed him to legitimize their union. He replied that four eyes stood in their way. He meant his parents. She understood that he referred to her children. Thereupon she took a long golden pen and ran it through their eyes into their brains, and they lay dead before her.

When Albert discovered what she had done he shrank from her in horror, and later (1348) he married Sophia, daughter of Henry, Count of Henneberg. The guilty woman went on a pilgrimage to Rome to expiate her crime and on her return founded the convent of Himmelskron, near Berneck, in Upper Franconia. There she was buried beside the children she had slain, and there also Albert the Handsome was laid.

Circumstantial as this story is, its circumstantiality discredits

it. True, the wife of Otto of Orlamünde was a Meran, but her name was not Agnes, or Kunigunde, or Bertha, it was Beatrix. Furthermore, she could not have been the mistress of Albert the Handsome, because she was his great aunt, the sister of his grandmother according to one account, of his grandfather's first wife according to another, and at all events an old woman when Albert was a handsome stripling. There was, indeed, another Countess of Orlamünde more nearly contemporaneous with Albert, but she was not a Meran, and she was a widow who left surviving children.

Tradition pointed out at Himmelskron the tomb of the wicked Countess and her murdered children. Their portraits were said to be sculptured on them. But closer examination revealed that the supposed figure of the Countess was that of a young knight in the mantle of some order, whose legs are incased in chain mail.

The two heads of the second monument proved to be those of cherubs supporting a coat of arms. When this grave was opened in 1701 it was found to contain, not children's bones, but a large jawbone, a leather shoe sole, and the remains of a brown rabbit. A third tomb which tradition assigned to Albert the Handsome belongs to a much later date, and the arms are those of another noble family.

Erasmus Franciscus in his "Proteus," published in the early part of the eighteenth century, was the first to give any serious account of the Hohenzollern White Lady, but Balbinus, an earlier Bohemian historian, tells the story of the Rosenberg White Lady who is allied to her, if not identical.

"In 1629," says Franciscus, "in the Frühling's-Relation of Berlin, is an account of the apparition of the White Lady in the electoral residential city of Berlin, with whose Princely family that of Rosenberg is allied. It is said that whenever any of the Electoral House is threatened with death a spectre of a woman in a white mourning habit is seen, and in December, 1628, was seen recently. Hitherto she had been silent. On this occasion she uttered the words, 'Veni, judica vivos et mortuosi.' It is also undeniable that in our times, only a few years ago, in a certain Princely house allied to that of Brandenburg a young Prince met with a fatal accident, and that a few days before his death the White Lady was seen."

The Prince in question was the Margrave Erdmann Phillip of Baireuth. On Aug. 26, 1678, as he was riding from the race course back to the palace his horse tripped and threw the Prince, who died a couple of hours later.

A striking story of this sort was current in 1799. A sentinel, keeping guard before the palace in Berlin, was attracted by a sound like that of the wind rattling among fallen leaves. Turning, he was confronted by a woman coming out of the palace.

She was tall and dressed in white. Around her neck she wore a string of pearls, in her hand was a staff of ivory, her long, gaunt face was crowned by jet black hair, a blood-red heart seemed splashed upon her breast. On it were letters which the sentinel could not decipher.

This circumstantial account, taken down avowedly from the sentinel's lips, was published in a booklet which was decorated with a portrait drawn in accordance with his descriptions. Not long afterward began that series of humiliating defeats which ended by laying Prussia prostrate at the feet of Bonaparte.

Other more or less authenticated apparitions occurred at Berlin in 1846, before the death of Frederick William III., and again in 1861, previous to the death of Frederick William IV. Whenever, in short, there occurs a death in the royal or imperial family, there is sure to appear a statement in some German paper that the sentinels on guard at Berlin or at Potsdam saw the apparition, and were nearly frightened out of their wits.

Elaborate accounts of the White Lady, both that at Berlin and a similar apparition at Vienna, are given by the Vicomte d'Arlincourt in his gossip volume of memoirs entitled "*Le Pelerin*."

He claimed that the Prince of Montfort (son of Jerome Bonaparte, while King of Westphalia) conducted him to the old castle of the Duke of Württemberg. A broad way, not very steep, led to the upper story, consisting of galleries and halls, into which open the state apartments, said the young Prince.

"Here, this is where the White Lady appears."

"White Lady?" repeated the Vicomte, "what White Lady? That of Vienna?"

"No, she of Berlin; but she is not at all alarming."

"Oh, there is something of the kind, they say, in all the German courts." The Prince continued:

"And the same belief in her, not that I believe in her myself. Nevertheless there is a circumstance which made a lively impression upon me.

"My mother (sister to King Frederick I. of Württemberg) lay ill at Lausanne, but in no serious danger, the doctor said. So we were not specially worried. One night (I was then living in this castle) I heard a loud noise as of some one stirring. What was it? The White Lady had come along this gallery, had passed the sentinels, who were frozen with terror, and had knocked at my door.

"When my uncle, King Ferdinand, heard the story next morning he bade me be off as soon as I could for Switzerland.

"I fear for my sister's life," he said. I started at once and reached

Lausance only to receive my mother's last sigh. She died Nov. 28, 1835."

"And now," continued Prince Jerome, "I will tell you something more which you may believe or not as you choose. "One very dark night, when every one was asleep in Stuttgart, a carriage with six horses rattled over the pavement and drew up before the palace. The steps were let down in sight of the sentinels, who looked down from the galleries; the White Lady stepped out. The gates did not open for her, yet she appeared within passing, through the portals as if they had been a veil of fog.

"With stately bearing she paced along the great gallery. Not a sentinel dared lay his hand upon her. It was Jan. 14, 1834.

"What followed? Duke Ferdinand, the King's uncle, died on Jan. 20.

The White Lady of the Hohenzollerns has appeared not only to the members of that family, but to their enemies also.

In 1809 the French Army occupied Berlin. Their commander, Gen. d'Espagne, quartered himself in the palace. He arrived late, weary, and went early to bed.

During the night a fearful cry from his room roused the staff; they rushed into his apartment, found the bed moved to the middle of the room, upset, and the General lying unconscious on the floor. He was drawn forth and bled. When he came to he explained that the White Lady had appeared to him, approached his bed, and tried to strangle him. In his efforts at self-defense the bed had been upset.

He described minutely the appearance of the spectre. Afterward, when conducted by the Castellan Scheuter through the portrait gallery, he grew deadly pale and tottered as he came to one picture, pointed to it and gasped convulsively: "That is she; her apparition means my death." He fell in the battle of Aspen on the following May 21.

Napoleon himself is said to have come face to face with this phantom. On May 12, 1812, when, at the head of half a million men, he was on his way to Russia he halted at Baireuth and took up his quarters at the New Palace in the suburbs. The Prussians had given secret orders that he should be given a bedchamber which the White Lady had been known to visit. Exactly what happened no one ever knew; but next morning the Emperor was noticeably pale and restless and anxious to take his departure.

"That cursed palace," he muttered, "I will never stay in it again."

A year later he returned from Russia. The greater part of his army had perished on the steppes. His downfall was imminent. Though pressed to spend the night in the same palace he positively refused, and took up his quarters elsewhere.

Mental Traits Indicated by the Body

There are certain 'physiological characteristics' which give a clue to the mental life of the person possessing them. The following are the most important and most certain:—

Strength of body is known by stiff hair, large bones, firm, robust limbs, firm head and high breast.

Signs of *Long Life* are strong teeth, ruddy lines in the hand, firm flesh, clear complexion, wide eyes, large eye-lids.

Short life is indicated by a thick tongue, confused lines in the hand, thin poor growth of hair.

A *Genius* is indicated by a thin skin, straight, strong hair, joined eyebrows, small hands, a clear eye.

Boldness is characterised by a large mouth, arched eyebrows, large nostrils and teeth, square shoulders and rugged appearance.

Prudence is indicated by a head flat on the sides, thin hair, large eyes, an aquiline nose.

A *Good Memory* is usually shown to exist in those having large ears and nose and large teeth.

A *bad memory* by one having the lower part of the body larger than the upper portion.

A *Thoughtful Disposition* is distinguished by a prominent forehead, a fixed and attentive look, small lines running outwards from the eyes.

Quick temper is indicated by open nostrils, moist temples, thick neck, blood-shot eyes, superficial veins.

An *Amorous disposition* is known by a fair, tender skin, rough temples, hairy hands and arms, plenty of hair, wide nostrils and a slender face.

Gentleness is distinguished by a moist, soft palm, slow speech, straight, light-colored hair.

Bashfulness by moist eyes, eyebrows lowered, glowing ears and a lowered voice.

Strength of mind is denoted by light, curly hair, a grave, intense voice, a steady look in the eyes.

Pride stands confessed with arched eyebrows, a prominent mouth, erect head and staring eyes.

Luxury dwells in a ruddy or pale complexion, small eyes, thin eyebrows, the hands covered with a kind of down.

Perverseness is shown by a high forehead, thick neck, a large thumb, quick speech, fiery eyes and large fingers.

Today Is Always Now

By John W. Ring.

So oft' we wonder how
To meet the coming trials of life,
To mount the hill we see ahead:
Just pause and think amid the
 strife, —
Remember someone wisely said:
 "Today is always Now."

Just smooth the furrow'd
 brow,—
Experiences some lesson bear,
So learn and gladly face the test:
In all of Nature's efforts share,
She ever holds and gives the
 best,—
Today is always Now.

The love you feel avow,
Some heart awaits its helpful-
 ness,
And joy you give returns to you
Increas'd, as sorrows shared
 grow less:
At once bestow your love that's
 true,—
Today is always Now.

Forgiveness full allow,
Who holds in enmity but one,
Or waits a time more opportune,
Will cloud the light of his own
 sun,—
So turn and win forgiveness'
 boon,—
Today is always Now.

Before the present bow,
For e'er at hand it holds, for all,
The key to ope' the waiting door:
And e'er when Death shall each
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 more,—
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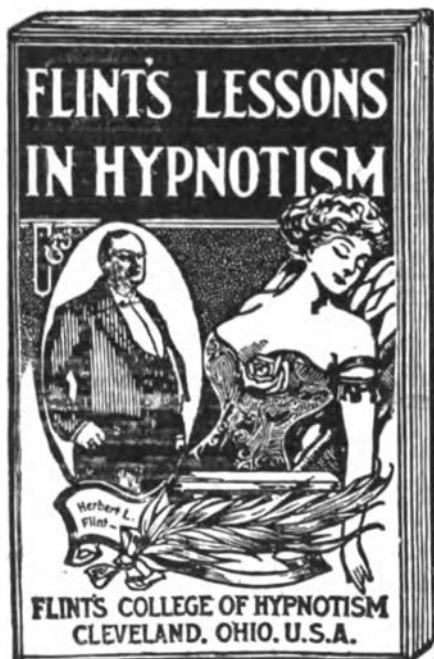
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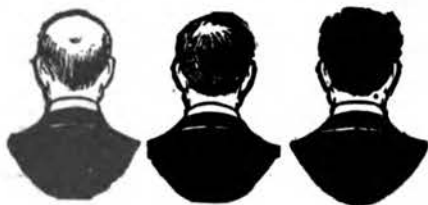
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