

JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

MAY, 1933

Editorial Notes:

The Psychic Factor in Spirit Messages

Le Livre des Revenants: (Part XVI)

A Strange Automatic Script

THE EDITOR

Ancient Indian Philosophical Systems

H. L. WILLIAMS

Release:

STANTON A. COBLENTZ

A Poem

Some Sayings by "Patience Worth"

The Margery Mediumship: The Walter Finger Prints

Items of Interest in the English Journals:

Xenoglossy: Organization of Dowsters: Sir O. Lodge's Sealed Message, Etc.

PUBLISHED BY

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Vol. XXVII, No. 5

Price 50 Cents

PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of alleged telepathy, visions and apparitions, dowsing, monitions, premonitions, automatic writing, and other forms of automatism (as speaking, drawing, etc.) psychometry, coincidental dreams, clairvoyance and clair-audience, predictions, physical phenomena (such as materialization, telekinesis, rapping and other sounds), and in short all types of mediumistic and metapsychical phenomena.

2. The collection, classification, study and publication of reports dealing with the phenomena designated above, from first-hand acquaintance and seemingly in good faith. Members especially, but also non-members, are asked to supply data or to give information where such may be obtained. Names connected with phenomena must be supplied, but on request these will be treated as confidential.

3. The maintenance of a Library on all subjects embraced in psychical research, and bordering thereupon. Contributions of books and periodical files will be welcomed and acknowledged in the Journal.

4. Encouragement of the formation of local groups in all parts of the country which will co-operate with and report to the American Society; and the encouragement of qualified individuals disposed to give attention to investigation with like co-operation.

The JOURNAL of the American Society for Psychical Research is published monthly at Hyslop House, 15 Lexington Avenue, New York, N. Y. "Entered as second-class matter October 16, 1930, at the post office New York, N. Y." Yearly subscription \$5.00.

The American Society for Psychical Research, Inc.

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for

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JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

The responsibility for statements, whether of fact or opinion, in the JOURNAL rests entirely with the writer thereof. Where for good reason the writer's name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

Vol. XXVII, No. 5; May, 1933

EDITORIAL NOTES

THE "PSYCHIC FACTOR" IN SPIRIT MESSAGES.

The psychic researcher sometimes derives mild amusement from his observation of the way in which official science will unwittingly give endorsement to his theories, by stating the same thing in other terms more appropriate to his way of thinking, and then claiming to have originated a new "theory".

As an instance of this, we quote from the London "Spectator" for March 31st certain passages from an article by C. E. M. Joad, entitled "Spirit Messages: a New Theory". He is discussing the *psychological* rather than the physical phenomena of Spiritualism and adduces for their explanation the "psychic factor" theory of Dr. Broad, recently advanced. This theory involves the assumption that what we call a Mind is an "emergent", meaning that it is an entity or thing produced by the interaction of two or more constituent factors, but which exhibits characteristics or qualities which are not possessed by any of its constituents. Thus, water "emerges" as the product of the chemical combination of two gases, oxygen and hydrogen.

* * * * *

"According to Dr. Broad's theory," says the writer, "the mind emerges upon a combination of two other factors:—the body, and what, for want of a better word, he designates "the psychic factor". The "psychic factor" is not a mind, but an immaterial element or activity which is conceived to combine with the body to form a mind. At death, the combination is dissolved, but it does not therefore follow that the "psychic factor" ceases to exist. It may survive the dissolution of the body for, at any rate, a limited period, and, during this period, it may retain and exercise its capacity for combining with a body to form a mind".

* * * * *

"Let us now," he says, "consider the condition of the medium at a seance. The medium is in a trance. The meaning of this expression is far from clear, but we will suppose that "being in a trance" implies that the

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Alternatively, persons wishing to join through the Section can do so by paying a total subscription of Fifteen Dollars annually of which a part amounting to Five Dollars is paid over to the A. S. P. R. and secures its privileges of the monthly JOURNAL.

* * * * *

If our members have been annoyed by receiving solicitations to join other societies engaged in the same line of inquiry as the New York Section, their attention is again called to the notice that only such communications as have the Section's signature are genuine; all other may be attributed to the fact that the Section's private mailing list has been surreptitiously obtained and misused for such purposes.

medium's spirit has temporarily vacated his body, or is at least not in control of it. It is with this temporarily unoccupied or uncontrolled body of the medium that, according to his theory, the surviving 'psychic factor' of the dead person temporarily combines, and upon the combination there emerges, as before, a mind. This mind is *a new mind*, since the factors upon which it emerges have not been previously associated. It is not the mind of the medium, since the 'psychic factor' is that of the dead person; it is not the mind of the dead person, since the body is that of the medium. Also it is a temporary mind, continuing to exist only for the duration of the seance, or until such time as the medium wakes from his trance and his own spirit returns to control its body, or continues its uninterrupted existence".

* * * * *

To the writer of the article, the attractiveness of this theory consists in its ability to explain the dual reference of most of these "spirit" messages, namely that in the first place, they frequently convey information which, so far as can be conjectured, could not possibly have been within the medium's own knowledge,—although the internal evidence of the messages is "never" strong enough to make certain that they emanate from a surviving spirit. In the second place, the messages have a definite reference to the medium and often seem to bear upon them traces of the medium's personality and to convey the sort of knowledge and ideas which the medium might be expected to possess. We have put the word "never" in quotation marks, since in the records of psychic research, there is abundant evidence to restrain us from so dogmatic an assertion.

* * * * *

"Thus," says Mr. Joad, "it is always possible to entertain a doubt whether the medium's unconscious mind may not be responsible for the whole of what is communicated. Possible, but not easy, for the reference to the apparently surviving personality of a dead person persists and cannot be explained away. It is this double characteristic of appearing vaguely to relate yet relating neither clearly nor satisfactorily to the dead person, and of bearing reference to, without unambiguously expressing the personality of, the medium, that is accounted for by the 'psychic factor' theory".

* * * * *

But where, in all this, is the "emergent" and its new and unique characteristics? How does Dr. Broad's theory really apply to a manifestation suggestive only of the qualities attributable to the two constituent factors, and that only in a faint degree? To justify his theory, he should be ready to recognize the presence and tokens of a new entity, a mind possessing qualities and characteristics owned by neither constituent. But this he fails to note. The experienced psychic researcher can easily supply him with such evidence as should supply him with all that is needed to affirm the true presence of the "emergent" entity. But that "emergent" is one which we cannot dissociate from the "psychic factor" but rather must regard it as the same factor in emergence from latency into manifestation.

Generally, we are not impressed with any novelty in Dr. Broad's theory, though we are grateful to recognize that he has advanced to the point at which he is willing to admit the presence of a second constituent entity of a non-physical nature independent of the medium and his body. Let him, by all means, if it pleases him, call this a "psychic factor". It is personified, and seen to be a factor of human intelligence more enduring than the bodily frame of which it has been the temporary occupant. If Dr. Broad can persuade others of his colleagues to approach the question on these lines, we have every reason to feel satisfied. But, in the terminology of psychic science, we should, in stating our own view of what happens, be merely using other language for what is practically equivalent in meaning to his own.

* * * * *

Let us then try to re-state in terms consistent with our own experience of psycho-physical law just what we conceive to happen in the production of these phenomena of mediumship. Few will nowadays pretend that a discarnate entity is always present or involved in the totality of his being where these messages are concerned. Often it would seem that only a particular stratum of memory or character appertaining to a deceased person is actively present. Again, in other cases, the intelligence seems to be "re-layed", and, in fact, this is often claimed to be the case. The term "psychic factor" is thus seen to be quite a justifiable and indeed, an appropriate one in this connection. And it is recognized by all instructed students of psychic research that the emergent "mind" (here we use the writer's own term) is apt to betray to a greater or lesser extent the color of the medium's personality. But this color we know to be chiefly on the side of the physical: that is to say, since it is the brain of the medium that is a constituent factor, that which emerges will reflect the physical memory or mental idiosyncrasies of the medium to a greater or lesser extent. And the emotional characteristics of the medium, being again allied with the physical, are liable to be reflected by sympathetic mental action. So the "emergent" will seldom be the pure personality of the deceased communicator. But it will be an expression of that communicator's mind more or less distorted, clouded, or modified by the mental and emotional make-up of the medium—and perhaps also of the sitters; for these, too, must be taken into account. But it is Not a new personality, in the spiritual sense, which emerges from the association. It is the constituent "psychic factor" or psychic personality clothing itself in a garment of Thought or intellectual Consciousness derived from the cerebral organism of the living. Essentially it remains Itself, but its physical or psycho-physical character is a borrowed vehicle which retains many of the external characteristics of its habitual nature. Mind and Body are the constituent factors: the *emergent* is a physical consciousness, a secondary product of Mind, and by no means a Mind, in itself, as our writer terms it. At best it is a reflection of the true personality—the mind unmanifest without a physical vehicle.

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LE LIVRE DES REVENANTS

PART XVI.

Note by the Editor on the record of Sitting XXXVIII (see pp. 123, 124 of the April Journal). An attempt to verify the identity of the communicators whose names were given as Dr. DOLE and Colonel GOODWILLIE resulted in the following:

To the Postmaster, Winchester, Mass.: New York, April 11/29
Dear Sir:

Will you be so kind as to tell me if at one time you had a Doctor Dole living in Winchester. Dr. Dole's widow married a Mr. Stanton I believe. Any information you can give me will be most gratefully received.

Very truly yours,
HELEN T. BIGELOW.

Reply by Postmaster (endorsed on letter)

"We don't know any Dr. Dole. There was a Dr. Dorr (DORR) who died recently."

POSTMASTER.

* * * * *

To the Postmaster, Lexington, Kentucky: New York, April 11/29
Dear Sir:

Can you tell me if at any time there lived a Colonel Goodwillie in Lexington? He had daughters, I believe, Mina and Elsie. He was killed in some sort of a feud, I believe. Any information you can give me will be most gratefully received. Please write on reverse of this letter.

Very truly yours,
HELEN T. BIGELOW.

Reply by Postmaster (endorsed on letter)

Dear Madam:

You refer to Col. William Cassius Goodloe, who fought a duel in the Post-office lobby with Col. A. M. Swope, both being killed. The family still lives here, and a letter addressed to Miss Wilhelmina this city, will reach her.

Respectfully,
G. R. WARREN, P. M.

* * * * *

SITTING XXXIX.

April 25, 1929.

Present: Mrs. X.....: Mrs. van Antwerp: Mrs. Bigelow.

First Control. (C.1.).

C.1. "My wife went where Estelle's son has often entered the open portal."

Sitter. "Who is speaking?"

C.1. "Name POND."

Sitter. "Can you give us your first name?" C.1. "No."

Sitter. "Where are you from?"

C.1. "State College, Pennsylvania. My wife is where Estelle's son is".

Sitter. "You mean New Haven?" C.1. "Yes".

Sitter. "What is your wife's name?"

C.1. "HELEN. I did something with bottles".

Sitter. "Were you a chemist?"

C.1. "Yes.....At State College. Was incumbent when pigs ran wild in the streets".

Sitter. "Is your wife still living?"

C.1. "Yes. I broke an honorable engagement to marry Helen".

Sitter. "Can we write to your wife?"

C.1. "Write State College".

Sitter. "Do you want to send a message to your wife?"

C.1. "No. She would repudiate it".

Sitter. "Is she an old lady now?"

C.1. "I wonder. I could describe myself . . . short, stout, and heavy mustache".

Sitter. "Is this your first time coming through?" C.1. "Yes".

Sitter. "Can you tell us which President was ruling when you were here?"

C.1. "After GARFIELD". Sitter. "Was it CLEVELAND?"

C.1. "Yes".

Sitter. "In what town is State College?"

C.1. "Near small towns named after women" . . . "ELIZA".

Sitter. "Where did you do your shopping?"

C.1. "PHILADELPHIA".

Sitter. "Tell us the name of another town".

C.1. "MARIA TOWN . . . HANNAH".

Sitter. "Are you joking?" C.1. "No. I am speaking truthfully . . . In coal region".

* * * * *

SITTING XL.

May 1st, 1929.

Sitters: Mrs. X.....: Mrs. Warner: Mrs. van Antwerp: Miss Mead:
Mrs. Bigelow.

First Control. (C.1.).

C.1. "I made error in my name. It is GILBERT, not HERBERT".

(Note. There is no record of the first name being given.)

Sitter. "Then you are GILBERT POND?" C.1. "Yes".

Sitter. "Have you any message to send?"

C.1. "Yes. My wife is named HELEN. I could give you such an amusing test: but how could you verify without telling Helen how you got it?"

Sitter. "Could you tell us anyway?"

C.1. "Yes. What is the name of Cold-water Soap?"

(Sitters tried to guess what this meant, but could not arrive at the solution.)

Sitter. "Can't you give us a further clue?"

C.1. "Yes. My wife bought soap by the gross . . . washed everything from children's clothes to front gate. To get away from all the suds I took Helen to Europe. We arrived, had trunk opened. Helen forgot everything we needed, but had trunk half full of borax soap".

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Second Control. (C.2.).

C.2. "How do you do, dear friends". Sitter. "Who is this?"

C.2. "Who is WATSON?"

Stockbroker. KEARNEY.

* * * * *

Third Control. (C.3.).

C.3. "LOUISA . . . Have you found out who I am?"

Sitter. "That is impossible without more information".

C.3. "Do you remember lavender Panne velvet dress with cut steel?"

Mrs. B. "I never had a gown like that".

* * * * *

Fourth Control. (C.4.).

C.4. "Speaking of Cambridge, is Doctor Bigelow a relative?"

Mrs. B. "I do not know".

C.4. "Who is Florence Bigelow?" Mrs. B. "I don't know that either, but I might be able to find out".

C.4. "Yes. Ask about Florence".

* * * * *

Fifth Control. (C.5.).

C.5. "Do you know Mrs. BIRD?" Sitter. "You mean the wife of J. M. Bird?"

C.5. "No. CHARLES SUMNER BIRD".

Sitter. "Have you anything you wish to tell us?"

C.5. "Yes. My wife leaves for Europe soon".

Sitter. "Where does Mrs. Bird live?"

C.5. "Walpole, Mass. What do you know about Governor ALLEN?"

* * * * *

Sixth Control. (C.6.).

C.6. "LOUISA. . . . Do you mean to tell me you never lived at the Victoria?" (N. B. This is addressed to Mrs. Bigelow.)

Mrs. B. "In what city is that?"

C.6. "BOSTON".

Mrs. B. "I only stopped there once or twice. Did you see me there?"

C.6. "Yes".

Mrs. B. "Can't you remember anything more specific?"

C.6. "I want to release my soul from this earth. . . ."

Mrs. B. "Can't you be released unless you are remembered?"

C.6. "If some old friend does, I am no longer earth-bound".

Mrs. B. "Did you know B. . . . well?"

C.6. "Yes . . . talked about sunken gardens". . . . Drove you to Henry Ford's old place on Boston Road".

* * * * *

Seventh Control. (C.7.).

C.7. "Speaking of BROWN, I am connected with BROWN'S shoe-dressing:—name HENNESSEY of Marlborough Street, Boston.

Sitter. "What was your first name?" C.7. "Can't remember".

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Eighth Control. (C.8.).

C.8. "Speaking of Liberty, I spent time in LIBERTY, New York".

Sitter. "What is your name?" C.8. "ARMSTRONG".

Sitter. "Your first name?" C.8. "JACK".

Sitter. "Did you go there in summer?" C.8. "For my lungs".

Sitter. "Were you a married man?" C.8. "No".

* * * * *

Ninth Control. (C.9.).

C.9. "Does Estelle wish to know anything. . . ."

Sitter. "Who is speaking?"

C.9. "A courier from other world".

Sitter. "Please speak".

C.9. "Estelle wants to know if there was any particular reason for Bradford to get in touch with LULL. He stood by son all the time. I could not make out why he looked like a spirit, when in flesh. I want Estelle to tell son that I want him to get glimpse of LULL'S wife".

- Sitter. "Can you describe her?"
 C.9. "Yes. . . . Very short; blonde; big eyes . . . I see two of them".
 Sitter. "Do you mean two women?" C.9. "Yes. They look exactly alike".
 Sitter. "Are they sisters?" C.9. "I wonder".
 Sitter. "Are they living together?" C.9. "Yes".
 Sitter. "Why was Bradford put in touch with LULL?"
 C.9. "It was given me. . . . He drew him to him. In future I am a plover flying over your cross of criticism.*"
 Sitter. "Whose cross?" C.9. "The Bigelow Club".
 Sitter. "You mean this circle?"
 C.9. "Yes. I am surprised that none of the ladies present have suggested why the Biblicals come this week".
 C.9. "Passion Play. Who knows correct version of Mary Magdalene?"
 Sitter. "What was the correct version?"
 C.9. "She intended to use her wiles on Jesus. After looking in his eyes she followed Him. . . . Who was a great Jewish actor?"
 Sitter. "Do you mean Warfield?"
 C.9. "Yes. . . . Made a terrible error in suing for sympathy in portraying Shylock".
 Sitter. "You mean, he read the character wrongly?" C.9. "Yes".

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Tenth Control. (C.10.).

- C.10. "I have the name of LULL'S daughter . . . DOROTHY".

* * * * *

Eleventh Control. (C.11.).

- C.11. "How much I admire JULIANA".
 Sitter. "Do you mean the Queen of Holland?" C.11. "Yes".
 Sitter. "Who is speaking?" C.11. "I am VICTORIA".
 Sitter. "Queen Victoria?" C.11. "Yes".
 Sitter. "Are you still a queen?"
 C.11. "There is but one throne here. I am merely Victoria".

* * * * *

Twelfth Control. (C.12.).

- C.12. "RASPUTIN".
 Sitter. "What have you to say to us?"
 C.12. "I wielded black magic, and can educate you in Black Magic".
 Sitter. "We don't want any of it, thank you".
 (Violent movements of the table which struck all in turn.)

(End of Sitting.)

* * * * *

*Reference to record May 25, 1928 when a remark was made by control as to seven plovers flying over the Cross of Christ.

THE RECORD OF A STRANGE AUTOMATIC SCRIPT

BY THE EDITOR

During the period 1908 to 1912 when my friend 'John Alleyne' and I were busy with the task of obtaining the series of archaeological communications from those who claimed to be former monks of the old Benedictine monastery of Glaston, there were occasional signs manifest of a superior control and we were made aware of the presence of some of a far more ancient and august fraternity who spoke of themselves as "The Watchers" but who, with two exceptions only, declined to give us any individual names. These Watchers represented themselves as having in their day been students of philosophy, lovers of their human-kind and desirous of imparting to those still under the tyranny of older and cruder religions, the light of that New Philosophy which had illuminated the world through the great thinkers in Greece, Rome, and the Orient and had its flower in the advent of the Christian faith. These told us that they had been mostly mariners, voyaging to the Isles of the West in merchants' ships and that they had been instrumental in preparing the people of Britain and Erin for the reception of the New Light. They spoke often of the blissful activity of that liberated state of consciousness in which they now abode and still abide, freed from the trammels of earth; and of the work which was theirs in the influencing of the thoughts of men for the guidance of civilization to higher levels of spiritual and ethical development. One of their company seemed to be always present when the monks of Glaston were relating their story of the building of the Edgar Chapel or telling us of the history of their House as it remained in their associated memories. This one was a Roman of high authority who, according to his own account, had retained a special interest in Britain because the blood of the Romans was so largely infused in the British race, through centuries of colonization. He would almost have us understand that Britain was a sort of racial reincarnation of Rome.

At rare intervals, however, another influence became manifest. It seemed to emanate from the Orient.* We never knew when to expect its advent. There would be an abrupt breaking off of the thread of the monks' discourse and on this would supervene strange and solemn warnings, couched in language of prophetic import, sonorous and majestic. I have preserved the record of these communications, but until now, they have remained unpublished, excepting only those which referred to the coming of the Great War and the social and political upheavals which were to ensue on this. These saw the light in 1919, in the small volume I published under the title "The Hill of Vision." I am now going to give another. We can place it in a different category, since its import concerns the use or misuse

*The name Ram Indra Singh was appended to one of these scripts.

of knowledge by man, rather than the events of history. I call it "The Mystery of the Fifth Point." At the head of the first sheet of the writing, the symbolic Pentagram was slowly drawn by the hand of John Alleyne, he being quite unconscious, apparently, of what his hand was doing. During the writing, I became aware of a sense of awe, as of the presence of one who brought with him the aura of an intense solemnity and a sense of detachment from earth and its petty affairs in the contemplation of the silence of the great Profundities which are beyond Time and Space.



EGO MEMORIA MUNDI SUM*

From the Five Points: The Four, men know;
The Fifth, men know not; for it is hidden;
The Secret Way from Spirit to Matter.

"Before you, and around you, and within you, but by Involution, comes the Greater Universe.

He who speaks; the Link connecting That which Is Not with That which Is: the Four with the Five."

"What would ye?" saith he. "The End cometh, and the Beginning.

So be it: but ask not. It cometh: and in the Four and in the Five are the mystic numbers."

"As the fowler layeth his net; so lay we the Plan: but not in sight of any bird.

The Old Order changeth: the Old,—a second in the time of Eternity. So it comes quickly."

"When the Powers of Evil are wedded to the Ancient Good:

When Virtue is Vice, and Vice, Virtue:

When the workers of Magic have drawn by devilish arts the Spiritual into the Net of the Material; using its great forces to gain the world of the Desire of the Eye:

The End is not far off."

"Circumspice.

"Even as the ancient races have fallen by the magic spell long buried:

So ye, digging up from its grave, where the Wise Ones have buried it, the power of the Spirit of Evil;

Are using it to your own damnation"

"Great marvels come on the earth.

Man draws the Powers of the Invisible by fetters of earth, and terrible will be the vengeance.

"Ye shall say: "We are gods"; and even as ye say it, the falchion falls Lo! I have spoken. Learn."

*"I am the Memory of the World."

There was a pause at this point, and I read sufficient of the script to understand its purport. My conscience was clear as regards any sympathy with magical quests of the darker order, but the censure was terrible in its severity. I knew the language to be symbolic; yet the words "So ye, digging up . . . etc." gave me a momentary sense of discomfort, as my work of excavation implied the revelation of the memories of things long forgotten. I therefore asked the question: "Can any ill come of our researches and excavations?" At once the answer came.

* * * * *

"Can aught but Good come from the dust of them that strove for the Light?"

Yet not all good is in the dust of Glaston. Pride and lust of Power, begetting deception and lies and fraud; and the fatuous conceits which would have found excuse for them.

So has it ever been with them who should have been the priests of Love and Fatherhood.

But no great good; and no great evil: material mostly"

"NAY. I speak of greater crimes than theirs:—the Winged Dragon:—no more the Serpent crawling in the grass, but flying in the eye of Heaven; bold and fearless and unashamed.

Evil in the guise of Light: earthly lusts and powers wedded to the mighty forces of the Celestial Essences"

"We have said: The imprisonment of spiritual Forces to be the ministers of carnal appetites: the digging up of the Ancient Wisdom to learn the Secret of the Gates of Life and Death:

Blasting the wall with which the Powers have closed you in, with lightnings filched from the Servants of the Most High:

To learn the mysteries which human eyes may not look upon and live"

"Seek Knowledge by true paths; and seek not to learn the secrets of the Infinite.

Pray for the Finite Mind: for material Good and mental exercise: healthy use of material knowledge in the shewing of the Material:

But trifle not with the powers of the Spiritual for purely selfish ends. Seek not to make the animal a god by wedding spirit to matter"

"Ye know best, in yourselves, that which is good and that which is evil: seek Wisdom: seek Wisdom even from the dust of death.

All Knowledge is good: but seek not to be gods when ye are but mortal"

"Ye have culled a fragment of the Greater Knowledge to which mankind will attain. This is not sin.

We speak of selfish ends and of the powers of the Spirit enslaved for the selfishness of the body: and Spirit crying:

"Who will free me from the body of this death?

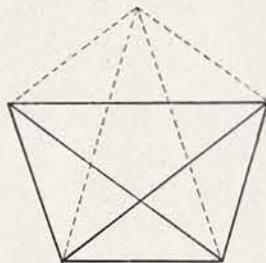
The seeking, ere the appointed time, of the Fifth Point, which may lead to Hell or Heaven"

* * * * *

MYSTERY OF THE FIFTH POINT.

I will conclude this study with a brief meditation on the "Fifth Point" and what it may be meant to symbolize. It is, as far as I can gather, an image derived from a four-dimensional geometry of which I and my friend Revd. T. S. Lea, D.D. found some traces in the Coptic-gnostic "Book of Jeu." The Pentagram has always had a mystical significance and has been largely used in magical ceremonies. The laws of physical symmetry indicate that any orderly system in our space of three dimensions must be built either of triangles, squares, or hexagons. Thus the numbers 2, 3 and 4 are factors in all plane geometry and the three platonic solids, the tetrahedron, the octahedron, and the cube are all representative of these numbers. You cannot build any continuous structure with the pentagon, but it comes into the symmetric order of three dimensions as we see it in the two higher solids, the dodecahedron and the eikosahedron.

All these five solids would, according to our mathematicians, have their four-dimensional counterparts and the simplest of them all, the Tetrahedron with its Four Points, may be taken as a natural symbol of Matter and of the powers of the physical plane. But the higher counterpart of the tetrahedron in space of four dimensions calls for a Fifth Point, outside physical space; and the line to this Fifth Point from each of the Four angles of the solid would be so many paths from the Visible to the Invisible Universe, these paths converging towards the mystic Fifth Point to build a hypersolid of perfect symmetry inconceivable in physical space.



* * * * *

ANCIENT INDIAN PHILOSOPHICAL SYSTEMS

By H. L. WILLIAMS

Note by Editor—Our contributor is a retired member of the Indian Police living in Norfolk Island. Having read in the JOURNAL an editorial reference to the Brahmanic doctrines of the great cosmic periods, he kindly offered his permission to publish extracts from a digest prepared by him of the teachings of the greatest of Indian sages, of which he appears to have made a careful study. In a letter dated 1st of Feb., 1933 he remarks:

"Psychic Journals discuss Patanjalic aphorisms, or Yoga Shastra; but no notice is taken of the other five schools of ancient Indian philosophy: hence my monograph. I have published several articles reviewing these systems as a whole in the Australian press. I append an extract from the 'Institutes of Manu'."

MANAVA DHARMA SHASTRA.

"GOD (BRAHM) is no finite Thing. He is no known or visible Being, nor can we bestow on Him the name of any object or quality. He is the Secret of all Secrets. He is IT:—the passive and latent Element. The Universe is His Name; but it is only His former existence which contains all things in itself that is actually existent. The Universe is He. It comes from Him and returns to Him. All worlds are one with Him; for they only exist by His will. This Will is revealed in the Creation, Preservation, and Dissolution of the Universe. But there is no creation properly so called; for, since all things have from all time existed in Him, creation is but an emanation of That which is Him. This Emanation merely renders visible to our eyes what was invisible. Similarly, there is no such thing as Dissolution; this being but an Inhalation of what was exhaled: for all things are indestructible, being the Substance of the Supreme Being who Himself has neither beginning nor end, whether in Time or Space."

BRAHM is the word used to denote the Supreme Being as above: BRAHMA the energizing principle in the Triune aspect of Deity. This triune Brahma includes Rajas—Energy: Vishnu or Satva—Poise or Polarity: and Shiva or Tamas—Inertia.

Maurice Maeterlinck was of opinion that the source of all the historical faiths, religious systems and philosophies of the world is to be found in ancient India. As examples of the influence of this fountain-head our contributor subjoins a few quotations from thinkers of various times: viz:

"Creation means the Expression and Exhibition of divine Essences. The visible world is nothing but the appearance of the invisible primordial Cause. God is not any finite thing, nor is He known by any finite thing or quality. God is the Alpha and Omega, and every road to Him is a *via negativa*."

JOHANNES SCOTUS ERIGENA

The following is attributed to Pythagoras:

"The Soul of the Universe is the divine Force which interpenetrates every portion of the mass; and the soul of man is an efflux of that Energy. The Universe, too, is an exact impress of the Eternal Idea which is the Mind of God. The visible Universe is composed of invisible elements. Everywhere in the Universe, spirit and matter are in principle identical."

Giordano Bruno is quoted as saying:

"The world of sense is a vast animal having the Deity for its living soul. Birth is the expansion from the One Centre of Life. Life is its continuance and death is the necessary return of the ray to the Centre of Light."

ANCIENT & MODERN SCIENCE LINKED IN KAPILA.

KAPILA, spoken of as the Father of Philosophy and author of the Sankhya system which is the oldest philosophy of which history has any sustained record, lived in Northern India in the xivth century B. C. He is mentioned in the Vedas, the most venerable Indian scriptures and his philosophy forms the basis of all the Indian philosophic systems which followed after his day. Essential features of his teaching are:

- (1). The philosopher must bring natural science and psychical investigation into harmony. He must employ his intellectual reasoning powers in union with the intuitions of his spiritual experience if he is to solve the riddle of the Universe.
- (2). "Ex nihilo nihil fit"—therefore Creation cannot proceed from Nothingness.
- (3). The Effect already exists in the Cause: and the Cause has greater reality than the Effect.

APPLICATION OF KAPILA'S PRINCIPLES BY OTHERS.

GAUTAMA invented a system of the most drastic logic by which he tested the teachings of Kapila. His system is called Nyaya. KANADA brought the light of Physics and Metaphysical theory to bear upon Kapila's philosophy. The system of Kanada is known as Vaisheshika. Finally, PATANJALI, the author of Yoga, treated of it on the physiological and psychological side. Yoga, as we know, teaches that Man is made up of seven major principles or bodies; gross and outward or subtle and inward: Prana or Vital Force (that which in Bergson's system is the 'elan vital'); the Instinctive Mind: the Intellect: and the Spiritual Mind and Spirit. Yoga not only lays down the principle that the body is built of cells (as recognized by modern biologists) but also that these cells are *minute Intelligences sagely performing their work*. Yoga goes yet further, and enters into a discussion of the Linga Sharira or Subtle Inner Body. This Body is also built up of cells called Nadis and there are countless millions of them. Their activities are subliminal. They are of an etheric nature and might be termed four-dimensional. To us they would be merely conceptual. This Linga Sharira, or Subtle Body has organs known as the Chakras.

They are foci of psychical or spiritual force. Of these, the spiritual brain is first. It is situated in the region of the cerebellum and pineal gland. Another important chakra resides at the solar plexus. It is described as a storage battery for the Prana force. The spiritual counterpart of the spinal column is styled the Shushumna. To the right of this is the Pingala, and to the left, the Ida, the functioning of which causes the human organism to change its polarity from positive to negative with precision at regular intervals. The conceptual Cells are the builders of the Ego. They change and transmute but, being four-dimensional, are not subject to decay.

METHODS OF YOGA PRACTICE.

When the Yogi wishes to project himself into the higher dimension beyond our physical space, (the process spoken of as the Projection of the Astral Body), he has recourse to certain practices which can be studied in any popular treatise on Yoga which have the effect of stimulating another centre of force at the base of the spinal column—the coiled 'Serpent-force' of Kundalini. The result of this stimulation is that the Subtle Body enters the supraliminal state and the submerged Ego takes charge and control of the whole organism. When detached from the physical part it remains still linked with that part by a magnetic cord of very elastic nature. At dissolution this is severed.

LIMITATIONS OF MODERN SCIENCE.

Of the Tanmatral or conceptual Cells of the human organism, modern science has, as yet, no knowledge. The nearest that the modern (western) psychologist has got to all this is the assertion that nine-tenths or so of the human mind is submerged beneath the threshold of consciousness, and of this the iceberg is the analogy suggested. Modern science is ignorant as to the psychic faculties which are resident in man. It is brought to a halt in its research in the intangible by what Emmanuel Kant terms the "dead wall of Reason." It can only reinforce its facts, which are sensory and material, by metaphysical speculation, such as the theory of William James of 'the cosmic reservoir of thought.' The orthodox psychologist cannot even postulate a human soul: for the biologist, having conferred with his colleagues in embryology and physiology, reports that nothing of the kind has been detected by modern science. The psychologist, therefore, has recourse to such figments—which are really subterfuges—as the subconscious or subliminal mind. As to the physicist, he notes the order, the unity, and the diversity of Nature and is mystified. He is aware of a Power at the back of it all. Some call this God: others, Nature. But all try to approach it with finite minds. How, indeed, can they do otherwise: for none of them have, like the Rishis of India, projected themselves into a fourth or fifth dimension and thus made a study of discarnate experience.

WORK OF THE MODERN PHYSICISTS.

The physicists have traced, as they imagine, the constituents of matter to their ultimate limit: from the molecule to the atom, and from the atom to the electron. Yet they still find a subtle power beyond the last analysis which baffles their deepest scrutiny. They have become cognisant of some elusive force which, acting on the ether of space, results in matter which they have reduced to a metaphysical concept,—calling it “mind-stuff.” (Edington). Yet they are now suspecting that the Universe is a Unity through which radiates a substance known as ether, and that this ether, under certain conditions, collects and polarizes a given portion of the ponderable matter of the physical world. There is moreover an inference from the dark or invisible rays that seems to indicate the presence of a substance even finer than the ether and more subtle and dynamic than any known. That these things were no sealed book to the Rishis is now beyond dispute. The simple fact is revealed in their teachings that there is One Integral Force in the Universe which is PRANA and that Prana creates Thought, moves the steam-engine, is manifest in the arc-lamp and in the X-ray, in Mind as well as in Matter. The achievements of physical force and of mind are equally dependent upon this Prana. The modern philosopher has to show the “why,” whilst the scientist proves the “how.” In developing any cosmic scheme or order, both are confined within caged limits. Not so Kapila, however. Therefore let him explain.

PRINCIPLES OF KAPILA'S SYSTEM.

Kapila named the Power behind Nature the PURUSHA. Call this the Eternal First Cause. Everywhere in space, interacting and interpenetrating, he found primal substance to which was given the term AKASHA. This has been equated with the Ether of Space, which modern Science has postulated, attributing to it a rigidity inconceivable and an elasticity also beyond imagination. But Kapila also noted PRANA as an integral force, ubiquitous in its presence. How then comes creation, Kapila would say that Purusha, the First Cause, projects itself in its transmutation as Akasha or Primal Matter and that this in turn becomes MAHAT,—Cosmic Mind,—in the process liberating the force Prana. Prana then reacts upon the primal matter, causing vibrations to occur within it (Sanskrit 'Ejati'). These vibrations are of varying order, harmonically related, so that they bring into existence all the elements of the Mendeleev periodic scale. The lower the order of the vibration, the denser the element and *vice versa*. Nature, before unmanifest, thus enters into manifestation, exhibiting three qualities or essences, viz: Rajas or Energy: Tamas, or Inertia: and Satva, or Poise or Polarity. This is borne out by modern science which finds Mass or Inertia convertible into Energy, taking with it Gravity. All increase of Mass means increase of Energy and *vice versa*. (see the theory of the equality of inertial and gravitational energy). PRANA is known to modern science through the phenomena of Light, Heat, Electricity and Magnetism, between which an intimate connection is now admitted.

KAPILA held that under the action of Prana, super-sensible particles (such, for example, as electrical charges or ions of electricity) pervade all space. This was the idea of the Roman philosopher Lucretius when he taught that certain elementary particles governed by fixed laws combined to form the universe of matter. But Lucretius considered all to be the outcome of fixed law mechanically determined. His dictum “The Soul is born with the body, grows and decays with it and therefore perishes with it” is shown to be erroneous by Kapila.

REFLECTION OF INDIAN PHILOSOPHY IN THE CLASSIC AGE.

Whilst the teachings of Democritus and Leucippus are akin to those of Lucretius there are many others which breathe the Oriental influence. The teachings of Pythagoras are strongly reminiscent of both Sankhya and Yoga. Those of Philo, Plotinus, Porphyry and the Apostles suggest Eastern philosophy throughout. The extent to which this influence has permeated the classic age is beautifully brought to light by Gibbon in his remarks on the character of the Emperor Julian (the Apostate). Gibbon writes:

“The theological system of Julian appears to have contained the sublime principles of natural religion. The pious Emperor adored the Eternal First Cause of the Universe, to Whom he ascribed all the perfections of an infinite nature. The Supreme had created, or rather, in platonic language, had generated the gradual succession of dependent spirits, and every being which derived its existence from the First Cause received the inherent gift of immortality.”

He goes on to say that the Supreme had entrusted to the lesser deities the duties of preservation and administration of the Universe.

Under Kapila's system, Matter, once manifested, results in phenomena. In his ‘Positive Sciences of the Hindus’ Dr. Seal writes:

“Every phenomenon is threefold:—Intelligible Essence: Energy: and Mass. The Essence of a thing, *Satva*, is that by which it manifests itself to intelligence. But the essence does not possess mass or gravity: it neither offers resistance nor does work. All work comes from Rajas—Energy, which overcomes the resistance of mass and supplies intelligence with energy.”

Kanada gives to every atom its mode of motion and behaviour and, in common with everything else in Nature, it has its karma, or law of inevitable cause and effect. The physics of Kanada, reduced to modern terms, teach that all matter is a formation of atoms which have attracted their affinities by their magnetic qualities and are held in contact by cohesive force. Matter therefore exists as a production of the prevailing Law of Attraction, better known as Gravitation. As modern science would say, the atom itself is the product of the attraction of the positive nucleus and the negative electrons within its composition: and, as Kapila shows, there is no integral solidity in Matter which is a product of the functioning of Spirit and of Spirit Force:—Prana.

Thus far we have noted the system known as Vaisheshika, which is that

propounded by Kanada. Let us again take under consideration the Sankhya system of Kapila.

SANKHYA dispenses with a creative Deity. According to it, there is, in fact, no creative act, only a dissolving view of the Universe forming and transforming itself eternally. So also says Manu. Sankhya emphasizes the Law of Continuity, or Karma, as universal and absolute. It undermines the foundation of deistic religion by substituting evolution. It claims the Universe to be the interaction of an infinite number of spirits, these spirits being merged or involved in matter of varying degrees of fineness or grossness; for without substance no thing can function. It proclaims Prakriti, the ever-active potentiality of Nature, as the interacting principle. Some of these spirits, according to this system, direct the affairs of planets: others higher still than they, rule the solar systems and manipulate the nebulae. No theories of a Divine Fiat, or Plan, or of Creation out of Nothingness, have any place in systems of Indian philosophy.

SANKHYA teaches that there is no such thing as annihilation. Matter may revert to a more attenuated state and may be eventually re-absorbed in its Cause. Thus we have both Evolution and Involution affirmed.

As regards the spirits immersed in matter as a consequence of the self-projection and self-transmutation of the PURUSHA or Universal Spirit, Sankhya explains that the empirical Self is a mingling of Purusha and Prakriti: it is subject to all three conditions (qualities) of matter as above mentioned, like everything else in Nature. In common with Matter it has its Karma.

PRAKRITI is intended for the Experience of the Spirit in man. When, by experience, the Truth is known, that Truth makes the spirit free and Prakriti has no more influence: but this may not be before a long round in other spheres of existence. On its release, the Spirit, with complete detachment and as a spectator, is able to contemplate Prakriti which now no longer generates any effects on the being of the spectator.

POPULAR NOTIONS OF RE-BIRTH ERRONEOUS.

The popular doctrine of re-incarnation arose from the ideas of metempsychosis (transmigration) in the carnal-minded Brahmans, who were unable to comprehend the evolutionary progress of the soul through the planetary spheres as it was taught by the great Rishis,—sages and philosophers. The priestly Brahmanic caste took it to mean progress by repeated births in the carnal body, just as the Christian clergy have taught the resurrection of the physical body.

PRAKRITI AS AN ACTIVE OR LATENT FORCE.

Unmanifest Prakriti is indiscrete and its elements in perfect balance. Thus it is moveless, for in perfect balance there can be no motion. Where there is no motion, there decomposition, change and decay, are impossible. Thus, in a primal state, primal Substance is indestructible. Atoms and other material particles are not primal matter, but are the products of energies

interacting. The interspaces that lie between them contain primal matter (ether), just as water permeates the molecules of salt when salt-crystals are dissolved. There is one omnipresent mass of Nature in which all causes exist. The first manifestation of Prakriti is Intelligence. Forth from Cosmic Intelligence proceed the individual Intelligences, as sparks from a fire. PURUSHA is the Dynamic Cause of the Universe eternally throwing out sparks of Life. It is the Father, in the Trinity of Spirit Force and Matter. Matter is incapable of discriminating between itself and the Life Principle. It is always objective whereas Life alone is subjective. While PURUSHA brings out the cosmic aspect, there is also a Purusha in man, as a psychological Counterpart of his manifest being pertaining to each individual. In the Christian terminology, this truth is thus expressed:

"Your bodies are the Temples of the Living God, and the Spirit of God dwelleth within you."

The Memories pertain to the Soul and not to the conscious mind. The conscious mind is the organ which functions in the synthesis of sense-data and the carrying out of the decrees of the Will. Perceptions occur by the transmission of the vibratory messages of the akasha (ether) which first impinge upon the exterior sense-organs (indriya), proceeding from these to the interior sense-organs; from the latter to the conscious mind (Manas) and from the last, to the soul (Atma) or (Atma-Buddhi).

WHAT HAPPENS AT THE DEATH OF THE BODY.

At dissolution, says Kapila, the Soul sheds the Conscious Mind as well as the physical body; and, clad in a subtle or etheric body, it emerged through the cranium. The carnal body is built of matter which has a low rate of vibration. It is permeated by the Ether and stimulated by the force PRANA. But this gross body contains an inner body which is its exact replica, and this is built up of fine particles of matter higher in their rate of vibration and this imperceptible to human sight and sense of the normal kind. For some aeons of time, the Spirit and its mental Counterpart, the Soul remains resident in this finer Body. They finally part with it to enter into the state called in Sanskrit SAT CHIT ANANDA or NIRVANA: a state of absolute cognition, life and bliss, at one with the ONE and ABSOLUTE, the PURUSHA.

The eternal existence of the Purushas is inconsistent with the Infinity and Creatorship of GOD: for, if we have a Creator of Souls, those Souls must have a beginning and need not be regarded as immortal. The souls merged in matter are destined to re-emerge as its masters: but the cosmic Purusha is the great attraction of the Universe. Though untouched in its essence by the manifested order and unconnected in this sense with the Universe, it nevertheless exercises this attraction. An interfering God would run the risk of upsetting His own laws. If there were such a God, says Kapila, He must be pure Spirit. Now pure spirit must be either bound or free. But how can pure spirit bound by Nature create? He is himself a slave, being bound: but can He by His emanations of power stimulate and strengthen the forces of Creation?

TWO OTHER PHILOSOPHICAL SYSTEMS.

There yet remain to be noted two further systems beyond those already spoken of in this paper. These are (1). the MIMANSA of Jaimini and Vyasa, and (2). the VEDANTA of Badarayan and Sankaracharya. The last contains the once much derided Doctrine of MAYA or Illusion: viz: that Matter, though universal and eternal, is illusory.

The MIMANSA system deals mainly with Ethics, a discussion of which does not enter here. But a brief summary of the VEDANTA system may be given. In Vedanta by a change of terminology only, the PURUSHA is styled PARAMATMA (cp. PARABRAHM), meaning the Supreme Spirit of the Universe. When the One and Absolute is engaged in the work of creation, preservation, and dissolution of the manifest Universe, an emanation of Himself becomes merged in Maya. This Maya, (Matter or Illusion) is the Prakriti of the older system. This emanation of the PARAMATMA now indwelling in the elements, becomes transformed into a Personal God, PARAM ISHVARA. Being merged in Matter, He is subject to its Three Qualities which are as already said, RAJAS or Energy; TAMAS or Inertia; and SATVA or Polarity. These three Qualities or Aspects of Creation are figured in the symbolic Trinity of BRAHMA: Creator; VISHNU: Preserver; and SHIVA: Destroyer and Regenerator.

PARAM ISHVARA therefore answers to the MAHAT of the older system. This, then, must not be taken as a negation of the older philosophy but rather as an affirmation of its teachings. PARAM ISHVARA would equate with the LOGOS SPERMATIKOS—the Seed-bearing Word—of the mystical Greek philosophers.* It is therefore by reason of association with MAYA and with the three qualities of Matter that the One and Absolute enshrined in the Personal God PARAM ISHVARA and the same Indwelling Spirit in man believe in their own individualities and accept them and the universe external to themselves as realities. For in each there is the core or nucleus of Reality in the divine principle enmeshed. But at the moment that the personalised spirits of God and man set themselves free from the power of Maya, or PRAKRITI, their identity and that of the whole universe is re-established.

Since, however, MAYA, equally with PARAMATMA has external existence, that existence, though illusory in relation to Maya, is, in its freedom from Maya an enduring reality—the one enduring reality left, in the spirits of God and men which, in their divine natures, are everlasting.

VEDANTA recognizes an ether finer than that of the AKASHA. That in which the spirit has its being is called NIRGUNA.

THE PSYCHICAL EVOLUTION OF MAN.

The Evolution of the Soul of Man is, in this system, divided into Five stages. These are (1). The Empiric Ego or AHAMKARA (lit: "The 'I' in the making")—in which stage the activities of the consciousness are on

*The phrase, as interpreted by an old mystical school is equivalent to the Philosophic Spirit or to Philosophy itself. Ed.

the physical plane; next (2). JIVA:—the first illumination of a divine origin; then (3). BUDDHI: or Enlightenment, bringing the realization of a divine destiny; then ATMA, which is the Soul in touch with the Divine; and lastly Paramatma, in which it is One with the ONE and ABSOLUTE, having attained NIRVANA.

SOME CONCLUDING OBSERVATIONS.

Let us consider Nature's cosmic process as understood by modern science. A gaseous incandescent spiral nebula forms and rotates about a focus. Aeons pass: the nebula has condensed, and fiery globes rotate on their axes about a common centre. A crust forms, and the interior alone remains hot: later, embryonic life appears; then plants and vegetation; then animal life, and lastly, Man. Nothing has from the first, been added or subtracted. All potentialities were latent in the fiery mist. In the same substance lay dormant both the subjective and the objective qualities. Among these latent possibilities was Man. If man, the product of these potentialities latent in the universe, is destined to survive death of his physical organism, he can only so continue to exist because of the possibilities of such continuance contained in the world which produced him. This world, according to the SANKHYA philosophy, lies at the bottom of an ocean of ether consisting of layer upon layer of varying degrees of vibration or intensity under the action of PRANA. Away from the centre of force, the vibrations are less intense: nearer to it, their velocity increases. On the earth we inhabit, in its phenomenal aspect, the vibrations are of the lowest order: but not so in its noumenal phase.

Each order of vibration constitutes one plane and each plane is populated by intelligences of that grade: but unless the requisite conditions are present for interaction with other planes, the inhabitants of any one plane would be unconscious of those above them. The Yogi, however, is one who has learned to adapt or condition himself to reach a higher plane; and on entering this, he would be conscious of a complete change of environment; the people and the scenery would be altogether different.

Emmanuel Kant, the greatest philosopher whom Germany ever produced, held that no man can prove the categorical negative. Thus man cannot *prove* that there exists no world beyond the sphere of sense. With Kant, every true philosopher agrees. But it is otherwise where an affirmative proposition is concerned. Wherever proof and evidence is forthcoming, an affirmative conclusion can be established. This, the ancient philosophers have achieved; and following them, the modern psychic scientists also. Mueller has truly remarked that the ancient Indian philosophers soared to heights where they alone could breathe.

In conclusion, the following, quoted from the "Last Lines of Emily Bronte" might be accepted as his creed by any Indian philosopher.

"O God within my breast
Ever present Deity;
Life that in me has rest
As I, un lying life, have power in Thee.

Vain are the thousand creeds,—
Unutterably vain;
Worthless as withered weeds
Or idlest froth on boundless ocean main,

To waken doubt in one
Holding so fast by Thine Infinity,
So firmly anchored on
The stedfast rock of Immortality

If Heaven and Earth were gone
And worlds and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee"

* * * * *

RELEASE

Longing to clasp the light behind the stars,
I left my body lying on my bed;
And, with freed spirit, broke these fleshly bars
And sought the torchless country of the dead.

There many a band of flickering shapes went by,
Not shadow-dim, but lanterned like the dawn,
More animated than the birds that fly
In trilling joy across a summer lawn.

Whole worlds aglow with movement, song and light! . . .
Till I, like one who never lived before,
Darted on dancing wings to join the flight
Of merry-makers on that ghostly shore.

"Can they be dead?" I thought. "Or do they reap
A richer life? while we, where earth-mists fume,
Believe we live, and yet, dream-startled, sleep
In the unwindowed blackness of the tomb?"

STANTON A. COBLENTZ.

SOME SAYINGS BY "PATIENCE WORTH"

"Patience Worth" needs no introduction. Her name is a household word in America. Through the courtesy of Miss Hettie Rhoda Mead, who is the trustee of many of the unpublished utterances of this well-known communicator, we are privileged to print some of these. The following were given on the occasion of an afternoon tea-party at Hyslop House, when Mrs. Rogers, Patience Worth's medium, was present as the guest of honour. A further collection is reserved for the June number of the JOURNAL.

EDITOR.

Asked why we suffer, Patience said:—

"What is the answer and the justice? Remember thee this, beloved. He who suffers measureth not with thy measure. Behold, 'tis the contrastin' which hurteth. Unto him who hath little, little is much. The day to thee may measure mountains, valleys, plains, seas and universes—and to thy brother, four walls, small labor and a cot. Unto thee, the walls, the labor and the cot are little. Unto thy brother, the mountains, seas and universes are vague imaginings."

* * * * *

"What age wouldst thou I sing o' finished labor? There be nay rest in loutin'. I say me, and ha' sayed me oft, labor runneth upon the feet o' playing when flesh becometh dust. Then rest lies not in ceasing but persisting."

"I need no tabernacle with blazoned altar, no sacrificial fires, no law, no priest. My tabernacle is the limitless sky . . . the fields of Nazareth. My law is the law of simplicity."

"Consciousness is an evidence of the separateness with which God has created each man."

"Water—like unto love, it be a satisfying sup. Yea, 'tis the fluid of His substance made concrete for the sustenance of man."

"Repentance is a tattered cloth. Let thy hands at the weaving rather than repent. Make whole the tatters ere thou dost let remorse to gnaw thee."

"Imagination—gay comrade wi' a magic loom—who weaves a cloth—a gaudy stuff in which to clothe dull incident."

Strange what a familiar thing is comradeship!
I have learned that He laughs with children . . .
That His voice intrudes in merriment . . .
That He is a part of trivial utterance.
I have learned this and am awed not with doubt
But with reality!

* * * * *

"Who sets a bar upon love? Who swings a door or says it nay? Lo, love is like the sunlight and soft zephyrs. Love laughs and rebuketh

not. Who sets a bar upon love? Who may swing a door denying it? It is elusive, aye. Yea, and enshrouding it dwells in a sanctuary of the heart. It is an instant communion with the soul. It is a part of the blood of agony, and a part of the fire of all joy. Who sayeth unto love, "Nay."

"Man is redeemed through loving. He lifteth himself Heavenward by the act of loving. To become redeemed is to be a lover."

"Age be experience—not decay—and I say me, no new harp sings as an aged one."

"The justice of God and the justice of man are like unto a monk and a knave. I laugh at the twain for they never meet."

"Joy is attainment, and attainment is the fruit of labor."

"PEACE—the sureness of mercy, simplicity and LOVE!"

"GRAVITY—a weak word for a great word—GOD!"

Someone asked, "What does matter look like to Patience?"

Patience answered, "How doth the goblet look from which thou suppest? As a vessel, verily."

Patience said:—"Sirrah, many is the wise man who in his folly hath said wisdom, and in his wisdom hath said folly. I say me that atoms amalgamate become matter enmass. I say me it is the chalice in which existence is poured—the concrete evidence which is the trick of existence—for it be the phantom and the soul be reality!"

"Day would be a saltless porridge without hope."

"DESTINY—Man builds it with his ain labor. God ne'er fashioned it."

"The sacrament of silence is a rare sustaining bread."

"PESSIMISM—an egotry declared."

"DRAMA—the shadow of the pageant day—a mummer show, aye, mock sorrow, mock laughter—yet writing surely—sympathy."

"IMAGINATION—gay comrade wi' a magic loom who weaves a cloth—a gaudy stuff—in which to clothe dull incident."

"CONSTANCY—The law be writ within thee—not speaked with the lips of thy brother."

"He who labors all the days of earth and becometh a part of life becometh a part of eternity."

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THE MARGERY MEDIUMSHIP THE "WALTER" FINGER PRINTS

A STATEMENT BY THE PRESIDENT AND CHAIRMAN OF THE
RESEARCH COMMITTEE.

In the July 1932 number of the Journal (Vol. XXVI pp. 266-268) and in the November number (Vol. XXVI pp. 403-405), preliminary statements were made regarding certain claims of Mr. E. E. Dudley that the so-called "Walter" prints produced in the Margery mediumship, or some of them, were identical with the prints of a living person, and our readers were informed that the matter was being investigated thoroughly and that a full report would be published as soon as the work was finished.

Many members of the Society have expressed some concern over the length of time that has been taken in completing the investigation and the consequent delay in publishing the report. Some interested critics have, indeed, gone so far as to spread the statement that no report would ever be published, hoping apparently to magnify thereby the supposed importance of Mr. Dudley's claim.

To our readers, our friends, and our critics we repeat the assurances given in July, 1932, that all the facts will be duly published in an adequate scientific report when the investigation is completed. Approximately two-thirds of the manuscript report is already in our hands and, barring unforeseen developments, it is expected that the entire report will be available for distribution by the middle or end of June. Because of its length it has been found impractical to print it serially in the JOURNAL, and it will, therefore, be issued as a volume of Proceedings. A copy will be sent to every member of the Society.

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ITEMS OF INTEREST IN THE ENGLISH JOURNALS

"XENOGLOSSY"

Mr. Geo. H. Lethem, in the course of a notice of Prof. Bozzano's new work mentions the once famous case of Judge Edmonds' daughter, to which the Italian author gives prominence. It would be well if further examples of the phenomenon of speaking or writing in unknown tongues could be collated, as it is one of the most striking phases of subjective mediumship.

In "Polyglot Mediumship," Professor Ernest Bozzano deals specifically with the theory advanced so confidently by Mr. Roberts that all mediumistic communication can be explained by telepathy from the living. The method adopted is the quotation and examination of numerous cases of "Xenoglossy," (the use of languages unknown to the medium) for the conveyance of "spirit" messages. The first case quoted is that of a daughter of Judge Edmonds, who was (in 1857), a member of the Supreme Court of Justice in New York. Miss Edmonds, who normally knew only English and French, was able, when in a supernormal condition, to speak Greek, Latin, Italian, Portuguese, Polish, Hungarian and other languages, giving messages which purported to come from "dead" people and the information in which was in many cases verified.

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ORGANIZATION OF THE "DOWSERS"

The New York "Sun" for Monday April 10th contains an editorial article which refers to a recent contribution to the London "Spectator" from Sir William Beach Thomas who states that an effort is being made in Great Britain to form a Society of Dowsers—this would of course include the finders of metal or mineral deposits as well as water.

We have already noted the formation of one such European Society. It is stated that there are now such organizations in France, Germany, Italy, and Spain. Their members study their art in all its applications, from the familiar use of a witch-hazel rod for the finding of subsurface water to the more occult process of revealing hidden treasure. The "Sun" writer proceeds:

Sir WILLIAM is enthusiastic over every tribute paid to nature and to the men and things that are close to nature; he records this regimentation of the diviners without condemnation, but without indorsement. This is disappointing. It is true that dowsing has been mechanized by the electrician's sodality; it is true that modernity calls for organization and standardization of the practitioners of every calling; it is a fact that the simplicity and ingenuousness of old-fashioned dowsers do not lend themselves to statistical preservation, the goal of all present human endeavor; it is true that dowsers nationally organized and internationally associated might eventually achieve a code of ethics for diviners; granted all this, it still seems a pity to uniform and drill those interesting relics of the age of individualism to whom, because of their indigenous repute, so many turn when a well is to be sunk or the course of a hidden stream in the vicinity of a proposed building site is to be traced.

Even though it were promised that Dowsers, Inc., might eventually be created, empowered to issue bonds, participating and with warrants, and stocks, prior-preferred, preferred, non-voting, voting and common, authorized to support a chairman of the board and a president and an assistant to the president, and a flock of vice-presidents and an actuary and even a cassowary, the departure from the institutions of the past would not attract. Let the dowser persevere in solitude, master of a peculiar talent, himself alone the guardian of his special gift.

A rather notable instance is within our own recollection. An expert English dowser was commissioned to plot the subsurface waters in the Thames valley, perhaps with a view to tapping a more copious supply for certain commercial or manufacturing houses in the London area. He was able to indicate the course of several underground rivers flowing nearly at right angles to the Thames river and at a great depth. These would probably carry water from the Midland table-land to appear again as springs in the Surrey hills on the opposite side of the valley. Two very important London establishments are known to have benefited by the advice of this dowser. (Ed.)

SIR O. LODGE AND HIS SEALED MESSAGE.

The London Press has been notified by Sir Oliver Lodge of a test message prepared by him for post-mortem verification. We take the following from the "Daily Sketch" for the 6th March, 1933.

Sir Oliver Lodge, who has made special preparations for sending "across" a message after his death, explained yesterday his reasons for the precautions taken.

Reference to a copy of this message, which has been deposited with the Society for Psychical Research, will not only establish its genuineness, but will be a test of his belief that memory survives after death.

"When I pass over," he said, "I expect many people will get messages that they will believe have come from me, although probably they will not have.

"I do not know whether seekers for such messages from me will have the power to bother me when I am in the other world, but if they think they have, they will cry out for me to come to them. Well, that would be a nuisance.

"The packet I have deposited with the Society for Psychical Research has been prepared as carefully as possible. It consists, at the heart, of a message that is placed in a sealed envelope. This envelope is placed in a second one, also sealed, and that in a third, and so on.

"Each of these sealed envelopes carries a direction that will serve as a reminder. But each fresh envelope is to be opened only at intervals.

"When the right people are sitting with the medium, I shall try to give them a message, but that may take a little time—it may take as long as a year. I shall not get anything in a hurry.

"The directions on each envelope are designed to prevent forgetfulness about this message of mine. In many cases, there has been such forgetfulness. When the message I have written is received it will be seen to be a very trivial thing and people may say it was not worth making a fuss about.

"Suppose I were to give a child's rhyme, it might be viewed from that standpoint alone, unless it were realised that its value lay in its agreement with the message I have already written and secreted without anyone being aware of the contents. But my only problem is: Is there any danger of forgetting it myself?"

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Mr. Denis Conan Doyle in the "Daily Mail" for March 15, narrates the following experience which he attributes to the intervention of his father, Sir Arthur C. Doyle, by means of a warning given in the dream-state to a motoring friend of his.

"I've learned," he said, "to pay attention to any advice father gives me about my cars. He saved my life once, you know. I was going to test a car at Brooklands, at a speed of about 125 miles an hour, when a friend begged me not to do it.

"He had had a message from my father, in a dream, warning him that there was something the matter with the car which could not be detected in the overhauling.

"I was disturbed by this, but could find nothing the matter with the car. I decided to make the test after all, but this time a woman friend of mine rang me up anxiously and told me of a similar dream.

"In consequence of these warnings, the car was taken round the track very carefully at less than 100 miles an hour, and a fault in the steering came to light, which, if the car had been driven at the speed I originally intended, would have hurled the car over the embankment, and I should without doubt have been killed."

Sir Arthur frequently gives his son advice, he says, on such matters as the buying of racing cars. "Some time ago," he said, "he warned me off a certain car I was very keen on buying, and told me what was the matter with it. He advised me to go after a car which I knew was not for sale. I got in communication with the owner of the car, and was told that nothing would induce him to part with it.

"My father urged me to telephone him the following night. I did so, and the owner told me he was willing to sell for my figure after all, for since speaking to me he had been ordered to South America, and had got to dispose of his car within three days!"

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THE TOWER OF LONDON AND ITS GHOSTS.

From the London "Star" for Feb. 20, 1933 we take the following item for what it is worth. If there be ground for the alleged experiences of the sentries it should be worth following up by orthodox psychic research.

Anne Boleyn has been "walking" again in the Tower of London. A sentry fainted at his post near the Martin Tower a few nights ago.

His story—which has been apparently accepted by the authorities as an explanation of his behaviour—is that a headless woman appeared slowly walking towards him.

VISION SEEN BY WOMEN TOO.

Women in the residential quarters have also seen the apparition.

A "Star" representative visited the Tower to-day and found the old fortress humming with stories of this latest visitation. Among the wardens and their wives the appearance of hapless Anne Boleyn has caused a far greater sensation than the presence of a Scottish officer under arrest.

"If ever ghosts should 'walk' it must surely be here," the "Star" man was told by an old resident of the Tower. "I have never met a ghost, but I know men and women whose word I would never dream of doubting who swear they have seen them."

SHADOWY FIGURE ON GREEN.

Anne Boleyn, one of the most pathetic figures in history, perished on Tower Green, where the ravens were still croaking out their song of ill-omen to-day. There have been many stories of how her restless spirit haunts the precincts of the Tower, and women who live in the official quarters there firmly believe that she "walks." One of them told "The Star" that she has frequently seen a figure glide across the Green in the shadow of the White Tower and the Bloody Tower.

VERY LIKE THE PICTURES.

"The figure was startling like the pictures I have seen of Anne Boleyn," she said. "It moved slowly and sadly along. I could not find it in my heart to be frightened of the poor soul."

Sentry duties are constantly changed, and young soldiers do their best to avoid the spot at which the young Queen is said to visit the scene of her execution. One sentry recently refused to go on duty. He was laughed out of his fears by his friends, and was glad when his vigil was uninterrupted.

OTHER SOLDIERS' STORIES.

In recent years a number of young soldiers stationed in the fortress have sworn to seeing apparitions. The reports have not been overlooked by the authorities, who realise that sentry-go in the grim shadows of the Tower imposes a strain on impressionable people.

There is a story of another young sentry on duty outside the King's House who was found unconscious at his post after seeing Anne Boleyn.

Maj.-Gen. Sir George Younghusband, when Keeper of the Jewel House, underwent mysterious experiences in his rooms above the Traitors' Gate. A solid door in his dressing-room had a habit of opening and shutting silently when nobody was anywhere near.

HISTORY OF THE SOCIETY

The First American Society for Psychical Research was formed in 1885, in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

THE ENDOWMENT

The American Society for Psychical Research, Inc., was incorporated under the Laws of New York in 1904 under the name of American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of Psychical Research and Psycho-therapeutics. It is supported by contributions from its members and an endowment fund which now exceeds \$275,000. The income of the Society pays only for the publications and office expenses, but does not enable the Society to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves.

The endowment funds are dedicated strictly to the uses set forth in the deed of gift and are under control of the Board of Trustees, the character and qualifications of whom are safeguarded, as with other scientific institutions.

Moneys and property dedicated by will or gift to the purposes of the American Society for Psychical Research, Inc., whether to the uses of psychical research or psycho-therapeutics, are earnestly solicited. The form which such dedication should take when made by will is indicated in the following:

FORM OF BEQUEST

"I give, devise and bequeath to the American Society for Psychical Research, Inc., a corporation organized under the laws of the State of New York, the sum of..... dollars (or if the bequest is real estate, or other specific items of property, these should be sufficiently described for identification), in trust for the corporate purposes of said Society."

MEMBERSHIP IN THE SOCIETY

Membership in the American Society for Psychical Research, Inc., does not imply the acceptance of any particular explanation of the alleged facts collected by it, or even of the facts themselves. Membership stands only for investigation of the alleged phenomena.

Members, who receive the Proceedings and the Journal, pay an annual fee of \$10. One may become a Life Member or endow a Memorial Membership on payment of \$200.

Associates, who receive the Journal only, pay an annual fee of \$5. One may become a Life Associate on the payment of \$100.

Fellows, who receive all publications of the Society, and are afforded special library privileges, pay an annual fee of \$25. One may become a Life Fellow on the payment of \$500.

Founders and Patrons. For those who wish, through life subscriptions, to make a still larger contribution to the Society's work, these two classes are open, at fees of \$5,000 and \$1,000, respectively.

It must not be forgotten that membership in a scientific society means more than merely a subscription to the Journal of that Society. The work which is reported in the Journal must be largely carried on through the income from membership fees. Therefore, we hope you will make your membership class as high as you feel you reasonably can.

