

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"*Nullius addictus jurare in verba magistri*"

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SEPTEMBER 1909

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NOTES OF THE MONTH

THE death of Father George Tyrrell coincides rather oddly with the publication of a cheap popular edition of *The New Theology* by the Rev. R. J. Campbell* and serves to remind us that though spiritually and intellectually the poles asunder they must both be regarded on their own lines as workers in the same

FATHER TYRRELL AND R. J. CAMPBELL. movement, that movement the object of which is to interpret Christianity to the age and the age to Christianity. This need of interpretation and restatement must indeed be only too apparent, whether to the Catholic Churchman or to the

Protestant Nonconformist. Nor indeed is its urgency felt any less within the ranks of the Anglican clergy, whose position becomes daily more and more untenable in the light of the latest developments of the higher criticism and the changing intellectual standpoint of the age.

The meaning of Christianity to the man of to-day is indeed very different from what it was to the Christian of even fifty years ago. There are many among us who regard themselves complacently as good Christians nowadays, and indeed are so regarded by their neighbours, who would have been

* *The New Theology*. By R. J. Campbell. 1s. net. Mills & Boon, Ltd., 49, Whitcomb Street, London, W.C.

denounced half a century ago as infidels and atheists for the religious opinions which they do not hesitate to express. This is even true of the clergy themselves to a certain extent, though the declaration of faith that the clergyman is compelled to make on entering the ministry is nowise different than the declaration of fifty years ago. The clergy, therefore, are bound in a manner totally different to the Christian laity, whose latitudinarian views may find free expression without any prickings of conscience. How many conscientious clergymen of the Church of England would be prepared, after twenty or thirty years, to cross that

DEFECTIVE STANDARD OF ECCLESIAS- TICAL RECRUITS.	Rubicon again and take the same vows once more with the experience and knowledge that study and maturer years bring with them? How many young men of the present day are prevented from entering the Church solely from motives of conscience and because the creed is too narrow for the age to which it is called upon to minister?
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The position gives cause for grave misgiving. It is not too much to say that the Church of England has utterly lost its grip on the intellectual promise of the present day. It is being reinforced with rare exceptions by the intellectual lower orders, and when this is not the case, only too frequently it is to be feared, by those whose only qualification for the ministry consists in a supple and elastic conscience.

As the view-point of the age is gradually widening, the gap that divides the Church from the thinking classes becomes steadily more and more apparent. "An Archbishop," wrote Lord Morley, "owes it to himself to blaspheme against reason in superlatives of malignant unction." While it must be allowed that that able thinker somewhat overstepped the limits in such a phrase as this through failure to sympathize with an intellectual standpoint quite alien to his own, it is yet undoubtedly true that the statement in question is steadily approximating more and more nearly to the expression of the view of the common-sense critic who looks at the facts of life in a dry and dispassionate light, when it occurs to him to attempt the task of judging the ecclesiastical position from the standard of reason and historical evidence. When we hear such phrases in defence of the clergy of to-day as "Well, it is their bread and butter; who can blame them?" we begin to feel that the unsparing condemnation of Lord Morley is almost mild compared with the implication which such a palliation implies.

However much we may differ from Mr. R. J. Campbell we

must at least admit that he does not lay himself open to so humiliating a defence. We may say that he has emasculated Christianity, if we will. We cannot charge him with fettering his intellect for the sake of an ecclesiastical stipend or of being false to the faith that is in him.

It is a very easy accusation to make, and one which we find very frequently repeated, to say that Mr. Campbell, in saying good-bye to so many of the recognized Christian dogmas, has

HAS MR.
CAMPBELL
EMASCU-
LATED
CHRIS-
TIANITY ?

left us a mere invertebrate religion, with nothing of the real Christianity remaining in it. But we must beware how far we accept these obvious criticisms uncriticized. That the orthodox or quasi-orthodox Christianity of the various sects professing Christianity at the present day is left emasculated by such a profession as that of the New Theology goes perhaps without saying, but without necessarily adopting Mr. Campbell's somewhat curious views on the Atonement and other kindred subjects, we can still contend that of the orthodox views which he rejects the Founder of Christianity himself knew nothing. In other words, we may maintain, with much plausibility, that it is not the teaching of Christ, but merely orthodox Christianity that the pastor of the City Temple has repudiated. It is curious how few Christians seem to realize the elementary fact, which an unprejudiced reading of the Gospels should have taught them, that Jesus

CHRIST
NEVER
FOUNDED A
RELIGION.

Christ never attempted to found a new religion, never indeed rejected the Jewish Faith, in which he was brought up, but merely preached a higher morality, founded on the one supreme duty of self-abnegation, not for the sake of any ascetic ideal, but on the purely altruistic ground of love and charity to others, because all are children of the same Father and it is more blessed to give than to receive. We may deny that the loving Father in Whom Christ had such a sublime faith is anything more than a beautiful dream. We may say with the scientist that we believe in God—that is, that we believe in the Absolute and the Unknowable, wherein lies the explanation of all things—but that this is a totally different matter from believing in the loving Father who hears our prayers, and in this perhaps we may have justification; but Mr. Campbell's fault, in the eyes of the orthodox, is of another kind. Mr. Campbell has expressed no scepticism of the loving Father whom Jesus knew. He has offered no criticism of the Counsels of Perfection

delivered by Christ in the so-called Sermon on the Mount. He might, indeed, well have been one of Christ's own disciples had he lived at the commencement of the first century, which is a good deal more than can be said for nine out of ten of the bishops, who would much more probably have been found in the ranks of pharisaical respectability. If Jesus, the friend of publicans and sinners, had looked askance at his patronage of some of the least desirable types of the paid agitator and hustings mischief-maker, as we may well believe that he would have done, he looked with equal disfavour on the misplaced political enthusiasms of his own followers. It must be con-

CHRIST AND
KEIR
HARDIE. fessed indeed that it is not easy to conceive anything more utterly antagonistic to Mr. Campbell's own theory of the doctrine of the Atonement, which he describes as the fundamental unity of all existence, *the unity of the individual with the race* and the race with God, than the setting of class against class, employed against employer, and subjects against rulers, and that placing of a premium on idleness and lack of individual initiative which is apparently the leading principle of the worthy pastor's political allies.

The communism, if we may so call it, which existed for a very brief period among the early Christian disciples, had nothing to do with any political ideal. It was partly a matter of convenience among a very small and very poor sect, but was mainly due to the indifference felt for worldly goods by people who, in a very simple sort of way, were looking for the second coming of Christ in the immediate future and the end of the existing dispensation. This, it must be remembered, was the strongest article of faith with the early Christians and one as to which disillusion came only very gradually, and under the circumstances it would have appeared to them the height of absurdity to waste their time in the attempted accumulation of individual wealth. As a matter of fact, the socialist ideal, on its best side, has much more in common with the life of small early Greek communities, where the welfare of the individual citizen was reckoned of no account compared with the general wellbeing of the State. But as to how far that ideal would have suited Mr. Keir Hardie I confess, as the Scotsman said, "I hae ma doots."

We cannot understand Christ's greatness aright unless we are willing to recognize his limitations, and there is nothing clearer to the unprejudiced student of the gospel narratives than the fact that for two things Jesus cared absolutely nothing, viz.,

Politics and Philosophy. The author of the Gospel of St. John introduced metaphysics—the metaphysics of Alexandria distorted—into Christianity, but even he did not venture (except to a very limited extent) to father his metaphysical definitions upon Christ himself. It was indeed in the simplicity of Christ's teaching, in its appeal to the man in the street and to the man in the field, that its great strength lay. His gospel was the gospel of the poor and the gospel of the simple, spoken by man to men; and those who have looked to it for an explanation of the riddle of the universe have ever looked in vain. To the cry of human nature Christ never turned a deaf ear; to the sick, to the suffering, to the hungry, his arms were ever open; but when his apostle asked him, "Show us the Father and it sufficeth us," he merely got a snub, which seemed to say his Master was not going to be drawn into metaphysical speculations, and if Peter could not see the reflection of the Father in the highest and best attributes of his children, well, he had better just leave the subject to those more spiritually minded.

Orthodox Christianity has its own explanation of the riddle of the universe, and a profoundly unsatisfactory one it is. Christ had none. He was not sent to anticipate Darwin and Herbert Spenser, nor yet Madame Blavatsky, but to call sinners to repentance. The world of his day had its needs, its urgent needs, and he met them. The world of to-day has these needs still, but it has others as well. One is scientific evidence as to the reality of a future life; the other is a plausible theory as to the meaning of life and the secret that Omar Khayyám sought in vain. It is not enough to satisfy oneself with the pessimistic poet that "no fiend with names divine made us and tortures us." We must assure ourselves also that—

Somehow good
Will be the final goal of ill,
* * * * *

That nothing walks with aimless feet;
That not one life shall be destroy'd
Or cast as rubbish to the void,
When God hath made his pile complete.

That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivell'd in a fruitless fire,
Or but subserves another's gain.

Of this justification for the pain and suffering in the world, of its congruity with a faith in the increasing purpose that makes for universal betterment, and of the ultimate triumph of the good, Mr. Campbell has much to say. Evil, he tells us, is merely the

WHAT IS negation of good, as the sun throws a shadow by
EVIL? contrast with its own brightness. It is "life
pressing upon death and death resisting life." It

is "some finite expression of the universal life, seeking to burst through something that fetters and hinders it." This is well as far as it goes, but Mr. Campbell does not say, or he does not say clearly, what is perhaps the one all-sufficient reply to the contention that the existence of evil casts a reflection on the goodness of an assumed omnipotent Deity; namely that evil, and the pain and suffering which evil involves, are the only means to the building up of character, and that the individual soul cannot therefore attain maturity without them. Who could imagine a hero who had never done an heroic deed? And how could heroic deeds be accomplished in a world where there was neither suffering nor sin? It is idle to reply that God, if he were omnipotent, could give us ready-made heroes and ready-

OMNI- made saints. The statement is simply self-con-
POTENCE tradictory. The essence of heroism is the courage
DOES NOT which is built up through long conflict with opposing
IMPLY hostile forces. The essence of sanctity is to
SELF-CON- have been purified seven times in the fire. One
TRADITION. can imagine an omnipotent Deity who should
create a world in which there was neither suffering

nor sin. But among its inhabitants there would be neither heroes nor saints—nor indeed men or women of character. Further, it is permissible to argue that the idea of such a world would be a philosophical absurdity, as manifestation on the external plane implies limitation, and limitation implies deficiency. The pessimist will indeed question whether there is or can be anything in the end which will compensate for the appalling record of the world's catalogue of suffering (a catalogue made a hundred times more appalling for each individual concerned if we accept the theory of reincarnation).* This, however, is quite a different standpoint to the plausible but somewhat shallow argument above referred to, which still possesses this merit, that it shows how futile a position one is liable to be led into by the free use of superlatives as applied to the Unknow-

* I do not mean to suggest that I do not accept this theory. It seems to me the only rational one, though unproven.—ED.

able. The acceptance of the Pantheistic view implied in the immanence of God in the universe—and Mr. Campbell accepts it up to a certain point, even though he does not label himself Pantheist—renders the employment of such terms as “omnipotent” and “all good,” as applied to the Deity in manifestation, a transparent absurdity, as it is an obvious contradiction to describe the limited (whether self-limited or otherwise) in terms of perfection.

Will the New Theology of Mr. Campbell burst the old bottles of orthodoxy? To my way of thinking the Temple pastor has done what will serve no useful purpose in giving new meanings to old dogmas. The world—even the Christian world—has ceased to believe, or to wish to believe, in the Atonement, and it does not want to be told how it can conscientiously do so. The idea of the angry Father propitiated by the Son's life of suffering and death upon the Cross as the last Sacrifice, of which all previous sacrifices were types, is an exploded bogey unsusceptible of resuscitation. Why concern ourselves with the matter further? The persons who have preached this doctrine, along with justification by faith and eternal damnation and the rest of the outworn dogmas of the past, have simply been preaching Christianity

THE DEAD
DOGMAS
AND THE
LIVING
CROSS.

With the Cross of Jesus
Left behind the door.

And after all it is the Cross as the symbol of self-sacrifice for the good of others, as Mr. Campbell well says, which is the one central truth of Christianity, and even though it may be that that same symbol of the Cross antedated Christianity by thousands of years, the life and death of Christ gave it an added and enhanced fulness of meaning of which no future ages can rob it.

IN MEMORIAM : GEORGE TYRRELL

By JOHN COWPER POWYS

LO, sinks the dust of our debate !
The smoke of our confusion falls !
Before this shadow at the gate—
Before this writing on the walls—

A power more drastic and more stern
Than man's revolt or churches' law,
Hath poured thy lot from out the urn,
Hath pushed thy vessel from the shore.

In the large weather of such doom
We hear the eternal time-piece tick,
And watch the same grass deck the tomb
Of Protestant and Catholic.

Lo, we are put to silence : shame
Weighs on us : from the Midnight rolls
The Requiem needing not a name,
The Mass-bell that for all men tolls.

Yes ! we are hushed ; as men who've drawn
Leagues nearer where the stream they sail
Into the great salt sea is borne,
Each thinks the other's lips so pale !

How slight our quarrels when there blows
From out the dark this dreadful wind !
Kiss quick ! and pardon all ! who knows
Who least or most of us hast sinned ?

" He battled for the truth ! " so they
Who strove against him ; yea, they too—
And we, who peradventure stay
Outside the outer courts he knew,

We also strive ; yet who should cry
Among us all, lo ! there ! lo ! here !
The old impenetrable sky
Looks down and hears—or does not hear—

A Priest indeed! this man who stood
The dead and living truth between,
Pointing weak souls of doubting mood
To springing wells and pastures green.

But hard his lot! Like that mild sage
Who nor for Luther was nor Pope,
Erasmus, turning still the page
Of the World-Future's wider hope—

Like Heine, mocking to the end
Both bigot and blasphemer, he
Was cursed by enemy and friend,
By infidel and devotee.

Yet odour, precious as once rose
From alabaster box of cost,
From his mellifluous pages flows,
And the Lord counts it not as lost!

He found us by strange gods enticed,
Hanging up Faith upon a tree;
He said "There is more Life in Christ
Than Reason in Philosophy!"

Cold lies he! Cold upon his brow
The cross he worshipped. But his wit,
Mocking its mockers, even now
Gleams through the earth that covers it.

SOME PERSONAL EXPERIENCES OF A CLAIRAUDIANT

By M. S.*

(Concluded.)

CURIOSLY enough, a great many of the spirit-entities who have spoken to me and been most friendly and helpful in many ways have been doctors. In the early days of my psychic development, before I became clairaudient, and when I still wrote automatically, one of these told me a good deal about himself and his past life. Amongst other matters, he informed me he had been a doctor in good practice in South Kensington, and on my asking him if he knew my friend Dr. Denham, who still practises in South Kensington, he replied, "Oh, yes." I knew Walter Denham very well indeed. Mrs. Denham was very curious about psychic matters and amused herself often with "Planchette"; but her husband was rather contemptuous about such "rubbish," and often good-naturedly chaffed me on the subject. One evening a psychic friend and I were asked to dine quietly with the Denhams, as Mrs. Denham was anxious to ask some questions of the unseen and to see some automatic writing. I remarked casually to the Doctor, "By the by, there is one spirit who says he was a doctor in this neighbourhood, and that he knew you very well. I don't know his name, for he refused to give it to me." Mrs. Denham, eager to know, said he must give us his name. "How long has he been over here?" The answer came through my hand, "About two years. I would rather not give my name." Mrs. Denham, however, was not to be put off, and she turned to her husband and said, "Can it be——" I hurriedly interrupted, "Don't say the name; think it only." The answer to her mental query through my hand was "No." Again Mrs. Denham thought mentally of another doctor friend, and this time the hand wrote slowly and reluctantly, "Yes." "Why, Walter," said Mrs. Denham, "it's Willie Low." "Oh, indeed," said Dr. Denham promptly. "Then perhaps he can tell us where he lived." Slowly my hand wrote in response to this request, "44, Mont-

* The lady whose name is concealed under this pseudonym is the wife of an army officer of high position.

EXPERIENCES OF A CLAIRAUDIANT 127

pelier Square." I personally had never heard of Dr. Low, and, of course, knew nothing of his address. It seems Montpelier Square was quite accurate, but the number was not, being, as far as I can now remember after so long, either 40 or 42. I asked "Willie Low" afterwards why he had written a wrong number, and he replied he was sorry but had actually forgotten the number of his house! Though the Doctor had told me a good deal about his life he had never mentioned the possession of a wife; so naturally I concluded he had been a bachelor. Imagine my dismay when, on Mrs. Denham asking, "Would he not like to know about his wife?" he wrote quickly and in large characters, "No!" It was an embarrassing moment, then some one laughed, and we all laughed, though, indeed, it was no laughing matter. What a merciful thing it is that badly matched halves drift away from each other in the Beyond, without scandal or divorce proceedings. It is only love that holds together through all lives and all worlds—indifference or repugnance separates, and surely, if mistakes were never repaired, hell would indeed be unending and eternal.

Another doctor friend, who gave his name voluntarily as "Cameron," was very kind and helpful not only to me in medical advice about small ailments, but to others through me. He had a wonderful way of diagnosing cases, but then, of course, he said he could see the organs at work and could at once detect anything wrong with the machinery. He startled me once at a wedding which I was attending as a guest, and speaking of the bride, whom I only knew as a charming-looking girl, said, "That woman has no business to marry; her lungs are both diseased. He will pay for to-day's work." Alas! the passing years are more and more justifying this prognostication. In another case, where internal malignant trouble was feared, he reassured a friend through me, and I verily believe the sudden relief of mind after the long secret dread helped more than any treatment to restore this friend to her normal state of health. The most interesting case he helped was that of a young girl hardly known to me, but whose mother was an intimate friend of a friend of mine. I had a letter one day from the latter, whom we will call Mrs. Carter,* telling me that "Mrs. Wentworth's" daughter was causing her parents much anxiety. She had for some time been a good deal run down and in a highly nervous condition. The girl went away from home for a change, and

* I can give, if required, the name and address of Mrs. "Carter," who will confirm this tale.—M. S.

whilst staying with friends alarmed them very much by getting quite delirious, as the result of a chill, and quite off her mental balance. After a few days her parents sent for her to come home, and as she was still in an excited condition they put her to bed and sent for a doctor, whose verdict was, "A great mental shock." The mother was nearly distracted and begged Mrs. Carter to write to me and see if my Guardian could help them in any way. It occurred to me that Dr. Cameron might be better able to help in a case of this kind. So I called him to me, read the letter to him and asked his advice. Both he and my Guardian said I must get the girl's magnetism as a clue, to help them find her, so I wrote at once to Mrs. Carter asking for something that the girl wore or some of her writing. My letter was sent on to Mrs. Wentworth, who at once despatched a little brooch and a neckscarf. I remember the little parcel arrived one Tuesday afternoon about 4.30. I immediately begged my Guardian to find Dr. Cameron and bring him. The letter was read to them both, and after taking the magnetism from the scarf and brooch they departed on their mission. That night I heard nothing further, but on Wednesday morning, first came my Guardian with his report and soon after came Dr. Cameron. The gist of his report was that there was absolutely nothing on the girl's mind, that the trouble was entirely physical and caused by the poor state of the blood, that anæmia was what the girl was suffering from, and that as she got better the brain symptoms would disappear. The only thing to be done was to give her plenty of fresh pure air and feed her up with good wholesome nourishing food. This reassuring report I at once sent to Mrs. Wentworth through Mrs. Carter and Mrs. Wentworth's reply was forwarded to me the following day, and in it were the following words: "Tell Mrs. S—— that I was sitting yesterday (Tuesday) at my daughter's bedside about 5 p.m. She had been rambling a good deal all day, but had fallen into a doze, when suddenly she woke up, looked at me and said quite rationally, 'Mother, have you heard of Mrs. S—— lately?' Shortly after this I saw quite distinctly a dark man of medium height and piercing dark eyes look steadily at me, and then bend over Kitty, evidently examining her. 'Could this have been Dr. Cameron?'" This letter interested me much; it showed, first of all, that the girl was sensitive and telepathically aware that I was thinking and talking of her, and then the fact of Mrs. Wentworth seeing some one examining the girl was corroboration to me that the Doctor had kept his

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promise to me and gone on his mission. I believe Mrs. Wentworth has at different times of her life seen clairvoyantly and has, I am told, developed a very beautiful, helpful gift of healing magnetism. I am glad to say Dr. Cameron proved right in his diagnosis, and gradually, with careful treatment, Kitty Wentworth quite recovered her normal health.

Not long ago, when staying in Vevay and passing through a trying time of insomnia, another spirit-doctor came and spoke to me. He was very sympathetic and kind and tried hard to help me by luring me away from my body, when I did eventually drop off to sleep, and by keeping me away as long as he could, so as to give my jangled nerves a much-needed rest. The name he voluntarily gave me was a distinguished one, though having been a good part of my life away from England I knew nothing about him but his name and had a vague impression that he was well known as a scientist. A literary friend of mine happened to be staying at Montreux at this time, and to her I related the story, asking her if she had known the man and what she knew about him. "Of course, he is a well-known man," she said, "and I have met him several times. Though trained as a medical man he never practised, but was Professor of Physiology and was great at experimenting on animals." I was rather horror-struck at this account, and wondered how I should be able to keep all this information out of my consciousness when next he came to speak to me. The first thing he did say was, "I am afraid some one has put you against me, Mrs. S——." I then told him quite honestly my ideas on the subject of vivisection, and asked whether he had modified or changed his views since passing over. He said he had been forced to change his views, but that all he had done was from the honest conviction that it was the best way to help suffering humanity. He also told me that for some time after passing over he had been surrounded by, and could not escape from, his poor mutilated animal victims. Wherever he went they drifted after him, and the horror of it became so great that he said, "If I could have gone mad I should." This is not the only testimony I have had from the other side as to the dire results of vivisection on the experimenters here and hereafter.

I have been most bitterly disappointed and misled at times, but in most cases the explanation was either mistaken identity or inexperience on the part of my spirit-friends, not deliberate fraud. In one or two cases which seemed to be bona fide at the time but turned out unsatisfactorily, no adequate expla-

nation has hitherto been forthcoming. As an instance of the former I may give the following experience. Some years ago, when I was living alone in the Crater Aden, waiting for the finish of the Somaliland campaign, in which my husband was taking part, I used to converse with many different spirit-entities, who kindly did their best to cheer me up by predicting a speedy end to the fighting. At that time I was more credulous than I am now, and thought that the mere fact of having left one's body behind naturally made one omniscient on the other side. Alas! my kind friends were hopelessly out and made me sick with the sickness of hope deferred by raising my hopes and then dashing them to the ground again. One instance of mistaken identity was curious. The same one-armed General whom I have already mentioned was one of my most frequent visitors from the Beyond. He was still a soldier and took a keen interest in the campaign and, specially he explained, in my husband, because he had once been in the British regiment which he used to command. This turned out to be perfectly true, as also the fact of his having passed over only a few months before, as he informed me. One evening the General came in great glee. He said he had been watching some fighting in which my husband had been engaged, that he was "all right," and that the Mullah's men had been severely repulsed. He added, "You will hear of this in a few days. Where is your husband now?" I replied, "Bohotlé." "Well, then," he said, "the fight must have been there. I can't see names, you know." I waited excitedly for the news of this fight and within a week we heard of an engagement with General M.'s column, far, far away from Bohotlé. I reproached the General with being a perverter of the truth, and he was very nonplussed, but still swore he had watched fighting in which my husband was engaged. Another day he came to tell me that my husband had just crossed over to Aden from Berbera and was bound to turn up to surprise me. I ordered another chop for tiffin and sat down to wait as patiently as I could. Alas! no one came, and I don't know who ate the chop. Later in the day the General turned up jauntily and said, "Well, Madame, have you seen your husband?" I poured out some of the vials of my wrath over him, but when he recovered he still stuck to his guns. He declared he had seen the plan forming in my husband's mind, that he came over to see the Resident about procuring more camels. "I know he came over," he added, "because I came over in the steamer with him. I left him talking

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to the Resident and came on here to warn you!" A few days afterwards I heard casually that General M. had come over hurriedly from Berbera to see the Resident about camels." Then the explanation of the mystery dawned upon us both. It was General M. who had been shadowed and watched by the General, who all the time thought it was my husband he had under observation. After this there were apologies instead of mutual recriminations. Another mistake made by the General and other spirit-friends soon after this was still more aggravating. Three of them, headed by the General, came one day in great excitement to tell me that they had actually seen the Mullah murdered by some of his own men in a mosque whilst he was at prayer. Now the war must come to an end, etc., etc. So positive were they all about the whole thing that finally I believed it too, and waited impatiently but hopefully for the great news. Alas! whoever was murdered it was not the Mullah, who is still very much alive, and the dreary business dragged on for two whole years. I was bitterly disappointed, as may well be imagined, and indeed so angry with them all for fooling me, that for some time after they were terrified to come near me. I fancy that again it was a case of mistaken identity, for I feel sure these friends were really anxious to be kind to me; anyhow I owe them a debt of gratitude, in spite of mistakes made, for their sympathy and companionship during a very trying eight months spent otherwise all alone in dreary, hot Aden.

Now comes the most interesting and the most unsatisfactory of all my experiences. It still remains an unsolved enigma. Somewhere about the years 1894 or '95, I was staying in Bombay with a brother and his wife. A friend of ours, a great archæologist, arranged an expedition for the four of us to some old Buddhist caves at or near a place called, if I remember right, "Karanja." We had to go for a couple of hours by train, and then across country through jungles in country bullock carts. It was a delightful picnic, and we thoroughly enjoyed the rough and tumble, though there was no proper road and bullock-carts have no springs. In going through the old monkish cells we unexpectedly came across a "holy man," dressed in a saffron robe, reclining at length on the broad ledge which went all round the walls of the cell a foot or so from the floor. He was engaged reading what looked like a Western-bound book, and the incongruity of this with his ascetic Oriental surroundings struck me forcibly. The whole of his possessions besides the

book consisted of a begging-bowl and a chatty containing water. My brother made some flippant remarks in English on the subject of "holy men" generally, at which we all laughed, and then we passed on to look at the other cells. The man had looked quietly at us when we entered, then took no further apparent notice, but seemed absorbed in his reading. I admired his dignity and felt rather ashamed of intruding on his peace. I never forgot the caves, but the episode of the fakir faded completely from my memory. One day, whilst at Aden, when resting on my bed on a very hot afternoon of April, I heard a voice quite close say twice "Karanja"; nothing more. Startled, I said to my Guardian, "Did you say Karanja?" "No," he said; "there is some one here wanting to speak to you." The long ago expedition to the Buddhist caves flashed into my mind and also the party who had gone on the expedition, and my first idea was, "Can it be the archæologist friend, who has recently passed over, and is thus trying to bring himself to my remembrance?" I hastily asked, "Is that you, Mr. Benson?" The answer came, "No, it is not Mr. Benson. Do you remember having seen a man reading a book in one of the cells at Karanja? I am that man." He then went on to describe the party who had accompanied me not only in external appearance, but our characters to the very bedrock. Horror-struck on hearing the excellent English he spoke, I thought of the remarks we had all made about him in his presence and shamefacedly apologised. "Yes," he said calmly, "I have studied English and am a B.A., of the Bombay University." "And the book?" I queried. "The book was one on Western Philosophy, written in English." More and more dazed I then asked how and why he had noticed me. "Because of the possibilities of occult development in you," he replied. "Are you dead?" I stupidly asked, for how can any one speaking to you be dead? there is no death. "My body is still in the cells at Karanja. I am able to get away at will." "Why do you, an educated man, live a recluse's life? Would you not be of more use to the world by living in it, and helping to raise it?" The reply to this was a long explanation of the Oriental point of view compared to our Western and a justification of the former. From what he told me of his own life on this and several occasions I gathered that he was a Brahman of the Brahmans, well educated in Western as well as in Eastern philosophy, that he had held an important social and political position in being *Dewan*, or prime minister, of a native state, that he had, according to the laws of

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Manu, done his duty as husband, father, householder, citizen, and now that his son was old enough to take his place as head of the house, he felt at liberty to carry out his heart's desire by giving up the cares of state, his position, friends and wealth, in order to pass the rest of his life in spiritual contemplation under the direction of his *Guru*. Twice a day he went round the little village with his begging-bowl, getting here a few grains of rice, there a little *dall*, giving his blessing in return; for the simple villagers thought themselves well repaid for their small contributions by the holy man's presence and prayers. Very wonderful it seemed to me, a Western, that a man in his position, with his wealth and influence, should voluntarily give it all up to pass an introspective, contemplative existence for the rest of his life. He certainly had reduced his wants to a minimum, and so got rid of much worry and care, as he was always reminding me when I, like "Martha," was "careful and troubled about many things." "Karanja," as I learned to call him, for he never divulged his real name, became a real and helpful friend. Sometimes he came in his astral body to speak to me, but more often spoke to me from a distance. It seemed as if we had started a telephone connection between us, for whenever I thought about him the thought reached him and he spoke in reply. One day I happened to be reading a book called "The Great Law," a study in religious origins by Williamson, and was pretty deeply immersed in the occult meaning of certain religious symbols when I heard a voice saying "Mrs. S—, what are you reading? Is that really in print for any one to buy?" I said, "Yes, certainly; there is no reason why any one who likes should not buy and read the book." He then told me a great deal of what I had been reading had been taught him by his *Guru*; but he was not allowed to divulge what he was told. "We chelas," he said, "may not repeat to any but initiates what has been given to us. Karanja's ideas about women were more Oriental than Western, and I think I astonished him considerably in many ways. He told me he had met many English ladies whilst he was *Dewan* but had never known one so intimately before. After a time, he gently gave me to understand that his *Guru* did not approve of so much distraction from his hours of contemplation; so I said in future if he wanted to communicate, he must ring up the telephone connection, and that I would try to keep my thoughts off him, so as not to disturb him at inopportune moments. My Guardian also informed me that in the East

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the *Guru* is very strict in his dealings with his chelas, and that a woman with them is a very undesirable drawback to a man's spiritual advancement.

Some months later, when back in England, I told the story of "Karanja" to a friend much interested in all psychic happenings, asking whether he thought it could be bona fide; it all seemed so strange. He said, "Why not test it? Ring him up once more and ask him to send you a line by post—if it's only the one word 'Karanja' as corroboration." I caught at the idea, took his advice and rang up Karanja with many apologies. On asking him if it was possible to give me this test, he replied, Yes, it was easy enough; though to carry it out he would have to send many miles for pen, ink and paper, and also, when written, many miles by runner to the nearest post-office. He also significantly added that he must first ask permission of his *Guru*. Whether the *Guru* objected to the whole thing or not, I know not, but from that day to this I have neither had the letter asked for nor any explanation whatever of its non-arrival.

I had a very curiously disagreeable experience some three years ago in connection with a "snow-ball prayer," started by some Bishop. The words of the prayer were in the usual stereotyped style and perfectly harmless; but what struck me as so contrary to the whole spirit of Christ's teaching was the promise of material blessings if the prayer were passed on to seven others by the recipient, and the scarcely veiled threat of dire misfortune brought down on those who refused to pass it on. My whole spiritual intuition revolted at this prayer, and I returned it at once to the sender, giving my explanation for doing so. Afterwards I asked my Guardian if I had felt and done right in the matter, and he said, "Yes; it came from no good source. Have nothing to do with it." From what he further told me I gathered that black magicians on the other side, for their own evil purposes, had started this prayer, using the Christ's name as a decoy to attract the ordinary orthodox unthinking multitude. Magnetic force was what they wanted, and every one who broke the circuit, as it were, balked them in their efforts to obtain it. One night, about ten days after returning the "snow-ball prayer," I woke up much agitated, seeing near me a menacing figure with a sword-like instrument in his hand, which, as he waved it threateningly above my head, flashed like lightning. At the same time a foul torrent of abuse was poured over me for daring to break the current of power and all sorts

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of threats hurled at me. I prayed, as I always do, to Christ for protection from evil, and as I was still praying I saw the man suddenly go down on his knees, hide his face in his hands and ejaculate in a startled tone, "Oh, my God!" When I afterwards asked what had happened, my Guardian told me He had suddenly appeared and that the brilliant presence had so awed and blinded my persecutor that he practically collapsed. There was a good deal of correspondence in the daily papers at the time about this widely-spread "snow-ball prayer," and many people testified to having traced some injury done to them or to their friends as a result of having failed to send on this preposterous prayer. Very likely some of these things did happen, though others may have been simple coincidences. I, having the advantage of being clairvoyante and clairaudient, was left in no doubt as to why I was to be punished. The above are only a few out of many psychic experiences chosen almost at random, but faithfully and honestly recorded, being rather under than over stated. Many, I know, will have difficulty in accepting them, and if they have had no personal experiences, I don't blame them; for it is difficult to take such things on hearsay. All I ask is that they should keep open minds and never say "impossible." In the first place, that is unscientific, and every day now we are being taught the folly of saying it, for the "impossible" of last week becomes the "possible" and probable of this, and ends by becoming the well-established "truth" of the week following. To those who are "sensitives" I would say one word in conclusion, Keep your hearts and specially your thoughts pure—be willing to help all you come across—try hard to live up to your highest self, and there is nothing you need fear in heaven or earth or hell.

THE WORK OF DR. FRANCIS JOSEPH GALL*

By BERNARD O'NEILL

IT is interesting to contemplate the lives of the pioneers of science in past ages. Assailed by prejudice, ignorance and malice, yet not daunted in their search after knowledge, they often meet a calamitous fate. Some, like Giordano Bruno and Etienne Dolet, have lost their lives; others, more adroit or more fortunate, have died before their doctrines have penetrated beyond a small circle of friends; while others, especially in recent times, have gained a tardy recognition during their life, which closed before the true significance of their researches had become generally manifest. To this latter class belongs the distinguished man of science, Francis Joseph Gall, who to this day is regarded, if he is regarded at all, as merely a propounder of the doctrines of phrenology, a notion at once misleading and erroneous, since Gall would not even admit the term "phrenology," and based his discoveries upon observations made on the brain. And not only is he so regarded in the public view, but he has been persistently ignored, misunderstood or maligned by men whose work and whose aims cannot fail to make us think their attitude a matter for grave reproach. The popular misconception is, indeed, merely the reflection of the opinion entertained by the majority of scientific men. From time to time since his death a voice has been raised here and there in his defence, but it is only lately that a consensus of authoritative opinions has cordially recognized his positive contributions to the knowledge of the anatomy of the brain and pronounced a true judgment upon the great work which he accomplished as a pioneer in the physiology of this organ.

Francis Joseph Gall was born in a small village in the Duchy of Baden in 1758. He studied medicine first at Strassburg and

* *The Unknown Life and Works of Dr. Francis Joseph Gall, the Discoverer of the Anatomy and Physiology of the Brain.* An Inaugural Address delivered before the Gall Society on May 15, 1909. By Bernard Hollander, M.D. Published by Siegle, Hill & Co. 1909. 1s. The writer wishes to acknowledge his indebtedness to this pamphlet for much of the information contained in this article.

afterwards at Vienna, where he took his degree in 1785. During the thirteen years that followed he prosecuted his researches, and in 1798 he first announced his discoveries and began to lecture on the functions of the brain in the University of Vienna, the greatest medical school of the time. He was chosen physician to the Emperor Francis I, but on account of his dislike to court life he declined the appointment and recommended another man, Dr. Stifft, who becoming jealous of his benefactor incited the Catholic clergy to prohibit Gall's lectures on account of their supposed materialistic tendency. Gall, in consequence, left Austria in 1805 and travelled through the chief cities of Europe, lecturing on anatomy at the various universities. It was in the course of this tour that no less a man than Goethe attended his lectures, and in the *Annals*,* under the date 1805, we have in the following passages Goethe's impression of the doctor.

"In another department I had the happiness to be indoctrinated into a far-reaching branch of science. In the first days of August Dr. Gall opened his course of lectures, and I joined myself to the many hearers who thronged his auditorium. His peculiar doctrine, which now began to transpire widely, could not but after some preliminary investigation find response in me. I was already accustomed to contemplate the brain under the light of Comparative Anatomy, a light which revealed to the eye itself that the different senses are but offshoots branching from the spinal column, and at first simple and detached are to be readily recognized in this relation, though gradually their traces (in this connection) become less perceptible, till at length the swollen mass wholly conceals distinction and origin. This organic operation repeating itself in all animal systems from below upwards, and ascending from the palpable to the imperceptible, the leading conception of Gall's doctrine was by no means foreign to me: and even should he, as you observed, misguided by his sharp-sightedness, venture into too elaborate detail, all you had to do by way of correction was to convert an apparently paradoxical partial application into a more comprehensive general statement. The dispositions to murder, robbery and stealth, as also philoprogenitiveness, friendship and philanthropy, might, for example, be comprehended under more general rubrics; and in this way certain tendencies very well be associated with the preponderance of certain organs.

"Besides these public, principally craniologic, lectures, he

* *Annals; or, Day and Year Papers*, translated by Charles Nisbet. George Bell & Sons.

in private opened up the construction of the brain itself before our eyes, to the enhancement of my interest. For the brain, as the basis of the head, is the key of the whole. It determines, is not determined by, the skull. The inner diploe of the skull is held fast by the brain, and constrained within its due organic



DR. FRANCIS JOSEPH GALL.

limits. On the other hand, in the case of sufficient supply of bone-mass, the outer lamina seeks to expand to a monstrous size, and inwardly to construct so many chambers and compartments.

“Gall's instruction may well be regarded as the crown of Comparative Anatomy. For though he did not deduce his doc-

trine from that source, and proceeded more from without inwards, being, too, apparently bent rather on immediate instruction than deduction, all his facts were in close connection with the spinal column, and the hearer was left perfectly at liberty to classify them in that connection. Gall's interpretation of the brain was in every way an advance on the old traditional exposition, whereby so many stories or cuttings of the brain from the top inwards were dubbed with so many names and the thing left alone. The very base of the brain, the centres of the nerves, were only so many topographical distinctions, and that was all I could get out of it; so that shortly before a sight of Vicq d'Azyr's fine diagrams fairly drove me to despair.

"Dr. Gall was also added to the company which had received me in such a friendly way. We therefore saw each other every day, almost every hour, and the conversation always revolved within the sphere of his wonderful observations. He made jokes about all of us, and asserted that in accordance with the structure of my brow I could not open my mouth but out there flew a trope, and was every moment catching me in the deed. My whole organization, he maintained in all earnest, denoted the born popular orator. This gave rise to all manner of jests, and I had fain to resign myself to being ranked in the same class with Chrysostom."

Nothing had as yet been published by Gall, and there were professors who adopted his discoveries without mentioning his name, so that some of his best work has been attributed to others. He gave demonstrations in prisons and asylums, diagnosing the mental condition of prisoners and patients with an accuracy that astonished the physicians and officials. In Berlin he lectured before the King and Queen, the Princes and Princesses, and excited the envy of some of his colleagues, who would not attend his demonstrations and attacked him furiously. But the King's physician, Dr. Hufeland, became his friend, and had a medal struck in honour of his visit and discoveries. Gall settled in Paris in 1807, and there published in French between the years 1809 and 1820 his great work, called *Researches in the Nervous System in General and the Brain in Particular*. In Paris he was physician to ten ambassadors and had a large practice, a fact of importance, as it enabled him to support the great expense involved in his researches. Prince Metternich, Austrian Ambassador to Napoleon, had been a pupil of Gall, and used his influence with the Emperor Francis I in 1814 to invite his old master back to Vienna, but Gall declined. Napoleon's physician, Corvissart,

became his great friend and defended him against his imperial master, who had put him on a level with Cagliostro and Lavater ; but Antommarchi, who succeeded Corvissart as Napoleon's physician, became his enemy. Lady Holland sent Napoleon a map of Gall's brain, and the Emperor gave it to Antommarchi with orders to study and explain it to him in a few hours. Antommarchi was unable to master the subject so quickly, and knowing Napoleon's hatred of foreigners, insinuated that Gall was a foreign charlatan, upon which steps were taken to prevent his recognition by the medical faculty. Gall had already submitted his investigations to the Academy of France, whose members were favourably disposed towards his doctrine. Geoffrey St. Hilaire, the great naturalist, whose controversy with Cuvier on the mutation of species so greatly fired Goethe's mind, tried to have Gall elected to the Academy, and wrote : " I shall always remember our astonishment, our sensations, our enthusiasm, on seeing Gall for the first time demonstrate his anatomical discoveries. The word ' brain ' will always call up to my mind the name of Gall." And to this may be added the record of the physiologist, Flourens : " I shall never forget the impression I received the first time I saw Gall dissect a brain. It seemed to me as if I had never seen this organ." But when Napoleon's displeasure with Gall became known, Flourens, whose favourable opinion we have just quoted, was commissioned by the Academy to make an experimental investigation, presumably with the purpose of confounding Gall. Flourens took a live pigeon and sliced off portions of its brain in successive stages, and as the bird seemed to suffer little or no effect from this gradual destruction, he denied the alleged discoveries of Gall, and laid down the law, accepted by physiologists for fifty years, that " the brain is a single organ, that no individual part acts by itself, and that by slicing off the brain its functions are preserved." The Academy accepted the report and Gall was called a charlatan and his theories absurd, so that no physician would consent to meet him in consultation. Cuvier, the President of the Academy, who had hitherto supported Gall, refrained from doing so any longer in public, though he remained on friendly terms with him ; for we learn that he sent him a skull in confirmation of his doctrine, but the famous physiologist, already on his deathbed, returned the skull, and, while thanking Cuvier, sent this message : " My collection wants only one more proof, and that is my own cranium, which will soon be placed there." And his words came to pass, for his skull is now preserved in a glass case at the Natural

History Museum in Paris in the midst of his own collection. Just before his death he was presented with a gold medal which bore the inscription: *To the Creator of the Physiology of the Brain*. The other side of the medal shows us the profile of Gall in relief, and we observe a compact and massive head in conjunction with a vigorous and determined face and a profoundly serious expression. A certain dreamy look in the eyes recalls the celebrated portrait of John Hunter. Gall died in Paris in 1828, and was buried in Père Lachaise.

The experiment of Flourens above referred to was not recognized until nearly forty years ago as inconclusive and misleading when applied to the brain of animals high in the scale of organization. Since 1872 experiments have been performed on dogs and monkeys, proving that various functions of the brain, both sensory and motor, can be differentiated, and therefore that it is not true that in the brain of the highest mammals "no individual part acts by itself." Those mental functions of the brain which have been differentiated have not been discovered by this method, but by comparing the observations made on the mental symptoms of patients with the observations made after death on the brains of the same patients.

The numerous and important discoveries which Gall made in the structure of the brain, if he had done nothing else, would alone entitle him to immortality. Sir Samuel Wilks, in the *Guy's Hospital Reports for 1879*, wrote: "It is agreed that Gall dissected and unravelled the brain with a significance which had never before been accomplished, as Solly in his work testifies. In regarding the hemispheres as containing the organs of the mind and developed out of the lower perceptive ones, he traced out the columns from below into the hemispheres, and so unrolled the whole mass in a systematic manner." The old method had been to slice up the brain as if it had been a cheese. Sir Samuel Wilks in the same essay says: "It is well known that Gall was first impelled to the study of phrenology by having observed, whilst at college, the great differences in the mental faculties of his fellow-students and the association of those faculties, as he thought, with peculiar conformations of the head. His first observations had reference to the different degrees of facility with which they acquired languages, and this aptness he connected with the prominence of the eyes; he was thus led to place the organ of language over the eye. Whatever amount of truth there may be in the phrenological doctrine, it is remarkable that Gall was right in placing the seat of language in that neigh-

bourhood, for numerous instances of disease and injury speedily came before him and his followers, by which the whole system of phrenology seemed to be established." The words of Gall were: "The manifestation of verbal language depends on a cerebral organ, and this cerebral organ lies on the posterior part of the superior orbital plate." Proofs derived from injury and disease of this part of the brain accumulated, and the place in the brain of the seat of language, which was indicated by Gall at first from a superficial basis, has now become accepted by all physiologists. It is curious to think that the doctrine of the plurality of the functions of the brain, which no one would now dream of denying, was first asserted by Gall. In associating mental activities with particular areas, he was the pioneer of the great work in cerebral localization which has been done since his time and is still going on. His belief that we can infer from the shape of the contours of the living head the form and development of the brain inside the cranium and so judge of its physiology—that is to say, of the mental character of the person under consideration—was based on the examination of brains, of living heads, and a post-mortem examination of the same heads whenever possible. This belief hinges on the contention, as Dr. Hollander says, that *the brain moulds the skull and the skull grows in accordance with the brain*, and that *the outline of the skull, for all practical purposes, is an index to the shape of the brain*. Of the numerous eminent men of science who have committed themselves to this belief it will be enough to quote three. Dr. Ferrier says: "The brain fills the cranial cavity like a hand in a glove, and is closely appressed to the interior of the skull-cap"; Professor Cunningham says: "The cranium expands according to the demands made upon it by the growing brain"; while we have this from Professor Symington: "There can be no doubt but that within certain limits the external form of the cranium serves as a reliable guide to the shape of the brain. Indeed, various observers have drawn attention to the fact that in certain regions the outer surface of the skull possesses elevations and depressions which closely correspond to definite fissures and convolutions of the brain."

Gall held that not only intellectual ability, but also the emotions depend on brain organization. Thus we may have emotional insanity with apparently little or no impairment of the intellect. His localization of the highest intellectual operations in the frontal lobes has been confirmed by many observers. His localization of the centre for speech was confirmed sixty years

later by Broca. For the existence of other centres, which he localized in the frontal region, evidence is accumulating. Similarly Gall connected the cerebral convolutions underlying the parietal eminence (or the bump on the mid and upper part of the side of the skull) with the emotion of fear, and its injury or disease with melancholia, which is confirmed by the observations of Schröder van der Kolk, Mills, Schuster and Dr. Bernard Hollander. The last-named also finds evidence for correlating a certain part of the temporal lobes at the side of the head, when in a state of irritation, with excitement, varying from anger to homicidal mania. It is obvious that localization of mental disorder follows logically from localization of mental function. Gall gave much attention to the varieties of organization of typical criminals, and most of his results harmonize with those of recent investigations. Although the systematic study of variations in the shape of the head has been recommended by anthropologists, it has not yet been undertaken. Professor Benedikt says: "That types of skull are generally connected with types of character may be concluded with safety from the results of craniology in the animal world and from the study of the skulls in different races."

The profoundly distinguished writer, Dr. Henry Maudsley, has thus described what constitutes a noble head: "From the forehead the passage backwards above should be through a lofty vault, a genuine dome, with no disturbing depressions or vile irregularities to mar its beauty; there should be no marked projections on the human skull, formed after the noblest type, but rather a general evenness of contour." And of a brutal head he writes: "The bad features of a badly formed head would include a narrowness and lowness of the forehead, a flatness of the upper part of the head, a bulging of the sides towards the base, and a great development of the lower and posterior part; with these grievous characters might be associated a wideness of the zygomatic arch, as in the carnivorous animal, and massive jaws. A man so formed might be expected, with some confidence, to be given over hopelessly to his brutal instincts."

There is no doubt that there are great possibilities in Gall's doctrine, but extensive investigation will be required before it can be brought into line with organized biological knowledge. It is a satisfaction to those who love justice that Dr. Bernard Hollander has in his admirable address before the Gall Society so ably vindicated the merits of this great man of science.

AN AUTHENTICATED VAMPIRE STORY

By DR. FRANZ HARTMANN.

ON June 10, 1909, there appeared in a prominent Vienna paper (the *Neues Wiener Journal*) a notice (which I herewith enclose) saying that the castle of B—— had been burned by the populace, because there was a great mortality among the peasant children, and it was generally believed that this was due to the invasion of a vampire, supposed to be the last Count B——, who died and acquired that reputation. The castle was situated in a wild and desolate part of the Carpathian Mountains and was formerly a fortification against the Turks. It was not inhabited, owing to its being believed to be in the possession of ghosts, only a wing of it was used as a dwelling for the caretaker and his wife.

Now it so happened that when I read the above notice, I was sitting in a coffee-house at Vienna in company with an old friend of mine who is an experienced occultist and editor of a well-known journal and who had spent several months in the neighbourhood of the castle. From him I obtained the following account, and it appears that the vampire in question was probably not the old Count, but his beautiful daughter, the Countess Elga, whose photograph, taken from the original painting, I obtained. My friend said:—

“Two years ago I was living at Hermannstadt, and being engaged in engineering a road through the hills, I often came within the vicinity of the old castle, where I made the acquaintance of the old castellan, or caretaker, and his wife, who occupied a part of the wing of the house, almost separate from the main body of the building. They were a quiet old couple and rather reticent in giving information or expressing an opinion in regard to the strange noises which were often heard at night in the deserted halls, or of the apparitions which the Wallachian peasants claimed to have seen when they loitered in the surroundings after dark. All I could gather was that the old Count was a widower and had a beautiful daughter, who was one day killed by a fall from her horse, and that soon after the old man died in some

mysterious manner, and the bodies were buried in a solitary graveyard belonging to a neighbouring village. Not long after their death an unusual mortality was noticed among the inhabitants of the village : several children and even some grown people died without any apparent illness ; they merely wasted away ; and thus a rumour was started that the old Count had become a vampire after his death. There is no doubt that he was not a saint, as he was addicted to drinking, and some shocking tales were in circulation about his conduct and that of his daughter ; but whether or not there was any truth in them, I am not in a position to say.¹

“ Afterwards the property came into possession of —, a distant relative of the family, who is a young man and officer in a cavalry regiment at Vienna. It appears that the heir enjoyed his life at the capital and did not trouble himself much about the old castle in the wilderness ; he did not even come to look at it, but gave his directions by letter to the old janitor, telling him merely to keep things in order and to attend to repairs, if any were necessary. Thus the castellan was actually master of the house and offered its hospitality to me and my friends.

“ One evening myself and my two assistants, Dr. E—, a young lawyer, and Mr. W—, a literary man, went to inspect the premises. First we went to the stables. There were no horses, as they had been sold ; but what attracted our special attention was an old queer-fashioned coach with gilded ornaments and bearing the emblems of the family. We then inspected the rooms, passing through some halls and gloomy corridors, such as may be found in any old castle. There was nothing remarkable about the furniture ; but in one of the halls there hung in a frame an oil-painting, a portrait, representing a lady with a large hat and wearing a fur coat. We all were involuntarily startled on beholding this picture ; not so much on account of the beauty of the lady, but on account of the uncanny expression of her eyes, and Dr. E—, after looking at the picture for a short time, suddenly exclaimed—

“ ‘ How strange ! The picture closes its eyes and opens them again, and now it begins to smile ! ’

“ Now Dr. E— is a very sensitive person and has more than once had some experience in spiritism, and we made up our minds to form a circle for the purpose of investigating this phenomenon. Accordingly, on the same evening we sat around a table in an adjoining room, forming a magnetic chain with our hands. Soon the table began to move and the name ‘ *Elga* ’ was spelled.

We asked who this Elga was, and the answer was rapped out : ' The lady, whose picture you have seen.'

" ' Is the lady living ? ' asked Mr. W——. This question was not answered ; but instead it was rapped out : ' If W—— desires it, I will appear to him bodily to-night at two o'clock.' W—— consented, and now the table seemed to be endowed with life and manifested a great affection for W—— ; it rose on two legs and pressed against his breast, as if it intended to embrace him.

" We inquired of the castellan whom the picture represented ; but to our surprise he did not know. He said that it was the copy of a picture painted by the celebrated painter Hans Markart of Vienna, and had been bought by the old Count because its demoniacal look pleased him so much.

" We left the castle, and W—— retired to his room at an inn, a half-hour's journey distant from that place. He was of a somewhat sceptical turn of mind, being neither a firm believer in ghosts and apparitions nor ready to deny their possibility. He was not afraid, but anxious to see what would come out of his agreement, and for the purpose of keeping himself awake he sat down and began to write an article for a journal.

" Towards two o'clock he heard steps on the stairs and the door of the hall opened, there was a rustling of a silk dress and the sound of the feet of a lady walking to and fro in the corridor.

" It may be imagined that he was somewhat startled ; but taking courage, he said to himself : ' If this is Elga, let her come in.' Then the door of his room opened and Elga entered. She was most elegantly dressed and appeared still more youthful and seductive than the picture. There was a lounge on the other side of the table where W—— was writing, and there she silently posted herself. She did not speak, but her looks and gestures left no doubt in regard to her desires and intentions.

" Mr. W—— resisted the temptation and remained firm. It is not known whether he did so out of principle or timidity or fear. Be this as it may, he kept on writing, looking from time to time at his visitor and silently wishing that she would leave. At last, after half an hour, which seemed to him much longer, the lady departed in the same manner in which she came.

" This adventure left W—— no peace, and we consequently arranged several sittings at the old castle, where a variety of uncanny phenomena took place. Thus, for instance, once the servant-girl was about to light a fire in the stove, when the door of the apartment opened and Elga stood there. The girl, fright-

ened out of her wits, rushed out of the room, tumbling down the stairs in terror with the petroleum lamp in her hand, which broke and came very near to setting her clothes on fire. Lighted lamps and candles went out when brought near the picture, and many



THE MYSTERIOUS PORTRAIT.

other 'manifestations' took place, which it would be tedious to describe; but the following incident ought not to be omitted.

"Mr. W—— was at that time desirous of obtaining the position as co-editor of a certain journal, and a few days after the above-narrated adventure he received a letter in which a noble lady of

high position offered him her patronage for that purpose. The writer requested him to come to a certain place the same evening, where he would meet a gentleman who would give him further particulars. He went and was met by an unknown stranger, who told him that he was requested by the Countess Elga to invite Mr. W—— to a carriage drive and that she would await him at midnight at a certain crossing of two roads, not far from the village. The stranger then suddenly disappeared.

“Now it seems that Mr. W—— had some misgivings about the meeting and drive and he hired a policeman as detective to go at midnight to the appointed place, to see what would happen. The policeman went and reported next morning that he had seen nothing but the well-known, old-fashioned carriage from the castle with two black horses attached to it standing there as if waiting for somebody, and that he had no occasion to interfere and merely waited until the carriage moved on. When the castellan of the castle was asked, he swore that the carriage had not been out that night, and in fact it could not have been out, as there were no horses to draw it.

“But this is not all, for on the following day I met a friend who is a great sceptic and disbeliever in ghosts and always used to laugh at such things. Now, however, he seemed to be very serious and said: ‘Last night something very strange happened to me. At about one o’clock this morning I returned from a late visit and as I happened to pass the graveyard of the village, I saw a carriage with gilded ornaments standing at the entrance. I wondered about this taking place at such an unusual hour, and being curious to see what would happen, I waited. Two elegantly dressed ladies issued from the carriage. One of these was young and pretty, but threw at me a devilish and scornful look as they both passed by and entered the cemetery. There they were met by a well-dressed man, who saluted the ladies and spoke to the younger one, saying: “Why, Miss Elga! Are you returned so soon?” Such a queer feeling came over me that I abruptly left and hurried home.’

“This matter has not been explained; but certain experiments which we subsequently made with the picture of Elga brought out some curious facts.

“To look at the picture for a certain time caused me to feel a very disagreeable sensation in the region of the *solar plexus*. I began to dislike the portrait and proposed to destroy it. We held a sitting in the adjoining room; the table manifested a great aversion against my presence. It was rapped out that I should

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leave the circle, and that the picture must not be destroyed. I ordered a Bible to be brought in and read the beginning of the first chapter of St. John, whereupon the above-mentioned Mr. E—— (the medium) and another man present claimed that they saw the picture distorting its face. I turned the frame and pricked the back of the picture with my penknife in different places, and Mr. E——, as well as the other man, felt all the pricks, although they had retired to the corridor.

“I made the sign of the pentagram over the picture, and again the two gentlemen claimed that the picture was horribly distorting its face.

“Soon afterwards we were called away and left that country. Of Elga I heard nothing more.”

Thus far goes the account of my friend the editor. There are several points in it which call for an explanation. Perhaps the sages of the S.P.R. will find it by investigating the laws of nature ruling the astral plane, unless they prefer to take the easier route, by proclaiming it all to be humbug and fraud.

ON CREATION

BY H. STANLEY REDGROVE, B.Sc.

BY the term "creation" we wish to imply the causal relationship existing between Self-Existent Being and all being which is thence derived—between God and Nature; and we think that this relationship is well expressed by the term, if it is no longer thought of as implying the old erroneous *ex-nihilo* ideas with which it has been long associated. However, before proceeding with the amplification of the doctrine of creation implied in the essay "On the Self-Existent" * (and for which we willingly acknowledge our indebtedness to Swedenborg), it will not be out of place to criticize briefly certain ideas regarding the creation process current during the past century; and this is the more necessary since these fallacious views have not altogether been thrown aside.

According to the orthodox theology of the nineteenth century God, at some point in time—and for our present discussion it matters not whether this point be supposed to have been six thousand or six billion (or more) years ago—decided to create the universe. Why, we are not told, unless it was for His own glory. God awoke, so it appears from this theory, from a period of inactivity, spoke the word, and a universe sprang into being out of *nothing*. Some suppose this to have taken six days. The control of the universe was given over to certain "laws of nature," and God, presumably, retired into a state of inactivity to awake only at rare intervals, when the above "laws" are overcome and a "miracle" results. It is supposed that at some more or less distant date God will annihilate the universe which He has created.

Could any doctrine be more utterly absurd? It can be compared only with "the fortuitous concourse of the eternal atoms" of the so-called rationalist, who supposes that the order of the Cosmos is explicable in terms of chance! Let us examine its chief errors, since thereby we may hope to come to a right understanding of the creation process. (1) It supposes a change in the Absolute Infinite, and caps its error in this respect by supposing that God will annihilate that which He has brought into being. If at any point in time God has created, then He must have ever

* See OCCULT REVIEW for July, 1909 (vol. x., pp. 32 *et seq.*).

created and will for ever create—He will not change. (2) It supposes that something could come out of nothing and thence return, an idea so utterly absurd and opposed to thought itself as not to merit discussion. In order to overcome this objection another theory supposes creation to have been the reducing to order of a chaos. We ask, "Whence the chaos?"

To continue.—(3) It misunderstands what is meant by a law of nature. No law of nature can answer the question "Why?" and no scientific man supposes that it can. A law of nature is simply a statement in terms as general as possible of what happens under given circumstances, i.e. the expression of an observed order or uniformity in natural phenomena. In reply to the question "Why does this pen fall when I let go of it?" for example, we might say "Because of the law of gravity," but really and truly this does not explain why at all. The answer simply shows that the falling of the pen is one of a number of phenomena, all of which exhibit a certain sameness, and it is this sameness or uniformity reduced to general terms which we call the law of gravity. And supposing, for the sake of illustration, that Le Sage's gravitation hypothesis were true, this would mean merely that there is a sameness between gravitation phenomena and the phenomena exhibited by colliding bodies in general. It would imply a wider and more fundamental uniformity, and would, in this sense, make the phenomena more easy to understand; but the philosopher would still ask "Why?"—"Why do colliding bodies exhibit these characteristics?" The final "Why?" no law of nature can ever answer.

If we are to get any right understanding of the relation or process we call creation, it is essential that we free our minds from the limitations imposed by the notions of time and space, and think in terms other than these. After all, what are time and space that they should dominate our thought? From the objective point of view they are merely the conditions for material existence; from the subjective point of view they are merely "modes of consciousness"—ways we have of regarding things. We all appear to be disposed to think of all things as arranged in either or both of two sequences—the space sequence, and the time sequence—but neither is the absolute order of being. This absolute ontological * order is the one of cause and effect. We must no longer think of things as being one antecedent

* This ontological series involves another term, end or object, with which, however, we are not here concerned.

to the other in point of time, or in point of space, but as cause antecedent to effect.

Now, cause and effect may exist at exactly the same time and in exactly the same place, for they are in different planes of being respectively ; and in the case of a " material " (or, as we would prefer to put it, " substantial " or " essential ") cause this must necessarily be true ; for example, the illustration of the string and the knot, or the ether and the knot in the ether—matter. Hence, as we have already pointed out in a former essay, * God is in all space and time, but, since He also transcends all space and time, we have seen that it would be more correct to say that space and time are in God. Let us apply this to the creation process. In space and in time creation has never begun, and it will never end ; else the Absolute is variable. Hence, the physical universe fills infinite space ; it has existed from infinite time and will exist to infinite time, for it is being ever created. We can speak of a beginning to creation only in reference to the absolute order of being, the end, cause and effect sequence. It begins, therefore, with God—the Substance of God's Being is the basis out of which all that exists is created—it proceeds through matter, up through the vegetable and animal kingdoms, and finally man, back to God. Since it begins with God, creation, though in all time and space, transcends all time and space, so that we may speak of time and space as in creation.

Difficulty may be found in realizing creation as a perpetual process—ever present and eternally active—unless we clearly distinguish creation from mere making, and realize that creation is causation proceeding from the Self-Existent. An illustration may help. In terms of the electronic theory of matter the atom is a system of tiny particles of electricity—the electrons—in rapid motion. Now, this motion is an integral part of the atom. So long as the electrons whirl around the atom exists ; if they were to cease whirling the atom would vanish from existence. We have already likened the physical universe to a sort of knot or twist in the Substance of God,† and the illustration has served its purpose. But it suggests a static rather than a dynamic view—a knot in a bit of string has not to be perpetually made. We must think of the twist as eternally twisting, or take some such analogy as the atom with its whirling electrons. Science eloquently teaches that all Nature is permeated with activity. At the same time, however, there is a difficulty in

* "On the Self-Existent."

† See "On the Self-Existent."

conceiving *motion* in the Substance of the Self-Existent as the initial * process in creation, since motion implies a certain heterogeneity and differentiation. The tendency of physical science in the past has been to reduce everything to matter and motion, but at the present time the analysis is being pushed a step further. We have noted already that it appears highly probable that matter is resolvable into the ether; but this is only half of the modern formula of physics; it appears that matter and motion are explicable in terms of ether and stress. Herein, probably, will be found the explanation of the above difficulty.

By means of the doctrine of creation we have striven to make plain herein we believe that the old problem of the synthesis of idealism and materialism may be solved. We do not mean that idealism which denies the existence of the objective world, nor the materialism which teaches that matter is the all in all, and that consciousness is the mere by-product—an epiphenomenon—of material forces. We mean rather that idealism which looks to consciousness, to mind, for ultimate reality and the final explanation of all being; and the materialism such as is necessarily held by the physical scientist—the materialism which believes in the reality of an objective, external world, and that the senses do not altogether delude us.

We have dealt with the relative claims of these systems of thought in a former essay,† and it must, we think, be admitted that, if there were no alternative, then we are bound by logic and reason to be pure idealists; but although we *know* that spirit is, we have good evidence for believing that an external world, that matter exists. Idealism is logical, materialism is practical: is there no synthesis of the two? A synthesis, be it noted, into a monistic system, for a dualism with matter and spirit as conflicting elements will never satisfy our reason.

We have shown that God and the physical universe are related as cause is to effect, but it seems reasonable to suppose that there is some intermediate factor between the two; indeed, must there not extend a vast ontological series of causes and effects from God to matter, of which each factor is the cause of the succeeding or consequent, and the effect of the preceding or antecedent? We think so; and taking into consideration

* Owing to the paucity of language we are obliged to employ terms in speaking of the creation-process which usually have reference to the time sequence. The reader will please bear in mind that they are not to be understood in this latter sense.

† "On Matter and Spirit" (see OCCULT REVIEW for June, 1909, vol. ix. pp. 325 *et seq.*).

the characteristics of spirit we conclude that it is such an intermediate factor, related to matter as cause, to God as effect, in a somewhat similar manner to that in which (if these views as to the nature of the atom are correct) the electron may be regarded as related to the atom as cause, to the ether as effect. This must not be taken to mean that I—"my spirit"—am the cause of my body, but that *in general* spirit is the mediate cause of the totality of matter—the means (first created by and from the Divine Substance) employed by God in the creation or causation of matter; i.e. speaking not with regard to time but with regard to the ontological sequence, God first creates spirit, and thereby creates matter. Both matter and spirit are true and real, but on different planes of being, of which the spiritual is the higher. They are discrete; that is to say, spirit is not a very fine matter, or matter a very gross spirit, but they are related as cause is to effect. This is a point which must be insisted upon, namely that cause and effect are quite distinct and discrete; that, although they correspond, they do not merge one into the other. To take our illustration of the electronic theory again, the electron, according to this view, is the cause of the atom, but atom and electron are quite distinct and discrete, it is not a question of mere size; the atom of hydrogen is not a big electron, or the electron a little atom of hydrogen, they have quite different properties.

If we prefer the language of psychology to that of physics—though this is to a great extent merely a verbal distinction; still, psychology is a science of spirit rather than of matter, and, since spirit is the higher plane, psychology will, perhaps, yield the truer mode of expression—we may quite correctly speak of the physical universe as an idea in the mind of God, but this does not mean that it is in any sense unreal—to be an idea in the Divine Mind is the essence of reality, nought is real save that which is such. And it is because spirit is what it is, because of our likeness (faint though it may be) to God, that this real physical universe is possible to some extent to us as an ideal construction corresponding to the Divine ideal construction. The "external" world we know is the world as it exists in each of our minds, the real "external" world is the world as it exists in the Divine Mind; in so far, then, as our ideal constructions are like to the Divine do we know Reality.

SPIRIT-IDENTITY

PSYCHIC RESEARCH IN AMERICA

By SCRUTATOR

THE question of Spirit-identity is not so readily to be answered as some of the lesser-trained members of the spiritualistic community would have us believe. Admitted that a medium under "control" is for the time being in relation with a plane of existence which is variously described as subliminal, astral, spiritual, etc., there is yet nothing to show that the resulting "communications" are directly due to the thought-action of a specific discarnate intelligence. It is well known to every observer of mental phenomena that a large mass of disconnected facts are stored up in the subconscious memory and that they are capable of being called up into consciousness, under certain stimuli, as "original" thought products. In daily life our ears are assailed by a vast number of sounds which we hear without consciously listening to them; things innumerable are seen without looking at them; we touch things continually without consciously feeling them; and under cover of an interesting conversation a delectable *bonne bouche* will disappear without leaving the slightest recollection of our having consumed it. These sense-perceptions, together with all the experiences of our dream life, sink automatically into the region of our subconscious memory and are ready to spring forth into consciousness the moment we fall asleep or pass into a condition of mind where our normal waking consciousness does not operate. In scrutinizing the evidence for any specific "individual" having communicated, not only must these subconscious perceptions be taken into account, but also other possible factors of influence (other, that is, than spiritual), which might reasonably be held to contribute to the result. Thus it should be ascertained whether the medium could guess at any of the facts set up to establish the identity of the alleged "control"; whether, and to what extent, the medium was acquainted with the communicating intelligence in life; whether the statements made be communicated or suggested by the sitters or interrogators; and lastly, whether the "control" had formerly, as an embodied person, been in touch with the medium during trance. The reason for this last inquiry is that it is possible for the medium to have stored up in her sub-

conscious memory facts which were communicated during the trance condition and to which she would not awake consciously, but would recollect during any subsequent trance. But even when we are satisfied on these points there will yet remain possibilities of a more subtle and extensive order which, although not lending themselves to direct investigation, must, nevertheless, be included in the category of things to be considered when debating the intricate problem of spirit-identity. Telepathy between the medium and the sitters, or between the medium and some distant living person, may operate by accidental syntonism. The phenomena of wireless telegraphy and other forms of sympathetic vibration render this possibility by no means remote. The difficulty would lie, in the absence of any known means of thought-registration, in bringing it within the area of proof. Statements that can be proved true can only be so proved by reference to the experience of living persons or to records within the knowledge of living persons ; though conceivably some instances might exist in which facts were afterwards proved true, although not at the time within the conscious experience of any living person. Such cases have already been discussed in the pages of the OCCULT REVIEW, and they open up the further possibility of the medium during trance being put into relation with the astral record, or *memoria mundi* of the Hermetic philosophers, a species of "cosmic reservoir, where the memory of all mundane facts is stored and grouped around personal centres of association," as Professor William James suggests.

These considerations are particularly pertinent to the "Hodgson-Control" inquiry in connection with Mrs. Piper's mediumship.* Richard Hodgson, for a long time associated with the work of the Society for Psychical Research in America, died suddenly on December 20, 1905. Eight days later a message purporting to come from him was received through Mrs. Piper's trance mediumship, and since that date the communications have been more or less constant. A better test combination could hardly be imagined, for not only had Hodgson studied the phenomena of so-called "spirit-control" very closely, but he had done so principally through Mrs. Piper's agency, and it had been in his mind to use her mediumship to make a more effective display of spirit-power in the event of his predeceasing her, of which intention she was doubtless well aware.

Professor James, in summarizing the results of seventy-five

* *Proceedings of the American Society for Psychical Research*, July, 1909, vol. III., pt. 1.

sittings with Mrs. Piper in which the professed R. Hodgson has appeared, frankly affirms that "the total amount of truthful information communicated by the R. H. control to the various sitters is copious." Events, for the most part unimportant, which R. H. had experienced with them in life, are brought into remembrance. In bulk they are significant, but when examined in detail, critically, and in the light of the known intimacy of Mrs. Piper with the supposed control during his life, they do not afford evidence of anything which would be beyond the "subliminal powers of personation" possessed by the medium. Any reader of the records must come to the same conclusion. One instance will suffice by way of illustration as to the value of the Hodgson-Piper evidences of spirit-identity.

At Miss Pope's sitting on December 28, 1905, the control "Rector" was interrupted, the medium writing the letter H so emphatically as to break the point of her pencil. The name Hodgson was then written. "Rector" explained that it was he, Hodgson, who wished to communicate.

"He holds in his hand a ring. He is showing it to you. . . . Do you understand what it means?"

(Hodgson is stated to have had a very attractive ring, which was, of course, often seen by Mrs. Piper.)

"Rector" then gave the name Margaret.

Then followed more writing, the word "all," and the letters "A B L" being produced.

This, in effect, is the whole of the first Hodgson communication.

Upon the ring inquiry being resumed the following statements were communicated:—

That the ring was in his possession on the last day he went to the boat-club. That an undertaker had removed it from his finger after his death. (Hodgson died while playing hand-ball at the boat club.) He remembered putting it in his pocket because it hurt his finger when playing ball. He was very clear about having put it into his waistcoat pocket. Being told the ring had not yet been found, "Hodgson" said he saw it taken by a man from his locker. That man was in charge at the time and had his ring. He saw where he went and where he lived, plainly (place described). He saw the ring on the man's finger clearly. The waistcoat was in the man's room then.

In effect the ring was found two months later in the pocket of Hodgson's waistcoat, where it had carelessly been overlooked, and which had lain during the whole interval in the house of a Mr. Dorr, with whom the "Hodgson" control had been having

frequent communications. It should be explained that much importance attached to the finding of the ring which had been given to Mr. Hodgson on his fiftieth birthday by a lady friend much interested in his work. Hodgson had kept its source entirely to himself, and after his death the donor had asked the administrator of Hodgson's estate to return it to her. It was then found to be missing.

Professor James's summing up on this case will be appreciated by astute investigators. He says :—

This incident of the ring seems to me a typical example of the ambiguity of possible interpretation that so constantly haunts the Piper phenomena. If you are willing beforehand to allow that a half-awakened spirit may come and mix its imperfect memories with the habits of the trance-automatism, what you get is entirely congenial with your hypothesis—you apperceive the message sympathetically. But if you insist that nothing but knock-down evidence for the spirits shall be counted, since what comes is also compatible with natural causes, your hardness of heart remains unbroken and you continue to explain things by automatic personation and accidental coincidence, with perhaps a dash of thought-transference thrown in. People will interpret this ring episode harmoniously with their prepossessions. Taken by itself its evidential value is weak ; but experience shows, I think, that a large number of incidents, hardly stronger than this one, will almost always produce a cumulative effect on the mind of a sitter whose affairs they implicate, and dispose him to the spiritistic view. It grows first possible, then plausible, then natural, and finally probable in a high degree.

The "Huldah" episode appears to offer better grounds for the view that the trance-automatism is influenced by centres of memory associated with distinct personalities, though it does not necessarily confirm the claim made for spirit-identity. The episode, in brief, is as follows :—

Hodgson had proposed to a certain young lady who is referred to as Huldah. He was anxious that her correspondence should be destroyed. Nobody appears to have known of any such correspondence. The Hodgson "control" specifically states that nobody save himself and the lady knew of it. The letters are searched for unsuccessfully. Mr. Dorr, who was present at the next sitting, asked if "Huldah" was not one of a family of Densmores (pseudonym) known to him ; whether it was a sister of Mary, Jenny and Ella (pseudonyms) ? The control at once named Ella as the lady referred to, adding, "Huldah we used to call her." Then followed a statement that the lady's full name was Ella Huldah Densmore. Asked if he was clear as to Huldah being the same person as Ella, the control said :—

"Did I say that ? That was a mistake. She is a sister. Is one of the three sisters, but not Ella. She *was* Ella. I know what I am talking

about. I saw Huldah in Chicago. I was very fond of her. I proposed marriage to her, but she refused me."

Correspondence with the lady, known both to Mr. Dorr and Professor James, although not to their knowledge ever known to Hodgson, elicited the remarkable statement that years ago Hodgson had asked her to marry him and that letters had passed between them. She did not remember how she signed these, but had sometimes used her middle name Hannah, instead of Ella. She knew of no Huldah in the family. Compared with the R.H.-control statements, the confusion is evident; but there remains the singular revelation of a fact supposed to be wholly unknown to Hodgson's most intimate friends and associates. Nobody who knew Hodgson will admit the possibility of his having made Mrs. Piper his confidante at the time, but there is the possibility of gossip having reached her ears which somehow had escaped those of others more seriously engaged in other departments of work. Inquiry among his friends, however, did not produce any evidence of such gossip having at any time been in circulation.

The explanation of this episode is that Hodgson had consulted the Emperor-control of Mrs. Piper at the time of his disappointment, and the natural conclusion is that he had used a fictitious name for the lady (probably "Huldah") in order to conceal her identity, and that the whole of the circumstances had formed part of the trance-memory of the medium, being on this occasion spontaneously reproduced. [It is significant to note that the Emperor-control had informed Hodgson in 1895 that he would, ere long, be made matrimonially happy, and that the same day he had received formal announcement of Miss Densmore's marriage to another.]

When Professor James pursued the "Huldah" inquiry at a sitting of his own on October 24, 1906, the Hodgson-control admitted that although nobody had been taken into his confidence, a hint of his state of mind at the time may have been given to Newbold, Lodge and Myers, and further that he used the name "Huldah" to avoid compromising the lady. When told that the latter had confirmed his statement about the letters and the proposal, the R. H.-control displayed no further interest, but asked if Professor James remembered a lady-doctor, a member of the Society, by name of Blair. . . .

"Do you mean Mrs. Dr. Blair Thaw?"

"Oh yes. Ask Mrs. Thaw if I did not at a dinner party mention something about the lady. I may have done so."

Mrs. Thaw, being communicated with, supplied the following remarkable confirmation :—

“ Fifteen years ago, when R. H. was visiting us after his operation for appendicitis, he told me that he had just proposed to a young lady and been refused ; he gave no name.” The striking feature is here the fact that except for the statement coming directly from the control, it would never have been known that Hodgson had ever spoken to anybody but Professor Newbold about this episode.

Asked if he knew Huldah's present husband, the control replied by giving his country and title correctly, but failed to give the name.

Now all this would be particularly strong evidence for spirit-identity were it not for the fact that Professor Newbold had previously interrogated “ Hodgson ” through Mrs. Piper's mediumship about the matter, the subject being introduced, not by Professor Newbold, but by the “ control.” With this record before us, however, it is impossible to escape the suggestion of the possibility of trance-memory having functioned in all subsequent references to the matter. Even so there is evidence enough to strongly support the theory of spirit-return, though we have no right to refer to supernatural causes before thoroughly exhausting the natural. Absolutely independent evidence of spirit-identity is, therefore, still lacking in the Piper-mediumship phenomena.

Despite the sealed messages and passwords which are given and cannot be found, the Latinized doggerel which has no sort of meaning, the gush of poetry which may well have been known to the medium, the frequent failure to give names which should be quite familiar to the control, and, above all, the fact that these all too-frequent failures remain unrecognized as such by the communicating “ intelligence,” there remains a large body of veridical matter which cannot fail to impress those persons to whom it is pertinent.

Professor James traces the existence of a “ will to personate ” as the prime factor in the Piper phenomena and in connection with this the ability to draw on supernormal sources of information, by mind-reading, telepathy or recourse to some cosmic storehouse of fact. Beyond this, apparently, there is no sufficient warrant to form a decided opinion, and American psychical research leaves us at this point no nearer to proof of spirit-identity than we were before Hodgson's decease, and perhaps not so near as some of us believed ourselves to be.

CORRESPONDENCE

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

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The following facts may interest your readers in connection with the article on "Survivals of Magical Customs" in your August number.

An Irish Roman Catholic lady, whose acquaintance I made on a voyage from England to Naples last winter, had with her a wonderful old book in manuscript, containing a charm of three-fold efficacy against (1) storms at sea, (2) fire, (3) death in childbirth, together with a Life of S. Margaret of Antioch and various prayers, the whole being written in the Erse tongue and character. It had been handed down in her family for two hundred years, and was probably a copy of a still older MS. She told me that until entrusted to her as a safeguard at sea (she was ordered a voyage of several months for her health) her mother could never be induced to let it go out of the house, which was never insured against fire, so firmly did she believe in the power of the charm. On one occasion only did she reluctantly yield to the entreaties of a relative who, on the eve of her *accouchement*, begged for the loan of it; and *during its brief absence the house took fire!* As for its efficacy in calming the waves I can certainly testify that during the nine days of my trip the sea was like glass. Before entering the Bay of Biscay and Gulf of Lyons, where rough weather might be expected in January, she would reassure me, saying, "The book is in my cabin, opened at the charm"; and certainly I never had a more peaceful voyage.

With regard to the influence of hair (see pp. 73-74 of the article referred to) I may mention that in some parts of Italy to this day old wives, desirous of telling the fortune of some absent person by cards, will procure some of the subject's hair and lay it on the tarot cards for ten minutes before cutting the pack.

I can corroborate the statement on p. 75 as to Irish wells; there being one on my husband's property, at Fore, Co. Westmeath, the water of which, it is alleged, will never boil. Beside it stands a tree which always grows in three branches, in honour—tradition says—of the Holy Trinity. If one branch is lopped

off another grows to replace it ; but the number of the branches is never more nor less than three.

The "word-formulæ," quoted by your contributors at pp. 72-73, recall some extraordinary Irish charms for healing diseases, of which I have written at length elsewhere ; * but the old Westmeath peasant from whom I obtained "the cure" for rheumatism never allowed me to hear the words she muttered, alleging that the power to heal would leave her if she imparted "the charrum" to any one but her descendants.

There is a wide field of Irish folklore still open to any one with leisure to make researches, though it is yearly diminishing as education and modern ways of thought deprive the rising generation more and more of their ancient heritage of romance.

Yours faithfully,

ERMENGARDA GREVILLE-NUGENT.

ON THE SELF-EXISTENT.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have read Mr. Constable's letter partly in appreciation and partly in criticism of my essay "On the Self-Existent" with considerable interest. There are two points on which I should like to make some brief remarks.

Firstly, regarding my statement, "That which exists must be either one or many." I must defend the validity of this on the grounds of the Law of Contradiction and the Law of Excluded Middle. Of course, there is a sense in which being is both one *and* many, which, indeed, was implied in my essay in question ; but when we say being or existence is many we use the term "being" or "existence" in a different sense to that which is implied when we say being or existence is one. It is the Self-Existent (i.e. God) which is One, and derived existences or the manifestation of the One which is the many. Being is One absolutely, but many in appearance ; though it must be understood that the many possess a certain degree (so to speak) of (derived) reality,—what we call reality is the appearance of the One ; the One is the absolutely Real.

Secondly, when I speak of infinite time and space, I use the term "infinite" in its purely mathematical sense, and not as implying the Absolute. I have gone into this point at some length in my essay "On the Infinite" (OCCULT REVIEW for July, 1908). It

* See *The Nineteenth Century* for December, 1903, "A Visit to the 'Wise Woman' of Lislogher," by the Hon. Mrs. Greville-Nugent.

is the recognition of the distinction therein drawn between the absolute and the mathematical infinite, which I believe will help to reconcile the transcendental and pantheistic concepts of God. As to the phenomenal nature of time and space, I imagine that Mr. Constable and myself are in agreement with one another.

I am, dear Sir,

Yours very faithfully,

H. STANLEY REDGROVE.

To the Editor of the OCCULT REVIEW.

SIR,—I have for some time been preparing a treatise on "The Herb Dangerous," i.e. Hashish, *Cannabis Indica*. From time to time I have seen pictures and drawings on this fantastic subject, and am proposing to illustrate the book with a collection of such drawings.

Perhaps any of your readers who have such pictures, or who can give me information on the subject, would be kind enough to communicate with me?

I should be very glad, moreover, to receive accounts of any psychic experiences which any of your readers who may have experimented with Hashish, Anhalonium Lewinii, Stramonium, Belladonna, or other drugs can give me. Such communications would be treated as strictly confidential.

Thanking you for kind publicity,

I am, Sir,

Your obliged and obedient servant,

THE EDITOR OF "THE EQUINOX."

14, TAVISTOCK STREET, W.C.

[I am asked by Mr. W. H. Edwards, of 6, Wynell Road, Forest Hill, S.E., to state that a Mr. M—y who has written to him inquiring for terms of treatment, and giving as address 64, Moyne Road, Forest Hill, cannot be communicated with, owing to his address being unknown to the postal authorities. Will he kindly communicate again with Mr. Edwards, making a point of seeing that his address is clearly and legibly written?—ED.]

PERIODICAL LITERATURE

THE recently-published Part 58 of the *Proceedings S.P.R.* is mostly concerned with further matter obtained through Mrs. Piper. Professor James contributes a paper of 120 pages on the Hodgson control, and Sir Oliver Lodge gives us a long Report on various trance-communications from the Gurney, Hodgson, and Myers controls. He states his own impression of the facts, as follows :—

“ On the whole, they tend to render certain the existence of some outside intelligence or control, distinct from the consciousness, and as far as I can judge from the subconsciousness also, of Mrs. Piper or other medium. And they tend to render probable the working hypothesis, on which I choose to proceed, that that version of the nature of the intelligences which they themselves present and favour is something like the truth. In other words I feel that we are in secondary or tertiary touch—at least occasionally—with some stratum of the surviving personality of the individuals who are represented as sending messages ” (p. 282).

One of the most interesting of the various series described, is that in which, at several sittings, there manifested a control purporting to be Mr. Isaac Thompson, a deceased friend of Sir Oliver's. This communicator had first appeared at a sitting in Boston, December 11, 1905, when Mr. Edwin Thompson (son) had been introduced anonymously by Dr. Hodgson. Nothing very evidential appeared, but at later sittings—Mr. E. Thompson not present—the “spirit” sent messages, referring to “Agnes” as his daughter, stating that he was an old neighbour of Sir Oliver Lodge's in Liverpool, that he had three daughters and one son, and that his business was connected with drugs. The name Thompson was given during the waking stage. All the facts given were true and appropriate. When Mrs. Piper came to England in 1906, sittings were held in the Thompsons' house, and the communicator alluded to his messages sent through Dr. Hodgson, used family names correctly, and discussed business matters with his son. The characterization was good in all its points ; and, though many of the facts given were no doubt already known to Mrs. Piper and therefore were non-evidential in the stricter sense, the sittings gave a strong impression of the authenticity of the communicator.

The last number of the *Hibbert Journal* contains two articles which throw light on ancient beliefs in spiritual powers. Professor Bernard D. Erdmans, of Leyden, writes on “A New Development in Old Testament Criticism,” pleading for a closer consideration of the attitude of the Oriental mind. Critics,

he says, have been too ready to ascribe to different writers verses which evidently belong to the same narrative, simply because in one phrase the name Jahve is used, and in another Elohim; he thinks that in some cases the two words were used with distinctive meanings, and that in others the name Jahve has been substituted for Elohim because the latter savoured too much of polytheism. In Amos iv. 11, Jahve says: "I have overthrown you as Elohim overthrew Sodom and Gomorrah"; that is, the destruction of the Cities of the Plain was ascribed to the world of superhuman beings, and not to a single God in particular. In the narrative in Genesis, Dr. Eerdmans finds traces of substitution: "Then Jahve rained upon Sodom and upon Gomorrah brimstone and fire from Jahve"—an impossible construction, as he points out. The explanation he gives is that the Elohim, or superhuman powers, rained fire and brimstone from the clouds, as is indicated by the added gloss, "out of heaven," Jahve being, originally, the special one among the heavenly powers who "blessed the fields" with rain.

The same notion of the multifarious influence of a spiritual world upon the welfare of humanity is illustrated by Professor Montet's article on the saints who are so profusely venerated by the Mohammedans of Northern Africa, and whose wonder-working powers correspond closely with those of the saints of the Roman Catholic hagiology:—

We find in the legends of the saints of Islam miracles of every sort and category imaginable. A special gift of the marabouts is that of ubiquity. A saint of Morocco, for example, was seen praying at two places far distant from each other, on the same day and at the same hour. Saints have the power to transport themselves instantly over fabulous distances. A saint who was invoked by a woman who had let her child fall into a well, came underground from Bagdad and caught the child in his arms before it had touched the water.

Saints can walk on the water, dry up the sea, and stop the flow of rivers. They can also cause springs to burst forth, and start or divert streams of water. They can render themselves invisible, and go for a long time without eating or drinking. They have the power of radiating light and manifesting their presence by flames. They can appear after death and work miracles; prayers are offered at their tombs for the recovery of health; They perform cures and raise the dead. The marabouts can talk with saints who have been dead for centuries, and can render themselves and others invulnerable. They have the gift of prophecy, can multiply bread, and displace enormous weights.

It will be noticed that many of these alleged powers of saints, living or dead, resemble the wonders attributed to occultists and to spirits manifesting through mediums. Some of them

also recall the narratives of appearances of living persons in the astral body.

The *Theosophist*, referring to Mr. Stead's Bureau, says :—

As the evolution of mankind continues, the astral senses will inevitably unfold, and that which is now comparatively rare will become common. With this normal higher evolution—as natural and inevitable as the evolution behind us, in which the physical senses were developed—the veil between the astral and physical worlds will become ever more transparent, and those who have cast off the denser body will be visibly present among those who still wear it, and communication will be general and free.

A continuation of the articles on "The Caduceus in America" describes initiation ceremonies among the Indians, which conferred various occult powers, and included songs which were of the nature of mantras. An illustration is also given, from a carving in the Madras museum, of the "dance of Siva," typifying creation as rhythmical movement.

In *The Open Court*, Dr. Carus, summing up his views on the religion of the future, says that it will have to satisfy the essential needs of the human heart. Religion is inborn in every soul, as gravity is an inalienable part of all matter. It grows up in unconscious spontaneity and it asserts itself first in sentiment. But it also enters into every fibre of man's spiritual existence and adjusts the relation of the individual to the All. It teaches us that we are parts of a great whole ; that in every one of us there is something eternal that has made its appearance in corporeal and visible shape, and no thinking man will identify himself with the dust of his body, but will seek his real being in the significance of his spiritual nature. Whatever disparity there may still be in religious denominations, he says :—

Their essential doctrines, the meaning of their ceremonies, and above all, their moral ideals will have to become the same throughout the world, for they represent the essentials of religion, and must accord with the eternal truths of cosmic existence. The Church eternal of the future need not be one large centralized body, it need not be one power consolidated into one organization, it need not be governed from one central point, but it must be one in spirit, it must be one in love of truth, one in brotherhood, and one in the earnestness of moral endeavour.

The *Indian Review* publishes a powerfully written article on "Mystery," showing how attractive and valuable to devout minds is the study of the mysteries of life and death :—

They perceive hints of divine life where the common people see nothing. To them God is not a mere "magnified, non-natural man," but "the stream of tendency by which everything fulfils the law of its being." Before their eager, passionate gaze time and space melt away, and they

see the working of the Divine Energy. To their spiritual vision everything seems transformed into something divine. They feel that the universe is but the manifestation of the Eternal Love.

Professor Hyslop, in the *Journal of the American S.P.R.*, gives a detailed record of some mediumistic experiments, and remarks that "there were chances to draw upon the subliminal in many cases where it was clear that this source was not utilized"; that "neither telepathy nor secondary personality plays the most important part in the explanation of the facts," and that the limitations displayed are due to undeveloped supernormal power, and throw light on the conditions that affect the acquisition and transmission of supernormal information. Among the incidents given is one of a "death coincidence," in which the percipient received repeated impressions of trouble to a relative in England on the day on which an aunt died in this country, and during the days that elapsed before her funeral, all of them apparently *after* the death had occurred.

The *Harbinger of Light*, describing some séances with Bailey, gives an illustration of a soldier's wallet belonging to a young officer, containing some leaves of a Bible, bearing his name (Ensign Arthur Wilson, 21st or 91st Fusiliers), which was brought as an apport to one of the séances. The wallet also bears some shooting badges dated 1864 and 1865.

The *Swastika* gives "a true ghost-story" of a soldier who was killed in the American Civil War and who appeared in his home, standing by the table with a very pale face, and, as his mother stepped toward him, disappeared.

Many of the stories told in the *Hindu Spiritual Magazine* are full of "local colour" and therefore not well adapted for quotation; one is about a deceased wife whose husband had married again, and who returned, through the mediumship of the second wife, to disturb the household, both by words and by throwing objects about and causing them to disappear. Finally her husband remonstrated with her, telling her that she was injuring herself. As a result of the appeal, a truce was made; the returning spirit was treated well, and though constantly present, she ceased to cause any disturbance.

Theosophische Kultur (Leipzig) sets forth the inner meaning of Mozart's *Magic Flute*, representing Tamino as the human soul, the thinking principle which differentiates man from the beasts, but a prey to doubt; Papageno is the animal-human soul, and both are saved by the arousing of the higher consciousness, which is symbolized by the magic flute.

REVIEWS

COMPARATIVE RELIGION. By W. St. Clair Tisdall, D.D. Cr. 8vo, pp. xiii., 132. London: Longmans, 1909.

No opinion so far expressed on the origin of religious belief by its accredited modern exponents has stood the test of final analysis, even by criticism belonging to the same school. It is time to say plainly and reverently that the speculations have all to be judged by their motive and point of departure, and perhaps it is almost a pity that we continue with so much seriousness to consider them and re-consider at length. What is known as the school of Humanism is represented by the writings of Herbert Spencer and Grant Allen; it explains the origin of religious belief by the world of dream which opened its strange pictures to the mind of the sleeping savage—or, in other words, by the nightmare of the missing link. On the other hand, the school of Animism, which is represented at the moment by Dr. Frazer, considers that religion originated as a savage inference from the phenomena of Nature, which were regarded as the work of all-powerful unseen beings whose operations could not be overruled by the arts of magic. If the experience of dream is difficult to account for on a purely material explanation of life, and if the rudimentary natural theology of man at the beginning of his presumed evolution is not demonstrably an ignorant mistake, both of these provisional explanations do not carry with them their intended inference.

Such are the points of departure; and as regards the motive, this is, of course, to remove from religion its valid and supernatural sanction. The tests of this sanction rest in the experience of the soul, but those modern writers whom I have termed accredited because they are the reigning fashion would regard the question of such an experience as a reference to an unknown fact in a cryptic language, and to say this registers at once the root difference between the mystic and rationalistic schools. For those who know that such experience is not only possible but actual, the modern presentations of comparative religion can signify very little and the prolonged study of the multitudinous shifting hypotheses is in all frankness mere wasted time. Even works like that of Dr. Tisdall, though they are useful enough in their way and though in their way they are good enough, are only of transitory interest; the deep experience of religion, the attainment of that knowledge which comes only from within, has really no part therein. Within the very brief space to which he is restricted, Dr. Tisdall has unquestionably given a most sensible and satisfactory outline of comparative religion as it is at this day regarded in the various departments of thought. His summaries seem just; and his criticism, which is often suggestive, is also sometimes acute. His own position is defined very clearly from the outset; he places its proper value on the hypothesis of evolution in respect of religious belief and on the development of humanity as it now is from the low life deeps of savagery. He concludes with St. Augustine: "O God, Thou madest us for Thyself, and restless is our heart until it rest in Thee."

A. E. WAITE.

THE EDUCATION OF THE WILL. By T. Sharper Knowlson. London : T. Werner Laurie, Clifford's Inn. Price 6s. net.

THE significant characteristic of modern literature is undoubtedly the recognition of mental culture as a prime objective. It is difficult to trace the origin of the modern movement or to define its centre, but the most casual observer cannot fail to notice the trend of this great volume of thought and activity. There are the Hypnotists of the Salpêtrière and of Nancy, the large and increasing body of Spiritualists, the Theosophists, Mental Healers, Christian Scientists and Psychic Researchers. Each of these bodies is represented by some one or two journals and tons of more or less representative books. There are books on hypnotism, mesmerism, will power, self healing, astrology, palmistry, phrenology, occultism, vegetarianism, physical culture, mind reading, magic, *et hoc genus omne*. There are thousands of them and thousands more to follow. Obviously, they are not produced for the fun of it. What are they for? Simply to give expression to the Spirit of the Age in so far as it has impressed itself upon one and another of these many writers.

The Education of the Will is of the same company—a book that is thoroughly well written, the subject matter carefully arranged, and the argument pointed to a definite conclusion. Its teaching is in line with much that is already familiar to students of mental science in the works of Godfrey Leland, Ebbard, Schofield and others. Both material and argument are of a superior order and the fact that the author sets his face against the commercialism of the so-called New Thought movement adds to the value of his studies and suggestions. He does not say that will-power can create dollars but that it can effectively prepare you to use them when you have earned them. He does not propose an universal revolution for the benefit of one man with the strongest will, but he does suggest the likelihood of a complete reformation of the individual who can bring his will to bear intelligently upon the untrained and unbridled part of himself. The book is full of valuable hints and can be thoroughly recommended.

SCRUTATOR.

MENTAL FASCINATION. By William Walker Atkinson. Pp. 251. London : L. N. Fowler & Co., 1909. Price 2s. 6d. net.

THIS book, which is a sequel or supplement to the author's former work entitled *The Secret of Mental Magic*, is primarily concerned with the amplification of the chapter on "Personal Influence" appearing therein. Mr. Atkinson defines mental fascination as "the action of a mental force that powerfully influences the imagination, desire, or will of another." "There is," he says, "but one underlying law of the operation of this force in the direction of affecting other minds, and that law is mentative induction, either direct, i.e. by mentative currents, or indirect, i.e. by suggestion, or (as is generally the case) by both combined."

Mr. Atkinson thinks that the principle of mental fascination is manifested in the attractions of the atoms—this idea is reminiscent of Prof. Haeckel's theory, which, however, has not been received with approval by physicists—he sees it also in the various cases recorded of the power possessed by snakes to "charm" birds, etc., and under the same category he includes the various phenomena of hypnotism, mesmerism, "personal magnetism," and the like. With regard to hypnotism, Mr Atkinson

considers the "hypnotic sleep" as non-essential (whence he prefers the term "mesmerism"). Indeed, he regards this state (which he distinguishes from "trance"), not as a condition of real sleep, but rather as one of induced drowsiness. "Trance" he considers an abnormal and unhealthy condition, and he devotes a chapter to the consideration of the "Dangers of Psychism"—a question of very great importance; and we are inclined to think that Mr. Atkinson does indicate a real danger. To those, however, who hold that all the phenomena of hypnotism may be explained by suggestion only, Mr. Atkinson asks: "If their theories be true, why is it that two men using the same words of suggestion, upon the same subject, produce varying degrees of effect"; and he seeks to find a satisfactory explanation of the phenomena and a reconciliation between the various schools of thought in his theory of "mentative wave currents" accompanied by suggestion, i.e. mental influence through physical media; an interesting theory, though there appears to be little, if any, positive evidence of the existence of such wave currents. Mr. Atkinson regards hypnotism or mesmerism as harmful to the "subject," since his will is overcome and hence weakened by that of the hypnotiser; he points out a fallacy in the usual argument that men of strong will make the best "subjects," since idiots and the insane and also very young children cannot be hypnotised; and he very rightly deprecates public hypnotic performances.

H. S. REDGROVE.

OLD AS THE WORLD. By J. W. Brodie Innes. Cr. 8vo., pp. 383.
London: Rebman Limited, 1909.

SEEING that the marriage of heaven and earth and the marriage of heaven and hell—if these should come to be effected—and, seeing that the nuptials of God and man, which have been proclaimed from the beginning and are still announced daily and daily celebrated, are only possible and actual in virtue of Love as the one thing, it is true to say concerning it: *est una sola res*; and it is not merely old as the world but that which is permanent therein. It is inevitable therefore that every novel should embody some aspect of the old story which in life itself is never told twice in the same way, and seldom in fiction. It is almost a pity to speak of it as old or new; it is absolute and unescapable. I am therefore almost sorry that Mr. Brodie Innes has chosen *Old as the World* for the title of his second wonder-book of the psychic side of our being, of dual personality, of interpenetration and vision, of successive lives and their recollection. But, like Martines de Pasqually, we must even be content with what we have. The author is at home once again in his native Scotland, which breathes all incense in his pages. Perhaps from the novel-reader's point of view it is not so attractive a story as *Morag the Seal*, but the plot is subtle enough, and the enterprises of the unknown island are better than good reading. Mr. Brodie Innes is, moreover, a student of the past, and his fragments of archæology and folk-lore seem often new in their aspect, as they are also captivating. If it is worth while to say so, one defect in a romance which, speaking generally, is a great deal more new than the world, is perhaps the characterization in chief; somehow Roy Sinclair fails to convince, and the great seriousness with which we are tacitly invited to accept the "modern sphinx" Gabrielle tends rather

reversely in the detached mind. It is different with Mona McLeod, who comes at first like a phantom, yet seems at once more real in the spirit than is the other in the blood and flesh. Subsequently she possesses the story—and the reader. I suppose that the *dénouement* is half expected from the outset, but it is not the less striking. Had only the author had the great courage to do what the high art of his beginning not simply demands but clamours for, he would have created a tense situation which would have called for all his skill—and repaid it. To speak more plainly would betray the plot, and is opposed to all the canons. I end therefore thus my "problem-picture" of a notice by inviting those who puzzle over this hint to see if they can take my meaning after they have read the book. All may not agree, and then it will be so much the more to the credit of Mr. Brodie Innes—and of his story.

A. E. WAITE.

FRIVOLA. By A. Jessopp, D.D. T. Fisher Unwin, London. 3s. 6d.

THERE is an underlying current of excitement in *Simon Ryan the Peterite*, whose acquaintance was an incident in the author's life. The story is of a religious maniac, his household, his doctrine and conversation. To show that Paul of Tarsus was a bad man, he speaks of him thus: "The cuckoo's egg that the roaring lion had laid in the nest of the eagle John had ousted Simon Peter, the real bird of Paradise, the hope of the race." But it is difficult to find as much interest in Mr. John Wiggshall, Mr. Richard Steyon of Norfolk, or Dame Joan and Dame Elizabeth as Dr. Jessopp would have us take. The book is indeed a small chronicle of Norfolk, its squires, its traditions, its historic houses, the tone and essence of the people, dear to those who are associated with such remote corners of the world as Holme Hale. The author gives one or two interesting incidents which he has experienced. The one exception to the rest of the book is the chapter on London. In this Dr. Jessopp writes in an amusing vein. Have not most of us felt the wants of the country, in spite of all its perfection? One might say Norfolk is the best of counties as an example. We do not even see phantom coaches there nowadays.

D. P.

THE RELIGION OF THE COMMON MAN. By Sir Henry Wrixon, K.C. London: Macmillan. 1909. Price 3s. net.

THIS book does not pretend to any newness of presentation of the doctrine of theism or the existence of a powerful, intelligent and benevolent person superintending the affairs of the universe. The author says that his object "is to record the reflections and the conclusions of a man of average intellect and ordinary information, as he muses upon and wrestles with the problem of his existence here and his future destiny, and seeks to discover, if not a complete solution of the problem, light at least enough to guide him on his earthly journey. To illustrate his ideas, we have at times made reference to the works of philosophers, with which he himself possibly could not claim acquaintance. But throughout his thoughts are his own. And in the last resort all philosophy, and all metaphysics, must justify itself to the plain mind of mankind." The conclusions so reached might more appropriately be called the religion of the uncommon man, especially as it is stated that "his thoughts are his own." The number of

people who think for themselves is probably even smaller than it was before the enormous multiplication of cheap books on religious and philosophical subjects, since it is so much easier to read than to think. And thus books have pandered to that universally-spread laziness or *vis inertiae* which might well be added as a third to what Edward von Hartmann has called the two most powerful forces in human nature, "religious sentiment and stupidity." As regards the main thesis and conclusion of the book, it remains to be seen how much they will be modified "in the plain mind of mankind" when the stream of Oriental thought known as Buddhism shall have broadened into a flood in its course to the West. In an article called "Buddhism and Free Thought" in the January number of *The Buddhist Review* the writer says, "Nowadays many persons (the Theosophists, for example) are trying to persuade the West that the Buddha did not really teach the non-existence of the 'ego,' although dialogue after dialogue, and saying after saying in the *Tipitaka* would certainly give a contrary impression to any ordinary reader." And in the same article he says that Buddhism is "strictly atheistic, and to the question, 'Did Nature ever begin to be, and if so how?' it vouchsafes only the *Ignoramus* of Agnosticism." But the golden rule would appear to be accepted equally by the theist of the West and the atheist of the East.

B. P. O'N.

THE BOOK OF WITCHES. By Oliver Madox Hueffer. London: Eveleigh Nash. 10s. 6d.

THE author has spared no trouble in collecting examples. From Greece, Rome, France, Germany, New England, as well as from England and Scotland, witches fly into his pages as if summoned to those Sabbath-Generals he speaks of: young beautiful ones, old hags and benevolent old women. When we come to the end of their history and of the repulsive recipes used by them we feel inclined to exclaim—

"Witches tender, witches tough,
Of witches I have had enough!"

Mr. Hueffer believes in the real witch; that is to say, not the type of Andersen and Grimm, but the descendant of Diana herself, dwindling later to the mother-witch, the gudewife, as Mother Redcap:—

"The witch carries history and the supernatural tightly clasped in her skinny arms."

Therefore should we beware of scoffing at "Old Toothless," "Wag-in-the-Wind," and her many sisters.

The Sabbath-Generals (that all must attend) with Satan as host and master, the curious incidents that occurred throughout the ceremony, and the tempests that are aroused when a witch is angry, is there not perhaps something beyond mere fancy in all this? At any rate, we may feel thankful that Matthew Hopkins, witch-finder, does not now walk abroad pursuing his lucrative trade and exercising his horrible methods and abominable cruelties.

Whether a witch brought a disease or cured it she was tortured and condemned. Any one from a child of five years old could give evidence against a witch; and many stories are given of the injustice to innocent

women and the terrible tests and trials they were subjected to. The Witch has gone on from age to age, and the sybil of Bond Street to-day has behind her Hecate and Dalukah, the spouse of a Pharaoh.

Blackstone, a great English lawyer, declared that "to deny the possibility, nay, the actual existence of witchcraft, is at once flatly to contradict the revealed word of God."

When we realize how fully the author of *The Book of Witches* has allowed for the crude imaginations of earlier centuries and how candidly he puts forth the many transparencies not only of the witch-tests but of the witches' ways and means he must enlist sympathy for these women persecuted by Church and State alike.

"Witchcraft and the witch have endured and will endure, while there remains one man or woman on the earth capable of dreading the unknown."

We are inclined as we lay aside these pages to accept Mr. Hueffer's opinion. D. P.

INFERNA. By Clea Lucius. Paris: Garnier Frères.

Inferna is a romance of reincarnation written under peculiar circumstances, Alix Nils, the author of *Terre de la Beauté*, was prohibited by death from writing a sequel to that novel, and asked Clea Lucius to write it instead. The author rather ungraciously describes as "an arid and difficult work" the task of shaping a story to contain her friend's idea; but she may be congratulated on her performance.

Inferna, or Hell, is the name given to earth by the inhabitants of the planet Eros, although the terrestrial scenery surpasses that enjoyed by them. We are to suppose that an Erosian named Philippe, having accidentally killed his friend Demetrios, committed suicide, and that his sister Hella, being anxious to rejoin him, was enabled to leave her Erosian body and became a terrestrial babe. Philippe's soul gravitates to the unborn child of a baroness in Denmark and Demetrios's soul enters a mortal who, before his early death, contrives to embue Hella, whom he meets at the seaside, with an ideal of love which is not realized by her unhappy marriage or the spasmodic adultery whose fruit is her fairest child. Of the three reincarnated persons I have mentioned the most successful on earth is Philippe. He founds a sort of colony in the State, in which workmen labour under better conditions than elsewhere, and is the soul of an enterprise for founding the United States of Europe. Hella is handicapped by the influence of dogmatic Christianity in its most soul-abasing form, but grows sceptical after observing that she is no better after her first communion. Her husband is, at the time of their marriage, a sensualist who foresees the gloom of exhaustion and secretly poisons himself with alcohol. The gallant attempt she makes to reform and cure him keenly arouses the reader's sympathy.

The author has succeeded in stamping a mark of intellectual superiority to ordinary human beings on her hero and heroine, but here or there one is needlessly puzzled, e.g. on page 65, where an octogenarian says, in the second half of the nineteenth century, that she knew Joseph Haydn, the composer, *dans son enfance*, though Haydn was born in 1732. But reincarnation laughs at dates, and I have possibly merely stumbled over a mare's nest.

W. H. CHESSON.

PRACTICAL METHODS TO INSURE SUCCESS. By H. E. Butler. London: L. N. Fowler & Co., 7, Imperial Arcade, E.C.

THE name of Hiram E. Butler is sufficiently well-known in connection with his exposition of Solar Biology to warrant an expectation of careful work and more than an ordinary amount of originality. In this little book there is ample fulfilment of its title. The methods advocated are practical, the success to be secured by them is indubitable, in fact, a necessary consequence. But it is not of the order attractive to the man of the world, "for with it comes poverty in the things of this world and dishonour among men."

SCRUTATOR.

CENTURIES OF MEDITATIONS. By Thomas Traherne. Edited by Bertram Dobell. Published by the Editor, 77, Charing Cross Road, W.C. 1908. Price 5s. net.

THOMAS TRAHERNE was a seventeenth-century writer, to whose poetry Mr. Dobell has already introduced us in his book *The Poetical Works of Thomas Traherne*. In the opinion of many critics, some of this poetry is worthy of a place beside Herbert, or even beside the mighty-mouthed inventor of harmonies himself. The elevation of Traherne to an equality with Milton is, however, carrying matters a little too far, though we need not deny or depreciate his genius.

The volume under review gives us Traherne's prose "Centuries," now for the first time printed from the author's manuscript. The work may be described as a Protestant *Imitation of Christ*. It consists of devotional paragraphs, meditations or undogmatic sermonettes. Of these there are four full "centuries," and ten towards the fifth, which was apparently interrupted by the author's death—i.e. four hundred and ten meditations in all. The love of God and man is the main theme, and the spirit and style are alike admirable. Mr. Dobell has modernized the spelling, and has brought the punctuation into line with modern usage, but he has succeeded in retaining the manner and the flavour of his author's times. As a Protestant devotional manual and Bible companion, *Traherne's Centuries* deserves to be widely known and read.

ANGUS MACGREGOR.

THE SONG OF THE FLAMING HEART. SONNETS. THE WAY OF BEAUTY: A MYSTICAL PLAY. By Arthur H. Ward. London: Theosophical Publishing Society, 161, New Bond Street, W. Price 2s. 6d. net.

THE two longer poems in this collection are modelled on the mediæval romantic literature, dealing with tournaments of minstrelsy, of quests, of sacred love, of knightly chivalry and of the discovery of the true Self and its higher nature. The Sonnets deal in briefer fashion with symbolical themes, some mythological, as Sisyphus, Tantalus, Prometheus, Eros and Cupid, Will and Destiny, and with the Christian Symbols of the Cross and the Crown of Thorns. They teach the need of finding the Way of Beauty and Love, the pursuit of the True and Good, the road by which the wandering soul reaches its Home.

S.

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