

THE OCCULT REVIEW

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

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EDITORIAL

SO the old Scientific Gang are to be thrown overboard wholesale ! This is the only interpretation to be placed upon Prof. Richet's address to the S.P.R. There is nothing which they have derided and ridiculed so utterly that the exponents of the New Science refuse to reconsider it, and sometimes, as in the case of spiritualism, to reconsider it in a very favourable light. With one reservation only. The whole field of occult research is to be given a new name—metapsychics. Rather more difficult to pronounce than the old, but doubtless for that reason all the more scientific ; and Prof. Charles Richet, that "coiner of a word unknown to Keats," has sat down with the satisfactory reflection that he has whitewashed Superstition and re-named it Science. Well, well, a fact by any other name will smell as sweet. I am reminded, however, of a certain lady who from her childhood

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upwards had regarded the cruel pastime of cats at the expense of the feathered tribe with horror and repulsion. She was fortunate enough, however, at last to encounter a friend who pointed out to her that the phenomena she had observed were merely an exemplification of "the hunting instinct." That felicitous phrase set her mind finally at rest, and she can now watch the heartless sport and turn with a smiling face to her next-door neighbour, exclaiming: "You see! an exemplification of the hunting instinct!" Doubtless by-and-bye, thanks to Prof. Richet, we shall find ourselves talking as airily of metapsychics as we do now of algebra and trigonometry.

After this, it no longer comes with a shock of surprise that

SIR
OLIVER LODGE
ON
CLAIRVOYANCE.

Sir Oliver Lodge in his recent address to the teachers of Birmingham University, told them that "clairvoyance was not yet sufficiently understood, and that some day it would be included in the scientific curriculum of schools and colleges," while "prosecutions for crystal-gazing could only be regarded as "a stupid anachronism."

Mankind generally are too apt to deride that which they are not used to. A new idea appears ridiculous to them and a strange fact absurd. No advantage therefore is gained as far as they are concerned by proving the fact. It is still new, and their intelligence is not acclimatised to it. When they have heard the statement frequently repeated from different quarters, and their brain-cells have become accustomed to it, they accept it as gospel, whether it is proved or not. This is the esoteric significance of the Red Queen's remark in "Alice Through the Looking-Glass": "What I have said three times is true."

So we cannot expect the man in the street yet awhile to wake up to the fact that the phenomena of spiritualism (if not the explanation put upon them by Spiritualists) are actually true, or what is of more importance to some people, that Science has stood godfather to them; nor yet that Occultism generally is entitled to a fair hearing. In the meantime there is one question to which it will be of interest to await the answer. *What will they re-christen Astrology?*

A new feature commences with the present issue of the

A BOOK
REGISTER.

OCCULT REVIEW in the shape of a Book Register for the sale and purchase of books dealing with matters likely to be of interest to readers of this Journal. Full information in regard to the conditions of advertising on these pages is given at the head of the Register.

SOME EXPERIMENTS IN HYPNOTISM

By BERNARD HOLLANDER, M.D.

THE various phenomena and susceptibilities of the subconscious mind, which are known to us under the names of Mesmerism, Animal Magnetism, and Hypnotism, have so far received only tardy acknowledgment ; *firstly*, because of the degrading exhibitions of itinerant showmen, which inspired their witnesses with a fear of the dangers of such practices ; and, *secondly*, because the various explanations, advanced by scientifically trained operators, have not stood the test of examination, and failed to convince the learned public. I shall not fall into the same error of mere theorising, but will endeavour to give a simple narrative of my experiences, and an account of such of my experiments as may be repeated and confirmed by any unprejudiced observer.

My first experience as an operator was while clinical assistant at a London hospital, when I was suddenly called upon to hypnotise a young country girl, whose mind had become deranged by the shock received through a practical joke played upon her by her associates in the ward. Some patients, out of mischief, had purposely loosened the false arm of another young patient, anticipating that the vigorous shake, which this country girl was in the habit of giving as a greeting, would leave the arm in her hand. This is what happened, and the nurses experienced a difficulty in restraining the girl, who became wild with fright. By repeated hypnotising and verbal suggestions, which calmed her nervous excitability, her mental equilibrium was restored.

My first experience in private practice was of such practical value that I may be allowed to relate it here. A lady, apparently paralysed on the left side of her body, as if by a "stroke," consulted me, accompanied by her husband. I could find no organic cause for the affection, but ascertained a history of shock, which other physicians had either not inquired into or thought of no importance. When in child-bed, her room had caught fire, and she was rescued with difficulty. From that time developed the weakness and ultimate complete loss of the power of movement of her left arm and leg. The diagnosis of functional paralysis and my hopeful prognosis surprised the husband, and he frankly told me such was not the opinion of other experts in

nervous diseases. I had an interview with the family physician, and not being able to convince him either, I proposed to settle the dispute by hypnotising the lady. If the paralysis, I explained, is due to shock only, then the patient will be able to use her paralysed limbs in the hypnotic state ; if, on the other hand, the disease is organic, hypnotic suggestion will have no effect. My proposal was accepted, and when hypnotised, not only did the patient walk normally and lift her left arm, but, by encouraging suggestions, she developed such power of resistance in it that her husband had to use force to push the arm down. After a few sittings with post-hypnotic suggestions, the lady recovered control over her limbs completely.

The practical application of hypnotism, since it has received general acknowledgment, has been so much confined to the "treatment" of nervous diseases, and the notion is so prevalent that only persons of great excitability, weak-mindedness, or hysterical disposition make good subjects, that I determined to experiment on normal subjects, whose consent I could obtain, and test what are the powers manifested in the hypnotic state, independent of "suggestion."

The experiments, which I am about to describe, prove the hyperæsthesia of the senses, and the accentuation of the innate mental qualities and tendencies in a person who by hypnotic influences, or auto-suggestion, is in a subconscious state.

Taking a normal subject in that state and having blindfolded him, one of the first observations that can be made refers to the probable existence of a human aura, for by holding one or more fingers near any part of the subject's body or head, without coming in actual contact, that part will be moved in the direction in which the finger is slowly drawn. An ordinary horse-shoe magnet, held similarly, produces a like result ; and I have found persons, who are unaware of such an instrument being in the room, complain of unpleasant sensations when the magnet was held near their head, questioning me what I was doing and imploring me to desist. There is no doubt in my mind that a magnet gives off some force which can be felt by a hypnotised subject, and that our own body, particularly at the fingers' ends, exerts some similar influence. I became convinced of this by placing a hypnotised subject in a completely darkened room and then letting him open his eyes and describe what he sees. I held a magnet suspended in my hand, at the poles of which he perceived a luminous appearance, and when holding out my

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fingers, he described similar luminous emanations proceeding from my finger tips.

I have found that ordinary discs, which are used for hypnotising people, can be made luminous in the dark, by rubbing them between the fingers. The ordinary copper coin of a penny has a similar, though not quite such a strong effect.

The light which the subject declares to emanate from them is sometimes sufficiently strong to illuminate surrounding objects. The one essential condition is that there must be absolute darkness.

Some of the following experiments, which I have repeatedly performed, sometimes before large audiences, I believe to be quite original.

A member of the audience takes a packet of blank ivory cards, or notepaper, or envelopes, fresh as from the stationers', selects one of these, and shows it to the hypnotised subject. The card, or paper, or envelope is then secretly marked and shuffled in amongst the others, or else without any mark the relative position is remembered by the person in charge of the pack, which is returned to the subject, who, as a rule, without hesitation, picks out the right card or other object from the number handed to him, although no difference is perceptible to the most skilful observer watching the performance. This experiment shows the quickening of the sense of sight in the subconscious state.

This visual accentuation I have frequently demonstrated in a more entertaining manner. The hypnotised subject after a time may get fatigued and express a wish for a glass of water. On a table there are a dozen empty glasses, all exactly alike. I hand to the subject one of these empty glasses, and he drinks from it as if it really contained water. When he puts it down, all the glasses are changed in position by some member of the audience, so that no person by the mere look of the glasses could tell which is the one that has been used. After some little while the subject may want to drink again, or else it may be suggested to him to have another drink. He will glance over the glasses, and to the great astonishment of the audience take up the right one and empty it of its supposed contents.

That the sense of smell in the hypnotic state is also more acute is equally easy of proof. A card, paper, envelope, or handkerchief is selected from a number, all alike, and the subject is requested to smell it. The object chosen is then put amongst the rest and the whole packet handed back, when the subject

will smell each of them, until he gets to the right one, which he gives up, frequently without testing the remainder, so sure is he of his selection.

An experiment in this connection, which I have arranged on several occasions, is the following. The subject is requested to smell a handkerchief, which, of course, has no scent whatever, and to hand it to some member of the audience. To avoid any possibility of mind-reading the operator takes the subject out of the room, while the audience hides the handkerchief in some easily accessible place. The subject is led back and told to find the handkerchief. He walks round the room and will soon stop at a place, where he makes a search and discovers the article in question.

That the sense of touch is also quickened in the subconscious state can be tested in the following manner. Six objects—I generally choose glasses—are put on a table. The subject looks away or may be blindfolded. Some one selects one of the glasses which I am to touch. The subject is then requested to find the “magnetised” glass, which he does without hesitation.

Frequently I do not even touch the glass, but hold two extended fingers over it. It would appear that in doing this the temperature of the air contained in the glass is slightly raised, sufficiently at least to be recognised by the subject.

Both the sense of temperature and the sense of taste can be tested by pouring water into all the glasses and holding two fingers over one. The subject will taste each till he gets to the “magnetised” one, which he hands to the operator.

However, not merely the senses, but all the mental qualities of the person, thus subconscious, are highly accentuated. In some manner, which we are still unable to explain, we can, by touching different regions of the head, and without any “willing” or suggestion, excite expressions of different thoughts and emotions, and various dispositions, which, on the whole, correspond with the localisations of certain physiologists, described in my work on “The Mental Functions of the Brain,” where I have shown by over eight hundred cases of post-mortem examinations that the primary mental powers are localised in definite regions of the brain. Without going into details, I may say that hypnotic experiment appears to confirm these localisations.

By touching symmetrical points on the subject’s cranium, various manifestations are elicited, both in word and gesture,

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such as devotion, anger, benevolence, meanness, kleptomania, repentance, conceit, vanity, anxiety, hunger, &c., as well as combinations of these states when two or more centres are touched at the same time. These manifestations correspond to the clinical observations made by me and others in cases of injury and disease of the same localities of the brain, as recorded in my works.

Such an experiment naturally suggests collusion. To prove that there is no previous arrangement between the operator and subject, the latter should be perfectly ignorant of what is expected, or a new subject should be chosen. Moreover, it is not at all necessary that the operator himself should touch the particular centres; he may let any stranger, ignorant of the whole subject, do so. When the expression is not spontaneous the subject should be asked: "What are you thinking of? What do you see? What do you feel?"

I should also state that I have never produced any effect by mere "willing," or even thinking of the expected manifestation. Frequently it has happened that I have been on a different centre than I have intended to touch, and thus got another manifestation than I had promised or was requested to produce. A subject who has been operated on before is occasionally too anxious to excel, and guesses at what he is to say or do, but his guesses are almost invariably wrong. He should remain passive and give expression to the first thought or feeling that arises in him.

I have excited the same centres by applying a feeble galvanic current and found that the right side alone will not correspond; the left will do so, but the best results are produced by acting symmetrically on both hemispheres of the brain.

It is argued that mere pressure cannot possibly produce such results, even on a highly sensitive brain, for the skull is intervening. Quite so, but it must not be forgotten that the skull is not inanimate matter, but a living substance permeated by nerves and blood-vessels. Mere argument will not upset the fact. Let physicians who practise hypnotism experiment the same as I have done, and not have pre-conceived notions as to what is possible or not. Thus, by touching one particular region of the head, the patient will be found to assume the attitude of devotion and to say his prayers. The moment the finger is removed, he will leave off abruptly, sometimes at a syllable, breaking the word. When the finger is put down again the prayer will be continued at the same syllable where he left off. Touching

another region the patient can be made to steal, but the moment the finger is removed to a region, which I might describe as the moral region of the brain, the stolen object is returned with expressions of remorse.

The practical usefulness of this hypnotic phenomenon consists in the fact that it helps us to know the exact localisation of the primary mental powers, which in the different forms of mania are over-excited or unduly depressed. Thus by applying sedatives or stimulants, as required, we are in a position to effect a cure of mental derangement, at least in its early stages.

There is another practical use. It is evident that if we really can, by thus touching different brain-centres, or rather their corresponding covering, rouse any sentiment, feeling, emotion, passion, or intellectual quality, we must thereby acquire an important power for ameliorating the moral and intellectual condition of man and possess a most important instrument for the education of the young, more particularly for those with criminal tendencies.

Hypnotism is still a very neglected subject, and really only one branch of it, that of therapeutic suggestion, has been cultivated. In the present state of our knowledge we are not in a position to theorise as to the proximate cause of the phenomena described in this paper. We must go on accumulating facts until we have ample stores of them by different observers. If this record of my experiments should stimulate others to the scientific research of hypnotism my object in writing this paper will have succeeded.

MERIONETHSHIRE MYSTERIES

By BERLAH G. EVANS

THE story I have to tell is a sufficiently remarkable one to claim at once the notice of those who believe in the supernatural and those who do not ; of those who hold that every so-called "mysterious manifestation" is capable of satisfactory explanation on purely scientific grounds ; and of those who still maintain that there are more things in our heaven and earth than can possibly be accounted for by twentieth-century philosophy. I shall be glad to receive a satisfactory explanation of the things I have myself seen and heard. I do not say they cannot be so explained, but I unhesitatingly assert that no explanation as yet forthcoming fits the case. A number of scientists have essayed the task, some from their laboratories scores of miles away, others after days and nights spent on the spot itself making careful investigation, and fully armed with the latest scientific apparatus for the discovery and fixing of "spooks." The first have very satisfactorily explained sets of circumstances altogether remote from those which I describe ; the second have had to return nonplussed trying to save the credit of their apparatus by casting discredit upon the manifestations which eluded their search.

For my own part I offer no explanation, and no opinion upon the character of the very remarkable manifestations I am about to describe. I content myself with stating the simple facts.

The station of Dyffryn, on the Cambrian Railway, lies midway between the modern watering-place of Barmouth and the more antiquated Harlech with its historic castle. The whole ground is holy to the student of Welsh history. A range of hills runs parallel to the shore at a distance varying from one mile to three. Much of the lowland lying between was, within historic memory though many ages ago, a broad salt marsh, now cut up into farms. Reaching the village of Dyffryn from the railway station, you turn to the right towards Barmouth, and proceeding along the high road for a short couple of miles you reach the little hamlet of Egryn, nestling at the foot of the hills ; if you turn sharp to the right in the direction of the sea you will find the farmhouse of Islaw'rffordd, where resides Mrs. Mary Jones with her husband, twelve-year-old daughter, two men-servants,

and one maid-servant—and this is the place around which centres the whole story.

Mrs. Jones herself is an ordinary Welsh peasant woman, thirty-eight years of age, happily married for seventeen years past, and up to the time of the present occurrences had lived the quiet, uneventful life of the Welsh peasant who has to toil early and late to keep body and soul together. She is absolutely unimaginative. Her whole appearance, character, and surroundings are commonplace. There is nothing specially attractive about her—except her eyes, which are a pretty brown lit with a peculiar lambent luminosity even in the gloom of evening. Into her life story—a very pathetic one—I need not enter, except to say that I have never known a higher instance of deep religious conviction suppressing natural human passions. This victory of the spirit over the flesh has literally transfigured her, and when she prays in public, as she does with much original force and intense earnestness, her face not merely shines but actually radiates light. Influenced by the reading of Sheldon's "In His Steps," she took an oath that she would, so far as in her power lay, literally walk herself "In His Steps." Within a fortnight of registering that oath she had converted every adult, with three exceptions, in the whole district. Since then she has gone wider afield, and her services as a Revivalist are in great demand.

Now what characterises her mission, and distinguishes it from all others, is the fact that it is accompanied by the mysterious manifestations I now deal with. I have tried to picture the "setting" that the reader may be the better able to appreciate the significance or otherwise of what now follows. Briefly summarised, her mission was inaugurated by a vision, heralded by a mysterious manifestation, threatened by an apparition, and has ever been accompanied by signs in the heavens and portents upon the earth. These various manifestations resolve themselves into three classes. (*a*) Beatific Visions; (*b*) Dread Apparitions; (*c*) Mysterious Lights. I have no personal experience of the first two classes, but I have of the third. I may say, too, that there are other and independent witnesses to the appearance of both (*a*) and (*b*), though not at the same time and in the same form as described by Mrs. Jones. For the sake of ensuring greater clearness I will deal with each separately, and in the order given.

I. The Beatific Visions. (1) It was in the beginning of December last that these were first accorded to Mrs. Jones. She had prayed long and earnestly to be allowed to become the

accepted medium for spreading the Spirit of Revival throughout Merionethshire, and particularly to be the means of converting her immediate neighbours among whom she had spent her life unnoticed and unnoticed. In the stillness of the night the Saviour appeared to her in bodily form clothed in bright raiment.* His message was not encouraging: "The work thou seekest," He said, "has been reserved for another. Go to — — (the name I, for obvious reasons, suppress) and tell her that she is called upon to do the work thou seekest." Bending, though with a sinking heart, to the heavenly will, she sought her friend the next morning and conveyed to her the heavenly commission. She, in alarm, cried out: "Oh! I could never undertake it! I could never undertake it!" That evening Mrs. Jones attended the little chapel at Egryn, related her vision, told of the proffered commission being refused, and added: "She has missed the one opportunity of a lifetime, and my service is accepted." From that night forth she threw herself into revival work with a zeal and an energy that nothing could damp—and with a success beside which, in proportion of converts to the relative population dealt with, even that which accompanies Evan Roberts's movement in Glamorgan pales into insignificance. The ethical results are equally marked. This first night's mission was marked by the appearance for the first time of Mrs. Jones's "star" and "lights," of which more hereafter.

(2) Later, she has been personally accompanied by a group of angelic beings crowding around her, and encouraging her in her work. When this happens, remarkable spiritual results occur at the revival meeting immediately following.

(3) Among the other visions of a beatific nature which she has witnessed in the course of her mission, is the appearance of "a circle of small stars, encompassing a cross of diamond stars, and on this cross at times the draped figure of the Saviour."

The corroborative evidence, given in numbered paragraphs corresponding to the above, is as follows:

(1) The Vision of the Saviour. Among Mrs. Jones's converts is an aged Welsh bard of some repute.† Had he been able to

* It will, of course, be understood that here, as elsewhere, when giving the experiences of others, I do not personally vouch for the accuracy of the statement. I give the statement as given to me, my responsibility in the matter extending no further than an assurance of my belief in the credibility of the attestant.—B. G. E.

† In this, as in other cases of omitted names, the name and address can be furnished for verification, but not for publication.—B. G. E.

forego the temptations of the tavern and its accompaniments of cup and bottle, he might have attained to high rank as a poet. Crossing the fields one day in December he suddenly found himself in a strange land, the familiar hedgerows having unaccountably disappeared. A number of ravening beasts coming from he knew not where rushed to attack him. Striving with these for his life, he was as unexpectedly assisted by a man dressed in white garments, at whose appearance the beasts slunk away as suddenly as they had come—and the bard found himself still on the footpath of the familiar field. The vision deeply impressed him. "But," he says, "I sought to drive it from my mind by more frequent recourse to the bottle, and for a couple of days I drank more deeply than ever." Crossing the same field on his homeward journey, and again in broad daylight, the same thing happened. The familiar landscape disappeared, and again he found himself in a strange land. The same mysterious figure again appeared, and taking him by the hand led him to the banks of a great river, beyond which he could see happy crowds arrayed in white, disporting themselves, their sweet songs faintly reaching him from across the rolling waters. His guide turning to him said: "That is where thou shouldst be, and where yet thou mayest be. But thou hast work to do first. Thou must first conquer the beasts—and to do that I give thee my help. Then shall thy voice be heard swelling the chorus yonder." The vision vanished, the bard found himself on the old field path. "Then," says he, "I realised I had seen my Saviour!" From that day to this he has touched no intoxicants, has thrown himself zealously into revivalist work, and has influenced for good many of his old boon companions.

2. Angelic beings. From all parts of the country come reports of mysterious music descending from above—and always in districts where the Revival fire burns brightly.

3. The Cross and draped figure. Driving Mrs. Jones home one evening late from a Revival meeting a respectable country tradesman, in a good way of business, a man of some standing in the community, felt some doubts as to the *bonâ fides* of Mrs. Jones's mission. He therefore prayed that, like Gideon, he might be accorded a sign if Mrs. Jones were indeed the selected messenger of heaven. Immediately there appeared above the road, in front of the car, a misty star, in which, as he gazed, was formed a luminous cross sparkling with diamonds, and upon this a draped figure with bowed head. The whole disappeared as suddenly as it had come—and he went on his way rejoicing.

My friend, Mr. Daniel Rees, the Welsh translator of Dante, calls my attention to two or three significant facts :

(a) The district where all this has occurred is one of the most pronouncedly Protestant in the British Isles.

(b) The visions are of the traditional Roman Catholic type, though not so recognised by those who witnessed them.

(c) The descriptions, taken down by me from the lips of the persons concerned, are almost literal paraphrases of passages in Dante's Vision of Paradise—and some of the illustrations of Dante's text would fit with equal exactitude the notes I have in my possession. Some of Mrs. Jones's expressions used in public prayer bear an equally close resemblance to some of Dante's apostrophes.

I think I can undertake to say that neither Mrs. Jones nor the other "Visionaries" have ever read Dante's works—probably never heard his name.

II. Apparitions. To Mrs. Jones Satan is as much a living reality as any of her neighbours are. Every reference to him in public prayer or song is accompanied by a clenched fist and a vigorous stamp of a well-soled boot. Returning home late one night, long after midnight, from one of her mission meetings, she dismissed her driver (the man whose experience that night is given in paragraph 3 above) at the head of the lane leading from the main road towards the farm. "My brother always comes to meet me when I am late," she said, "and there he is coming!" pointing to the figure of a man dimly seen approaching up the lane. The car drove off, and she went to meet her brother as she thought. As she approached, the man turned and walked before her down the lane. She called her brother by name. The figure looked back over his shoulder, and she realised it was not her brother. She began singing softly one of the Revival hymns, when the man suddenly stopped, turned upon her, and became transformed into an enormous black dog, which ran from bank to bank across the road in front of her as though preventing her advance. "And then," she told me, "I knew it was the Devil himself, angered at my assault upon his kingdom. I prayed aloud for strength—and as I prayed he rushed growling into this very hillock," showing me a solid hillock on the side of the lane, her story losing none of its effect in being told me at night on the very spot.

In the neighbourhood dwells an exceptionally intelligent young woman of the peasant class, whose bedroom has been visited three nights in succession at midnight by a man dressed

in black, whose appearance corresponds with that of the person seen by Mrs. Jones. This figure has delivered a message to the girl, which, however, she is forbidden to relate. Her prayers in public are marked by all Mrs. Jones's earnestness.

During Mrs. Jones's visit to Bryncrug, in the neighbourhood of Towyn, a similar apparition was seen from different stand-points, but simultaneously by (a) a local professional man and (b) a gentleman farmer of good standing. The former, startled, uttered an involuntary prayer. Immediately one of Mrs. Jones's mysterious "Lights" appeared above, a white ray darting from which pierced the figure, which thereupon vanished.

An apparition, appearing first as a man and then transforming itself into a large black dog, was seen at Abergynolwyn, a mining centre not far distant.

III. The Lights. It is when we come to deal with the Lights that we leave the beaten track. The Visions and Apparitions above described may be regarded as purely subjective in character. The Lights, however, are both objective and subjective; that is to say, some of them are seen by all people indifferently, while others are only visible to a favoured few in a mixed company present at the same time. The nature of these two kinds is clearly distinct.

The first, or objective, may be roughly described as (a) a brilliant star, and (b) as a brilliant sudden flashlight—both, it should be premised, occurring in situations rendering it practically impossible that they could be accounted for by the manipulation of any known scientific apparatus.

The second, or subjective, may equally roughly be described as moving lights, either (c) pure white or (d) coloured.

I have seen each of the four under circumstances which place any possible trickery quite beyond question. Others have also seen them under like conditions.

The "star" and the "lights" appeared for the first time on the night that Mrs. Jones commenced her public mission at Egryn. The star was heralded by a luminous arch, of the character of the Aurora Borealis, one end resting on the sea, the other on the hill top, bathing the little chapel in a flood of soft effulgence. The star soon after appeared, its light flooding the chapel itself. Ever since then, up to the middle of February, the star and the lights have always accompanied Mrs. Jones's mission. The star invariably heralds the lights, and when they come it disappears. The star has seemed to rest above particular houses, whose roofs are thrown out in bold relief amidst the surrounding

darkness. When this occurs in the Egryn district a convert or converts invariably turn up at the next meeting from that particular house ; when it occurs at a distance the house is the one selected for the Revivalist's temporary lodging. Similarly it glows placidly on the roof of the chapel where her service is held, and when it does so the spiritual character of the meeting is very marked. On two occasions only, so far as I know, has the star or light stopped short of the chapel fixed for the service—and on each occasion the service proved a frost.

The star, or its equivalent substituted light, follows, precedes, or accompanies Mrs. Jones on her journeys. For instance, on her journey to Criccieth, twenty miles north, the lights were seen by a number of public men at Harlech crossing the bay towards and beyond Portmadoc. At Aberdovey, twenty miles south, the lights were witnessed by a number of people in her company. At Brynecrug, a few miles inland from Towyn, again on the occasion of her meeting, the gallery of the chapel was flooded during the service by the mysterious light. After the service the light, in the form of a ball of fire casting its rays down to earth, was seen by (a) the two gentlemen referred to in a preceding paragraph ; and (b) by a party of young quarrymen returning to Abergynolwyn, who, overtaking the light, which stopped, knelt down in the middle of the road and, bathed in its effulgence, held an impromptu open-air prayer-meeting—then proceeded homeward rejoicing. At Bontddu, near Dolgelly, nine miles south-east and four inland, the star flooded with its light the room in which she sat. Driving homeward after the meeting her carriage, in which sat with her three lady companions, was suddenly illumined as in broad daylight. This strange scene was witnessed by (a) a couple of sceptical London journalists following in an open carriage ; (b) a party of young people driving a short distance behind these ; and (c) by a number of the inhabitants of Barmouth, who rushed out to greet her with the news as she drove through the town.

Herself and family speak of these lights just as they would of the farm stock. "We cannot start yet," she told me on the occasion of my visit, "the lights have not yet come. I never go without them." A few minutes later, on going out to see, she returned saying : "Come. It is time to go. The lights have come !"—just as one would say, "The cab is ready !"

What I saw myself was briefly this. We were a company of five, including Mrs. Jones, two well-known Nonconformist ministers, a Mrs. Jones of Harlech, and myself. We all saw

(a) a brilliant star appearing suddenly to the south, emitting from its circumference diamond-like sparklets. It took a sudden leap of considerable distance towards the mountains, then back again to its first position, and again rushing towards us. The time was 6.15 P.M., on Tuesday, January 31, 1905. It disappeared momentarily, only again to reappear much nearer to us—and then vanished.

(b) Following the disappearance of the star came immediately two brilliant and distinct flash-lights, illuminating the stone dykes and heather on the mountain side, the first flash two miles away, the second immediately following a mile higher up the valley, and in the direction we should have to travel. "Come," said Mrs. Jones, recognising the omens, "We shall have a glorious meeting!" And we did.

These two lights were clearly objective. The next two were as clearly subjective, being seen only by Mrs. Jones and me though the five of us still walked abreast. They were these :

(c) Three bars of clear white light crossing the road in front from right to left, climbing up the stone wall to the left, showing every interstice and bit of moss as clearly as though a searchlight had been turned upon it. There was no house, or human being other than our party, near, and no conceivable human agency could have produced this effect.

I may add that a fortnight later a London journalist had an almost identical experience. He, and a woman standing near, saw the white light, now a broad band, crossing the road near the chapel, and climbing and resting upon the wall. A group of half a dozen other people present at the same time saw nothing. Others have had an almost precisely similar experience.

(d) A blood-red light, apparently about a foot from the ground, in the middle of the roadway, at the head of the village street, but which did not illumine surrounding objects, was the next manifestation.

I was surprised to learn that, with the exception of Mrs. Jones, none of my companions had seen (c) and (d), whereas we had all seen (a) and (b); they were equally astounded to learn that Mrs. Jones and I had seen them. Mrs. Jones, without any suggestion from me, described there and then the appearances precisely as they had presented themselves to me. No report or explosion of any kind is ever known to accompany the lights.

I have already exceeded the space allotted to me, and must hold over for a further article my comments on the scientific explanations already suggested.

VIBRATIONS

By DR. FRANZ HARTMANN

THERE is a great deal of prating about what is called "exact science," but nothing is said about the development of the investigator himself necessary to make his science exact and to enable him to practically apply it. We do not recognise any other science as being "exact," except that which results from true observation, experience and correct understanding. But these powers are not equally developed in everybody ; not everybody has the same faculty of realising a truth, and what may be exact science, resulting from one's own experience for one who is able to see, may still be a matter of conjecture or doubt for another who is blind. Thus the greatest truths, however plain they may be for some persons, will be "occult" or hidden for others, and this is especially true in regard to such matters of science as can only be known and understood by one's own introspection and self-examination. The best way to study the powers of the soul is to develop these powers within oneself, and to examine them carefully ; the observation of phenomena produced by the psychic powers of others will always leave room for doubt in regard to the causes by which they are produced, as the history of spiritism and witchcraft shows.

True occult science has for its origin real occult wisdom. Wisdom is the realisation of truth. We really know only that which we know ourselves. For instance, nobody needs to accept it on hearsay or take it for granted that the doctrine about the seven principles in the constitution of man is true, provided he has the power to examine himself. He will then find that he has neither more nor less than these seven. He will not doubt that he has a solid material body, nor will he dispute his possession of a power that enables him to live. He will find that in him exists the power to dream, that in him reside instincts and passions, that he is able to think and speculate, and perhaps he will also find within himself a region in which he may directly or intuitively know the truth, to say nothing about that highest and innermost state of consciousness in which man may realise the presence of his own divine Self, the presence of the universal spirit or God.

The knowledge of these seven principles, states or powers in the constitution of man, and the realisation of their existence and action within oneself, is the key to the understanding of occult science.

Every plane of existence requires for its perception corresponding faculties and powers. We have the physical organs of sense for the perception of the phenomena of the physical plane, and the powers of the soul to perceive that which belongs to the realm of the soul. We have intellectual powers to grasp and examine ideas, and in some persons are unfolded the powers of the spirit by which they may know that which is spiritual and divine. Thus the apostle Paul in his "letters to the Corinthians" writes to those who are "reborn in the spirit," that is to say, to those whose organs for spiritual perception have been developed and their inner senses opened: "The wisdom of which we speak is not the wisdom of this world, nor of the great ones that perish, but the *occult wisdom of God.*" The "great ones that perish" are those scientists and philosophers who move merely in the realm of phenomena, whose knowledge is based only upon speculation and external observation, who may be highly intellectual, but have not the power of spiritually realising the divine ideal within themselves.

The basis and fountain of all true occult wisdom is the realisation of one's own real Self. This enables us to know that our whole organism is constituted of a scale of vibrations of something which we call "substance," beginning from the lowest grade which manifests itself as what is called "matter," to the highest state, called "spirit." We find that spirit, force and matter are not three separate things essentially different from each other; but only three manifestations of one eternal, unchangeable, nameless *One*, whose power has been called the "Logos," "Iswara," or "Word," which means the organising principle in nature.

Already the ancient sages knew, what modern philosophers are beginning to realise, that all things in nature are constituted of one primordial substance in vibration, which they called *prima materia*. The different grades of vibrations produce different manifestations and phenomena on the different planes of existence. Thus we have vibrations of thought-substance, emotional vibrations, atomic vibrations, &c.

If we regard ourselves from a philosophical point of view, we find that our aspects change according to our standpoint.

Looked at from a mechanical point of view, our organism is a piece of machinery set into motion by a power, which we call

“Life,” whose origin we cannot know unless we know the origin of all things, the “Self” of everything called “God.”

From the point of view of the “materialist” this organism is of an earthly material nature, being grown from the elements of the earth. Chemically considered, it consists to its greatest extent of water, of which the muscular system contains a very large percentage. Thus we are, so to say, condensed water spirits or even materialised spirits of air; for our body is composed of three gases, oxygen, hydrogen, nitrogen, and also of carbon which in its combination with oxygen forms also a gas. Besides these gases we possess only an insignificant portion of earthy matter composing our bones. We may also say we are ethereal beings, made of “fire” or force; for each of the atoms composing our body is a storehouse of energy, “matter” is only bound-up energy or latent “force,” and what we call force is a manifestation of the energy of matter.

Looked at from a still higher standpoint, man is like everything else in the universe the embodiment and representation of an idea, and seen in his highest aspect he is a spiritual being inhabiting a form of flesh, an incarnation of the divine Word, endowed with an organisation which enables him to become self-conscious of his divine nature.

Let us now consider him in his aspect as the embodiment of an idea, or to speak more correctly, as the representation of a sum of ideas of which each may become manifested as a certain kind of vibrations of thought. There are low ideas and high ones, there are gross and vulgar as well as refined and exalted vibrations of thought, and according to their nature is the character of a person and his position as a man in the universe either high or low. The state of his consciousness depends upon the quality of these vibrations, and from this state depends the quality of his soul powers; such as impressibility, perceptive faculty, inspiration, intuition, will power, &c. &c. There are vibrations of thought so grossly material and heavy that they cannot rise above the most sensual plane, and others so high and spiritual that they rise to the uppermost strata of the ether and are only to be grasped by highly refined minds.

Man is said to be a thinker. He could not think without having ideas. His very essence are the ideas which he has assimilated and made his own. They constitute his character. The thoughts by which his ideas become manifest come and go; his ideas remain and out of their substance he creates new forms of thought.

To look upon man as a personification of a certain sum of ideas which constitutes his individuality, renders easy the understanding of many teachings of occult science, which are often erroneously taught and misunderstood. For instance, the doctrine of reincarnation, if examined in this light, offers no difficulties for our understanding ; because it is then only the recognition of one universally acting law. Everywhere in nature we see that forms or personalities perish, but the ideas which they represented appear again in new-born forms. Not the personality but the character remains in the universal storehouse of nature and becomes again expressed in visible forms. "There is truly nothing new under the sun" ; the same types reappear not only in the vegetable and animal kingdom, but also in the history of individual human beings and in that of nations as a whole.

In the lower kingdoms there are the types of classes and divisions ; but if a human being has once developed an individual character of his own he possesses a sum of vibrations differing from any other of a similar kind, and this individual type naturally by way of necessity requires successive and repeated re-expressions in matter, as without that no individual evolution or progress of that special type would be possible.

Likewise the phenomena of telepathy, transmission of thought, apparitions, "materialisations," &c., appear less mysterious if we recognise the law of vibration. Man being an embodiment of ideas, and his thoughts their expression, if he sends a thought to a distant person, he sends to him a part of his very self, and if his friend is receptive for that special kind of vibration, his own being in harmony with the same, there appears to be no difficulty in establishing mental telegraphy or communication from mind to mind, however great the distance.

Furthermore, if we consider that the highest vibrations differ from the most material ones not in essence but only in degree, it is not difficult to conceive that by lowering the higher ones to a lower standard, so-called "spiritual" or invisible things may be rendered visible and tangible ; but, of course, it cannot be expected that anybody could do this unless he had a will powerful enough to control the motion of these vibrations of thought. The mysteries of occult science will not be fully understood, nor can they all be practically applied, unless or until we have become sufficiently spiritualised to have control over matter, and this is only possible through the attainment of perfect self-knowledge, self-possession and self-control.

A FEW THOUGHTS ON OCCULT PHYSICAL PHENOMENA

By EDWARD T. BENNETT

BY Occult Physical Phenomena we mean such as the movement of material objects, the production of sounds, the appearance of lights, in the absence of any force or agency recognised by physical science, and also the alleged phenomena of "direct writing and drawing," the "direct voice," what is popularly called "spirit-photography," and what are termed "materialisations." A large number of persons admit that the first three on this list are actual facts, and a smaller number believe that the evidence is conclusive in favour of the reality of the remainder. In the Presidential Address which Professor H. Sidgwick delivered at the first General Meeting of the Society for Psychical Research, nearly a quarter of a century ago, he said :

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

It is no part of the intention of these few paragraphs to enter into the question of the value of the evidence in favour of any of the alleged phenomena. We would simply remark that the "attitude of incredulity" of "the educated world as a body" still remains unchanged, though the number of educated individuals convinced of the reality of some or all of these phenomena has greatly increased. We desire to call attention to two considerations which may aid in placing these phenomena in their true relative position to the great questions involved.

The first of these considerations is, that during the last twenty-five years an immense change has taken place in the belief, even of the scientific world, in the possession by man of latent powers and faculties hitherto undreamt of. A new world is opening,

* Proceedings of the Society for Psychical Research, vol. i. p. 8.

beyond the sphere of the five senses, by means of which man holds communication with the external universe. The following comparison, though far from an exact one, illustrates this change. Man, it may be said, used to be regarded as a planet. Now, a comet would better express the view of his nature. He may be likened to a comparatively dense nucleus, outside of which, extending indefinitely, is a rarified sphere of energy and activity, but which is no less a real part of himself. Instead of speaking of man as possessing an embodied soul, we may find that it is nearer the truth, to speak of the soul, or some portion of it, or—as Mr. Myers would say—some portion of the Human Personality, taking on a material body, in order that it may thus enter into relations with a material universe, and be able to hold communication with other Human Personalities by means of the material organs of sense.

To apply this in plain words to our present subject, it is beginning to be seen that these "occult" phenomena, movements, sounds, sights, even "spirit-photography" and "materialisations," may prove to be the result of human powers and faculties hitherto unknown. Indeed, it has almost been demonstrated that some of the phenomena are the result of action of this kind. The necessity for the introduction of an outside intelligence in order to explain them is thus, to a large extent, obviated.

A second consideration may be thus indicated. It was said long ago: "The things which are seen are temporal." This may be amplified. Those things which are seen, heard and felt by our outward senses, belong to the kingdom of time, and of the grosser forms of matter. What we call facts belong to this kingdom. Is it rational to believe that they can be the means of conveying to us truth concerning spiritual realities? Is it rational to believe that by the study of physical phenomena, even occult physical phenomena, we can learn truth which belongs to the super-physical—the psychical or spiritual kingdom? Is it rational to believe that by acquiring knowledge we can learn wisdom? It seems to us that if we attempt to think this matter out, the answers to these questions must be—No.

One thought more. These considerations among others lead us to doubt the expediency of tests of a purely physical character in the study of occult phenomena. In practice we find this doubt justified. The sceptic who relies mainly on tests is never convinced, even when his tests stand. It is his nature to fall back, again and again, on some further test, which he thinks

would be really conclusive. Some words of Mr. F. C. S. Schiller's, in regard to the mode in which new knowledge is assimilated, seem here peculiarly appropriate. He says :

A mind unwilling to believe, or even undesirous to be instructed, our weightiest evidence must ever fail to impress. It will insist on taking that evidence in bits, and rejecting it item by item. The man therefore who announces his intention of waiting until one single absolutely conclusive bit of evidence turns up, is really a man *not* open to conviction; and if he is a logician, *he knows it*. For modern logic has made it plain that single facts can never be "proved," except by their coherence in a system. But as all the facts come singly, any one who dismisses them one by one is destroying the conditions under which the conviction of new truth could arise in his mind.*

In the near future, in which it may be hoped that occult physical phenomena will be studied with greater pertinacity than has hitherto been the case, would it not be wise to abandon the devising of elaborate physical precautions against fraud,—and trust to those spontaneous combinations of physical and mental tests which have, in the past, often brought conviction to the inquirer in unexpected ways ?

To illustrate precisely what is meant, a séance may be referred to, at which the writer and two friends, then also inquirers into the reality of certain alleged physical phenomena, were present. It was held as long ago as 1871. No "precautions against fraud" were taken, nor were any "tests" arranged. The following sentences are taken from a report drawn up immediately after the séance, and printed and published at the time, signed by the writer and his two friends. After a description of various phenomena, the report proceeds : "More conclusive than any of these manifestations were the numerous *mental* requests made by the visitors, which were at once responded to. . . . The essential point to be taken hold of is that these things [*i.e.*, the answers to mental requests for physical phenomena] seem to prove that an intelligent power was at work, that this power was independent of the minds of any of the company, and was able to read their thoughts, and that darkness presented no obstacle to that intelligent power carrying out its designs." In the light of to-day, we should not assert that facts such as these were sufficient to prove the agency of "spirits." But we should maintain that they afford evidence, either of the presence of intelligences other than those of the persons present in the flesh, or of

* Proceedings of the Society for Psychical Research, vol. xviii. p. 419.

the existence of human faculties hitherto unrecognised. In either case, the presence of a power or force "new to science" seems demonstrated.

Reverting again, in conclusion, to higher themes—it is to psychical phenomena alone we should look, if we desire to learn truth that belongs to that kingdom which is properly termed the Spiritual.

The contrast between Wisdom and Knowledge—between the seeker after truth and the mere acquirer of facts, has never been brought out so powerfully as in "In Memoriam,"—in one of the finest passages in the poem :

CXIII.

Who loves not Knowledge ? Who shall rail
Against her beauty ? May she mix
With men and prosper ! Who shall fix
Her pillars ? Let her work prevail.

But on her forehead sits a fire :
She sets her forward countenance
And leaps into the future chance,
Submitting all things to desire.

Half-grown as yet, a child, and vain—
She cannot fight the fear of death.
What is she, cut from love and faith,
But some wild Pallas from the brain

Of Demons ? fiery hot to burst
All barriers in her onward race
For power. Let her know her place ;
She is the second, not the first.

A higher hand must make her mild,
If all be not in vain ; and guide
Her footsteps, moving side by side
With Wisdom, like the younger child :

For she is earthly of the mind,
But Wisdom heavenly of the soul.

.....

A COLLEGE GHOST

CERTAIN phenomena, which may prove worthy of further investigation by those who are interested in the Occult, have recently attracted some slight degree of attention to a college in one of our principal universities.

As there appears to be a desire among those most intimately concerned to keep the matter hushed up as far as possible, I forbear from giving the name of the university or that of the college indicated; and while I am in possession of the actual names of the principal persons referred to, I am for similar reasons mentioning them here by assumed names, to avoid giving an unwelcome publicity to their part in these matters.

On the left side of the Old Court of the college in question, looking on to the New Court, are two sets of rooms, one above the other, which have for some time past been alleged to be the *locale* of supernormal manifestations. Both rooms are of considerable antiquity, and at one time served as the Master's Lodge, though now they are used by undergraduates only. The upper set comprises a long low room with dormer windows, and a bedroom opening out of it; the lower set is of the same description, and is built immediately over the college kitchen. The persistent rumours which have for many years been in circulation with regard to these rooms are of a more or less conventional kind. On one occasion a former occupant is said to have seen an apparition of a head without a body, and to have fled terrified into the court in consequence; on another occasion a celebrated Fellow saw something else of a like alarming description, and, petrified with horror, crawled breathless on hands and knees from the haunted room. Such stories met with little else but sarcastic sneers from comfortable Dons and taunts from sceptical undergraduates. For some considerable time, however, no one has been disturbed except by occasional footsteps and unaccountable rappings in both sitting-rooms. It was in the October term of 1903 that these noises became louder and of more continual occurrence. They were heard by both occupants, and one of the men was once disturbed at night by a

terrific knocking, and a violent shaking of the wash-hand stand at the foot of his bed.

In the Easter term of 1904 an undergraduate, whom I will call Lewis, who had rooms opposite those said to be haunted, happened to come in at three o'clock in the afternoon, and as soon as he had sat down to do some work, found himself seized with a curious feeling of uneasiness, which made it impossible for him to concentrate his mind. He got up and, looking out of the window, noticed the head and shoulders of a man leaning out of a window of the upper set of rooms opposite. The features he was rather surprised to find he could not recognise: they were those of a stranger with long hair, who remained perfectly motionless and seemed to glare down upon him. For three minutes he stood at the window and watched, and then, thinking that he might see better from his bedroom, he ran there, but by the time he had arrived the man opposite had completely disappeared. Lewis was now thoroughly excited and went across the court to the upper set of rooms opposite. However, he found the door locked, and when he called no answer was given. In the evening, after careful inquiry, he discovered that the owner of the rooms had been out the whole afternoon, and that it was quite impossible that any one could have been in the rooms from the time of his departure at two o'clock to the arrival of his bedmaker at half-past six.

Noises in the rooms were, as before, heard at intervals, but nothing was seen, until Hillier, the occupant of the lower set of rooms, woke at about five o'clock one morning to find a white figure standing by his bedside. He looked at it for some time, while it remained motionless, but at length it moved in the direction of his sitting-room, and disappeared through the shut door. Hillier was so alarmed by the experience that he got out of bed, dressed, and left his rooms. Another night the noises in it were so loud and disconcerting that he felt impelled to go out and ask a friend to keep him company in his rooms. However, on their arrival they found the rooms empty and silent. The friend, seeing that the other looked rather tired and agitated, asked him if he would care to pass the night in his sitting-room, but this invitation was refused. Then both went to the friend's rooms, and, after talking for some time, went severally off to bed. No sooner, however, had the owner of the haunted rooms opened his door, than he saw the figure of a man stand-

ing by his fireplace. Now thoroughly disturbed he beat a hasty retreat to his friend's rooms, and accepted the offer, at first rejected, of the use of the sitting-room couch for the night.

Next morning he went to the authorities, and refused to sleep any longer in the rooms, which have been empty ever since. In the upper set of rooms the noises continued every night, but the ghost never appeared. At last the occupant of the rooms made up his mind to try to exorcise it, and got C——, a friend from another College, who was interested in spiritualism, to come to his rooms for the purpose, with four other men.

At the outset they all knelt down, said the Lord's Prayer, and called upon the three persons of the Trinity to command the spirit to appear. It was then seen, but by only two out of the six men. Another said that he felt a peculiarly cold and chilling air, but the rest saw nothing. The two who saw the ghost—the man interested in spiritualism and the occupant of the rooms—describe it as appearing in the form of a mist of about a yard wide, which slowly developed into the form of a man who seemed to be shrouded in white, and had a gash in his neck; that it then moved slowly about the room. The two men got up, and, holding the crucifix in front of them, approached the apparition, but seemed to be forced back by some invisible agency. They cried out, "It drives me back," and then both completely broke down, becoming quite un-nerved.

A few days later they tried again to exorcise the spirit, with exactly the same result: the same men saw it, and no one else. They were again driven back, although this time they approached holding hands. The others allege that they appeared to grow stiff, and that they gripped one another convulsively. The meeting was again broken up without anything definite having been effected.

In this case the *planchette* has been tried with considerable success. The writing is clear and rapid, and some of the communications are as follows: "I'll ruin you"; "I'll send you mad"; "I'll ruin every one of you"; and other more forcible and quite unprintable expressions. When asked who it was, and why it was there, it answered through the *planchette*: "My name is Thomas Hardinge. I killed myself in these rooms in 1707." They then asked where it lived, and it replied: "In the fourth panel from the door in the lower room." It is a known fact that

a certain former Master of the College, named Dr. Butts, hanged himself in these rooms, but of Thomas Hardinge nothing has as yet been found. The panel alluded to by the *planchette* was pulled down, but it was discovered to conceal nothing but a bricked-up wall.

The reader will notice a striking incompetency, on the part of the men concerned, to investigate properly or to deal practically with the whole affair. It must, however, be remembered that they had had no previous experience in psychical research, but merely wished to get rid of an unpleasant visitor.

In conclusion mention should be made of the explanations which have been given of these unusual phenomena by the sceptics in the college. They lay great stress on the fact that the large kitchen chimney vibrates in the process of cooling, and allege that the vibrations are so loud as to penetrate the thick wall dividing the chimney from the haunted room. It is, of course, further alleged that rats—those unfailing supporters of all scepticism in such matters—are to be heard at night in both sets of rooms. The ghostly apparitions are ascribed to hallucinations due to thoroughly overwrought nervous systems.

Such explanations, however, must seem insufficient to most unprejudiced inquirers. The kitchen chimney idea is certainly ingenious, but it should be noticed that the noises which it is supposed to cause have never been heard from the sitting-room itself, but only from the bedroom. As for the rats, the sceptics have been misinformed. Mice there certainly are in both rooms, but it would be difficult to mistake any noises that mice might make for footsteps or knocking; nor can mice, however noisy, shake a wash-hand stand to and fro.

Without laying too much stress on the evidence adduced it is clear that we have here an interesting case for investigation, though the would-be investigator, from what I can gather, is not likely to meet with overmuch encouragement or assistance in his attempt to elucidate the mystery.

[At the last moment I have a footnote to add to this article. The Dr. Butts who is credited with haunting the rooms in question was Master of the College from 1626 to 1632 and Vice-Chancellor of the University in 1629, 1630 and 1631. He is said to have been very active in organising relief for a plague which broke out about this time. In the beginning of the Lent term

1632 his appearance is related by a contemporary to have become changed, he acquired a ghost-like look, roamed about by himself, and finally, just when he was expected to preach the University sermon, was found hanged in his rooms, which are the same as those now reputed haunted. Perhaps I should add that the author of the account given is an undergraduate of the College referred to, and one of the people mentioned by an assumed name in this article.—ED.]

EXPERIENCES OF A SEER—II

BY K. E. HENRY-ANDERSON

THE following three experiences are submitted from among numerous others as exemplifying the working of the faculty I have treated of in my previous article and the conditions under which it is liable to be manifested.

No. I. THE TIGER'S TEETH

Changing trains one day at a small country junction, I stepped into a carriage where there was only one other occupant, a young girl of twenty-three or so, whom I instantly recognised as having been one of the guests at a great garden party at a Highland house, at which I had been present some three or four weeks before. We had not spoken to one another, but in general conversation she had taken an active part, and I remembered her name, which was that of one of those fine old Highland families who have fallen on evil days, and whose home is now in the hands of the stranger. She was dark and handsome—a striking personality. On a fairly long journey, it was inevitable that we should enter into some sort of conversation, and I told her of our chance meeting.

“Ah,” she said, “I remember, you are ——, and have the gift of second sight !”

“I have *a* gift,” I answered, “but I have never given it a name.”

As frequently happens with people who know this about me, she pressed me to give her some evidence of it ; for most people seem to think I carry it about with me, as a pedlar his pack, to be laid out for examination and discussion by whosoever asks. This is not my view of it. I cannot summon it, I cannot reject it. It comes and it compels ; no effort of mind could conjure up for one instant the picture that it brings ; and I might try in vain to imagine the conversation that I would hold before I met the person who evoked the power.

In the majority of cases I say nothing about it. I keep my visions to myself and play, as it were, a double part ; but this young girl, with her Celtic blood, and, unknown to herself,

personal magnetism, had already cast somewhat of a spell upon me. I said: "I have never endeavoured to give expression to my visions in such a distracting place as a railway carriage, but—you interest me! Let us continue our conversation, and if I feel that I can see anything I will tell you."

This involved a dual personality. I watch myself as an outsider for a manifestation, while at the same time I give my attention to the subject of conversation with the other person.

About ten minutes after this the white mist slowly enveloped her, and I saw a scene in India.

How did I know it was India? I cannot say. I knew, and that is all.

"I can tell you something now," I said. "Listen! but do not speak to me. Ask me no questions.

"I see a jungle and a tiger-hunt. The ground is marshy and the growth is higher than my head. Other figures are indistinct, but I see one very clearly. The face of a tall, dark man with level brows—an earnest, passionate face with strongly moulded chin. He raises his gun to his shoulder; I hear the sound of the great beast in the jungle. The reeds bend, and just missing this man a great tiger shoots above him, and across the path. The man fires upwards and hits it in the belly while still in the flight over his head. He is not hurt, and you carry on your person at this moment a strange reminiscence of that scene."

My companion's aspect would perhaps be best described by the word scared. Without a word she unfastened her coat, put her hand inside her dress and drew out—a necklace of tiger's teeth!

"These teeth," she said, "were given to me by a man who cared for me, but whose affection I did not return. He begged me to wear them always as a charm, which they are believed to be in India. The tiger was shot in British Burmah under the exact circumstances of your vision."

This story with others has passed through the hands of the Society of Psychical Research, by the means of the late Lord Bute and the late Frederic Myers.

No. II. THE BROWN IVORY BOX

Some years ago I went to visit some friends in one of the hunting counties. It was a long and somewhat tiring journey, and next day I pleaded fatigue as an excuse for not accompany-

ing my hostess on a round of calls. The men had all gone out to look at the stables, and I was left alone. Too tired to read or otherwise amuse myself, I began a leisurely examination of the Hall. There were pictures and many interesting photographs and not a few curios. Among these, which were all together in one part of the room, I saw a small reddish-brown ivory box. I looked at it, put out my hand to lift it up, when a sickening sensation of repulsion and horror passed over me.

It was as if I were held back from touching it. It was about two and a half inches high and about the same across. Polished like marble, showing the fine texture of the tusk, it had a flat, hinged silver lid. It might have been intended for a snuff-box. For a few seconds I did not realise that my gift was exerting itself.

I again put out my hand and almost touched it. A strong shudder passed over me with a sensation of faintness and such cold dread as I have never felt before or since. I seemed to hear faintly whispering voices, and to see the swaying of a multitude of faces with expressions of terror and dismay.

I think that I looked at that box for seven or eight minutes, fascinated and repelled. But try as I would I could not put my hand upon it. I was conscious of no vision, no cause for my terror—only the over-mastering feeling of something evil. I walked away and resolved to ask my hostess if there was some story connected with it.

Looking back on this incident, and its sequel, it is difficult to understand why I did not see more at the time, but I attribute this to the physical effect. I have often been perturbed and agitated by the things I saw and felt. But not once in my lifetime have I experienced anything like that. I had an instinct to run from the room—almost to leave the house. I had no opportunity till after dinner of speaking about this.

About nine o'clock I said to Mrs. —, pointing to the box, "Is there any story connected with that curious box, and what is it?"

"Oh!" she said, "now if you can tell me what that is I shall be inclined to believe in you," and she held it out to me.

I felt I must solve the mystery. I looked at it in her hand! Again I felt the deadly sickness. Not understanding why I should feel so, I made a violent effort and took it in both my hands, clasping my fingers over it.

"Do you know what it is?" I asked. "No," she replied;

“but I will tell you afterwards who gave it me and where it came from.”

I was sitting in front of the fire. I laid my hands on my knees with the box still between them, and closed my eyes (a thing, by the way, I hardly ever do when visions come). What others concentrate in the crystal, I see in the open. Instantly I was transported to a distant country. I saw what I felt was the hot African sun pouring down on a savage city. I saw long, low houses or huts, with strangely rough thatched roofs. Here and there a palm tree and the glare of yellow sand. The scene moved slightly, and directly in front of me I saw a long low building with pillars of palm. The roof came steeply down, and the eaves resting on these pillars cast a heavy shadow, which in contrast with the white glare of the sunlight looked like midnight. Behind the pillars I saw a curious fence, strangely criss-crossed, made of something white.

I concentrated my spiritual sight upon this hedge and with an exclamation of dismay and horror I said, “They are bones! Large bones!” Behind this, I saw something that looked like an altar, on which were dimly seen two huge horns. The vision wavered like a drop-scene, and from the background came into view the bizarre figure of a tall man clad in scarlet and yellow.

He took up his position at the left (my left) of this altar, and I saw in his right hand a very long curious sword. It was deeply curved and faintly resembled a scimitar. When his hand was on the hilt his wrist was level with the elbow. Broad shoulders, a cruel face, and the eyes moved in the sockets and looked towards me. Behind this figure again were others, dim like ghosts, with no colour in their robes, only the points of light upon their eyeballs.

I could contain myself no longer. I opened my eyes and cried, “Oh! take the dreadful thing away! Out of my sight! Put it away! I cannot stay in the room with it.”

They told me afterwards that I was deathly pale, and my hands like ice when they took the box from me.

Mrs. — told me that this box had come from Benin, and was given her by one of the first men to enter the city after its capture, and that it was part of a tusk he had brought from there.

Two days afterwards she met him by chance, and told him of my vision. He was amazed and startled. He told her that the tusk of which the box was made had been one of the horns of

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the sacrificial altar of the Temple of Benin, which I had described exactly. That the altar was surrounded by a fence of human leg and arm bones. And that into those tusks had been poured countless libations of human blood.

No. III. "THE SEVENTEENTH"

Belonging to no classified region, but to that weird power which is called in the Highlands "second sight," is the following. I do not understand it any more than those who marvel at it.

Some years ago, in the early hours of a Friday morning, I had a strange and appalling dream. I saw before me a Tudor mansion thickly clothed in ivy, and bathed in the light of a winter setting sun. I passed through a small doorway, up a winding stair into a large room full of sunshine. Here let me remark that doors do not open in either vision or dream; I go through them. On a sofa lay a girl whom I knew well and was fond of—one of two sisters. The sun fell full upon her face. Behind her stood a woman in nurse's dress leaning slightly over the sofa. I stood in the doorway for a second and looked at Josephine. From brow to throat as I gazed passed the awful shadow that we call death. I saw the colour change from life to snowy marble. The nurse uttered a horrified exclamation. "Oh! this is death," she said, and she stood up and looked me full in the face. And behind me I heard a voice say three times "the seventeenth."

The sense of fear and dismay in my dream woke me. I was so profoundly affected by this terrible vision that at great inconvenience I decided to go where Josephine was living some hundred miles away.

I had a pressing and important engagement on Monday afternoon; notwithstanding this I determined to take the journey, and there was deep snow on the ground which rendered it very uninviting and cheerless. It was the 17th of the month. I arrived at the house where Josephine was staying—which was not a Tudor one—about six in the evening and found her perfectly well. I said nothing to her of my dream, but I told it to her hostess who had experience of my strange possession. Incidentally I asked Lady Z— where Josephine's sister was. She was visiting in the hunting counties.

Lady Z— remarked, "Do you think it could have been possible that you mistook her for Josephine?" "Oh no," I said,

“they are very alike in feature, but their complexions are so different.”

Also it seemed exceedingly improbable to me that I should see Betty, whom I hardly knew. I was extremely anxious, and I told Josephine’s aunt and uncle of the incident, as well as my own father. The 17th passed and nothing happened. But on the 17th of the following month Betty died after a short illness—died with tragic suddenness. When I heard of this I realised that the great difference in complexion had been obliterated by the illness—for Betty was in health rosy and fresh—her sister had a cream-white pallor—hence I had mistaken the one sister for the other. The house she died in was Tudor, but I have never liked to ask full particulars of this case for purposes of investigation; but the nurse was there, and Betty died on the sofa quite unexpectedly where she had been resting that afternoon. I have been told, too, on good authority that my dream was correct in every detail, even to the sunset.

I give this story with some hesitation, and I hope that those who trace it—although the names are veiled—will believe that I have no wish to pain. I give the story, as it occurred, because it is one of the most remarkable in my experience. More remarkable, I consider, in the mistaken identity, than if it had been my own friend’s death.

Ask why such a dream was sent? I can see no meaning in it. The ancients believed that all the events of life, present and to come, were pictured on the enfolding atmosphere of the world. Explanation there is none. It is one of the weapons in the hand of the Unbeliever that this power sometimes falls short of complete warning or help. It may be that we do not believe sufficiently in it? Do not read it aright?

ANCIENT BELIEFS AND MODERN NOTIONS

By WALTER GORN OLD

III. A NEW VIEW OF ASTRO-PHYSICS

WHETHER it was by purely empirical and inductive methods of research and reasoning that the ancients came to the conclusion that man, by means of the planet from which he is physically evolved, is in definite relations with the rest of the system to which his earth belongs, cannot now be determined. I have simply shown that from the earliest times of which we have any record the human mind has been affected by this idea, and that upon it were founded the religio-political systems of government to which the ancients submitted.

It is not proposed at this stage of the argument to solicit the least credence of the view taken by them, but it goes without saying that a belief which has swayed the destinies of empires, and which at this day is an established conviction in the minds of by far the greater number of the world's inhabitants, is worthy of some consideration at the hands of modern scientific researchers. Indeed, had the consideration been given to the subject which the statements of such men as Brewster, Kepler, Tycho and Ptolemy would appear to demand, the whole matter might long since have been placed beyond the pale of debate. But, however that may be, it is obvious that sooner or later our relations to the solar system will have to be more exactly defined than at present; and it is with a view to this end that I propose to examine these ancient beliefs in the light of some modern scientific conclusions, at the root of which we find the atomic theory in relation to the theory of the continuity of matter.

When we come to view the system to which this our earth belongs, we find it to consist of several planets with their satellites, the asteroids and comets; bodies which persevere in orbits more or less eccentric around the sun. The bodies are held together, we are told, by the attraction of gravitation, which is equal at equal distances in respect of equal mass. The conclusions of Newton and Kepler as to the dynamics of the solar system would

appear to be inviolable. At all events they have never been scientifically contested, though the application of the elliptical orbit required by Newton's thesis to the cycloidal curve resulting from Herschel's discovery of the sun's proper motion through space is immensely significant. It is of course obvious that the planets can only describe elliptical orbits around a stationary body. When, however, the gravitating centre is found to be endowed with a motion of great velocity through space—possibly around a gravitational centre of its own—the elliptical orbit of the satellite becomes a rhythmic cycloidal curve answering very closely to the etheric waves in electricity, light and heat phenomena. In this connection one is forcibly reminded of "the music of the spheres" of the Pythagorean concept, suggesting the possibility of some deific auditory sense taking note of these vast undulations in the ether of space. For whether it be light, or heat, or gravitation, that we take cognisance of, it is after all only a matter of vibration. And a correct view of the proper motions of the planets in space reveals the fact that their motions are analogous to those of the smallest particles of which they are composed, and that their various motions differ in velocity and in mode; the velocity being in direct ratio to the squares of their distances from the sun, while the mode is determined by the eccentricity of the orbit.

Spectrum analysis, moreover, corroborates the philosophical concept of the solidarity of the solar system, sustaining the conclusions of Newton by the discovery that the sun contains no element which is not to be found in the light-spectrum of one or another of its satellites. But the light and heat emanating from the sun are not by any means to be regarded either as the only properties of that body or its exclusive properties; and further, we may take it that our senses of sight and feeling are not the only senses affected by the forces at play within the limits of the cosmos.

Solar activity may be responsible for the propagation of those etheric vibrations which are sensible to us as light and heat; but the planets, in transmitting the forces generated by the sun, may quite reasonably be allowed to transmit these and some other rays generated from the same source. The gamut of sensation by which we enter into relations with the universe around is extremely limited and very imperfect. Yet so far as light and heat are perceptible by us, they are so by means of the sense organs, so that we may say that the solar body is related to us

by means of the special organs of sight and feeling. Why may not other bodies be related to us, as suggested by Sir David Brewster, by means of the organs of taste and smell and hearing? Our physical life is only a matter of responsiveness to vibrations in the matter by which we are surrounded. Are we prepared to affirm that the planets produce no such stimuli? Mass for mass they exert a direct gravitational pull on the earth, on its atmosphere, on every part of it. But can we say definitely that this is the sum of influence exerted? Meanwhile, the solidarity of the solar system remains an undisputed fact, and before we can thoroughly appreciate the problem before us, we have to rightly understand what we mean by solidarity.

We infer, of course, that as to their masses, the bodies of the solar system are held together by cohesion of their parts, and as to one another by the attraction of gravitation exerted by the sun. And this latter postulate infers a continuity of matter throughout the solar system in order that the force of gravitation may be transmitted, since we know nothing of force apart from matter. But within the gravitation of the universal order there is the local gravitation of the constituents of the planetary bodies themselves, and both sets of phenomena attaching to these are rendered intelligible by the hypothesis of the thin elastic plenum called the ether of space.

Accepting these premises it is obvious that, on account of the orbital variations of the several bodies of the solar system, the attraction of gravitation, electrification, and such other conditions as the sun may be held to establish in respect of its satellites, are in a constant state of flux: and so far as this earth is concerned it may be affirmed that at no two consecutive moments is its atmosphere in exactly the same electrostatic condition. Now what valid reason is there against the suggestion that the changes of relation between the bodies of the system, effected by their orbital motions, may produce corresponding changes in the atmospheres of each of them? Sir Norman Lockyer believes he has discovered a certain connection between the frequency of sun-spots and periods of famine, and also between the sun-spots and high Nile tides. In this he is but following the line taken by Kepler, who affirmed that "a most unfailling experience of the course of terrestrial events, in harmony with the changes occurring in the heavens, had instructed and compelled his unwilling belief." Indian famines and high Nile tides are terrestrially determined by the prevailing conditions of the

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earth's atmosphere, and if they can be referred to an anterior or coincident prevalence of sun-spots, we are directly arguing for that continuity of matter and that solidarity of the system (in a chemic equally as a static sense) which we submit as the basis of interplanetary action. But we are yet faced with the problem as to what is the cause of the "frequency of sun-spots." To affirm that they are due to explosions of gas within the luminous envelope of the sun would be to substitute effect for cause, or at least only to extend the chain by the application of a theory in place of an established fact. I submit, in the absence of any academic utterance to the contrary, that the reaction of the planetary bodies upon the sun is the main, perhaps the only, cause of increased solar activity at different periods. To ignore interplanetary action in this matter, as in meteorology and seismology, is to neglect important factors in the system under consideration and practically to deny the foundation principles of the science we seek to establish. Either the earth produces its own atmospheric conditions, its magnetic disturbances, its convulsions, or these effects are induced by the action of other bodies within the system to which it belongs.

It is not by neglect of possible factors that we are likely to resolve these great problems in natural physics. We are admittedly in a condition of deplorable ignorance as to the cause of earthquakes, famines, violent storms and other terrestrial phenomena—ignorant, I mean, as to the causes from which we might logically be expected to predict them—and in view of this vacuity we cannot afford to ignore those principles from which such men as Ptolemy, Thales, Kepler, Tycho, and a host of other luminaries of the past affirmed their belief in a system of astrology from actual experience. Denuded of all its superstitious accretions, there yet remains the physical fact of interplanetary action, which is by no means summed up in the single word "gravitation." In every physical quantity there is always something of *quality* involved, and to determine the specific qualities of the planets as regards their action on this earth is quite as much a part of sober science as the questions of quantity represented by mass, orbit and aberration.

Then as regards the supposed action of the planets on individuals, it would suffice if at first we should only consider such phases of the subject as may be entertained on purely physiological grounds, ignoring for the moment the more interesting psychological aspect of the study. If we can show

valid grounds for the production of atmospheric changes by planetary action, we are at once on the heels of the pathologist. On this subject Sir David Brewster has said :

"All men have observed that the bodily constitution is sensibly affected by the modifications of the atmosphere ; all men of reflection know also that the state of the body and that of the mind are intimately connected. If the heavenly bodies have an influence on the atmosphere, why not affect the human body ? And why may they not, through the intervention of the body, affect the dispositions and passions of the mind ? . . . Is it not possible that other modifications of the air besides temperature, gravity, dryness or moisture may descend from the different parts of the solar system ? What we call light is an influence of the sun without which the organ of vision would be useless. Is it not possible that influences from some other parts of the system may be necessary to enable us to hear, to smell, and to taste ; to reason, to remember, to love, and to desire ? These influences indeed are not perceptible to the senses, nor are they deducible from any general principles ; but they are not inconsistent with analogy. We suggest that these ideas are not altogether destitute of plausibility ; and we think we have observed something resembling them in the writings of the ancients."

Waiving the obvious error regarding the necessary connection of the existence of solar light and the functions of the eye—a statement which for all we know may have been set down by the aid of lamplight—we cannot but concede that the case for an *astrologia sana* is very clearly put and not inefficiently maintained.

But Sir David leaves the whole matter *in nubibus* by supposing at the outset that the heavenly bodies have an influence on the atmosphere. Had he followed up this line of research as pertinaciously as he did his spectroscopic observations in connection with Talbot and Herschel, we might at this day have possessed the key to many of the dark chambers of this ancient edifice of thought. The question, however, has engaged the attention of many minds since Brewster's day ; and my personal belief, based upon some twenty years of actual research, is that such a connection between planetary positions and atmospheric changes is capable of immediate demonstration—not conclusively as regards the daily changes, though these may often be deduced with tolerable accuracy, but certainly as regards all the storm-periods at whatever season they may occur, within the limits of the temperate zone.

As to the means whereby the individual becomes subject to planetary influence, I conceive that the brain-cells are supplied with a nervous pabulum capable of responding to the finer forces at play within the earth's atmosphere, as communicated from the ether of space ; that the electrostatic condition of the atmosphere

at the moment of birth determines the particular mode or modes of vibration to which the individual brain is syntonically responsive ; that these conditions are dependent on the positions of the planets in relation to the earth at the time of birth ; and that a recurrence of similar positions thereafter will invariably constitute an exciting cause or stimulus to whatever tendencies may be inferred from such planetary positions at the moment of birth. Allow that the various groups of brain-cells are normally responsive to a particular order or mode of vibration, a conclusion to which we are impelled by the exhibition of distinct orders of faculty under excitation of specific tracts of the brain, and at once we have the whole subject of human responsiveness to environment brought into line with the ancient concept of planetary action in human life.

The indifference to this inquiry which affects the scientific mind at this day is largely due to the superstitious fallacies which encumber the subject, partly also to the egotism which allows nothing that is ancient to be true, and principally to the fact that none has dared to carry the law of periodicity to its legitimate conclusion as regards the question of freewill and determinism. Yet with a fuller knowledge of man's true relationship to the greater world around, it will be possible to view the entire procession of human events as an unbroken chain or graduated series of links, carried from one eternity to another by a complex but orderly interplay of wheels. We shall see that the links are human lives, and the eternities they span are times past and future ; that the mainspring of action is the pulsing of a hidden life, and that the wheels which carry the chain of lives forward, linking together life and the inscrutable purpose of life, are moving in harmony with the law of cyclic impulse as portrayed in planetary motions. All will be measured and orderly progression, the working out of a mighty and beautiful design in a universe of embodied thought. From the systole and diastole of the universe down to the pulsing of the minutest creature that has life, the cyclic law will be observed in ceaseless operation ; and whatever changes take place in human life and consciousness will be due to the conformity of all action with this, which is primarily the very heart-beat of the Infinite.

THE PRESENT ASPECT OF THE CONFLICT BETWEEN SCIENTIFIC AND RELIGIOUS THOUGHT

By W. L. WILMSHURST

II. THE DEVELOPMENT OF THE CONFLICT (*continued*)

OFFICIAL theology which had withstood so many assaults during the last two centuries would have suffered little from the violent iconoclasm of a few modern experts in natural science who ventured to invade ecclesiastical territory, but for the operation simultaneously of a silent and far more subtle influence. Huxley's trenchant diatribes and lucid application of pure reason to religious ideals might have passed with Hume's negations and Voltaire's mockeries into comparative oblivion but for the disintegrating effect of historical and textual biblical criticism emanating from within the theological camp itself; the retort that the cobbler should stick to his last would promptly have been urged by a public little disposed to have its religious views disturbed to the famous biologist who left his polypes and protoplasm to come down into the arena and do great battle with eminent divines, had it not been that the sacred ark seemed in danger even from its own defenders. But if leading scientific laymen could so lay bare the weaknesses in the armour of professional defenders of the faith, how much stronger became the cause of rationalism when theologians and divines clothed with the holy orders of the Church herself and speaking from their academic chairs were seen to be abandoning wholesale tenets that theretofore had been deemed absolutely essential to salvation.

Up to the Reformation theological study devoted itself to dogma, and the spiritual life was supposed to be nourished by Sacraments rather than by Scripture. With the revulsion from Rome, the spread of learning, and the printing and distribution of the Scriptures among the masses, the Bible became the *eidolon* of the Protestant public. A period followed during which bibliolatry was supreme; when the Bible was regarded, not as a collection of

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literary jewels, selected and strung together with scrupulous care, but as "one entire and perfect chrysolite," a work whose every word and part bore equal value, and wherein was to be found the record of the universe since time began and a compendium of everything worth calling knowledge. In startling disregard of the injunctions of primitive Christian teachers like Origen, who insisted that the literal sense of Scripture is often impossible, absurd, or immoral, or Augustine, who taught that "whatever has no proper bearing on the rule of life or the verity of faith must be regarded as figurative," it was to be read from end to end in supposed chronological sequence and construed as a self-sufficient manifestation of divine wisdom, without reference to the significance of any extra-Christian thought and independently of any critical explanation, historical commentary or psychological sidelight, for of itself it was assumed to be, in the most narrow and rigid sense of the term, the revealed and literal Word of God, written indeed by human automata, but composed, dictated, and, as it were, printed and published by a wisdom and an inspiration altogether præter-human and unimpeachable. So infatuated a fetishism was bound to lead, as indeed it did, to the grossest superstition and religious narrowness, but with the development of the scientific spirit an inevitable and necessary reaction, involving intense bitterness and controversy, was brought about. Old Testament criticism, dating from 1680 (when a French priest discovering in the text of Genesis two accounts of the same events inferred therefrom at least a dual human authorship of the book) and restricted for 150 years to the timid, tentative questionings of a few solitary students, became at last a definite organised science in the hands of such experts as Kuenen, Wellhausen, Robertson Smith, Canons Cheyne and Driver, to name no others. The New Testament Scriptures were subjected to similar examination by another body of experts, and the evolution of the critical process as it passed through the hands of Strauss and Baur, Rénan and Ritschl, the Révilles and Sabatiers, Schürer and Weizäcker, Harnack and Loisy, is a long history in itself.* Meanwhile Matthew Arnold had added "Literature and Dogma," the most luminous of the many contributions of free-lance critics, to the controversy, and under the solvent effect of

* A convenient summary of Old Testament criticism will be found in Dr. G. A. Smith's "Modern Criticism and the Preaching of the Old Testament," and of New Testament criticism in Professor Percy Gardner's "Exploratio Evangelica" and "A Historical View of the New Testament."

research and the application of historical and psychological methods to the Scriptures, dogma and doctrine also began to be transformed. "Essays and Reviews" and "Lux Mundi" in turn appeared amidst storms of protest that have now rolled away. Parts at least of the three great creeds of Christendom are not at the present day immune from challenge by the broader-thinking clergy, and there is a growing inclination among believers to dissociate the historical human Jesus from the Christ of metaphysics and dogma and to re-state Christian doctrine upon the basis of history.

The application of the scientific spirit test to biblical literature and theology was instantaneous in its effect. In less than a generation how great has been the change of attitude! The present writer remembers hearing one of the most erudite of divines (the late Dean Burgon of Chichester), in stipulating for the literal acceptance of Holy Scripture, deliberately lay down that the account of the Creation in Genesis was to be interpreted exactly as it stood, that the days of Creation were seven actual solar days of twenty-four hours each, and that Eden was "an ordinary garden with a wall round it," in which were suddenly deposited the primal types of all organic life;* and as I was then a school-boy learning the rudiments of geology and astronomy, which led me to very different conclusions, I have reason to remember being brought at a tender age into very practical touch with the conflict between scientific and religious thought. But what is freely admitted by equally high-placed dignitaries of the Church to-day? To condense a mass of critical conclusions into a few words (and if the statement be brief and blunt it is made in no captious or irreverent spirit) we are told this: that the Creation story is not literally true, but is a piece of Hebrew fancy; that the earlier narratives before the call of Abraham, including the Flood, are of the nature of myths, in which we can distinguish the historical germ; that the Mosaic Law was not the work of Moses; that the Books of Judges, Samuel, and Kings were not literally inspired; that the Chronicles were not fully historical; that the Prophets had no supernatural power of prophecy; that the Song of Solomon is a drama; that Ecclesiastes was not written by Solomon; that Jonah, and Daniel and Job were dramatic compositions of a patriotic or religious nature, and that the Old Testament is "purified folk-

* The fact was recorded in an article in the *Quarterly Review*, now reprinted in "The Household of Faith," by G. W. E. Russell.

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lore" * and presents a low standard of morality; that the traditional authenticity of the Gospels is disputed, and many famous passages in them are interpolations by sub-Apostolic writers, and that many sayings of the Lord, that have been mainstays of hope and comfort to humanity for centuries, clearly bear the impress of a time which He did not live to see. It is not surprising, then, in a recent work, to find such a statement as the following (it is one I should hesitate to make on my own authority, but I take it from a book, † written by a conservative apologist, which bears the *imprimatur* of Bishop Moule of Durham): "It is a well-known fact that the present dearth of candidates for Holy Orders is due, not to the causes publicly put forward, but to the effects of the Higher Criticism in undermining faith in the Incarnation among those who might be expected to offer themselves for ordination. And it would be a rash statement at this moment to assert that the majority of the clergy believe the Apostles' Creed. The book 'Contentio Veritatis: by Six Oxford Tutors,' bears startling testimony to the extent of the present apostasy."

Such, then, has been the effect of the application of modern science and scientific methods of criticism to religious doctrine that has held good for centuries. And the plain man cries out in despair, "What, then, ought I to believe in? Is Christianity as a system of faith, as distinct from a code of ethical principles, at last extinct, and to be relegated to the domain of myths and ancient Pagan faiths?" He sees the spread of freethought even among the ranks of professional teachers of orthodoxy; he has watched the splitting up of Churches into school upon school and sect upon sect, each claiming for itself some title to special attention either in regard to what it teaches or what it has ceased from teaching. He sees the decay of interest in public worship; and the almost frantic efforts of ministers of religion to induce an indifferent public to come within their tabernacles. He sees in the newspapers, sandwiched among business advertisements, advices of services comprising special musical features and rhetorical displays upon topical and "catchy" subjects; and, upon the walls of places of worship, placards herald the advent of popular preachers to hear whom the public is invited to flock as to a *prima donna* or a star-actor. The House of Prayer appears, in many cases, to have become a place of entertainment.

* This striking phrase is taken from the Dean of Westminster's recent lectures, "Some Thoughts on Inspiration."

† "The Bible and Modern Criticism," by Sir R. Anderson, p. 264.

The sanctities of religion are exploited in popular works of fiction. New ethical ideas and religious systems are set before us at every turn in the hope, to apply Kipling's expression (itself significant of the public temper), that

It may be they shall give us greater ease
Than your cold Christ and tangled Trinities.

Rationalist literature, graduating in tone from sober argument to malignant animosity against Christianity, floods our bookstalls and propagates abuse that less than a century ago would have entailed prosecution for blasphemous libel. The creed that has illumined and cheered mankind near a score of centuries, that shone through his art and breathed in his poetry, that hallowed his architecture and inspired his music—is it all being exploded at the touch of fifty years of modern science? It is a sorry picture. There is, of course, another side to it all. And perhaps it is unfair to attribute the decay of faith entirely to the assaults of science, for the prevalence of disbelief among the masses must be accounted for by numerous causes which are undermining the whole of European society with the raw materials of revolutionary movement, of which I will speak later on.

(To be continued)

REVIEWS

HUMAN MAGNETISM. London : Nichols & Co., 34 Hart Street, W.C.

IN this work, by James Coates, Ph.D., F.A.S., we have something in the shape of a practical manual of hypnotism, which, if not the best of its kind, is certainly as complete as possible within the limits of some 240 pages, and its price of five shillings net places it within the reach of every one.

The author shows himself to be a practical instructor and yet of open mind in regard to the theoretical value of certain phases of hypnotic phenomena. He brings to his aid a wide reading in the annals of hypnotism, and it is a point of merit that nothing of ancient or modern value has escaped his notice. Thus we find Hippocrates cited from Tacitus to the effect that health may be communicated by contact and by "extending the fingers towards" the affected part, in the same manner as disease may be communicated. Dr. Coates asserts that "the hypnotist of Nancy school uses both passes and manipulations when all other methods fail." The controversy which raged around Mesmer, the report of the Commission on the phenomena, and the subsequent vindication of the main position by Jussieu, are honestly dealt with, together with the theory of Braid. To the latter, which affirms that "the assumption of any force, as magnetic fluid, mesmeric influence, or other unknown agency, is unnecessary," the author of this work has the following trenchant answer, which applies equally to the theory of suggestion in the experiments of Reichenbach :

"That some hypnotists . . . attribute the influence to suggestion does not matter much. Since then 'the odic flame' has been photographed, and there are many reasons for believing that magnets, crystals and human bodies send forth their respective emanations, which can be felt, and sometimes seen, by sensitive persons. In psychic photography I can imagine the plate to be sensitive, *but not to suggestion.*

Illustrations of the odylic light emanating from magnets, crystals, flowers, and the human face and hand, are reproduced from photographs by M. Anuschietz.

A pleasing passage, and one that bears testimony to the thoroughness of the work under review, enters into the statement of "Hypnotic States" :

"The phenomenon of the double or divided consciousness has frequently been described as a spontaneous one, and persons have lived for years in the alternation of two consciousnesses, in one of which they forget all they have ever learned in the other, and have therefore to be educated like a child in the

former. The same thing occasionally happens in animal magnetism. The sleeper has often to learn things with which, in his usual state, he is quite familiar, such as reading and writing. But this is by no means always observed; possibly it is seldom looked for. The phenomenon . . . is one of the most surprising and beautiful in the whole series of magnetic phenomena."

In this section of the work there also occurs a very useful summary of the observed differences between normal sleep and the induced trance, the general idea being that although most persons are open to "suggestion" in the normal sleep, yet in the hypnotic sleep this sensitiveness to suggestion is considerably heightened. Moreover, the attendant phenomena of the hypnotic condition are in every way abnormal in their nature. Thus it is stated that in the presence of medical witnesses the author has caused the pulse of a subject to rise to 130 and to sink as low as 55 beats per minute. And although it is frankly confessed that the intention so to do was voiced in the hearing of the subject, yet it is pointed out that the theory of suggestion does not explain the means by which the effect was produced. Hence it would appear that the organic responsiveness is heightened during the hypnotic state, for it is obvious that similar effects could not be produced by the normal exercise of the will on the part of the patient. A further instance of extreme responsiveness is that of the illiterate factory girl, an hypnotic subject of Dr. Braid, who, when under the influence of hypnosis, followed Jenny Lind in different languages through several songs, instantly and correctly, imitating with no less precision an elaborate chromatic scale extemporised by the great songstress. "She caught the sounds so promptly," says Dr. Braid, "and gave both words and music so simultaneously, that several persons present could not discriminate whether there were two voices or only one."

In face of this and much more evidence to the same effect which Dr. Coates brings to the illustration of his subject, it is apparent that there are no valid grounds for the quasi-scientific objection to the "higher phenomena." Yet while accepting telepathy and community of sense, of emotion and of thought, the hypnotists are strangely adverse to the admission of "clairvoyance." On this point the author says :

"The main opposition of hypnotists is founded, not on the unreality of the clairvoyant phenomena, but dread of the admission lest they might in some way commit themselves to the belief that man has a soul, and can at times see with the spiritual eye."*

But if real objects are seen in the form and under the circumstances in which we know them to exist, though not presently visible to the normal eye, it is better to admit the facts and accommodate our theories to them than thus to invalidate our

* The point seems rather to be whether hypnotism *per se* is productive of clairvoyance. I think not, though it may be a favourable condition for those who possess the gift.—Ed.

claims to scientific credence by denying the evidences of our senses or the uncertainty of our methods.

This work will serve its purpose, no doubt, for it is a thoroughly lucid and well-arranged digest of all that is currently known on the subject of human magnetism, both traditional and experimental.

THE FOURTH DIMENSION. By C. Howard Hinton, M.A.
London: Swan Sonnenschein & Co., Ltd.

Science has for some time past given us a fourth characteristic of matter, namely, permeability, though it is a received axiom—and axiomatic utterances are proverbially faulty—that “no two bodies can occupy the same space at the same time.” There is no room for the soul of things in the theory of solids. Nevertheless, Mr. Hinton has provided for us a new geometrical basis wherein the “higher plane” is provided for, and indeed becomes essential. We are not plunged *in medias res*, as is the way with metaphysical writers generally, but the author takes us gently and confidentially by the hand and leads us by text and illustration from one perplexity to another, and somehow or other makes all things plain the while he is with us. What, for instance, could be simpler or more self-evident than this?

“With the greater development of man there comes a consciousness of something more than all the forms in which it (the fundamental reality) shows itself. There is a readiness to give up all the visible and tangible for the sake of those principles and values of which the visible and the tangible are the representation. The physical life of civilised man or of the mere savage are practically the same, but the civilised man has discovered a depth in his existence which makes him feel that that which appears all to the savage is a mere externality and appurtenage to the true being.

“Now this higher—how shall we apprehend it? It is generally embraced by our religious faculties, by our idealising tendency. But the higher existence has two sides. It has a being as well as qualities. And in trying to realise it through our emotions we are always taking the subjective view. Our attention is always fixed on what we feel, what we think.”

It is with psychometry, mathematically and geometrically considered, that our author is concerned. He sees this world but as a plane whereon the shadows of the real—the higher—world are thrown as on a screen; and accepting the analogy of Plato, that the real world is to this shadow world as the higher world is to our world, Mr. Hinton makes his first demonstration in these lucid words:

“As our world in three dimensions is to a shadow or plane world, so is the higher world to our three-dimensional world. That is, the higher world is four-dimensional; the higher being is, so far as its existence is concerned apart from its qualities, to be sought through the conception of an actual existence spatially higher than that which we realise with our senses.”

There it is! One almost feels it above one's head, so to speak, and yet within and around one at the same time, ourself a centre of consciousness within a sphere of our cognition, which

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is at once greater and smaller than that which cognises. And thus imperceptibly and with extreme facility we are led on to the realisation of the first of the author's conclusions, namely, that the nature of four-dimensional space is "a kind of space which would give positions representative of four qualities, as three-dimensional space gives positions representative of three qualities."

And with this definition many readers will content themselves without following Mr. Hinton through the maze of further and more complex demonstrations. It is not an easy subject, but it may be said that it is made as easy as possible. To thoroughly master the idea of "four space" so as to have it for one's own, requires that one should have a taste for geometrical problems and an imagination capable of mixing motions and of regarding the result as a single appearance, with the same equanimity of mind as an artist regards his canvas before mixing his colours. Surely it is the sort of book to give one a headache—but a headache that is worth having. It is safe to say that if ever the fourth dimension gets a thorough grip on the scientific mind some of our most cherished concepts of the nature and characteristics of matter will have to go by the board. Presumably also there is a psychology involved, and this clever work of Mr. Hinton's leaves one with a suspicion—nay, a conviction—that if only one could feel what he is induced to think, in the course of his reading of "The Fourth Dimension," time and space conditions would be radically and permanently changed and a new world in which ideas are the only substantial things—all else plane shadows on the screen of thought—would be presently opened up to him.

PSYCHIC FORCE: An experimental investigation of a little-known power. By Gambier Bolton. London: The Psychological Society, 67 George Street, Portman Square, W.

In this work of ninety-six pages Mr. Gambier Bolton, who has long been identified with psychic research, has presented us with a collection of evidences culled from the published report of the Dialectical Society, and from the writings and statements of Sir William Crookes, Professor Alfred Russel Wallace, and other early witnesses who have given their testimony in support of the existence, in certain individuals, of supernormal powers. Concerning these evidences it is of importance to remark that whereas they appear to establish the supernormality of the forces at work, they also clearly show that they are operative only under certain conditions and through specific media, and although answering to the intelligence of man, they are yet beyond his power to control. We venture to say that it belongs to the science of the future to investigate the nature of these forces, to ascertain the conditions under which they are effective, and finally to establish the means by which they may become subject to the human will. One cannot fail to remark that, granting the almost universal

existence of these supernormal phenomena in one form or another, there yet remains the question of their utility. Granted that a corporeal body may be raised from the ground without visible means of support and transferred from one position to another, it only proves the opposition of a positive force to a positive force—the one perhaps psychic in nature, the other simply that of gravitation. Admitted that an iron ring may be transferred from a man's hand to another man's arm and become hot-welded thereon in an instant so that it could never more be removed, or that a heavy dining-table is raised one and a half feet from the ground without human or mechanical agency—of what use is it? It proves to us a continuity of matter and of force far beyond the experimental researches of science, absolutely useless and frequently harmful until their natures and the laws of their activity are known to us as certainly as are those of electrical energy. Of the latter we know so much as enables us to raise heavy bodies, to propel vehicles and to transmit messages through space; but of electricity *per se* we know nothing, or next to nothing. It therefore becomes a matter of extreme scientific interest to determine *under what conditions* a force—not so far included in the category of things scientifically known—may be brought into constant experimental evidence, and thence to demonstrate the part played in such experiments by the human organism. Mr. Gambier Bolton believes that the conditions are known, and he postulates as a working hypothesis "that a Force exists, unknown or unrecognised by Physical Science, which, given the *proper and reasonable conditions* of temperature, light, &c., has been demonstrated again and again in varying degrees and can be so demonstrated to any person who will provide the conditions proved to be necessary for such a demonstration."

ASTROLOGY: THE KEY TO PSYCHOLOGY AND PHILOSOPHY.
Belfast: Wm. M. Storrar, L.R.C.S., L.R.C.P.

This pamphlet embodies the substance of a paper read before the Southport Literary and Philosophical Society, in which Dr. Storrar interests himself to prove, by relating certain personal experiences with an accomplished astrologer, that "the undisturbed intuition of every man would develop for him a philosophy peculiarly his own in accordance with his psychological state or natural temperament, a knowledge of which is arrived at by a study of the horoscope." Dr. Storrar gives several test cases instituted by him for the purpose of proving the possibility of deductions made from the horoscope of birth, one being in reference to a patient—the only deformed man in an otherwise very healthy family; another, a case of spinal curvature; a third having reference to "one of the most brilliant, eloquent, and talented members of the young Welsh party in the House of Commons." In all these the author reports satisfactorily, and even surprisingly. Thus satisfied as to his ground, Dr. Storrar

passes to the consideration of personal sympathy and antipathy, heredity, and environment, in which he advocates certain conclusions arising from a study of the new order of facts. The paper is decidedly worth reading in the light of modern psychological problems.

PERIODICAL LITERATURE

THE THEOSOPHICAL REVIEW.

The February number of this journal contains two suggestive and short articles, among much else of a scholastic and controversial nature, which are likely to prove of interest to readers of the OCCULT REVIEW. The first of these is a monograph on "Electrons and Clairvoyance." The writer, G. E. S., takes into consideration the recent statements of Science regarding the nature of the electron, "the particle of matter whose mass is only the one-thousandth of that of hydrogen," and quotes Rutherford to the effect that the mass of an electrified body varies with its velocity, the mass of the electron being appreciably increased as its velocity slows down to the ratio of half the velocity of light, where it attains the mass which has been compared to hydrogen. The writer thereafter suggests a connection of these fine states of matter, with their enormous potential force, with the supra-physical state known as the "astral light," in which the *Memoria mundi* is said to be stored up. By means of this radiant "light" the clairvoyant enters into relations with the thought-screen, which is said to be impressed by the mental activities of humanity in much the same way as the electrons are said to bombard the elastic envelope of their ensphering molecule.

The second of these articles is entitled "Pseudo-Scientific Speculations," by W. X. Therein is offered a suggestion as to the *modus operandi* of material involution, or the process of differentiation which is responsible for the conversion of one form or state of matter into another that is more gross. As a suggestion merely, taken in connection with Crook's "Genesis of the Elements," the note will be found extremely interesting. It is questionable, however, whether in a state of matter such as is suggested by the "spirit-particle" of the author, in which these particles, "infinitely small, infinitely subtle, moving in all possible ways very rapidly, but *all exactly similar*," are supposed to exist primarily, there could be such a mathematical resolution as is claimed, namely, "that in such case, as the result of collisions between the particles, some of which we may call fortunate and others unfortunate, in the course of time the fortunate particles will have robbed the unfortunate ones of a great deal of their energy." The expression "all exactly similar" infers equality of

energy as well as potential, mass, density, &c., and with a plenum of particles "exactly similar" there could be no resolution. Difference of potential alone can account for anything in the nature of "fortune" and "misfortune" among atoms otherwise similar in nature, and difference of polarity must be called in to account for chemic affinities and the building up of molecules. At least so it would appear from all the conclusions of modern science in regard to the nature of the atom, and we can only infer by analogy from what we know.

BROAD VIEWS. London : Kegan Paul, Trench, Trubner & Co.

The February number of *Broad Views* contains two articles which will be found of exceptional interest to students of Occultism, one on "The Next World," by Mr. A. P. Sinnett, and another by Mabel Collins entitled "Psychic Development—The Inner Vision." Both articles may be regarded as affording valuable sidelights upon much of a phenomenal character currently within our experience, and for which intelligible explanations are earnestly sought. In the former article a very dogmatic standpoint is taken up.

LIGHT, a Journal of Psychical, Occult and Mystical Research.
London : 110 St. Martin's Lane, W.C.

The numbers for February 11 and 18 deserves special comment as containing a very full report of Professor Richet's address to the Society for Psychical Research, together with a volume of criticisms, appreciations and questions upon that remarkable address. The Editorial takes a very complacent and even chill view of the incident, and suggests that the evidence that satisfies Richet the man is rejected as insufficient by Richet the Scientific Professor. It admits that the Professor did his best in difficult circumstances, and plainly states that he knows a great deal, accepts a great deal, and infers a great deal about Spiritualism. "Everything is admitted, fully or tentatively. It is high time. The delay was becoming ridiculous and dangerous." In contrast to this cool survey of the situation, Henry G. Swift feels that "we owe a debt of gratitude to the learned lecturer for his acknowledgments of the possibility of all classes of metaphysical phenomena." Since when, may we ask, did an acknowledgment of established facts incur a "debt of gratitude"? "An Old Spiritualist" points out that the whole of the ground covered by the Address was fully dealt with by Dr. Alfred Russel Wallace in 1887.

CORRESPONDENCE

To the Editor of the OCCULT REVIEW.

SIR,—It was not, perhaps, astonishing that my article in the January number should provoke remonstrance, but it is a pity that Mr. Wilmshurst should have missed its point so completely as his letter in the last number shows. I must, no doubt, plead guilty to having succumbed to the proverbial difficulty of not writing satire, in depicting the relations of occultist and anti-occultist, but Mr. Wilmshurst might surely have observed that its sharper edge was turned against the latter. And I must also point out to him that while protesting against my conclusion he has *not* disputed my premisses. I argued that while the academic world was as hostile as ever and would not even look at the evidence for anything occult, nothing could be established scientifically, and that the only prospect of success lay in an appeal to the masses, who could only be moved by practical success in its coarsest form—viz., the commercial. Mr. Wilmshurst is shocked by this policy, but what alternative does he propose? He may tell me that a growing public interest in these subjects is evinced by the very satisfactory circulation of this Review: but how, I ask, is this either going to provide the large funds needed for really thorough investigations, or to transform academic dislike into active support? Until Mr. Wilmshurst has a way to deal with the situation his complaints about “the mire of commercialism” seem indistinguishable from claptrap. Even apart from this, he has failed to appreciate the more general (“pragmatic”) principle underlying my argument—viz., that if the occult is true, it must exhibit results (not of necessity commercial) whereby it can, like any other truth, be tested. Abstractly every branch of the occult admits of such tests, and I should hold it utterly untrue that any part of it is “insusceptible to the tests of utilitarian science.” But in practice occultists have mostly shown a foolish and reprehensible reluctance to submit to them. So long as they do this, they must expect a wicked world to put the worst construction upon their behaviour. Argument, in short, will scarcely alter the world’s attitude; what is needed is *achievement*, tangible results, and theories that *work*, whether we like them or not.

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