

# THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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# OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

*"Nullius addictus jurare in verba magistri"*

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## NOTES OF THE MONTH

TWO books dealing with psychical experiences of more than usual interest have recently made their appearance from two London publishing houses. The first of these, "Glimpses of the Next State,"\* by Vice-Admiral Osborne Moore, issued by Messrs. Watts & Co., deals with the investigations of the well-known Admiral into mediumistic and spiritualistic phenomena of all sorts in England and America. Admiral Moore does not lay claim to clairvoyance or any power of this kind, and his investigations are naturally in the nature of an inquiry into the

TWO NEW  
PSYCHIC  
PUBLICATIONS.

genuineness of the claims of other people—psychometrists, clairvoyants, trance mediums, inspirational speakers, automatic writers, etc., etc. Such books have appeared before, and will doubtless appear again. The interest lies, in this case, in the thoroughness of the investigation undertaken by a gentleman of position and repute into phenomena with regard to which some dozen

\* *Glimpses of the Next State.* By Vice-Admiral Osborne Moore. London: Watts & Co. 7s. 6d. net. The book is reviewed on a later page of the present number.

years ago he was a complete sceptic. I may add that a further interest attaches to the book through its being issued from the publishing house of Messrs. Watts & Co., who have in the past made a name for themselves by the issue of books characterized not infrequently by what the occultist might term a somewhat aggressive materialism. Times change, indeed, and the fact that such a firm has issued such a book is one of the most remarkable indications that could be adduced of the growth of the spirit of candid-minded investigation and the increasing open-mindedness of the general public. The other book, "The Beginnings of Seership" by Vincent N. Turvey,\* has been issued by Stead's Publishing House, a natural home for this class of literature, and its interest is enhanced by an unusually long preface by Mr. W. T. Stead himself. This book, to which, in the main, I propose to devote my Notes of the Month, is of a different character to Admiral Moore's, being the record by the "seer" of his own "seership." His experiences are constantly confirmed by quotations from the letters of those who have consulted him from time to time, or to whom he has communicated his supernormally obtained knowledge unconsulted. The names of his correspondents are sometimes quoted, sometimes not; but in every case the letters are preserved, and are open for inspection by the curious or the sceptical on application to the Publishers. There is a marked difference between Mr. Turvey's book and, so far as I am aware, all those publications of a kindred nature which have gone before it. The defect of most of these lies in the fact that the narrator of his or her experiences is quite oblivious of the importance from the point of view of the reader of explaining carefully the methods by which his or her supernormal communications are obtained. There is a lack of self-analysis in one and all, and the self-applied critical faculty is everywhere absent. Mr. Turvey, on the other hand, is careful to analyse his own sensations and his own methods of arriving at his conclusions. He does not, like so many psychics, wrap himself up in a kind of veil or cloud. He does his best, on the other hand, to let in the strongest possible light upon his own physical and psychical conditions. Take, for instance, the case in which he describes the means by which he gets *en rapport* with coming events :—

\* *The Beginnings of Seership, or Super-normal Mental Activity.* By Vincent N. Turvey. 3s. 6d. net. London: Stead's Publishing House.

At certain times (he says) I see a sort of film or ribbon continually moving, as does an endless belt in a cinematograph film. This film is in colour of a very, very pale pinky-heliotrope, and it seems to vibrate with very great velocity. Upon it are numerous little pictures, some of which appear to be engraved on the film itself, whilst others are like pale blue photographs stuck on to the film. The former I have found to refer to past events, the latter to those about to happen. The locality of the event is judged by the scenery and the climatic heat. I have to estimate dates by the clearness of the pictures.

Another instance is equally illuminating. He describes a form of telepathic clairvoyance with which he is familiar in the following suggestive passage:—

In plain long-distance clairvoyance I appear to see through a tunnel which is cut through all intervening physical objects, such as towns, forests and mountains. This tunnel seems to terminate just inside Mr. Brown's study, for instance; but I can *only* see what is actually *there*, and am not able to walk about the house, nor to use any other faculty but that of sight. In fact, it is almost like extended physical sight on a flat earth void of obstacles. (This tunnel also applies to *time* as well as to *space*.)

Mr. Turvey has also a pet telepathic method of his own to which he devotes an interesting chapter. This is what he calls "phone-voyance." He defines it as "the possession of the ability at times to give clairvoyance through or when using the telephone." That is to say, he makes the telephone his telepathic medium of communication with the people at the other end. In other words he sees and senses telepathically by this medium. Says Mr. Turvey: "The word 'phone-voyance' implies four things. Firstly that there is a demonstration of psychic vision; secondly that there is physical contact; thirdly that this contact is by means of a telephone company's wires and instrument; and fourthly that the clairvoyance is simultaneous with the physical contact."

Mr. Turvey has a method of phraseology of his own, but it has the merit of a simplicity and perspicuity in striking contrast to the numerous coined phrases which are nowadays adopted in psychic text-books since the leading scientists of Europe took to invading the realm of the occult. When Mr. Turvey's consciousness leaves his body on one of its little trips to a neighbouring locality he finds it necessary to differentiate between the self which he has left at home and the self which has gone on an astral voyage. In order to do this he uses the pronoun "Me" with a capital "M" and in inverted commas, to denote the body which remains at home; while "I," also in inverted commas,

WHAT IS  
PHONE-  
VOYANCE?

represents that part of Mr. Turvey's consciousness which appears to function at a distance from the body. He exemplifies his own use of the pronouns as follows:—

Thus "' I ' went to Mr. Brown's house in Bedford, and ' Me ' described to Mr. Jones what ' I ' saw there," may be taken to mean that, while Mr. Jones was talking to me in my house at Bournemouth, a part of my consciousness seemed to be able to function in Mr. Brown's house at Bedford, and in some way or other I was able to tell Mr. Jones what Mr. Brown was doing, at the same time that that part of my consciousness was, in some partially embodied form, apparently walking about Mr. Brown's house.

As far as I can gather, Mr. Turvey finds that he is simultaneously conscious both in his " I " and " Me " capacities. Elsewhere, we get a very illuminating passage describing what Mr. Turvey calls his " Mental-body travelling." He pictures himself flying through space at a velocity which renders

MENTAL  
BODY TRA-  
VELLING.

the view of the country indistinct and blurred. He appears to be " about two miles above the earth and can only barely distinguish water from land or forest from city." The " I," or in other words the self that is travelling, on arrival at its destination, say Mr. Brown's house in Bedford, " is not only able to see into one room but to walk about the house, see the contents of various rooms and boxes, touch the curtain, feel that it is made of velvet, move a table or smell an escape of gas, diagnose a disease and generally look into the surroundings of Mr. Brown." This " I " has on occasion succeeded in making itself visible and also in hearing parts of conversations. In addition to this it has controlled a medium and introduced itself through the medium's organism to the people in the room. All this record is of remarkable interest, but it is of interest because it gives just those details and just that special information which elsewhere the student of such phenomena has looked for in vain. It is for the same reason that the following paragraph is so extremely noteworthy. " Scientists," I would urge, " please copy."

When, in addition to hearing and seeing, with the " mental body," " I " also moves matter, " I " seem to make use of the medium's " psychic force," which " I " appears to draw from his wrists or knees as a sort of red sticky matter (part of his " energy " or " vitality " body?). At any rate, that is what appeared to happen when on one occasion " I " lifted a bed with two people in it, and spoke to one of them in the " direct " voice. Physically I dare not attempt to lift a small child, for I have not the strength to do it.

Now, with regard to the author's credentials, Mr. Turvey

is not a professional medium. He is not, if I may use the phrase, "on tap" for any one to exploit. His powers come and go and he employs them when they are there, and that is all. He is a man of independent means, with a wife and family. He was conscious of psychic powers as a child, but these left him. Subsequently, long-continued illness and physical suffering appear to have had the effect of bringing them back. For some eight years Mr. Turvey has lived the life of an invalid with a collapsed lung. He has lived, that is, practically alone in his garden in a tent and has "spent about ten or twelve hours a day either reading, writing, talking to inquirers, or meditating upon occult things." As a result of this he has developed the powers of an English yogi. "My illness," he says, "and my meditation have produced or awakened my psychic gifts, and all the yoga, Vedic, and Gnostic teachings which I now read and much more besides, seem to be familiar to me. I seem to have evolved them in my own mind during meditation from a sort of memory." Mr. Stead, his editor, says with regard to him: "There is nothing to suggest the existence of anything very abnormal in Mr. Turvey. He is an ordinary, quick-witted business man who has had the advantage of his engineering training, and the disadvantage of very bad health." In addition to this, Mr. Stead tells us that in appearance he is a miniature edition of Mr. Joseph Chamberlain.

I do not propose to fill this number, as I might well do, with examples of Mr. Turvey's experimentations with his psychic powers. I will merely quote one instance which will serve as a fair sample of others, an instance the more valuable as it is one in which telepathy, even in its most exaggerated form, could not be put forward as an explanation. It is an example of what Mr. Turvey terms "long-distance clairvoyance," and it is recorded in a letter by Mr. J. Allan, for whom our author gave the test. The letter runs as follows:—

BOURNEMOUTH,  
February 22, 1904.

DEAR MR. TURVEY,—

I am perfectly willing to substantiate the following events:—

Towards the beginning of 1903, I called at your house as regards the re-wiring of the house you had just purchased. Somehow the conversation got on to the mysterious; you stated you had certain gifts, and I expressed my desire to make a test. You immediately informed me, although I was an absolute stranger to you, that I was a married man, and had one child, a son, whose name you gave me in full. You

correctly described the greater part of my house and furniture, and also described my wife, particularly mentioning a certain sort of TELEPATH- of purse she carried. You then went on to inform me ISTS PLEASE that I had that morning been considerably bothered by EXPLAIN | the mislaying of certain books in the office. In a moment or two you told me that my mother was living in Glasgow; you described the interior and exterior parts of the house, particularly mentioning an old sword that was hanging on the wall, and stated, quite correctly, that this sword was used by one of my ancestors on the heights of Quebec under Wolfe. You even added: "Your mother is lying ill, and I am sorry to tell you she is suffering from one disease and is being medically attended under misapprehension for another." This I subsequently found to be correct by having a consultation. You also gave me a long and detailed account of my brother's life, and you told what was probably his exact occupation at the time of speaking, that is to say, he was gold-mining in Alaska.

Yours, etc., J. ALLAN.

Mr. Turvey observes in comment on the statement, "Your mother is suffering from one disease and being treated for another," that he did not like to say "dying," although he was conscious that this was the case. A subsequent consultation showed that the lady in question was dying from cancer and had been treated for sciatica. The point was one of which no one at the time that the test was given could have had any knowledge. Even had the lady been subconsciously aware of her own condition, she could not have telepathed the fact to a man, i.e. Mr. Turvey, of whose very existence she was in ignorance. The scientist may endeavour to make telepathy cover incidents of this kind, but such attempts merely result in the *reductio ad absurdum* of all evidence.

The subject of unlucky houses and unlucky articles has been dealt with in previous numbers of the OCCULT REVIEW, and some remarkable instances in this connection have been adduced both by my correspondents and myself. It is curious to notice that the house of the murdered Prime Minister of Russia, Monsieur Stolypin—the official residence of the Minister of the Interior—is one of those which bear an evil reputation, so bad, in fact, that the new Prime Minister, Monsieur ANOTHER UNLUCKY HOUSE. Kokotsov, has absolutely declined to take up his abode there. Thirty-two years ago Madame Stolypin's uncle, General Mesenzof, was assassinated there by revolutionists. His successor, General Potazof, went mad while in occupation of the house. Two Ministers of the Interior who lived there, the notorious Monsieur de Plehve and Monsieur Sipiaguin, were both victims of Nihilist attacks. Three



other Ministers who held the same office thought better of it, and decided to live elsewhere. These were Count Louis Melikof, Count Tolstoi, and Monsieur Duenovo. All of these passed through their term of office without any untoward incident.

The superstitious will be, perhaps, disposed to read some prophetic meaning into the curious incident which is recorded as having occurred at the celebration of Sedan Day, the French anniversary of disaster. In the Saxon town of Artern, hundreds of the inhabitants, we are informed, had gathered in the large square which has Bismarck's statue in its centre, when suddenly the sword which the figure of the maker of modern Germany holds extended at length dropped from the statue's hand and fell noisily to the ground. The fall of the sword was immediately followed by that of the sword-arm of the Imperial Chancellor.

Talking of Germany and German political affairs, it is, I think, worth while to quote the story of a prediction made by a celebrated sibyl to the late Kaiser Friedrich, when Crown Prince. The prophetess in question was evidently an employer of Kabalistic methods, as her deductions were the result of a manipulation of numbers. On being consulted by the then Crown Prince she took a sheet of paper and wrote down the date of the Prussian Revolution, 1849. Placing the same figures in a vertical position, and adding them up beneath the original total brought her to the period of the Franco-German War, 1871, a date

which she declared would see the rise of the German Empire. She proceeded to take this date again and placing its own digits one beneath the other, and then repeating the previous process, she arrived at the number 1888, which she declared would be the date of her consultant's death. One further question was put to her by her Imperial visitor: "How long," he asked, "would the Empire of Germany last?" She took the last figures again, and placing them vertically beneath their sum, she added up, and gave him the figures 1913. I subjoin the very simple calculations involved, so that every reader can arrive at the results for himself.

THE SIBYL  
AND THE  
EMPEROR  
FREDERICK.

1849 . . . . .	1871 . . . . .	1888
1 . . . . .	1 . . . . .	1
8 . . . . .	8 . . . . .	8
4 . . . . .	7 . . . . .	8
9 . . . . .	1 . . . . .	8
1871	1888	1913

I have alluded specially to this incident as it coincides in a curious way with the date I have already given in these pages, the year 1913, as a time of special disaster to the present Kaiser. My calculation, I may add, was not based on numbers, but on astrology. The very threatening position of the planet Uranus in this year in relation to the horoscope of the Emperor William, is one which no astrologer could overlook, afflicting as it does the radical position of Saturn and also the position of the Sun at birth, which is already gravely menaced in the Imperial nativity.

To what extent are animals in possession of senses which are absent or quite rudimentary in the average human being? There are many incidents recorded in which animals have appeared to possess a sense of sight in connection with psychic phenomena which their masters have lacked. Lives have been saved time and again through this remarkable power in regard to which the lower race appears to have the better of the human. A letter which recently appeared in the *Daily Express* is worth quoting *in extenso* in this connection. One who signs himself "Puzzled" writes as follows:—

ACUTE  
SENSE IN  
ANIMALS.

SIR,—Can any of your scientific readers explain the following phenomenon?—I have a little fox terrier who was viciously attacked some time ago by a big retriever which passes my house several times a day with its master. Now, whenever the retriever passes through the street my terrier invariably notifies us of the fact by excitedly barking and running around.

He certainly cannot see the retriever because the window is too high to admit of that. Moreover, he is usually lying down on the hearthrug when he begins to give us warning of the retriever's approach—the retriever being sometimes at the extreme end of the street, and even not visible to us from the window.

How, then, does my little dog know of the other's approach? Is it possible he possesses a sort of Röntgen-rays sight, and is able to see objects through the walls of the room? Or is it possible he possesses some other sense—or intuition, or instinct—which science has yet to discover? Perhaps some one may be able to throw a little light on the subject.

Where is the explanation of this incident to be found? The suggestion of a sort of Roentgen-rays sight is, I think, incredible. May we not attribute it to an abnormally developed sense of smell? To talk of intuition is hardly to the point. Some appeal to its senses, in whatever form, must suggest to the canine intelligence the proximity of the foe.

My readers will be interested to know that in view of the season of the year the next number of this magazine will be a specially enlarged and attractive issue. It has been decided on this occasion to retain the usual price of sevenpence net (fifteen cents).

# THE PHANTOM DOOR

By EVA M. MARTIN

THOUGH they watched by her all the long, still day,  
They knew not when her spirit slipped away,  
So silently it struggled to be free.  
They heard no voice cry "Come!" They did not see  
Her rise to follow where the Angel led.  
They only knew that one they loved . . . was dead.

\* \* \* \* \*

She followed the Death Angel in amaze.  
This was like none of her imagined ways  
Of dying. Fear o'erwhelmed her, and she cried:  
"Great Angel, take me nearer to thy side!  
Oh, wait! Oh, leave me not so far behind!  
Earth I have lost. How shall I Heaven find?"  
But as she spoke a flood of darkness fell  
Upon her. Angel-wings invisible  
Winnowed the air, and she was left to face  
A vast, wide door that towered across all space,  
That hid the worlds and blotted out the sky—  
A pitiless, iron-hearted mystery. . . .  
Outside that Door of Heaven long she stayed,  
And knocked with feeble hands, and sobbed, and prayed.  
No sound came to her from the other side,  
But once she looked back earthwards, and descried,  
Far off, the loved ones she had left behind,  
And felt their grief borne to her on the wind.  
"Oh, to return," she wept. "To feel again,  
In spite of body's weariness and pain,  
A husband's tender kisses, and to press  
Close to my heart a baby's helplessness.  
I have lost life and love and all beside,  
And found no Heav'n. I would I had not died!"  
Once more swift angel-pinions beat the air.  
"Thou hast lost nought," came answer to her pray'r.  
"Canst thou not see that all thy woes are dreams?  
That this great Door of Heaven only *seems*?"

By man's deluded thought it has been built,  
 Dread phantom raised by ignorance and guilt,  
 There is no Door! No distance separates  
 Thee from thy loved ones. Heav'n e'en now awaits  
 Thy happy coming. Cast off fear, and then  
 Lift up thine eyes! Lift up thy heart again!  
 Thou poor, bewildered soul, hast not begun  
 To learn that Love makes Earth and Heaven one?"  
 She knelt down weeping at the Angel's feet.  
 "Oh, leave me not! Thy words are strange but sweet.  
 Can it be true that barriers exist  
 In mortal thought alone?" She softly kissed  
 His feet, and drew His hands down to her head.  
 "Have pity. Make me understand," she said.  
 His wings He folded round her, and there stole  
 Sweet waves of peace and rest through all her soul.  
 "Where Love is, there is Heav'n, and Love begun  
 On earth, with Love in Heaven is made one.  
 Thou hast known Love on earth, and once set free  
 From fears and false imaginings, shalt be  
 Made one with Love in Heaven. Raise thine eyes!  
 Behold how Love makes fair thy Paradise!"  
 She looked up trustingly. The Door was gone;  
 Full on her face the Sun of Heaven shone;  
 Love came to meet her, and Love wrapp'd her round  
 In miracles of joy and light and sound. . . .  
 "O Death, how sweet! O Love of God, how kind!  
 Alas, alas, that mortal eyes are blind!"

# THE HUMAN AURA\*

By H. STANLEY REDGROVE, B.Sc.

"THERE is a spiritual sphere surrounding every one," writes Sweden's great mystic-philosopher, "as well as a natural and a corporeal one." † "After death," he writes in another place, ". . . the affections of the will, and the thoughts of the understanding thence derived, form a spiritual sphere about all persons, which is made sensible in a variety of ways : that spiritual sphere, however, in the world is absorbed by the material body, and incloses itself in the natural sphere, which exudes from a man in his present state." ‡ Elsewhere he writes as follows : "It has very often been given me to perceive that there is such a sphere around an angel and a spirit . . . and it also has been given me to see it under various appearances ; in heaven sometimes under the appearance of thin flame ; in hell under the appearance of gross fire ; and sometimes in heaven under the appearance of a thin and shining white cloud, and in hell under the appearance of a thick and black thundercloud." § By means of these spheres, he tells us, the quality of a spirit's affections and thoughts are made plain to all others.

Modern clairvoyants also affirm that man is surrounded by auras or spheres emanating from each plane of his being and visible to clairvoyant sight, by means of which, according to their various colorations, etc., a man's mental and moral character is laid bare to all those that can see. A good account of the subject from the standpoint of modern "theosophy" will be found in Mr. C. W. Leadbeater's *Man Visible and Invisible : Examples of Different Types of Men as seen by means of Trained Clairvoyance* (1902). According to Mr. Leadbeater, man has five bodies, termed respectively "causal," "mental," "astral," "etheric," and "material," each of which possesses its own aura. The auras of the three higher bodies (which are within and above

\* *The Human Atmosphere ; or, the Aura made Visible by the Aid of Chemical Screens.* By Walter J. Kilner, B.A., M.B. (Cantab.), M.R.C.P. 8 in. x 5½ in., pp. xiii + 329. Illus. London : Rebman Limited, 129, Shaftesbury Avenue. Price 15s. net, or complete with the necessary chemical screens and diagnosis charts, 30s. net.

† Emanuel Swedenborg, *Spiritual Diary* (trans. by Prof. S. Bush, M.A., and the Rev. J. H. Smithson), vol. iii, 1883, §4203.

‡ Emanuel Swedenborg, *The True Christian Religion*, §410.

§ Emanuel Swedenborg, *Angelic Wisdom concerning the Divine Love and concerning the Divine Wisdom* (trans. by J. J. Garth Wilkinson),

§ 292.

the physical) are depicted as parti-coloured ellipsoids or oval spheres surrounding the body. The "etheric double," according to Mr. Leadbeater, "is clearly visible to the clairvoyant as a mass of faintly luminous violet-grey mist, interpenetrating the denser part of the physical body, and extending very slightly beyond it."\* Mr. Leadbeater terms the purely physical emanations from man's physical body the "health aura." He describes this as being of a faint bluish-white colour, in shape following the contour of the body, and as presenting a striated appearance in health. In disease, however, he says that the lines appear erratic and drooping, instead of parallel and normal to the body. † We may mention further that less highly trained clairvoyant powers are said to be necessary to see the "etheric double" and "health aura," than are requisite for perceiving the higher auras already mentioned.

The majority of people, however, have shown a legitimate scepticism towards the statements of so-called "clairvoyants"; but a recent discovery by Dr. Walter Külner, of London, places the subject in a new light and suggests new possibilities of research. It may be said at once that Dr. Külner's discovery is entirely in the domain of the physical and physiological and has no *direct* bearing upon the spiritual spheres of Swedenborg, or the higher auras of modern "theosophy"; but possibly the law of analogy may allow us to draw inferences respecting this higher domain.

Briefly put, what Dr. Külner claims is that by a simple treatment of the eyes of an observer, an aura, atmosphere—call it what you will—surrounding the human body is made visible. The treatment necessary is merely the gazing at a bright light for a few moments through a glass cell containing an alcoholic solution of a blue dye known as "dicyanin." The subject to be observed must be nude, and placed against a white or (more frequently) black screen, in a room which is darkened until the body can only just be seen distinctly. The subject should face the source of light, so that the observer stands with his back to it. In some cases the aura is better seen through a glass cell containing a very dilute solution of dicyanin: other observers will find this unnecessary. The aura is seen as a faint bluish-grey mist surrounding the body and following its contour to some extent, widening at certain parts and diminishing at others. Between the aura and the body is sometimes observed a black

\* *Man Visible and Invisible*, p. 128.

† *Op. cit.*, p. 132.

(transparent) band about a quarter of an inch wide. This Dr. Kilner terms, for want of any more appropriate expression, the "etheric double."

By the courtesy of Dr. Kilner I had the pleasure of being present at a demonstration of his discovery some few weeks ago. The phenomenon was not very distinctly perceived by me ; but I could certainly see something. Gazing at the subject through the light dicyanin screen did not increase the susceptibility of my sight. The part of the aura most distinctly discerned was that under the arms of the subject when these were held bent at the elbows towards the body. The aura was also easily seen in the form of parallel streaks running between the tips of the fingers when the fingers of one hand were held a few inches away from those of the other. As one hand was moved round the other, the streaks followed this motion. I also caught some glimpses of the "etheric double" mentioned above.

What is the explanation ? Is it some trick of the sight brought about by the dim lighting, and the whiteness of the flesh against the blackness of the background ? That is possibly the first thought that will arise in the reader's mind ; but Dr. Kilner has shown that certain diseases produce definite changes in the aura, thereby supplying satisfactory evidence that we are dealing with an actual objective phenomenon and not a mere optical illusion. He has chiefly investigated the subject with a view to its diagnostic value in dealing with certain diseases. His own tentative explanation is that the effect on the eyes of gazing through the dicyanin screen is to render them (for the time being) sensitive to some slight extent to the ultra-violet rays. Certainly, some experiments mentioned in the September number of the *Archives of the Roentgen Ray* prove that the dicyanin has a definite effect upon the sight, rendering the observer temporarily short-sighted, and thus making it less difficult for him to focus ultra-violet radiations.

According to Dr. Kilner this effect is cumulative, after continued experimentation the aura being discerned far more distinctly and with much greater ease than at first, so that ultimately the use of the dicyanin screen becomes unnecessary. We shall proceed to give a more detailed account of the phenomenon from his exceedingly interesting work on the subject recently published.

By observing the aura through screens coloured with carmine, the aura is shown to consist of two parts, which Dr. Kilner calls respectively the "inner" and "outer" auras. The inner aura

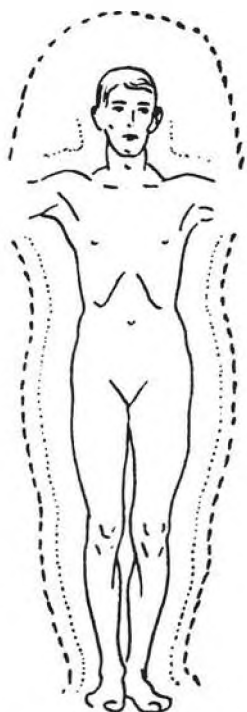


FIG. 1.—Healthy, very strong man.

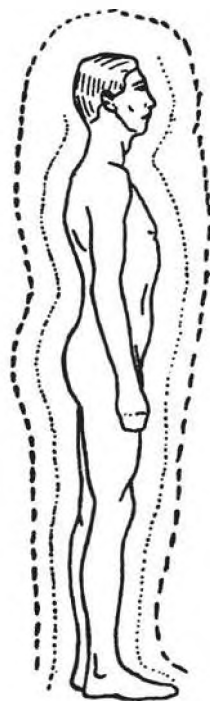


FIG. 2.—Healthy, very strong man.

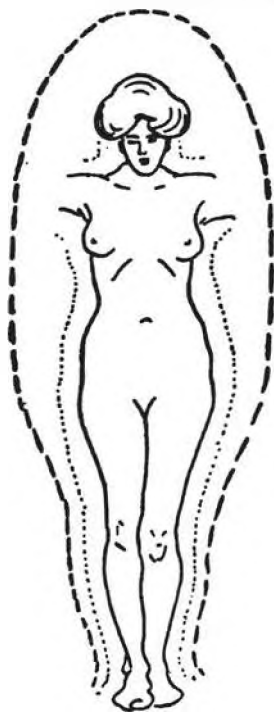


FIG. 3 —Healthy woman (Average Aura).



FIG. 4 —Healthy woman (Average Aura).

From Dr. Kilner's *The Human Atmosphere*, by courtesy of  
Messrs. Rebman, Ltd.



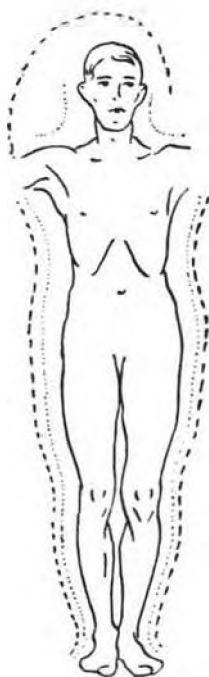


FIG. 5. —Epileptic Aura of a man. Both Inner and Outer Auras narrower on the left than on the right side.

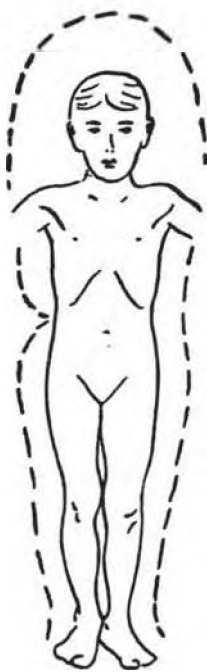


FIG. 6. —Aura of a boy, with a conical gap on the right side.

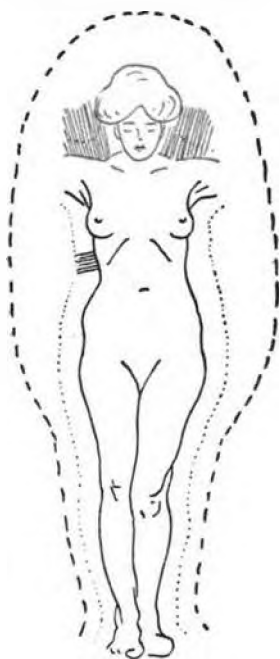


FIG. 7. —Hysterical Aura in a woman. Wide by the trunk, contracting sharply, and narrow by the legs.

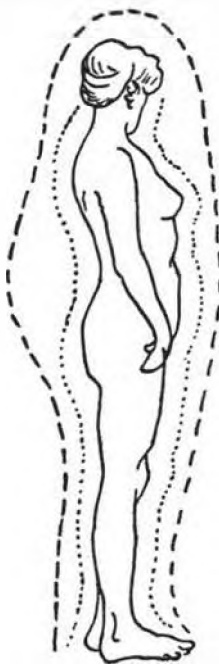


FIG. 8. —Hysterical Aura in a Woman. Side view. Great bulge at the small of the back.

From Dr. Kliner's *The Human Atmosphere*, by courtesy of Messrs. Rebman, Ltd.

follows the outlines of the body exactly, whereas the outer widens at some points and narrows at others ; as can be seen from figs. 1 to 4, which show the auras of a healthy (very strong) man and a healthy woman respectively. It will be noticed that the outer auras of the two sexes are very different in shape from one another.

The outer aura is nebulous. The inner aura, in the case of a healthy subject, presents a striated appearance ; it appears to consist of minute particles arranged in parallel straight lines normal to the body. Sometimes rays may be observed, apparently being projections of the inner into the outer aura. In certain diseases, the striæ of the inner aura are broken up and the aura then presents a coarsely granular structure.\*

In certain diseases the change in the appearance of the aura is most marked. Fig. 5 shows an epileptic aura of a man. It will be noticed that here the auras are narrower on the left than on the right side. Fig. 6 shows the aura of a boy suffering from *herpes zoster* (shingles). At the part affected the aura is absent, the appearance being that of a conical gap. Figs. 7 and 8 show the aura of an hysterical woman ; here the peculiarities typical of the complaint are (i.) the sharp contraction of the outer aura (which is very wide at the trunk) at the thighs, (ii.) the widening of the outer aura at the back. Three rays were also observed in this case, as shown in Fig. 7.

In his work Dr. Kilner also describes some very interesting experiments dealing with the effect of the will in producing changes in the aura. It has been found possible for a subject to will changes of colour in her aura, and to project rays from various parts of the body.

A haze resembling the human aura can be observed, by means of the dicyanin screen, surrounding the poles of a magnet, and the open terminals of an electric battery. But, although the human aura apparently consists of fine particles emanating from the body, these cannot be electrons, because otherwise their presence would be at once detected when one approaches an electroscope. Dr. Kilner considers (and probably he is right) that the force (or forces) producing the human aura is different from that in the case of a magnet or electric battery. Further investigation of the subject promises to yield highly interesting and important results.

\* An arrangement of the granules in the form of drooping or erratic lines does not appear to have been observed. Compare with Mr. Leadbeater's statements.

# THE SIGN MANUAL

By SCRUTATOR

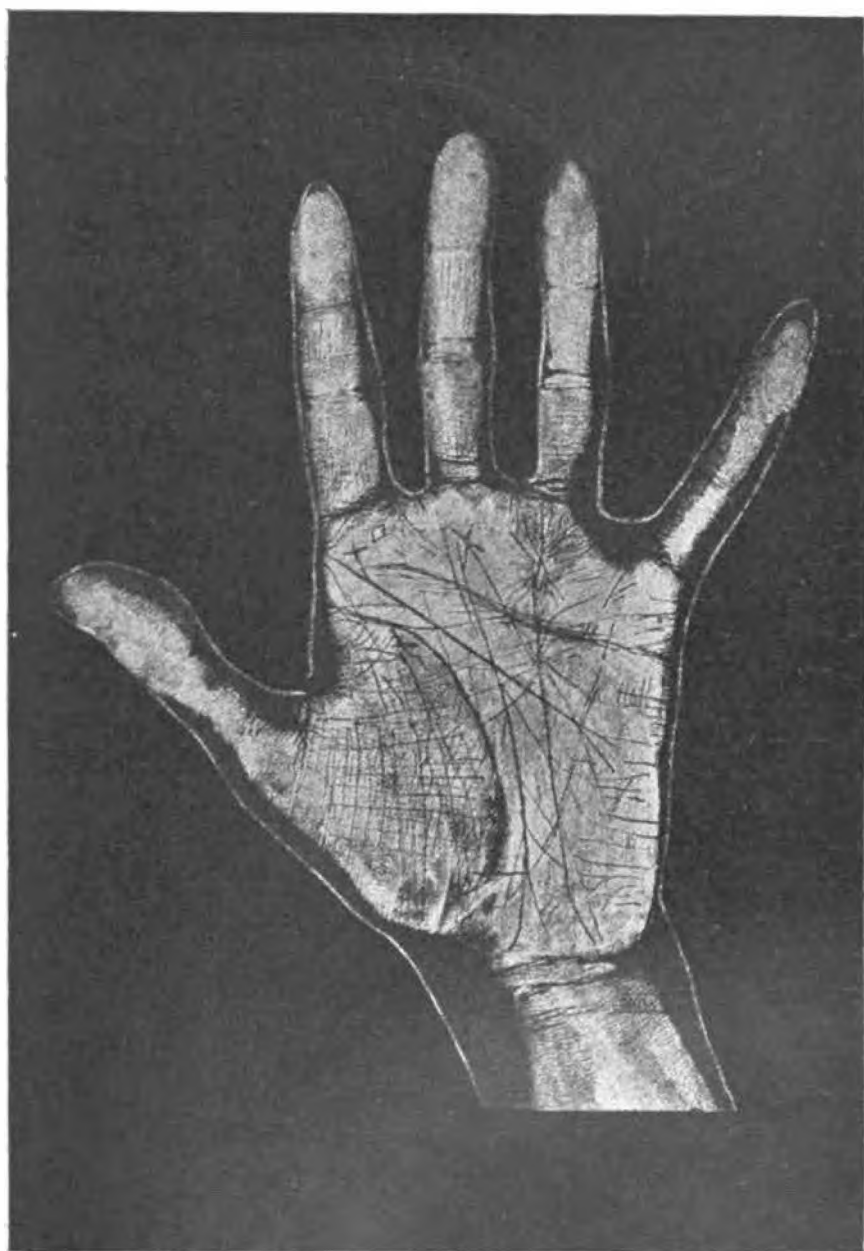
THE hand may be regarded as the natural expression of intelligence and power. In the scale of evolution the hand is as much above the paw as that is above the hoof. Only the simians and humans enjoy the possession of a hand, and it is still a moot question whether the ape is a potential human or a degenerate human. Physiology does not finally answer the question for us and either position has its supporters. But to us who possess the hand in its fully developed form manipulation may assume the proportions of a science. The hand is the chief means of expressing our will and intelligence. It gains a special place in our ethical code when we learn that it is not what we feel or know but what we can do that determines our social value. As the brain is the instrument of the mind so the hand is the chief agent of the brain. The nervous connection is of the most intimate character, so much so that the slightest impulse of the mind is naturally accompanied by an automatic gesture of the hand. The whole of the gesture language has been codified and constitutes the science of pathognomy as employed in the dramatic art. The late Lord Brampton in his legal career made much use of this knowledge of involuntary expression and stated that he more frequently took note of the hand of a person under examination than of his verbal replies to questions put by counsel. But surely all this is common knowledge to those who have observed at all accurately what goes on about them in daily life. Gestures of determination and of lassitude, of fear and expectancy, of delight and dread, and of every phase of mental condition may be seen in the length of a street in any of our great cities. The same thing reduced to an art may be seen on the stage and the platform, in the rostrum and the pulpit.

But the nervous connection of brain and hand does not end in gesture or manipulation. It is held by those who have made a close study of the subject that the features of the hand itself are an index to temperament and character, that shape and texture, proportion and consistence, are intimately connected with disposition and aptitude. As a single illustration we may note that the short, stodgy hand, with broad short fingers, belongs to a blunt, straightforward and pugnacious mind, while fingers

that are long, smooth and slender are indications of a subtle and sensitive person, in whom *finesse* and strategy are chief defensive means, one whose mind is occupied with the small details of life rather than the broad issues. A long process of observation and classification of the typical forms of hands led eventually to the founding of a science which is known as Cheirognomy. Sir George Wharton was one of the earliest of English writers on this subject, but the credit of having placed it upon a thoroughly scientific basis belongs rightly to the late Monsieur Adolphe Desbarrolles whose works are the foundation of all modern treatises. The science as we now have it is probably as complete as observation and research can make it. It is shown by Desbarrolles that the vital fluid or aura is determined by the brain to all parts of the body, that every nerve, as Humboldt affirmed, is surrounded by an invisible atmosphere, and that the modifications of this circulation and emanation of the physical vital fluid are due to temperamental differences arising out of relative brain development and activity. Müller asserts that "the rapidity of the nervous action varies according to the nature of the individuals," and to this Desbarrolles consents with D'Arpentigny in adding "according to the shape of their finger-tips." A very fine exposition of the principles of Cheirognomy is to be found as introduction to *The Study of Palmistry for Professional Purposes* by Comte C. de Saint-Germain.\* One remarkable statement contained in this introduction, and which, I think, goes far to uphold the principles of Cheirognomy, is that the Pacinian corpuscles, which act as nervous storage cells and are responsible for the extreme sensitiveness of the finger-tips and the palm of the hand, where they are found to exist to the number of 250 or 300, are not to be found in the hand of the monkey, and are absent, or few in number, in the hands of congenital idiots.

D'Arpentigny and Desbarrolles agree in classifying the shapes of finger-tips as conical, square, or spatulate, which are respectively the indices of the artistic or inspirational temperament, the practical or useful, and the material. The fingers themselves may be smooth or knotted, showing intuition and instinct in the former case and reason and observation in the latter. The hands, moreover, may be short or long. When short they denote a practical, synthetic mind, grasping ideas as a whole regardless of detail, while long hands, on the contrary, show analytical tendencies and attention to trifles. One can imagine the

\* London: T. Werner Laurie, Clifford's Inn. Price 21s. net.



MADAME SARAH BERNHARDT'S HAND.

hand of Napoleon as of the squat and fleshy kind, while the "Sherlock Holmes" of Dr. Conan Doyle's creation would be an impossible conception without long slender hands, "with eyes all over them," as D'Arpentigny says.

What D'Arpentigny observed and classified Desbarrolles has explained. He held that there is a universal vital fluid to which the extremities of the body, and especially the fingertips, act as conductors, and by which it is transmitted to the brain, thence to the nervous system, and out again by means of the



THE USEFUL HAND.



THE ARTISTIC HAND.

hands. The circulation of this vital energy is of course modified by the condition of the health, but is in itself the express means of nervous action of every kind. The brain cells are great storehouses of this fluid and the Pacinian cells again are important centres of distribution. The theory is quite in accord with the concept of Anton Mesmer and will find support among the Kabalists and Theurgists of all times. But its chief significance in this connection lies in the fact that it answers to the observations of scientific Cheirognomists. Thus Desbarrolles says :—

"The vital fluid penetrates through the fingers *because they are points.*" Smooth fingers belong to the intuitive and inspirational type of mind, because of the vital fluid being able to traverse their length without meeting those obstructions or articulations known as

knotted joints. Knotted fingers, on the contrary, offer opposing barriers to the free ingress of the fluid. Again, short hands are impulsive, as the fluid has little space to run through before affecting the nervous system, while long hands give time for reflection to assert itself before the fluid has penetrated the system. With regard to the finger-tips also, the conical, square and spatulate answer to this theory of conductivity. From Cheirognomy or character reading by the shape and texture of the hand the study extends to the lines and markings of the



THE PSYCHIC HAND.



THE NECESSARY HAND.

palms. This new department of research has the name of Cheiromancy, inasmuch as it involves a certain *mantia* or divination, which in practice is nothing more than the rapid apprehension of the various indications of tendency confirmed by a previously elaborated and scientific valuation of the various lines and markings. It is a physiognomy far more minute than that employed by naturalists in the study of ethnology, but equally dependable and well founded. Desbarrolles affirmed that "every impression produced by the more or less rapid flow of fluid, or by its poverty or superabundance, is reflected upon the hand in an almost invariably constant manner, leaving visible markings to be examined, compared, classified and interpreted."

All these conclusions are in line with the best expositions of cheiromancy which have since appeared, and in Cheiro's

*Language of the Hand*\* they are borne out by the instances of many "illustrious" hands which the author reproduces in facsimile and interprets for the instruction of his readers. In this work there is a section devoted to the wonderful thought-registering machine of Monsieur E. Savary d'Odiardi which was exhibited at the Académie des Sciences, Paris, and by which the modifications of nervous energy are registered by the deflections of the needle without physical contact, clearly proving the reality of the brain-wave and the existence of an impalpable fluid emanating from the human personality. In this connection Cheiro says:—

"May not, then, the very force that moves this needle be the same power that in its continual action marks the hand through the peripheral nerves? We know not, and may never know, why this unseen force should write the deeds of the past or the dreams of the future. And yet the prisoner in his dungeon will often write on the stones around him his name and legend, to be read or not, as the case may be. May not, then, the soul as a captive in the body write on the fleshly walls of its prison-house its past trials, its future hopes, and deeds that it will some day realize? For if there be a soul, then is it, being a spirit, conscious of all things, its past joys, its present sorrows, and the future—be what it may."

I think this embodies a very clear and logical statement of the main premiss of cheirological science. The markings of the hand may indeed be that very "writing on the wall" by which the soul confesses itself to us. The versed cheiromant may read the message written by the soul upon the brain and hand as clearly as does the seer read it from the astral light. To one it may be written in markings that have but a single interpretation: *In hoc signo vinces!* to another, by a symbolism equally conspicuous, the dread judgment, *Mene tekel upharsin!* And up till now the belief in a destiny shaping our ends, whether self-evolved or imposed upon us by a Higher Power, has possessed the human mind. Anciently, as in the conception of Aristotle, cheiromancy was linked up with astrology and the astral fluid was held to take its course and characteristics in the organism of man by means of the brain-development and activity, and this in turn was fashioned and modelled and its various areas actuated by the celestial bodies at the time of birth. Some authors, including Cheiro, do not explicitly deny this connection of the two systems, the astrologic and cheiromantic, and implicitly affirm it by the retention of the old astrological nomenclature; but some of

\* London: William Rider & Son, Ltd., 164, Aldersgate Street, E.C. Price 10s. 6d. net.



recent years have sought to draw them asunder—whether wisely or not is an open question—and I find the Comte de Saint-Germain disposed to this alienation. He finds Physiology quite sufficient to explain the mysteries of the Hand, and indeed, he affirms that there are no mysteries, but that Cheiromancy—"the less explainable branch of Palmistry"—is "fast leaving the ranks of Occult Sciences to enter the honoured family of sciences, no longer a poor, disdained and distant relation."

This attitude is all very well, but it is hardly tenable in face of the fact that Palmistry does not in the least help us to understand the cause of destiny, however clearly it may enable us to define or read that destiny. A man does not become a military genius because he has the significant triangle on the Mount of Mars, but being possessed of the military genius he has the appropriate brain and hand indications of it. It is quite open to the astrologer to show by appeal to data that the position of Mars in the mid-heaven of the horoscope of birth was the cause of his being so endowed. On the other hand, it may be but another instance of natural symbolism, such as we find in graphology, phrenology, etc., another phase of the universal physiognomy. I have the gravest doubts whether, in a test of faculty, Palmistry would hold its position as a key to the reading of character, or even as a pathological indicator, in the presence of Astrology; while it is very certain from all the facts that it does not offer anything like the same advantage as a science of foreknowledge and prediction.

Consequently, while regarding Palmistry (inclusive of Cheiromnomy, Cheiromancy and Physiology) as a very great and ancient system of interpretation as applied to life's mysteries, I cannot think that it is ever likely to make independent progress as a science apart from its associations with the Occult Sciences, and particularly with Astrology, which is at the root of it and from which, in the conception of its originators, it was derived as a branch from its parent stem. As a subject of study there are few things more profitable and satisfactory than Palmistry, but there is always the danger that we may ask of it more than it can yield. The reading of such books as those cited in the course of this article should at all events place us in a position to judge of its possibilities. Comte de Saint-Germain's book contains over a thousand illustrations and is supported by a Palmistic Dictionary of considerable merit. Cheiro's *Language of the Hand* is already well known as a standard work of excellence. The illustrations here reproduced are by kind permission of the publishers.

## SOME PSYCHIC INCIDENTS

By R. B. SPAN

A NEW YORK doctor was called on by a little girl, who begged him to come and see her mother who was very ill. The doctor demurred at first about going, as he was very busy and had some important cases to attend to, and told the child it was impossible that he could go just then; however, her persistence and some unaccountable influence at last prevailed, and, leaving his patients, he accompanied the girl in a cab to a poverty-stricken part of the city, where he found the child's mother in a tenement house ill with diphtheria. The little girl after showing him the room, left him at the door and was not seen again. The doctor told the invalid that as it was diphtheria she was suffering from it would be dangerous for her little daughter to come near her.

The woman, much surprised, said she had no daughter, as her little girl had died the previous day and the corpse was lying in the adjacent room. The doctor assured her that a little girl calling herself her daughter had called on him and begged him with the most earnest entreaties to come to her mother, and that she had brought him as far as the room door and then left him.

The doctor, after attending to the woman, went into the adjoining room, where he saw the body of the child lying there awaiting removal to the mortuary, and was astounded to find that it was the corpse of the little girl who had just brought him to the house.

This incident is quite true, and was told by the doctor himself to one of the Cowley Fathers, residing at Oxford, who was then on a visit to New York.

Another doctor's uncanny experience is as follows, and was told me by Dr. Robert Theobald in a letter which I have now before me, so I can quote his own words:—

“For some years I had treated (medically) by correspondence two sisters living in Eggeshall, Essex. I never saw them. At last one of them told me that she was coming to visit a friend living near me and asked me to meet her. I did so on the appointed day, and was shown into a room where I saw (as I supposed) three ladies, viz., my patient, her friend, and a third lady, who was elderly and dressed in a magenta coloured dress, whom I took to be the mother of my patient and friend.

I saluted all three, and not being introduced to the third lady I did not speak to her or hold any conversation with her.

"We then proceeded to business, discussing the medical matters in which I was specially concerned, and then the visit ended. Some time afterwards I was sent for by the friend of my patient and asked to treat her medically. I went to the same house and was then introduced to her mother.

"I had supposed that the third lady seen on my previous visit was the mother of my patient's friend, but to my surprise I was introduced to an entirely different person. I expressed my surprise and said: 'But this is not the lady I saw when here before.' 'What lady?' 'Why the lady who was with you and Miss K——, my old patient.' 'No such lady was present; Miss K—— and myself were the only ladies present in the room.' I then described the lady I had seen, and my new patient said my description corresponded to the appearance of her grandmother, who had been dead a long time. And so we were left puzzled. I have no doubt whatever that the third lady was a disembodied spirit."

I have transcribed this account word for word from Dr. Theobald's letter to me.

There is a house in Bournemouth, occupied at present by a Major and Mrs. B——, which is haunted by the spectre of a lady who once lived there. The legend goes that she was very cruel to a niece who lived with her, and by her harshness and cruelty indirectly caused the girl's death. Later she herself died, and ever since her ghost has haunted the house and has been seen in the day-time wandering through the rooms and passages and looking out of the windows. Some people who saw her mistook her for a living person, and a visitor at the house on one occasion thought she was another visitor and spoke to her, and was rather startled when she vanished.

A Mr. S—— (a well-known Bournemouth resident) knows Major and Mrs. B—— very well, and their house, and told me all about this interesting apparition.

Some years ago a Major Anson (brother of Lord Lichfield), who had just returned to England from India and was looking for a suitable place to reside in, finally decided on the Channel Islands on account of the mild climate, and took an old-fashioned roomy house at St. Helier's, Jersey, where he settled down with his wife. The rent was low, on account of its sinister reputation, as three of its former occupants had at different times committed suicide there, and it was said there was some uncanny influence in the house. The Ansons liked the house very well and were not disturbed by any "uncanny influences" or anything else. About a month after their arrival Major Anson was taken ill with influenza, from which he eventually recovered but remained

very weak. When convalescent he was moved into a large sunny room, where he used to sit whilst his wife read to him. One morning, when he appeared much stronger and was in excellent spirits, his wife left him alone in the room sitting in an old armchair whilst she went out to do some shopping. On her return at lunch time she found him dead, with his old Service revolver grasped in one hand. He had shot himself. It was later ascertained that the previous suicides had occurred in that room—in each case shooting being the cause of death.

I am indebted to Miss Lang (sister of Mr. Andrew Lang,



THE APPARITION OF THE MONK.

(From a Photograph.)

the well-known author) for the following incidents which occurred at B—— Hall in Somersetshire.

Two ghosts haunt B—— Hall, and have been seen, heard and felt by numbers of people. One of these haunting spirits is the elder brother of the present owner and is comparatively inoffensive and harmless, contenting himself with gliding about the passages and rooms and appearing at odd moments in the mirrors of newly arrived guests—somewhat to their surprise and discomfiture. The other, however, is by no means so quiet, but is troublesome and malignant, making its presence felt in a very unpleasant manner. It takes the form of a monk, with a very evil, malignant countenance, and amongst other objectionable practices has a habit of pulling people out of bed.

This ghost seems to have taken a particular dislike to an uncle of the present owner, who had taken up his residence with his nephew, Mr. S—— P——, and his family, and started annoying him in various ways. It pulled him out of bed on cold winter nights, and this was more than the uncle could stand, so he appealed to his nephew for assistance in "laying" this disturber of his rest. Mr. S—— P—— then offered to sit up in his uncle's room and see if anything would happen, and thought that between them they might capture the unknown intruder. It was therefore arranged that the uncle should go to bed as usual, and the nephew take up his position in another part of the room with a light burning and ready for anything that might occur.

About midnight Mr. S—— P——, who was reading, was startled by hearing a noise from his uncle's part of the room, and looking up saw his uncle being slowly dragged out of bed by some invisible agency. He jumped up, and rushing to his rescue saw, on touching him, that he was in the grasp of a monk with a horrible and malignant face. The ghost at once let go and disappeared.

As it was found impossible to get rid of the ghost, Mr. S—— P—— (being an old Oxford graduate) applied to the Dean of Christ Church for counsel and help in exorcising the spirit. The Dean said as S—— P—— was a Roman Catholic he must apply to a priest, and referred him to the Roman Catholic bishop. The bishop, being old and infirm, refused to expose himself, and sent his chaplain down into Somersetshire, who performed various rites used in the exorcism of evil spirits, and considered thereafter the hauntings would cease. That night the ghost promptly pulled the chaplain out of bed, and laid him with a bump on the floor. The priest departed the next morning much shaken.

After that the ghost made the house uninhabitable for Mr. S—— P—— and his uncle, and eventually they were obliged to leave. The other members of the household were, however, left undisturbed.

On one occasion Mr. S—— P—— asked a number of old Oxford friends to stay there. One evening when they were all assembled in the smoking-room the ghost suddenly came in right amongst them, not visibly, but in the form of an indefinable *Horror*, the sense of some Awful Presence, of something unspeakably malignant and inimical which filled the room and paralysed them with an unreasoning terror. The most terrible aspect of the affair was that though there were a number of them together

they were each isolated as if quite alone, and had to face this awful horror alone and without the relief and help which the companionship of others generally gives.

Later in the evening Mr. S—— P—— left the room for a moment and met the ghost face to face in the passage (or hall way). He fell down in a faint. Since then he has never passed a night in that house. The strange part of it is that since Mr. S—— P—— and his uncle left the house, the ghost has not troubled any one. The Society for Psychical Research sent an agent down to investigate and found all quite quiet. A photograph was taken of the ghost, and I happen to have a copy of it, which was given to me at Mentone (S. France) by a clergyman staying there (the Rev. G—— S——). It is reproduced herewith for my readers' benefit.

Mr. Andrew Lang tells a story of a "dangerous ghost" which haunts the tower of an old country mansion in Scotland. The facts were related to him by a friend who knows the place and the people living there. This house belonged to two elderly ladies who liked to have large house parties of young people. On one occasion, when the house was full to overflowing, a letter came from a niece offering a visit. There was no room for her but the "haunted" tower chamber, which the hosts were loth to place at the disposal of their guests, and was therefore never occupied. However, as the niece had to be put somewhere, one of the aunts decided to give up her room to her and sleep in the tower herself. The next morning the aunt was found dead—having apparently died in terror of things unknown.

Another tale related by Mr. Lang is the experience of two friends of his—a well-known Scotch peer and his wife—who had just taken a country house in Scotland, which had not been occupied for some time. Soon after their arrival they were sitting one evening in the twilight, when they noticed through the open windows a woman dressed in black walking across the dew-drenched lawn. As she was a stranger to them they wondered who she was and what she was doing in their grounds, and Lady B—— said she would get her feet and skirts very wet walking about on the damp grass. Later this same woman was seen in the house on several occasions, and Lady B—— was never able to find out who she was, as the apparition always disappeared in an unaccountable manner.

One day she and her husband were alone in the drawing-room when this strange woman suddenly appeared at the further end of the room. They both saw her distinctly, and Lord B——

called out to her and asked who she was and what she was doing in his house. There was no reply, and the woman at once vanished.

Lord B—— saw the appearance several times after that, once amongst a party in the billiard-room. Lady B—— told Mr. Lang that the more she saw this woman the less she liked her—familiarity bred neither contempt nor affection—and at last the phantasm got so much on her nerves that she and her husband decided to give up the house, and once more it was left empty.

Three years ago accounts of some weird events in a Kentish mill were published in the *Daily Mail* and other papers, which show that ghosts operate as easily in the daytime as at night.

The scene of these disturbances was Furnace Mill, near the little village of Lamberhurst, Kent. Furnace Mill lies in a wooded hollow a quarter of a mile from the main road. On one side is a darksome lake surrounded by tall elms. The only sounds that disturb the silence are the roar of a cascade and the calling of birds. A gloomy spot of complete solitude, with no other dwelling places in sight—an eminently suitable place for a ghost.

The owner of the mill is a Mr. Playfoot, a well-to-do farmer and hop grower—a practical matter-of-fact business man with no belief in the supernatural, and quite unable to account for the manifestations which disturbed his place by any natural causes. Mr. Playfoot, on being interviewed, stated that :—

“ Whatever the thing may be that is playing the very mischief with my place, it operates *only in the daytime*, and under the very noses of myself and other members of the family. It is important to know that I have not discharged any one, that this place can only be reached by a private road, that the approach of any stranger would be disputed by two fierce watch-dogs that would not stand on ceremony, and that I carry in my pockets the keys of the mill, stables, hay-rooms and other buildings. Despite all these precautions, locked doors swing open, the horses are changed from stable to stable and turned round in their stalls so that their tails are towards the mangers, and are often seen to run from their stables into the yard startled and trembling.

“ Bales of hay are cut and scattered about the hay-rooms, the contents of sacks in the drying-room are emptied and changed about, while in the toolhouse barrels of lime weighing hundredweights are flung down the stairs.

“ These and many other strange things happen in rooms that are locked, bolted and barred, whilst people watch and listen outside and the keys are in my pockets. Nobody and nothing is ever seen.”

One of the strangest incidents which Mr. Playfoot related was the following : One noon he had just locked and bolted all the doors on the premises and went off to have dinner in the mill-house, leaving his son on the look-out, when he heard a startled cry from the boy, and rushing into the yard saw the door of the drying-room about ten yards away wide open, whilst from the interior came the boy's frantic shouts for help. He rushed to his assistance, but before he could reach him the door was slammed in his face, and on trying to open it he found it was locked, with his son a prisoner inside.

He unlocked the door, and entering found his son standing on the stairs beyond looking very frightened and pale—but not a sign of any one or anything else. The boy stated that he had been seized by unseen hands, and the door having been suddenly opened in some mysterious manner, he was at once drawn into and across the room, in spite of his violent struggles to free himself.

On another occasion Mr. Playfoot decided to watch the stables closely, as the horses (especially a grey mare) had been greatly troubled by the unseen intruder ; so he first searched and examined the interior of the building, and finding everything all right he carefully locked and bolted the doors and putting the keys in his pocket took up his position on the further side of the yard where he could have a good view of the whole building.

After a time he heard a noise in the stable, so he crossed the yard and unlocking the door looked in. The stable was empty, the grey mare had mysteriously vanished from her stall. He found the animal later in an adjoining hay-room which was padlocked, and the door of which (even if it had been open) was not big enough for a horse to pass through—in fact it was only just wide enough to allow the passage of a man, and not only that, there were steps up which the horse could not possibly have climbed. How the horse got into that hay-room was a mystery which Mr. Playfoot said was far beyond him to solve. It could not possibly have passed through the door, and there was no other means of entry to the room, and yet there was the animal inside sure enough.

An enormous water-butt was removed from its place by the unseen power and then overturned. Several strong men could not have thus moved it. It was a Herculean effort.

One morning Mr. Playfoot was working near the stable doors when the locks were unscrewed by some invisible power and thrown on the ground near him. He then had double bolts



put on the doors. These were later removed also. The police thoroughly investigated the affair, but could make nothing of it, and were completely baffled and mystified. The inhabitants of the neighbouring villages of Lamberhurst, Horsmonden and Gouldhurst were greatly excited and even alarmed over these weird disturbances. They feared the ghost might visit them also. Eventually the manifestations ceased entirely as suddenly as they began.

## RE-UNION

BY ALEXANDER J. GRANT

IN the quiet shade of the trees,—  
Their friendly arms outspread,—  
I went one night to dig me a grave  
For one who was not yet dead.

I delved it ever so deep,  
I cut it ever so wide :  
To be sure I had delved it right  
I laid myself inside.

And I cried aloud to the trees :  
" Give the aid of a friendly arm :  
Heap the earth over me, deep ;  
Cover me up from harm.

" For only my body is here,  
My soul from it long has gone :  
I sent it away in my pride,  
And my body's afraid, alone."

I heard them stir in the dark,  
And they whispered each other oft ;  
And they said : " Man's ways are hard,  
But the breast of the earth is soft,

" For the Heart of the Father is there,  
And His Life is alive in the sod :"  
And they stretched their arms in the dark,  
And covered me up with God.

# FROM CREED TO CONSCIOUSNESS

By HUGO AMES, B.A.

IT would seem to be reasonable, if not altogether fairly obvious, that what we require more immediately to the better interpretation of acquired knowledge and in view of ever-increasing avenues for the dissemination thereof is a new domain of extended realities, which, whether we are able to catalogue them as "facts" under the strictly accepted formula of Science or not, at any rate are sufficiently warrantable to furnish *data* of experience that can stand the test of being built into that vast chain of particular evidences which as a whole shall constitute the ideal Unity of which we hear and speak so much and which entails its conception as embracing causes rather than ends; tendencies rather than acts; horizons rather than boundaries.

So far, we have Science in one department of these particular evidences, ever cautious of its honour and prestige, yet ever ready to produce from its ranks the daring empiricist whose most brilliant achievements have, as a matter of fact, invariably been performed under the same banner as that of the religious enthusiast, viz., Faith. Yet the more salient facts of Science are not the facts of Religion, or rather, that which is good enough for the pastor is not always good enough for the professor. Similarly, we have in other departments of particular evidences, the recorded *data* of the Psychologist, the Occultist, the Theosophist, the Spiritualist, the Mystic and the exponent of New Thought and also of that extreme variety of the latter, the Christian Scientist. Add to these the philosopher, metaphysician and ethical student, and you have a group side by side with other groups with more or less sharply-defined boundaries of limited thought spheres of activity; more or less discontinuous relationship. There is no tangible common denominator that will successfully enable any accurate calculation to be made in regard to a true solution of those larger problems to the elucidation of which each of them is a factor. The philologist may hint darkly at an Esperanto; the Peace-Congress man may hint at a Treaty of ideal Clauses under which Patriotism mingles its leonine mane with the wool of the progressive lamb; the hungry, godless demagogue may piously plead for Socialism as the keynote to undying Altruism. But there is no popular line of communication—

no "permanent way" that is laid down through the several impinging territories above alluded to. Here, as in the concrete and physical, these "United States," although seemingly an impregnable unity, are only, after all, an agglomeration of particular ideal identities, each with its own characteristics and appealing to different instincts.

The plea for some new domain of extended fact in reality, of course, implies an extended consciousness, which, in the case of certain subordinate domains of concrete effect, would exclude those who refuse to admit that with the growth of thought the Universe enlarges and with it our apprehension of new truths. But the world does not wait any longer for these. No scientific Joshua even may call upon his gods to-day to stay progress while he falls upon his opponents amid a sea of printer's ink. In twenty-four hours there may be a fresh "discovery" that will smite them both.

But just because this exclusion would necessarily be consequent on a newer recognition of what should really constitute the region of "fact" it would prove to be a help rather than a hindrance.

For thereby not only would the barriers of necessary limitation, of prejudice or non-acceptance existing between these several dependent "States" be removed, *in posse* if not *in esse*, but there would remain no artificial bounty-fed system by which one would be induced to increase at the expense of another. Although the evolution of thought foreshadows the ideal of their ultimate co-operation and intercommunion being consummated in harmony and complete union it need not, however, be emphasized here. For already it sufficiently appears that in the domain of Science the old internecine warfare with Religion is being considerably relaxed, not to mention other tendencies taking place in these lesser "States" to toleration and intermarriage. It is every day becoming more clear that when the relations of a certain system or line of thought binding it to others are broken, the resultant is a perfectly negative one, since every system of thought and experience has but a truly functional existence in relation to the systems from which it differs. Where a fact has no relation to the perception in regard to *other* facts—where the Protestant has no relation to that which gives its creed a form and a name—this particular fact dissolves into nebulosity. Theism, rather than anything more particularly conducive, is the truly relative factor to Atheism.

As Mr. Jacks has put it, "You must pay your adversary the

compliment of understanding him before you prove him in the wrong." This is as much as to say that you must take up your opponent's consciousness with your own—at any rate, during such time as may be necessary for appreciating the ideas on which his arguments rest or the evidence upon which he has based his position from which you have agreed to differ. This is a true system of exclusion and of the extension of Consciousness which forms truth for the individual instead of conforming the individual to truth.

Now it cannot be said that in the several domains of Science, Religion, Metaphysics and Psychology the effort is sufficiently often made to appreciate the essential *necessity* of a variety of divergent, progressive forms (much in the same way that, in a different phase of existence, success involves a variety of divergent functions on different planes). The divergences are, that is to say, emphasized as aspects of diverse truths, not as essentially diverse aspects of the same Truth.

Seeing, however, that we are dealing with manifold experiences and expressions of Life and with their examination as enfolded in a comprehending unity, the mutual inclusion of one by the other is not necessarily demanded. The tendency, however, is to mutual exclusion under a too destructive system of competition and too severe a test in regard to the application of experience to fact. An immature conclusion or a false standard as to "facts" may, of course, be dangerous in proportion to the faith and acquiescence that has contributed to its support just as in the case of the collapse of a company which reduces certain material speculations to zero. We mechanically fear the claims or assurances of rival creeds or *isms* to supersede our own.

But we need not be so jealous of these inferences and deductions when we remember that the chief business of every individual concerned in this variety and interchanging of ideas, opinions, dogmas, etc., is the extension of Consciousness by greater division and individuation. It is the effort of the individual with which we are concerned. The effort of the individual is to break up concrete forms of thought into particular experience. The boundaries of the old world, of the former territories, are only legally and progressively transferred when the newer domain of personal and individual Consciousness is discovered and occupied. The Schools of Thought are forsaken for the individual Consciousness and the truth or untruth of the ideal concepts only then become truth or untruth by that process which always subordinates principle to conduct and theory to experiment.

Multiplicity and separateness then transcends, as experience, a common consent or agreement to collective sectarian forms of Thought. The "all or nothing" position gives birth to the more healthy sensation of a tangible *something* undimmed as to its prospects by any negative alternatives. The individual pioneer plants his foot upon a new soil which at most is but the means for putting his theories in regard to the old to the test of individual experience. "His health and greatness consist in his being the channel through which Heaven flows to earth."

Before Pan shall merit the wearing of the leopard's skin he shall have studied leopards. No museum shall disprove *for him* one spot.

The trend of Natural Law is in the direction of the individual Consciousness and not in the acceptance of this or that attitude of conformity or of thought. Ultimately, these put a limitation on thought and experience. It does not so much matter whether the individual experience accord with theory or accepted fact. That it is particular and individual is the main point. If it has reality it will be drawn to a focus or form a fresh focus of adherence. It is the individual Consciousness that matters. Theory and fact can take care of themselves.

The natural process aims all the time at a more and more complete individuality, since only in the perfecting of the particular unit of individual and diverse Consciousness can the totality of completely individualized Diversity cohere ultimately as a Unity.

The method and process is through the individual; the aim in the individual is the reverse—God ever endeavouring to become philosopher, metaphysician, poet, worker; man ever aiming at transcending his manhood. Both meet at the diameter. "The universal does not attract us until housed in an individual," says Emerson. And universal law, not satisfied merely with a theorem, a statement, a dogma of metaphysical Idealism or Realism or with the acceptance of this or that philosophy or doctrine, presses vigorously on the collective until it bursts into a myriad distributed forms of individual consciousness. The true meaning of "All things to all men" is that totality of ideal consciousness by virtue of which it interprets everything to every questioner and supplies every need of every kind, quality and form as the outcome of particular experiences.

We cannot be satisfied with assent: only with activities. And these activities are but the process by which force is transmuted into intelligence and ability or "Wisdom made perfect."

What matter, then, the conventional and customary channels: the tangible, more rational or the more convenient methods by which individual effort is now repressed or stimulated; now cramped or driven forth: now nursed and petted; or divorced and disgusted?

For thousands of years this moral of doctrine and its development has been facing the world. Truth, as high as any ideal of Metaphysic, Philosophy or Religion, was "out" thousands of years ago. What was discovered by early Aryan and Greek was lived by Hebrew and Jew; rediscovered by Christian and Modern Seer and Sage.

The balance of equipoise lies not between Religion and Philosophy, between East and West, between Moses and Monism, but between the action and reaction of abstract thought and concrete activities; between the acceptance of the dogmas of Religion, Science, Ethics and the realization of the importance of giving individual embodiment and force, as expression, to all that can be comprehended within the sphere of Natural Law. The law of dissipation of energy is the finger-post on one side: that of concentration—both in regard to thought and action—on the other.

"Enlarge not thy destiny," spake the Oracle. But the true extension of the spheres of Knowledge and Thought are only to be found in the realms of individual Consciousness and activities proper thereto. It is in this sense alone that the seeming *abandon* of Nature in the direction of diversity and multiplicity can be reconciled with reason and order—Unity.

Our collective consciousness is the mirror of the world: our particular activities determines its condition. We look at but a blurred image when we look forth and not inwards.

For "the great end of life is not knowledge but action," as the leading Scientist and Agnostic of the last century well observed. This individualistic activity is the keynote of Nature and life-forms: and all processes in the three worlds or planes of being are to be scientifically expressed in terms of the various subtle modes of motion. Our acceptance of the relative truths ascribed to in the more objective vestiture of creed, philosophy or conclusion from metaphysical reasoning finds its ultimate vindication in the deeper substance of our individual being and the personal consciousness whence shoots forth the flower and fruit in expression. "Truth," wrote Browning in *Paracelsus*, "is within ourselves": and, as Jacob Boehme so well taught, all study, learning, experience and meditation are but the means that shall enable us to transform knowledge, faith and experience into that

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deeper realization in ourselves that constitutes for us the alchemy of the spiritual process.

The final attestation of every process, School of Thought, or of doctrine, is but the effort to focus the intellectual or emotional lens through which the light "that lighteth every man that cometh into the world" may pass into the inner sanctuary of the expectant individual soul thus to see birth under a new form and evolve a richer and newer product. For the throne of Wisdom is the Heart enshrined in the kingdom of the Soul; and Intellect, the once proud usurper, must tender the Sword of the City at its own gates on the day when the illumined Consciousness rides forth, crowned and sceptred, to do homage only at the feet of the Invisible Presence.

# THE POINT

By S. H. P.

A POINT has neither length, breadth nor thickness. It is infinitely small ; but as small and great are only comparative terms used by the human intellect, and not absolute realities, the infinite is as much the infinitely small as the infinitely great.

A point is essentially incapable of imperfections ; it cannot be altered either by addition, subtraction or division : it is invulnerable and absolutely unchangeable ; it is perfect.

The point is the origin, or beginning, of all space and time, of however many dimensions these may consist ; it is also the end.

In the perfection of the point, therefore, lies a philosophical basis for the perfection of all things.

That which is essentially perfect does not vary according to the position from which it is viewed, if only it can be plainly discerned. This applies only to the point, for even the sphere varies in size according to distance, and still more does it vary when considered from within itself.

The point is the beginning and the end of the line ; it is  $a$  and  $\omega$ . Moreover considered from within the line is the point ; as it is when considered from either end (longitudinally).

In applying the expressions "point" and "line" to our earthly life *time* comes to our minds. Now the *point* in time has neither length, breadth nor thickness and indeed is exactly the same thing as any other point, in space or elsewhere : there are no qualities, nor absence of qualities, whereby any point in time or space can be differentiated. But the *line* in time is the only time dimension of which we are conscious ; and this *line* is our earthly life.

Now if one take a point in this line, of what does it consist ? There can be neither light, nor sound, nor motion, nor heat, nor thought, for all these require a certain length (or progression) of time. Even the length of the waves of light may be measured. If then time stops or comes to an end it must end in this point. What then remains ? Is this the beginningless endless "Nirvana" ? It has already been shown that imperfection cannot exist there.

But life itself considered from within is a point ; there is neither growth nor decay, there is no history, no change.

Eternity does not mean infinite succession of varying states of



consciousness ; it means surely one perfect and supreme state of consciousness which is not a " time " consciousness at all. " Before Abraham was, I am " was no cant phrase : it conveys the true meaning of the spiritual life (i.e. the straight line) considered from within.

A vertical straight line, considered from within upwards is a point ; hence all aspiring souls understand the saying " The Kingdom of Heaven is within you."

This inner life considered from within is a point ; from without it is a straight line.

Emerson gives a very clear hint of this in *Spiritual Laws*, where he says : " If, in the hours of clear reason, we should speak the severest truth, we should say that we have never made a sacrifice. For it is only the finite that has wrought and suffered ; the infinite lies stretched in smiling repose."

Considered from this standpoint human life shows plainly its duality : the inner life straight, unvarying (and therefore not in time), the outer life of emotions, passions and other " tendencies " zigzagging in the wildest possible manner—

" Bowed down to earth by bitter woe  
Or laughing at some raree show,  
We flutter idly to and fro,"—

and the uselessness and innate falsehood of this outer life flashes upon the mind.

Whence it is written, " Movement about a point is Iniquity."

The Buddhists deny any reality to the inner life. Buddha was the great atheist who blasphemed against the Spirit, denying the existence of any higher self in man. His real followers are mostly found amongst the Victorian scientists. But the practice of both contradicted this denial.

The Yogis deny reality to the zigzag line of tendencies, and it is not difficult to accept their teaching here. Emerson makes it his own, and also asserts the unity of the soul with the infinite, the unity of the straight line with the point. Of all religious teachers Buddha denies both, but probably his denial is simply a *definition* of the point.

We say that time flies, not considering that only the changeable moves ; and that as time does not vary in its nature it cannot move.

To one in a train the scenery appears to rush past him.

It is our physical natures, our senses, that move ; Time is stationary, or, in other words, does not exist except as a delusion of the senses.

Where then is the absurdity of saying that Eternity is not Time? that Eternity *is* and Time *is not*? For surely this thing that we know as self is only the variable zigzag line, and not the unchanging straight line, identical with the point, with the infinite.

It has already been stated that the point is the beginning and the end of all space and all time. This necessitates the consideration of the mystical experience of the Universe as a single phenomenon in (or out of) time and space, without which the idea of the immanence of a single Deity is inconceivable.

This experience is shadowed forth in the vision of the universal peacock, not difficult to obtain through the aid of the elementary Yogi methods of prana yama and asana even before the powers of mental concentration have been much developed.

But this vision is in reality only a shadow. A better method is to meditate on two things which bear some resemblance to one another.

For instance, say out loud or whisper the mantra "JAO SABAOTH ADONAI" and simultaneously let the mind mutter "AUM MANI PADME HUM," at the same time keeping the eyes fixed on a spot (preferably a white spot on a black background).

If this be continued for some time with sufficient concentration on the idea of the *identity* of the two mantras, it will suddenly appear that they *are* both the same.

But this experience does not stop here; for the mind is completely taken up with its one idea, and the mantras, the spot and the self all disappear, and with them everything but the one abstract idea of IDENTITY.

☞ A similar meditation on the line and the point, though more difficult, would be equally effective.

## CORRESPONDENCE

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

### MATERIALIZATIONS AND DEMATERIALIZATIONS

*To the Editor of the OCCULT REVIEW.*

SIR,—In the June issue of the OCCULT REVIEW you were good enough to publish some experiences with public spirit-mediums now taking place on the stage, and my clairvoyant descriptions as to how they were done.

Since writing these experiences, I have, in company with several others, witnessed the greatest test of dematerialization which it is possible to conceive. During the last week in May of the present year, in company with my son, a mechanical and electrical engineer, I went to the New Cross Empire Music Hall to witness the challenge thrown down by two ironworkers (from, I think, Maudsley's ironworks) to Houdini, "The Handcuff King," viz. that they would make an apparatus that should be occupied by Houdini and would so secure it that neither he nor any other living being could get out of it without disturbing the fastenings. The challenge was to the effect that Houdini should forfeit £25, if he failed to escape from the apparatus.

The challengers had constructed an iron cylinder about four feet high, with another cylinder of equal height to be telescoped into the outer cylinder after Houdini was placed within the outer one.

A committee of fifteen persons selected from the audience were invited on to the stage to examine and watch the whole proceedings. My son and myself, together with the two makers of the apparatus, formed part of this committee. On the stage Houdini stipulated for air-holes to be punched in the bottom of the outer cylinder, and in the top of the inner one; which was done in the presence of the audience by means of hammering a wooden block against a punch. When Houdini had installed himself inside, the inner cylinder was placed over him, and seven long bolts passed through the inner and outer cylinders at the edges of the top, and nuts screwed upon them. To see that there was no false bottom which could be detached, a thorough sounding and every force was tried; but it was quite evident that each

cylinder was all of one piece. The ends of the bolts were looped to enable a stout wire to connect all the bolts up together, and the wire was then padlocked.

When Houdini entered this apparatus he was without his coat, and to make quite sure I peered through one of the perforations and spoke to him. He was then placed in a cabinet made of a large iron frame, consisting of iron rods and rails, around which were thrown yellow silk curtains. The stage was covered by a heavy Wilton carpet, on which the cabinet rested; and the seats of the committee surrounded the cabinet except at the end facing the audience.

Houdini entered the cabinet at 11.15, and at 11.45 he was found at the side wings out of the cabinet, and no man saw him come out.

During the half hour of waiting I found my lower limbs giving off a peculiar cold wave, and I then knew that Houdini was a medium and that I was being drawn upon to aid the spirit-controls. While we were awaiting the result, the curtains were animated as though people were inside them, although we knew that this was not the case.

A tremendous outburst of cheering took place as Houdini appeared—with his coat on—but covered with perspiration. The challengers were dumbfounded. I spoke quietly to Houdini, telling him I had discovered his secret, that he was a spirit-medium, and he did not reply. All other theories he ridiculed before the audience. He calls his entertainment "Houdini's Mysteries."

Now, this was done by first entrancing the medium—a matter of a few seconds to the controls—and then dematerializing the human body after first withdrawing the soul. Mr. Stead, the Editor of *The Review of Reviews*, is of opinion that the apparatus is dematerialized, and not the medium; but I feel sure that my theory is the right one, as, in all materializing séances, where spirits appear in the material body, they always draw from the medium enough molecules to form a cast over their own individual spirit forms. Sir William Crookes fully established this by automatically weighing the medium during the materialization of a spirit. A decrease in weight of as much as forty pounds has been found in the medium during materialization.

Your able colleague, Dr. B. O'Neill, lends weight to my theory by his own experience with "Houdini," whom he saw placed in a box which was heavily nailed down, corded, and sealed, while later the performer appeared from some other part of the house,

the seals on the box being found intact. Maskelyne and Devant can show nothing approaching such a test séance as this.

Shortly after this interesting corroboration of my letter in the OCCULT REVIEW, I was invited to go to a séance at the personal request of a gentleman greatly interested in special séances, and at whose house was staying a medium through whom the direct voice could be heard. For many years I have given up going to promiscuous séances, having tired of the usual commonplace results of such séances. In this instance I complied, and as usual I was at once made aware that I was required to assist at the development. Unfortunately, the person in charge of the séance was quite unsuited to the office, as he knew very little, if anything at all, of the requirements of spirit controls. At this circle I found Mr. and Mrs. Zancig, the famous telepathists, who are good mediums. Mr. Zancig is fast developing under an Indian control (North American) who spoke in the direct voice and by impression aided his medium to describe character by the colours of the aura. A gentleman was present who was engaged on a philosophical work, in which he was aided—so he stated—by the spirits of Huxley and Charles Darwin, the famous author of *The Origin of Species* and *The Descent of Man*. This great naturalist had promised to give him a test at this meeting. In the direct voice Charles Darwin announced himself and spoke freely, to the evident satisfaction of the gentleman referred to. At the conclusion of his talk with the gentleman, the control who announced himself as Charles Darwin, in strong tones thanked me "for coming there that night, as without me he could not have given the test, since I was the only living person through whom he could have spoken." Mrs. Wriedt was the medium ostensibly, but on this occasion she was not used. Myself and the Zancigs were the mediums used principally, while a lady in white was freely drawn upon to give power.

I have related this instance, as it has a bearing on the Houdini incident in this respect. I have no doubt I was summoned to go to the assistance of Houdini by my controls, who were aiding in the successful demonstration of the supremacy of spirit over matter. All these great bands are linked up in one great hierarchy and call upon each other when special aid is required. In regard to Charles Darwin, I have never knowingly had conversation with him before. I have had many long conversations with spirits in regard to the evolution of the human race; and I have stated my conviction that, from mineral life to an organized spiritual being, through vegetable, insect, fish and animal life,

all the forms are successive reincarnations of the links in the chain of evolution. Every living thing has a soul, which is indestructible. Every death is the prelude to a higher form of existence. Chemistry teaches that you cannot destroy matter ; you can but change its form. Neither can you destroy the souls of living beings ! You can but change their forms. I note that Mrs. Besant frequently refers to the coming of some one great teacher to set the world right. Things are not now done in that way. The selected teachers are sent in thousands. The great Christs such as Shakespeare, Swedenborg, Andrew Jackson Davis, Charles Dickens, Darwin, the great composers and poets, as well as the great mechanical engineers of all kinds, are too stupendous for any one teacher to lead. Shakespeare is the great Christ of the English race.

Yours truly,

W. H. EDWARDS.

6, WYNELL ROAD,  
FOREST HILL.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Regarding Immediate Reincarnation it would interest me greatly to know if any of your readers have come across a similar case to the following :—

A friend of mine, who passed over about four years ago, tells me he has permission to reincarnate again for special service in a short time and he is now preparing for it. He says this is not a general rule. Full particulars have been given that I may be able to prove this information later.

As many prophecies have been correct, I see no reason to doubt this.

Yours faithfully,

M. E.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Reading, in a recent number of your Review, the fine and tolerant lecture on Reincarnation, by Mrs. Besant, I have been struck anew by the immense materialism of the theory. Why should it be taken for granted that this planet is the only possible scene of the Spirit's progress, through eternity, towards the Ultimate Good ? . . . To me it seems that one's individuality and one's character are the most precious of all possessions ; and how is it possible for individuality to endure without memory ?

And is not alternate reincarnation, as man and as woman, an insuperable obstacle to the continuance of character? I speak, "as one less wise"; but surely the Spirit's return to earth—that is, to another body—is quite unnecessary? To an Idealist, the theory is more than saddening.

Faithfully yours,

J.  
G.H.G.  
S.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I have read with interest an article by Mr. R. B. Span in the OCCULT REVIEW on "Magic and Miracles," and think perhaps some of my own experiences may be interesting as they are something of the same kind; performed by Indian jugglers, who generally come on board the great liners on their voyages to and from the Far East.

One man who performed the far-famed rope trick was a wonderful conjurer. I have no doubt this feat is familiar to most of your readers either from sight or hearsay. I have seen it three times on different voyages on the large passenger steamers. The Indian brings on board a coil of rope which he asks the passengers to examine, he then goes to a part of the vessel where there is no rigging and throws it in the air. It hangs suspended about four feet from the deck. Taking the end of it in his hands he climbs up it, and while you are watching him intently he disappears, and in about ten minutes comes up the side of the vessel. Another wonderful trick one of them performed was the growth of flowers. Taking a little packet of seed from an inner portion of his dress, the Indian sowed several little patches of the contents on the deck, and while he was performing some other tricks, we saw them come up first into two little leaves, then more, and finally we watched the plants grow to be about two feet high. After a little time they blossomed into some beautiful waxlike single flowers, red, pink, and white; these he gathered and presented to the lady passengers, and we wore them the rest of the day.

Another instance of the wonderful power possessed by Indians was told me by a friend who was present at a reception given by an acquaintance of hers. She engaged an Indian to amuse her friends. He first screwed a tap into the wall, and asking what each guest would take, he drew from the tap whatever

was asked for : coffee, wine, lemonade, or any beverage mentioned, and handed it round.

He had only brought with him a small box about a foot square and six inches deep, and a bag, which he turned inside out to show it was empty. Out of this bag he began to take vegetables and fruits of all kind until he had a large heap on the floor, and no one could tell where they came from.

Such wonderful performances show that Oriental nations possess an occult power unknown to Europeans.

With compliments,

I remain,

Yours sincerely,

M. H. QUEST.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Within the limits of closed eyes I am, through Scottish ancestry or for some other reason, slightly clairvoyant. The other afternoon I was dozing in semi-consciousness by the fire when I suddenly saw most vividly, inside my eyes, a small carved ivory key of curious workmanship resting on an intensely rich dark blue velvet ground.

Why? I have no idea why. Could the following be a possible explanation? The key looked *ceremonial*, and was obviously too fragile to be used for turning any ordinary lock. Was my vision perhaps due to a "brain-wave," so-called (in default of a more explanatory term), from some one arranging Durbar details in India—some one whose mind was, or recently had been, closely concentrated on the matter, sending out unawares ever-widening thought-waves, similar to the circles made by a stone dropped into a clear pond? Could some such thought-wave from India at length have "widened" over here, where it happened to hit my brain, which then happened to be attuned to receive it?

Yours faithfully,

ONE OF PART HIGHLAND DESCENT.

*To the Editor of the OCCULT REVIEW.*

SIR,—As telepathy is "in the air," an incident that precludes the explanation of mere coincidence may interest your readers.

I was in Cornwall, and had spent most of a long day pondering



over a volume of astronomy, astronomers, and their various cosmologies.

Somehow I could not get any of their schemes "to work"; chucking the book aside, I set myself, as does the spider, to spin out of my own inside, a web of the world, the threads of which, though many, were so deftly joined, that I could move from part to part quite smoothly, bringing up to date the world I had so spun.

Logical thinking is like a railway, with an up and down line, and a terminus at each end. Your generalization is your terminus up north; your "fact" is your terminus down south; and induction and deduction are merely the way you go between.

The world I made needed no postulate, no assumption, no exercise of imagination to start it; the materials were all to hand; and when from my northern terminus of generalization I travelled on the deductive line to my southern terminus of "fact," I found "myself!"—and the world in which I found "myself" was "neither made, nor created, but begotten," and moved by the antagonistic action of a mighty force, which seemed *one*, and yet was *two* in its mode of action.

Working in straight lines it was "the divider"; working in curves it was "the joiner." Of the passionate love and wild embrace of these, was born a World whose raiment was beauty—and a splendour of light invisible, and whose guide was wisdom—that secret fount of all intelligence, whose universal language is telepathy. It is this unspoken silent language that is the primitive means of communication, and that conveys the meaning of it all. It works by "touch" whether near or far; for the silent voice that transmits is one with the sensitive receivers, whether they be crystals, or trees, or worms, or men. Though the web of the world is woven of many threads, of many "stuffs," its life is one, its death is one, its guide is one, and its subconscious intelligent language one. Its chemical action is electric action, and what else is the motive power of plants, and animals, of suns and worlds! And "wireless telegraphy" is Nature's patent, which we have claimed the right to use. So, then, having made my world, I rested, and spent the night in dreamless sleep.

Not so my daughter who was in town. The next day she wrote as follows—"I must tell you a curious dream I had last night. I dreamt that you and W. W. (an airman whom neither of us know except by name) were making a New Moon!"

Yours faithfully,

M. HUME.

## PERIODICAL LITERATURE

THERE is no question that the centre of interest in *The Hibbert Journal* is Mr. Balfour's contribution to the criticism of Bergson's philosophy and its combination on the one hand of the French writer's idea of creative evolution with that defence of philosophic doubt which is connected in things of speculation with the name of the leader in politics—on the Opposition side at the moment. Mr. Balfour reviews in brief the influences of Mill and Spencer on English thought and the scientific agnosticism of their period, with its cardinal principles of (a) knowledge derived from experience, (b) experience as limited to phenomena, (c) our acquaintance with a law of phenomena derived in this manner, and (d) the reality as unknowable if these laws do not represent the reality. He notes the reaction against these views, as a result of which "the general stream of British philosophy rejoined, for good or evil, the main continental river," passing in this manner to the "neo-Kantian or neo-Hegelian school" and thus advocating "a spiritual view of the universe" which is quite inconsistent with naturalism. He is himself neither naturalist nor idealist, but as regards agnosticism he thinks that its vulnerable point is not in its doctrine of the unknowable but in that which it regards as known. Here is the basis of philosophic doubt as it first passed into expression in 1879, and Mr. Balfour is still demanding further examination for "the theory of experience and of induction from experience," because our judgments of the material world rest on postulates which we cannot regard as self-evident nor treat practically as doubtful. If we grant the same "philosophic weight to values in departments of speculation which look beyond the material world," naturalism has to be abandoned. As regards M. Bergson, an aggressive freedom is the corner-stone of his system; life is for him free, spontaneous, incalculable; but it is hampered by the matter with which it is now in relation; and seeing that Mr. Balfour regards freedom as a reality it follows naturally that the author of *L'Évolution Créatrice* has a sympathetic critic in him. He proceeds to consider the relation of Bergson's "free, creative consciousness" to organized life and unorganized matter from three points of view: "(1) the relation of organic life to the matter in which it is immersed; (2) the relation of primordial life and consciousness to matter in general; (3) our justification for arriving at conclusions under either of these heads." He raises certain objec-

tions which constitute the main interest of his criticism, but it is possible in the present place only to speak of his conclusions, remembering that, for Mr. Balfour, "no philosophy can at present be other than provisional." In his view, M. Bergson regards matter as "a bye product of the evolutionary process," from which primordial consciousness "falls, as it were, asunder." He has left naturalism far behind and his metaphysic is religious. His doctrine of the supra-consciousness suffers from the difficulties of all religious systems, summarized as the war of the Creator against "evils and defects in a world of His own creating." M. Bergson would have done well to go further, invoking a God with a purpose rather than a supra-consciousness which for him has none.

It is always difficult and more than generally invidious to select from a large quarterly review a single article to notice, while an arid enumeration offers nothing to the mind of a reader, even by way of advertisement. Predilection, therefore, intervenes, almost of necessity, while even predilection itself may have to pause among possible alternatives. An article on the Christian Mystery by Alfred Loisy, in *The Hibbert Journal*, does not less deserve notice than that of Mr. Balfour. In *The Quest*, Mr. F. C. Conybeare is tempting on the Religion of Mani, and Dr. Eisler has always a certain charm because of his critical certitude and clearness, as in a study of John the Forerunner and his Baptism, in the last issue. But, on the whole, Mr. Mead carries the superior talisman in an account of Hierotheos and his Book of the Hidden Mysteries. The text in question is known by a Syriac MS. in the British Museum, and the only available synopsis is in a pamphlet of Mr. A. C. Frothingham, which appeared in English at Leyden in 1886. Hierotheos was the master acknowledged by the writer who assumed the name of Dionysius the Areopagite, and the question for criticism is whether the extant text is the work of that master or a forgery belonging to the beginning of the sixth century. Mr. Frothingham took the latter view, but, after examining his considerations, Mr. Mead confesses dissatisfaction, though he does not speak definitely on the counter-side. He is equally guarded as to the date of the Dionysian writings, not rejecting explicitly the hypothetical possibility that they were circulated in secret for an undetermined period before their first public mention in A.D. 533, though, in common with much critical opinion, it is fairly evident that he regards the fifth century as their more probable epoch. The question is still *sub judice* and need not detain us. Hierotheos, or the personality masked by his

name, is much more important, and though it is impossible to offer here even the heads of his thesis, it may be noted that, thus early in the ages of Christendom, his scheme of the hidden mysteries requires to be characterized as the story of the Christ-life in the spirit of individual man. As such, it has more than one crucifixion, more than one death, descent into Hades and into hell itself, more also than one resurrection. It is therefore exceedingly involved, though Mr. Mead, in his sympathy, has produced a more taking synopsis than was possible to the critical detachment of Mr. Frothingham. According to Hierotheos, the Divine Union is in Christ, but beyond this there is a state which Mr. Frothingham describes as absorption, without pretending that it is the equivalent of the original word. The "distinction of glorifier and glorified has passed away" therein, and the spirit is joined with the eternal work of God in creation.

The editor of *Theosophy in Scotland* does good service in respect of our recent Persian guest, the excellent Abbas Effendi, by pointing out that his alternative designation, Abdul Baha, signifies the servant of God and is the sole title that he claims, though his followers continue to apply to him the catch-word name of Master. In the same issue is printed a particular message from Abbas Effendi to the theosophists of Scotland. It repeats the pleasant, somewhat conventional and now familiar maxims about the common root of all religions and the need for unity among men.

To the question of Masters one is brought back inevitably when turning over the attractive pages of *The Path*. It is customary to meet these higher personalities, now as if *in propria persona*, now travelling *incognito*, through all its articles. There is only a whisper concerning them in a paper on Real Dreamers, by Miriam Perle, when she hints at "selfless individuals" who "strive to rouse mankind to a realization of its destiny." The author of the commentary on Omar Khayyám—whose disquisition still continues—is content to let the notion concerning them be seen only, when he prints with a terrific anachronism of capitals that memorable line of Fitzgerald: "And peradventure to the Master too." Mrs. Besant, so to speak, assists at its birth in our consciousness in a few words concerning the Way to the Masters. That way is not faith but willingness; the willingness is the road of service; and the service is that of fellow-man. The following of this path spells out for each of us the likelihood of being helped by Masters. One seems to have heard this kind of thing, under other warrants, at our mothers' knees, so that we must not take exception if we hear it again,

though the warrants differ. But the palm of the moment is with Mr. Charles Lazenby, who writes "for students" and is explicit in a high degree. The Masters, if any, who watch over the great impossible quest after a perfect theosophical style have been sleeping here and there in his paragraphs, and the blame is with them; but about the compass of Mr. Lazenby's hypothesis there are no two opinions expressible. Religion, science, intellectual power, spiritual insight—these and other phases of the life of man and the race possess their unseen teachers and protectors; even patriotism has its custodians, though it is rather a negligible virtue. All of them are real and living men, which notwithstanding, we are to be dissuaded from inquiry as to their local habitations and their names, though it has been permissible in the past—shadow of Comte de St. Germain—to speak of the Austrian. As regards his particular dedications, he is the Master of Artists, from the days of Phidias; of poets, from those of Æschylus; of painters, from Michael Angelo and earlier; of monks illuminating missals; of dramatists and other spirits of Elizabethan literature; also, or apparently, of Caxton and Wynkyn de Worde, but without prejudice to the Rosicrucians, as the printing-press was the chief child of their activity. If he watches over all the amateurs in all these spheres, all sufferers from *cacoethes scribendi*, all linotypes and monotypes, how weary beyond words is he! But here again, one seems to have heard of these masters under other names, and one of the readiest to lips and pen would seem to be the "gifts of the spirit."

Among several contemporaries whose dedication is health in the fuller understanding of the term, a few are entitled to notice more frequently than it is possible to accord it. Their most obvious claim upon existence is of course food reform, but, perhaps not less obviously, they appeal to us occasionally on other grounds. *The Health Record* is reasonably wide in its field, as it includes psycho-therapeutics, and a recent issue gives some account of Dr. W. J. Kilner's demonstration of the human aura. In *Healthward Ho* we meet with our old friend, Mary Everest Boole, and though she is not discussing at the moment anything that engages us especially in the Boy-Scout movement, she contrives to say a few things that are new with a proper air of novelty. A word should be said also for *The Herald of the Golden Age*, which is humanitarian in all meanings of the word.

## REVIEWS

**GLIMPSSES OF THE NEXT STATE.** By Vice-Admiral W. Osborne Moore.  
London: Watts & Co., 17, Johnson's Court, Fleet Street, E.C.  
Price 7s. 6d. net.

In a well-written and exceptionally interesting volume of over 600 pages, with photographic illustrations, we have placed before us the substance of a long and patient research into the phenomena of spiritualism. The distinguished author displays throughout a punctilious regard for the need of caution and circumspection. He is precise in his statements, careful in his conclusions and laudably outspoken in what he believes to be the truth in regard to the subject of his study. At a time when, as the author says, "One word against 'spiritistic manifestations has more weight than fifty words in its favour," this elaborate statement of circumstantial evidence in support of the genuineness and reality of the phenomena strikes one as at least sincere and dispassionate, indeed, even courageous. But as we all know, when a man of sound mind becomes convinced of a thing, there comes a time in his mature life when a declaration of that conviction becomes of infinitely greater consequence to him than what people may say or think of it—or him.

It is an important point in the author's statement that he considers the evidence for the existence of discarnate spirits as incomplete apart from materialization and telekinesis. He considers the payment of mediums a most important matter and, I think, all will agree with him that it is better at times to have no phenomena at all than to have them produced under stress of need in circumstances that admit of incentive to fraud. But mediums are not the only frauds in the world nor those alone who receive payment for the exercise of natural gifts. And if we ask why darkness is a necessary condition of certain phenomena, such as materializations, the author is upheld in his reply by all experience when he says that nothing we know of that is animate was ever generated in anything but darkness. On the other hand, it is seen that many very remarkable phenomena, involving materialization in some instances, have taken place in broad daylight. So it appears that darkness is not always necessary, but where it is so it is a condition imposed by the nature of the case.

The experiences of the author, who started his researches as a pronounced sceptic, include séances with Cecil Husk, Hough, Mrs. Margaret Gaule Reidinger (Maggie Gaule), F. Craddock, J. B. Jonson, the Bang sisters, P. O. Keeler, Miss Besinnet and many others. One incident strikes me as possibly overrated. It is commonly well known that mediums usually boggle a Christian name when asked for one as a test or a means of identification and seldom give a surname. Many instances of this could be cited from Admiral Moore's own records. At Rochester, however, the author was surprised when a spirit form through the mediumship of J. B. Jonson, named him as "uncle" William Osborne Moore. "The mediums," he observes parenthetically, "knew my name was Moore and may possibly have known it was William; but they certainly had no means of finding out my second name. In the hotel book I had signed W. Moore." This

was on January 6, 1909, but I find also a record of a sitting with Miss Ada Besinnet at Toledo, Ohio, on the previous evening. Miss Besinnet is the adopted daughter of Mr. and Mrs. Murray Moore. Before this, in October, 1908, the author had corresponded with a gentleman in Canada relative to the Bang sisters and as a result had decided to visit them. In these circumstances I should be reluctant to accept off-hand the statement that the Jonsons had no means of knowing the author's full name. But beside the marvellous phenomena described by Admiral Moore this incident is of small account one way or another. I cite it that it may be seen we have an eye to the value of evidence and by the same token I affirm the present record to be eminently satisfactory.

In an Appendix to the book, the author gives an emphatic denial to the report of Mr. Hereward Carrington in regard to the Bang sisters and expresses the doubt that he was ever in the house where the séances were held, affirming that his plan of the room is entirely wrong. This is a matter which can "bide a wee," being yet in open discussion. It serves, however, to show that of two reports of the same phenomena, one represents them as capable of fraudulent production, the other as being unique spiritist phenomena. I regard the present work as a very important and valuable addition to the literature of the subject, but a summary view of the value of the evidences adduced could not in fairness to the author or oneself be made on a first reading.

SCRUTATOR.

BODY AND MIND. By William McDougall, M.A. (Oxon), M.B. (Cantab.). London: Methuen & Co., Ltd. Price 10s. 6d. net.

IN a volume of considerable dimensions, Mr. McDougall has discussed the whole question of animism to the last paragraph. I do not know of any work in which the subject has been more completely dealt with or more effectively handled. The work surveys the whole ground of mental science and psychology, and fully discusses the various views of the relations of body and mind. The author makes it quite clear that despite the efforts of philosophers to provide us with arguments in the nature of palliatives, we are still faced by the vexatious question of materialism *versus* animism. It is shown that the question cannot be decided by argumentation on metaphysical grounds, but must finally be referred to the empiricism of established facts. In this manner the author makes out a strong case for experimental psychology, and he is no doubt supported by a large and rapidly increasing body of students of the occult to whom empiricism is the sole authority. The scheme of the work embraces a history of the development of animism from primitive man's theory of the ghost-soul onwards to the present day; a critical examination of the alternative theories proposed; and a statement of the modern concept of animism in the light of modern science. Unfortunately the author is at no pains to prove his "primitive man" to whom the ghost-soul was an arch-concept. We have no record of such primitive humanities, but we find only remnants and vestiges of a remote tradition among the decadent and moribund offshoots of lost races of humanity among whom civilization had attained a stage at which it is reasonable to assume a psychology far advanced beyond the ghost-soul. The psychology of ancient Egypt or of Central America has to be taken out of its modern setting to be properly studied and fairly

stated. While studying the evolution of thought the collateral fact of racial degeneration must not be lost sight of, or we shall be in danger of instituting false standards. The primitive mud hut will assume a new significance if regarded as the latest instead of the earliest conception of the marble palace, and its occupants as the derelicts of a past civilization rather than the progenitors and instructors of humanity as we now know it. The aborigine remains where we first find him. The new race wings its way to heights that are to him impossible. Nevertheless, Mr. McDougall has given us a work that is in many respects masterly and authoritative, and his reasoning will be followed with much satisfaction by all who have interest in the great problem of materialism *versus* psychology.

SCRUTATOR.

BYWAYS OF GHOSTLAND. By Elliott O'Donnell. London: William Rider & Son, Ltd. 164, Aldersgate Street, E.C. Price 3s. 6d. net.

THIS partial record of some of the most remarkable experiences of a singularly constituted man will be accorded a first place among the narratives of all that is weird and uncanny in human life. Mr. O'Donnell's stories of vampires, were-wolves, occult hooligans and bestialities, are unique in their regard to circumstance and detail. They are horribly real and obsessing. More to the taste of the speculative and scientific mind is the author's description of the unknown brain, concerning which he has a very real and yet singular experience—and yet not altogether so, for he has a circumstantial story of a man who was near to being buried alive after concussion of the brain and who, while bound hand and foot in the winding-sheet, had horrible experience of the extraneous action of a parasitic or vampire brain upon his own organism. There is no phase of the supernormal, however, which does not receive notice at the hands of Mr. O'Donnell, and most frequently his explanations are those which will least of all appeal to the scientific mind, and most forcibly to those who have, even in a measure, shared in the supernormal experiences of which Mr. O'Donnell is *facile princeps* the recorder and exponent. It is not a book for nervous people nor for those who have small control over the imaginative faculty. Thousands of people will nevertheless read this wonderful book and yet not one in a thousand will duplicate these strange experiences, a fact which goes a long way to prove that personal integrity is a more forceful factor in human life than is allowed by those who regard all such experiences as due to suggestion. The book is handsomely bound, exceptionally well-printed and extends to upwards of three hundred pages; in fact, it is a most fascinating and readable book and will, I am sure, be extensively read.

SCRUTATOR.

THE IMMEDIATE FUTURE AND OTHER LECTURES. By Annie Besant, P.T.S. London: Theosophical Publishing Society, 161, New Bond Street, W. Price 2s. 6d. net.

THESE lectures were delivered by Annie Besant at various centres in London during June and July, 1911, and were printed in *The Christian Commonwealth*. In volume form they are now put forth with the idea of preparing the public mind for the coming of the World-Teacher of the Aquarian Age.



In the course of the lectures it is made clear that the great epochs of human history have been marked by the appearance of a great legislator on the one hand and of a great teacher on the other. The spirit of the age moves towards the enunciation of a world-religion, a synthetic system of thought allied to science on the one hand and religion on the other, and it is believed that the time has come when men's minds are ready for the reception of such a teaching. It needs but the appearance of the Sage who shall voice that teaching and speak to the spirit of the age. Concurrently with this great expectancy of the racial mind, there are seen to be great physical changes taking place in the world. The growth of a new continent is going on along with the growth of a world-religion. The gifted lecturer addresses herself to the consideration also of the great social, religious and political changes now taking place and puts before us the alternatives of self-sacrifice or revolution, of dogmatism or mysticism, of autocracy or federation. In a final lecture she has some wise and temperate counsel to offer in regard to the relations of England and India, better expressed perhaps as the British and Hindu peoples. The lectures are vibrant with emotion and luminous with the steady light of perspicuous thought, the plan and construction being well defined and the colouring just that which one might look for from the travelled and enlightened mind of the lecturer.

SCRUTATOR.

**SUGGESTION : ITS LAW AND APPLICATION.** By Charles F. Winbigler, Ph.M. London: L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Hill, E.C. Price 6s. 6d. net.

IN a very capable and exhaustive work of nearly 500 pages the author has set forth the whole of the principles and practice of psycho-therapeutics as now conceived and applied by the medical profession. There is nothing that is occult, supernatural or mystical in these pages, but an abundant store of common-sense and some evidence of special knowledge concerning the various phases of psychic phenomena. No less than fifteen distinct modes of suggestion are considered and explained, and the relations of suggestion to the conscious and subconscious minds are studied from the point of view afforded by normal functions, by hypnotism, and by super-normal phenomena. This latter phase will be found of especial interest to students of occultism. The rationale of dreams, telepathy, clairvoyance, marvellous cures, genius, spiritism, hallucinations and delusions, is given explicitly and with some particularity though not exhaustively, and it is a question whether the author has sufficient material at hand from which to draw a general conclusion. Conspicuously we may cite his endorsement of the conclusions of the S.P.R. to the effect that Indian Magic is a gigantic and ancient system of trickery which has no super-normal basis; that the heavenly bodies do not influence or indicate in an occult way the destinies of men; and that the lines in a man's hand do not indicate his history, character and destiny. I have never seen the original pronouncements, but I think they may be dismissed as neither logical, scientific nor true statements of fact. In short, we may quite safely challenge the right and ability of the S.P.R. to decide upon such matters. It is this refutation of certain facts of common knowledge that induces one to suspect the whole of the author's criteria and to regard this exposition of the theory and practice of suggestion as the work of a faddist, albeit

a clear and explicit statement of the subject from a particularly partial point of view.

SCRUTATOR.

**LE MAGNÉTISME PERSONNEL.** By Leon Kendal. Paris : H. Darragon, 96-98 Rue Blanche. Price 6s.

AN essay on Animal Magnetism needs to be of exceptional merit to secure public attention in these days when the subject may be regarded as almost threadbare by use. Nevertheless, if there is any single note of originality in the statement of fact or the method of treatment, it would be foolish to disregard it, and for this reason the essay of Mr. Leon Kendal should gain attention. The essay is divided into four sections, the first of which defines the nature of Animal Magnetism, the second deals with the method of its use, the third treats of the nature and functions of Thought-force, and the last deals with the Power of the Will. The definition of Animal Magnetism at the opening of the essay may possibly be deemed inadequate, if not inaccurate :—

“ Animal Magnetism is a term employed to indicate certain nervous conditions in which the body and mind of one person are influenced by a mysterious force emanating from another. Other terms are employed for various reasons, but these have the same meaning, as for example : Electro-biology, Mesmerism, Clairvoyance and Hypnotism.”

Why hypnotism should involve the emanation of a mysterious force is not, I think, quite clear ; nor does it appear by what reasoning animal magnetism and clairvoyance come to mean the same thing. But definitions belong to the scholiast, and it is as a practical magnetiser that the author addresses the reader and in this capacity is able to offer a number of suggestions which may be followed with advantage. Mons. Darragon has presented Mr. Kendal's work in an exceedingly neat and attractive volume which will be read with interest.

SCRUTATOR.

**PRACTICAL THEOSOPHY.** By O Hashnu Hara. London : L. N. Fowler & Co., 7, Imperial Arcade, E.C. Price 2s. 6d. net.

THE teaching of Theosophy by one who is not and never was a member of the Theosophical Society is a task fraught with many dangers. The author, however, has belief in his power to convey teaching of a complex nature in very simple terms. The desire to share a good thing with others appears to animate the writer and it should excuse a great deal that here is at variance with accepted teaching. If we regard the book, however, in the light of a representation of the leading tenets of theosophists as they are understood by the author, we shall find it very instructive reading and can follow it without prejudice to the many other exponents of the same subject. The sections include a general survey of theosophic teachings. The Seven Principles, Reincarnation, Karma, Auras and the Astral Body, Ātmā (Spirit). My feeling about the book is that O Hashnu Hara will be thanked by everybody, except Theosophists of the orthodox type, for the impartial effort made in this work. It is a fault of style, however, that hardly a single page is free from italics. On a subject of controversial nature it is perhaps unwise to be too emphatic.

SCRUTATOR.

**POWER THROUGH THOUGHT CONTROL.** By Marian Lindsay. London : L. N. Fowler & Co., 7, Imperial Arcade, E.C. Price 3*d.* net.

THOUGHT can be so effectual a defence to us in the storms which beat upon us in our daily experience that it is to our interests to know something of the laws governing its production, its activity and its effects. Perhaps the authoress errs by exaggeration when she says : " So powerful and independent is the will that we can say to our Maker, ' I will not serve,' and we are free to employ it to defy His laws." A closer analysis of life will show that even they who live in strife serve with an unconscious will all the purposes of a beneficent Deity. The lesser cannot compass the greater. Most certainly defiance of God's laws does not amount to the power to resist them, and therefore conveys to us the weakness of the human will rather than its strength. In other respects Miss Lindsay is fairly clear in her argument and has much to say within small limits that will be found helpful and suggestive.

SCRUTATOR.

**EVOLUTION AND REGENERATION.** By Henry Proctor, F.R.S.L., M.R.A.S. London : L. N. Fowler & Co., 7, Imperial Arcade, E.C. Price 2*s.* 6*d.* net.

THE author of this exceedingly interesting book has for basis of his work a concept which is extremely rational. It is that the Adamic race is identified as the Caucasian or White Race and that all the coloured races, the Yellow, Red and Black, were anterior to it. The two accounts in Genesis of the Creation uphold the theory that the first races were distinct from the Adamic. This concept is not, however, by any means so novel as the author imagines to be the case. The Elohist and Jehovistic creations have already been distinguished by the same marks, scriptural and ethnological, as are employed by Mr. Proctor. It is old teaching among the Kabalists, but its modern scientific presentation is due to Dr. Philip Le Riche, who has brought a vast specialized knowledge of ethnology and geology to bear upon the subject. The author regards the Elohist race of Adamites as the product of the sixth creative era, and the Jehovistic Adam as the progenitor of the seventh era. There are undoubtedly two distinct accounts of the Adamic creation and until recently they have been regarded by commentators as being due to separate accounts having been incorporated in the same book, one being of Chaldean and the other of Hebrew origin.

Very cleverly indeed does the ingenious author dispose of the old error that the descendants of Ham are the coloured races of the earth. It is " a scientific impossibility that the Black, Brown, Red and Yellow Races can have descended from one man whose father and brothers (Shem and Japhet) were white and who lived only 4,000 years ago." The perfectibility of the human race was vested in the Jehovistic creation in which the animal man was completed by the investing of the spiritual entity as explained by Jacob Boehme. The account in Genesis is upheld by reference to numerous scientific statements, and in a second section of his work Mr. Proctor shows by what means the redemption of man, which failed in Adam through the fruit of the " tree of knowledge," may be achieved by his descendants by means of " the tree of life." Pure

living and the conservation of the vital fluid are, according to our author, the means appointed to man for the attainment of the paradisaical life. Possibly there will be objections to the idea that emancipation can be effected by purely physical means, such as fasting, the adoption of a fruit diet and the control of the sex function; but if it should be shown conclusively that pure living renders man immune from disease, it is open to us to complete the scheme, and so to meet all objections by affirming that pure thinking renders us immune from sin. To such belief the Esotericists subscribe and some account of the British Esoteric Society instituted by the author in 1907 is given at the end of this book. To many who have held only orthodox views of Scripture interpretation this volume will be a book of revelations, while to such as seek the practical application of scriptural teachings it will equally prove a novel instruction.

SCRUTATOR.

**THE KABALA OF NUMBERS:** a Handbook of Interpretation. By Sepharial. Cr. 8vo, pp. 168. London: William Rider & Son, Ltd., 164, Aldersgate Street, E.C. Price 2s. net.

"NUMBERS are at the root of all things; upon them is the universe founded," declared Pythagoras. No doubt he overestimated the importance of numerical relationships, but his views are certainly not wholly devoid of truth. Numbers, as "Sepharial" insists, are symbols; primarily they are symbols representative of the quantitative relations between things. But, it may be asked, does this statement exhaust their symbolism? "Sepharial" says, No; and again we agree with him. He does not claim for numbers any occult power as such; but he does claim that they may be used as symbols of things spiritual, in virtue of that exact correspondence between matter and spirit, whereby every material form is the outward expression of a spiritual force. From this standpoint, he connects numbers with letters (which are also, admittedly, symbols) and, what is perhaps of more importance, the planets of our system, the sun and the moon. For these also, he argues, are symbols; symbols of spiritual forces here operative; and whatever may be our final pronouncement thereon, it must be admitted that here we have an argument for Astrology, which, at any rate, is not to be rejected without careful consideration.

"Sepharial" has much to say about divination by means of numbers, his view of the subject, we gather, being that it is the subconscious self of the diviner, which imposes the symbolic meanings upon the numbers employed, that foresees the events foretold, and uses this symbolism to convey its vision to the outer mind; the numbers themselves being, obviously, powerless to determine any event. We must confess ourselves more than a little sceptical as to divination by numbers (or otherwise, as ordinarily practised); but "Sepharial's" theory is certainly suggestive.

The author has studied the Hebrew, Chinese and other systems of numerical, alphabetical and astrological symbolism very thoroughly, and has produced a most interesting volume, which one can appreciate and value even if not exactly a believer in all that passes under the name of practical occultism. It will, doubtless, be read by all interested in the symbolism of numbers.

H. S. REDGROVE.