THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL 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

THE battle that we are fighting to-day against the forces of materialism is merely an episode in a Three-thousand Years' War. Ever since we have historical records of civilized man in his capacity as thinker and philosopher, the world that troubles about these things has been divided into two hostile camps, the victory seeming first to remain with one side and then with the other. But in the main the spiritual has prevailed against the materialistic hypothesis, and the triumph of materialism which the Nineteenth Century witnessed must be taken as the exception rather than the rule. For a time it seemed as if materialism was destined to carry all before it. Now once more the tide is turning in the other direction. Materialism is on the defensive, and is finding it every day more difficult to hold its own against its reinforced and inspirited opponents. The struggle between these two forces in the days of ancient Greece and Rome was carried on under the leadership of Epicurus on the one side and Plato

EPICURUS AND PLATO.

on the other. There were of course many less distinguished names, but in the main, for a long period, the champions of either faith fought under these banners. We associate Epicurus most readily with the phrase of St. Paul, a rather unfair caricature of his teachings, "Let us eat and drink, for to-morrow we die." The suggestion seems to be that as life is so short and there is no future existence the best thing is to have a "high old time of it," to use a slang phrase, while we have the chance. The words rather recall the poet Churchill's epitaph—

Life to the last enjoyed, here Churchill lies.

This, however, was not the real attitude of Epicurus. True it is that he advocated getting the most out of life and treating this life as if there was nothing to follow, but his deduction from these premises, however much it may have been a counsel of imperfection, was not to eat and drink to excess, but rather to follow on the lines of what we should now term *The Simple Life*. The counsel of Epicureanism is in fact, *par excellence* a counsel of sanity. The poet Horace was steeped in it, and his phrase, "Mens sana in corpore sano," with which we are all so familiar, is a typical Epicurean sentiment. "If thou wilt make a man happy," says Epicurus, "add not unto his riches, but take away from his desires." "Bring your mind to your condition," in fact, "for you will never be able to bring your condition to your mind." This was the favourite saying of a parson to whose preaching I used to listen in my early days, but the sentiment comes not so much from the Bible as from Epicurus. Still, it would be possible to parallel many of the sayings of Epicurus from Holy Writ, but these texts would come not from the Gospels and the Epistles, or even from the Prophets, but from the sagacious observations attributed to the wise King Solomon. "Cheerful poverty is an honourable thing," says Epicurus, and he might equally have been credited with Solomon's saw: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

EPICURUS ON THE ROAD TO HAPPINESS.

"It is true," says Epicurus, "pleasure is our first and kindred good"; but he adds, "By pleasure we mean the absence of pain in the body and trouble in the soul." It is not an unbroken succession of drinking feasts and of revelry which produce a pleasant life, it is sober reasoning, searching out the reasons for every choice and avoidance, and banishing those beliefs through which great tumults take possession of the soul." As

Horace says in the verses which Alexander Pope has translated and appropriated—

> To dote on nothing is the only thing I know
> To make man happy and to keep him so.

"Again," says Epicurus, "the first duty of salvation is to preserve our vigour and to guard against the defiling of our life in consequence of maddening desires." The mind of the Epicurean was to be like a clear pool on which the tempests of life did not beat. He argued that the greatest good of all was Prudence, because without Prudence it was impossible to enjoy the pleasures of life for any length of time. The imprudent man would inevitably indulge to excess. "We cannot," says Epicurus, "lead a life of pleasure which is not also a life of prudence, honour and justice." Again: "The virtues are grown into one with a pleasant life, and a pleasant life is inseparable from them." The Epicurean laid the greatest stress on friendship, and it was for the reason that, as Epicurus himself says, "Of all the things which Wisdom procures for the happiness of life as a whole, by far the greatest is the acquisition of friendship." "To feed without a friend," he says again "is the life of a lion and a wolf." The life, then, of the Epicurean was to be a life of contentment, of prudence, of enjoyment so far as the conditions of existence allowed it; a life not of stress or of struggle or of ambition. Such a man would make an agreeable friend, but obviously he would make a bad citizen. To people the world with such men would mean setting back the clock of progress indefinitely. A few Epicureans would add savour to life, many would destroy the State; for ambition is the spur without which no great attainments are possible.*

STRESS LAID ON FRIENDSHIP.

The aim of the Epicurean was rather the adoption of a mode of life than the inculcation of a philosophy. True, a philosophy was inculcated, but only as a means to an end. The way of living was the thing that mattered. The philosophy was merely the argument to justify the way of living. The Epicureans were, in fact, the Pragmatists of their day. Strange as it may appear to those who have but a superficial knowledge of Epicureanism, the thinkers of this school had more than a few points in common with the early Christian Church, and it is related of

* My special acknowledgments are due to William D. Hyde's *The Five Great Philosophies of Life*, published by Macmillan's—a most excellent and lucid work; and also to Constable's handbook on Epicurus in their "Philosophies Ancient and Modern" Series.

Alexander of Aboni Teichos, who set up an oracle which once enjoyed a considerable reputation, that at his mystic ceremonial he formally excluded from participation "all infidels, Christians and Epicureans." The followers of Christ and the followers of Epicurus were both united by a sense of personal devotion to their founder. Both fellowships were held together primarily by a common rule of life, and by the recognition of a bond of fraternity between themselves. Epicureanism and Christianity had love feasts, a monthly common meal being provided for by Epicurus in his will. Both were indifferent to questions of nationality, sex, and social status, and both combined highly speculative theories with the regulation of the ordinary details of everyday life. Both were equally disposed to accept the sayings of their founders as dogmatic and indisputable truth, and equally disinclined to allow the validity of argument on the subject. Thus Christianity and Epicureanism arrived at certain common conclusions, though starting from diametrically opposite standpoints.

COMMON POINTS OF CHRISTIANITY AND EPICUREANISM.

But the Christian has frequently failed to appreciate the points in which Epicureanism is most excellent, and it must be admitted that these Christian defects, if I may so call them, are in some cases inherent in the very nature of Christianity. They are inherent, that is, in a creed which enjoins sacrifice of self without at the same time enjoining due regard for the personal well-being of the individual. To sacrifice the self, whether from altruistic motives or from ambition or from the desire for business success, or from whatever other motive, is to sin against the rights of the self and indirectly to sin against the community as a whole. As Herbert Spencer—one of our modern Epicureans—well says: "The adequately egoistic individual retains those powers which make altruistic activities possible." And again: "It is the fact that since happiness and misery are infectious, such regard for self as conduces to health and high spirits is a benefaction to others, and such disregard of self as brings on suffering, bodily or mental, is a malefaction to others." Moderation is the rule of life, and the Epicurean invariably laid the greatest stress on moderation. The pursuit whether of business or of pleasure with too great zeal was alike a crime in his eyes. We may cite the observation made by Herbert Spencer when defeated at his favourite game of billiards by a youth of the *jeunesse dorée*: "Young man, a moderate proficiency in

WHERE SELF-SACRIFICE IS A SIN.

billiards is a highly desirable social qualification, but to display such extraordinary skill as yours can only be the sign of a misused and wasted youth."

PLEASURE A BYE-PRODUCT.

The moral of the whole matter is presumably that those who seek pleasure for its own sake, even though they pursue it with moderation, are least likely to attain to it. Pleasure is in fact a bye-product. It comes unsought, and by accident as it were, to those who pursue quite different ideals. Even Horace, it may be contended, did not find his pleasure really in his Epicureanism, but rather in his pursuit of the Muse. I may instance the following lines which point directly to this conclusion—

> Musis amicus tristitiam et metus
> Tradam protervis in mare Creticum
> Portare ventis *—

And his Epicureanism was totally unable to ward off the shafts of Fate when they came to him in the shape of friends lost by death or the other tragedies of life that come home to a bachelor's heart. He prays the ship that bears his beloved Virgil, "the half of his own soul," to bring him back safe from the Attic shores, and though the ship did its duty in answer to a friend's prayer, the brother poet was not to be preserved to him for long.

WHERE EPICURUS WAS FOUND WANTING.

There is a ring of real tragedy in his lament over the "unending sleep" that broods over his lost friend Quintilius, and he does not attempt to conceal the melancholy which is aroused in him by the contemplation of the lengthening shadows which gather over his own later years. There is nothing in his philosophy which is proof against such sorrows as these. We ask ourselves, indeed, whether he was not half in earnest in one of his well-known odes, in which he claims to have been brought back into the fold from the pursuit of "a mad philosophy" (certainly he refers here to Epicureanism) by the omen, sent as he contends for his special benefit, of a clap of thunder from a blue sky.

But did Horace really mean it? Or did he in truth remain an Epicurean to the end? Anyhow, he looked askance at the fortune-tellers and advised his lady-love to make a point of avoiding them. It was, he said, an impiety to the gods to have any truck with such people. It comes, then, to this, that Epicurean-

* A friend of the Muses, I will hand over griefs and fear to the wanton winds, to bear them to the Cretan Sea.

ism breaks down not because it is not in some respects superior to Christianity in its method of dealing with the everyday needs and difficulties of life, but because it has no outlook beyond the present existence, and therefore fails to provide any incentive for self-cultivation on the one side, or ambition on the other. All life is inevitably narrowed and warped by such a disbelief. All the circumstances and conditions of life are seen in a false perspective and wrong proportion. Epicurus' arguments with regard to death are very ingenious, but they fail to touch the kernel of the matter.

EPICURUS ON DEATH.

Accustom thyself (he says) to reflect that Death is nothing to you, since good and bad depend entirely on sensation, and Death is privation of sensation. Hence the true knowledge that Death is nothing to us makes mortal life enjoyable, not by adding endless duration to it, but by taking away the craving for immortality. . . . He who says he fears Death, not because it will be painful when it comes, but because our present assurance that it will come is painful, is a fool. Death, that most dreaded of ills, is nothing to us; for while we are, Death is not, and when Death has come, we are not."

It has been well said that it is permissible to learn from the enemy, and it is easy to see how in many phases of the world's history, the materialistic philosopher had the best of the argument in almost all but the one essential, and if the champions of the spiritual order have let the enemy into their citadel, it is only because they have allowed him to equip himself with the armour that should have rightfully been theirs, and have been content to dress themselves up in the trappings of a pseudo-spiritual philosophy which was often little better than materialism masquerading under a false name. Time, which has discredited Epicurus, has placed its laurels on the brows of Plato, but it has failed to hand down to anything but a stained renown half the so-called champions of Christendom.

There has been but little notice in the daily press of the late Mr. James Allen, who passed away at the age of forty-seven years on January 24, at Ilfracombe. It was only some eighteen months ago that I wrote my Notes of the Month on the subject of "The Gospel according to James Allen," epitomizing all too briefly the salient characteristics of his teaching. Mr. Allen's books are well known on both sides of the Atlantic, and it seems strange that his death should have evoked so little notice in the press. Perhaps, however, this is as he himself would have wished, as his was a singularly retiring and unassuming nature. It is to be hoped, however, that the numerous writings which he has left

behind him will not cease to carry on the good work which in his brief life here he so admirably inaugurated. Mr. James Allen was in earlier days a member of the Theosophical Society, of which Madame Blavatsky was then the leading spirit, but he soon came to the conclusion that the path of self-unfoldment could be better followed by himself, if not by his disciples, in accordance with the dictates of the inner consciousness of each seeker after Truth. "Stand alone and isolated, for nothing embodied, nothing out of the Eternal can aid you," * was a true expression of Mr. Allen's attitude, though the expression is not quoted from his own writings. Mr. Allen derived the source of inspiration for his many books in no small part from periods of solitude and silent meditation. He would love to rise while the world about him was still asleep and betake himself to an eminence in the neighbourhood of Ilfracombe, which commands a view of the surrounding country, where he would spend hours alone with no companion but his own thoughts. This practice was pursued both in the dark mornings of winter as well as in the summer-time. Self-reliance, self-salvation, and self-culture, were the dominant notes of Mr. Allen's message. He would have echoed St. Paul's "Quit yourselves like men, be strong," but the idea of a vicarious salvation was abhorrent to his whole sense of justice and of the fitness of things. The subject of these notes had little or no sympathy with the popular methods of an advertising age. Gentle and modest in manner, he made no appeal to sensationalism in any of its many forms. The object of his books was to teach a way of life rather than to inculcate a creed, and here we have a link with Epicurus; but in his religious views he showed no little sympathy with the tenets of Buddhism. He was never tired of laying stress on the fact that the key to life lay in Right Thought, and that provided a man thought rightly right action would follow as a matter of course. The world here will be the poorer for the loss of one of its highest and purest souls, but we may rest in confidence that his energies will not fail to find other and wider spheres of usefulness elsewhere.

MR. JAMES ALLEN.

> In the sounding labour-house vast
> Somewhere is practised that strength,
> Zealous, beneficent, firm.

I publish in this issue an article on the ROSICRUCIAN IDEAL, by "Mabel Collins," embodying the main views of Dr. Rudolf Steiner and his co-workers. It is perhaps unnecessary for me to say

* *Light on the Path.*

DR. RUDOLF STEINER.

that the article in question represents a point of view which is not necessarily that of the Editor, and there are many statements made which will appear to the general reader to call for substantiation or at least qualification. It is, I think, by this time well recognized that the platform of the OCCULT REVIEW is open to writers holding diverse and often mutually destructive views, and it has always been my wish, as far as it may be possible, to welcome, rather than otherwise, the expression of divergent opinions. In view of the force of the popular movement which is associated with Dr. Steiner's name and unique personality, an article descriptive of the attitude taken up by himself and his followers will, I feel, be welcomed generally by my readers.

I am indebted to that admirable paper *The Globe* for the following very remarkable dream story, which will, I am sure, interest all readers who do not happen to have seen it elsewhere. I gather that the record, which has relation to an episode in the life of Thomas Stothard, R.A., is taken from a brochure issued by the London County Council in connexion with a tablet erected to the artist's memory on the walls of No. 28, Newman Street, Oxford Street, London, W., where he lived for nearly eighty years, i.e. from 1755 to 1834.

STRANGE CASE OF DREAM PREVISION.

A house with a story is No. 28, Newman Street, Oxford Street, which has recently had affixed a tablet by the L.C.C. commemorating Thomas Stothard, R.A., who lived there from 1755 to 1834. Just after entering upon residence the painter's family plate was stolen and never recovered. A far more serious misfortune was the loss of his eldest son, who, when about thirteen years of age, was accidentally shot by a schoolfellow. About three months previously Mr. and Mrs. Stothard were drawn to their boy's room by the sound of violent shrieks. "He slept in an attic of the house in Newman Street. . . . As soon as he could speak, he told them, with a mingled expression of fear and awe, that . . . he had seen a vision full of terror in his sleep. A man, habited as a watchman, had appeared to him, holding in his hand a white flag, on the corner of which was a small spot of blood. The man then waved the flag over his head, until . . . the small spot spread itself out and so increased that the whole of the white flag at length became covered with blood. . . . This dream made the deepest impression on the boy, who the next day wrote in red chalk on the whitewashed wall by the side of his bed, "And your young men shall see visions, and your old men shall dream dreams." During Stothard's life the writing on the wall was never suffered to be effaced.

Three months later the father and mother were preparing to go out walking, when the latter suddenly exclaimed, "Tom, what do you here? But, as you are here, go down and tell the servant to bring up my gown."

Stothard, knowing that the words must be meant for their son, and knowing also that he had given him money with which to buy a bird, and that he had already gone out for that purpose, was naturally astonished, and asked his wife what she meant, as the boy was not there. "I saw him this instant, standing by the bed," was the reply, and she added that, when she spoke, the boy seemed to stoop down and vanish. Almost immediately afterwards, we learn from the interesting brochure issued by the L.C.C., there was a knock at the door, and two strangers were admitted. Their errand was to tell of the death of their much-loved son.

TWO IMPORTANT BOOKS.

I think readers of the OCCULT REVIEW will be interested to learn that my firm, by arrangement with the author, has just published an English edition of *A Psychic Autobiography*, by Amanda T. Jones. This remarkable book was specially noticed by me in the OCCULT REVIEW last summer, and I hope to have the opportunity of making further reference to it again at an early date. The book, which was written at the instigation of the late Professor William James, is quite unique in its character, and a singularly interesting record of the psychic life of an American lady of rare talent and character. A notice of this book, which has an introduction by Professor James H. Hyslop, appears on another page of this issue.

Another publication of which my readers will be interested to hear has just been published by Messrs. Cassell, and is entitled *The Body of his Desire*. The author is Mrs. Campbell Praed, and it will, I think, be found to be quite one of the most remarkable of her romances. The book is a study of obsession from the astral plane, the victim being a popular revivalist preacher, whose difficulties in the matter are by no means diminished by his blank ignorance of the root principles of occultism. An American seer, at once practical and wise, comes to his rescue in his dire distress, and the association between the two forms the groundwork of the plot of what I think will be recognized as one of the most thrilling romances of the present day. The book will form the subject of my "Notes of the Month" in the next issue of the REVIEW.

MRS. ANNIE BESANT.

I am requested to draw attention to the fact that Mrs. Annie Besant will once more be lecturing in London during the month of March at the Queen's Hall, Langham Place. The lectures will, on this occasion, be on Sunday mornings, at 11.30. Those who wish to attend will bear in mind that when Mrs. Besant lectures the halls are always crowded, and it is therefore very unsafe to trust to luck to obtain a ticket for admission at the last moment.

THE GHOST'S PATH

By G. M. HORT.

" Ex carne caro est. . . ."

I

ONCE, where the pastures glimmered pale,
By dusk, by dawn, she came to me;
When blackthorn whitened down the gale,
When sultry grasses reached the knee . . .
The wealthy yeoman's only child!
The wealthy yeoman's hireling lad!
And both, by fasting love beguiled,
Could pity him, for all he had!

II

Love's fast is bold as Love's excess
Its further sating to despise—
'Twas youth, with passion passionless
That looked from our entrancèd eyes!
As well mark bud with fruitage fill,
Or summer streamlet rise in spate,
As that Desire invisible,
That veiled between us, whispered "Wait!"

III

When first she died, I feared to take
The path by any trysting tree!
Feared, for the dreams that burn and shake,
And Memory's ambush, laid for me.
And then, it made my pain complete
That thro' her haunts no ghost would stir,
That where I most had tracked her feet
I least could wake the thought of her.

IV

The fields beneath the reaper fell,
  The plough ground down the dying leaf,
And grief was still intolerable
  For lack of the keen edge of grief . . .
I know not how, nor marked the time
  Of change. . . . A neighbouring hill I trod,
And struck a path that seemed to climb
  For nothing, but the Moon and God.

V

A path that had not known *our* track,
  That held no snares for memory,
Nor any voice to summon back
  A pure, yet flesh-bound, ecstasy! . . .
None take with me the road unknown,
  No earthly comrade seeks my side.—
And yet, I never walk alone
  When I walk there, at eventide.

STAR LORE AND STAR TRADITION

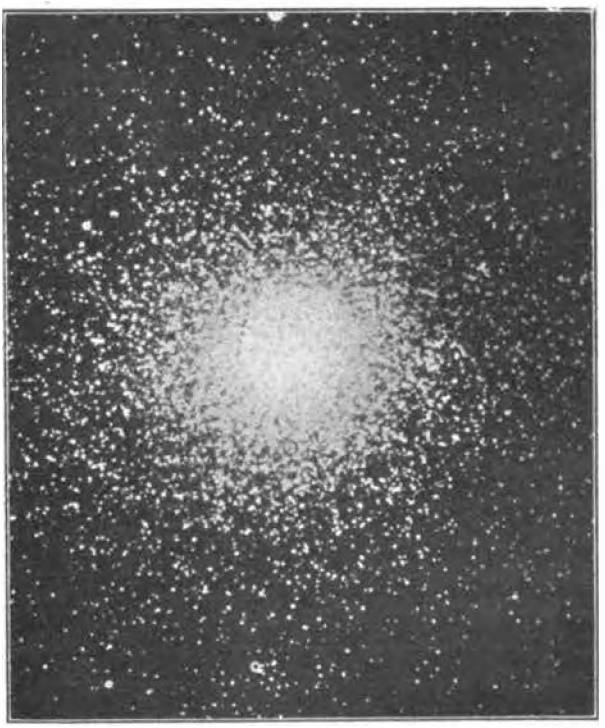
By SCRUTATOR

WE live in a world of infinite wonderment ; a universe that is in a constant state of flux ; worlds in the making, dying or dead. As we look out upon a cold and frosty night the evidence of the infinite variability of Life strikes home to us in a myriad shafts of light. Unconsciously there springs to mind the dictum of Bruno—a dictum for which he was burned at the stake in Rome : " The omnipotence of the Deity is better expressed by the creation of an infinite number of worlds of finite dimensions, than by the creation of a single world of infinite dimensions. Infinite variability is the eternal juvenescence of God." * But by way of apology for its scientific mistake Rome has erected a marble statue to Bruno and the Holy Church has received him into its canon of sainted luminaries.

What religious bigotry did for science, the latter is doing by its exact methods for all that vast volume of star-lore and legend that centres in the traditional history of the heavens. Yet while it knocks the stuffing out of the lay figures of mythology and reduces to ashes all that once made the Greek Mysteries famous, it leaves us with problems that are of its own making and holds us with a fascination which is hard to dispel. Of the entire galaxy of the stars from the first to the tenth magnitude there are over a million under observation, grouped and catalogued with the greatest care and precision. Of these only such as are of the first six magnitudes are visible to the naked eye, and these are called the lucid stars. Others, probably the immense majority, are visible through telescopes of varying powers, and when we plumb the depths of space with a five-foot reflector we may discern stars even so distant as to be catalogued as of the twentieth and twenty-first magnitudes. By such means we come into optical relations with some one hundred and twenty-five millions of stars. In a rough and ready manner we may divide all the lucid or visible stars into three groups, the young, middle-aged and old, according to their appearance as white, yellow or red. In this category Sirius, Procyon, Spica and Regulus are among the young stars ; our Sun, Capella, Pollux and Arcturus are middle-aged

* *Della Causa Principio ed Uno.*

stars, while Antares, Aldebaran and Betelguese are among the more aged of the luminaries. Sirius and another whose catalogue number is 61 Cygni dispute the honour of being our nearest neighbour on the north side, while α Centauri neighbours us more closely still upon the south. But however interesting to science these facts may be, it is assuredly in the old-world stories clustering about the various constellations that the chief interest will be found for the average man. The loves and wars of the gods, the mythology and tradition connected with the dramatis



STAR CLUSTER IN CENTAURI.
Photo by Professor Bailey, Harvard Observatory.

personæ of the celestial amphitheatre will suffer no serious hurt while there are among us students of the Greek and Latin classics and those who gather their astrological hints from a study of the Pantheon ; and for these there will be found material of the deepest interest in the most recent work of Mr. William Tyler Olcott, entitled *Star Lore of All Ages*.* Although this work deals only with the constellations of the Northern hemisphere it is eminently thorough in its treatment of them. The myths, legends and facts of all nations and ages are related in connection with the various

* London : G. P. Putnam's Sons. Price 10*s*. 6*d*. net.

constellations and chief stars with perfect fidelity and scientific dispassion. The volume runs to upwards of five hundred pages and is copiously and beautifully illustrated. A few notes upon some of the more striking features of the book may not be without interest to the general reader.

Looking back into the celestial records we find that the *Phenomena* of Eudoxus is the most ancient attempt at a complete demarcation of the various constellations. Aratos versified this work and it has thus come down to us. Cicero made a translation of it and the ladies of Rome wove the legends into their tapestries, defining the various constellations. But long before the days of Eudoxus in the fourth century B.C. we find Sanskrit and Babylonian star lore in existence and it is well-known that the Greeks held Indian astronomy in high esteem. Egypt got its astronomy from Chaldea and it is fairly certain that the Celestial Empire offers us an independent stellography, albeit there are points in common with the Indian system. But for Europe, at least, Hipparchus is the father of scientific astronomy and after him Claudius Ptolemy, the famous astronomer, astrologer, mathematician and geographer, who has been called the Prince of Astronomers. He delivered to us the Commentary and Star Catalogue of Hipparchus, made independent observations and wrote his immortal works, the *Almagest, Syntaxis* and *Tetrabiblos*. His fine, pensive face is well depicted in the accompanying reproduction from Mr. Olcott's book. Of the 1,022 stars in the catalogue of Ptolemy there are 914 employed in the formation of constellations, 108 being unformed. Let us look at the star lore of some of these constellations in the light of the book before us.

Many of us have seen the beautiful marble statue of Ganymede and the Eagle in the Vatican Museum. The legend is appropriately recited under the title of Aquila, the Eagle. This constellation is traced back to the Akkadian " Alula," or Great Spirit, the name of the meridian Sun. The constellation has been figured on a stellographic relic from the Euphrates valley, dating to 1,200 B.C. As Jovis Ales and Jovis Nutrix or the Nurse of Jove it was known to the Latins. It is associated with Antinous, the passionate youth of Bithynia, and although this constellation is said to have been invented by Tycho Brahe, yet it comports well with the occult view of Scorpionis, with which it is also associated, as the symbol of the lower passional nature in opposition to the *nous* or rational principle. For Antinous substitute Ganymede and you have the earlier legend of Jove's cup-bearer whom the Eagle of Zeus caught up to heaven as related by Ovid in his

Metamorphoses. The cup suggests libations and this may account for the association of Ganymede with Aquarius. The story that Aquila carried nectar to Jupiter when he lay concealed in the Cretan cave is, no doubt, a resetting of the story in the Rig-Veda, which tells how the eagle brought the soma juice or divine nectar to India. Antinous with his bow and arrows may very well stand for the prototype of Cupid. Altair, the chief star of Aquila, is

GANYMEDE SEIZED BY THE EAGLE.
Painting by Rubens, Gallery of the Prado, Madrid.

the Arabic name of the whole constellation. In astrology it is held that the signs Scorpio, Sagittarius and Capricornus, overspread by the Eagle, produce the forceful aquiline type of features. The tearing of prey by beak and claw has close analogy to the analytic and critical powers of the mind so conspicuous in the Scorpionic person.

This brings us to the mention of Draco, the Dragon, associated

in all the myths with Serpentarius and Scorpio. It dates back to the very earliest times. The Serpent is mythically the most highly favoured in literature. In Egyptian mythology it is used to denote the whole circle of the heavens. It stands as a symbol of Divine wisdom and is so referred to in holy writ, but also in its lower aspect as the principle of Evil. We find it so in our legend of St. George and the Dragon, in which St. George (Geo-urgon) is symbolized by Taurus, into which sign the Sun enters on "St. George's Day," the sign being in direct opposition to Scorpio or the Dragon. The serpent as the symbol of Death is astrologically linked up with the eighth division of the visible heavens or House of Death.

Another very interesting constellation in the Northern hemisphere is Cassiopeia, the Lady in the Chair. She boasted that her offspring were more beautiful than all the Nereids or water-nymphs and for that offence she was relegated to her solitude in the northern sky. But I think we may see a certain justification for this legend in the fact that Cassiopeia, the Royal Lady in the Chair, is identical with the Quassia-peer of the Phœnicians and the Kasseba of the Babylonians. One name means "the beautiful" and the other is associated with the goddess of the harvest or "Lady of Corn." Moreover, the constellation is that in which appeared the marvellous "Star of Bethlehem," referred to by Albumazar, Schuler, Tycho and others. It was seen by Schuler on August 6, 1572, and at its greatest brilliance by Tycho in November of the same year.

This star was called "The Guest Star" by the Chinese, "The Pilgrim Star," "the New Venus" and variously by others. It disappeared in March, 1574. It was believed to be the same that guided the Magi to Bethlehem. This leads us to consider the connection between Cassiopeia and Ceres, for both have been called the goddess of the harvest. One holds a palm branch and the other some shafts of corn. The Arabs identify the constellation of Cassiopeia by the name of "The Camel," and the three stars that mark the equinoctial colure are called "The Three Guides," which may well be the three Magi. Bethlehem means the House of Bread or Granary and is thus associated with Ceres and the constellation Virgo, the Virgin Mother. For many ages the Sun has been in this part of the heavens at harvest time and thus we see that the whole story of the Madonna and Child may have been a prophetic ascription vested in these star pictures, or on the other hand, may have been derived from them as a comparatively modern version, a point of some philological and antiquarian interest.

Virgo or Ceres is perhaps the most anciently named of the constellations. It is associated with the Scales (Libra) and hence has been depicted by Aratos, following Hesiod, as the symbol of Justice. In this connection we see that the corn and the sickle are emblematical of sowing and reaping and may well have given rise

CERES.
(In the Vatican, Rome.)
Photo by Brogi.

to the saying, *Jab karoge tab saoge*—As you sow, so you will reap—an aphoristic statement of the law of karma or retributive justice. With the Egyptians this Ceres was known as Isis, the spouse of Osiris, and mother of Horus. In the apocalypse it is the woman clothed with the Sun who brought forth the Man-child. God,

Nature and Humanity—Osiris, Isis and Horus, these we find as a trilogy in all the ancient concepts, and although they may be identified as Sun, Moon and Earth, they may find their constellatory correspondences in either of the groups comprised by Ceres and Cassiopeia, for both are referred to as Virgin mothers with remarkable offspring. Shakespeare refers to "the good boy in the Virgin's lap" in *Titus Andronicus*. So that whether as Mother Earth, the Virgin Mother, the Queen of Heaven, or the Harvest Queen, we have the same ideas connoted by these constellations. "The spreading oak," Naphtali, whose goodly branches bore fruit in season, is identified with Virgo by the Hebrews, who called the sign Bethulah, the house of the tree.

How came these stories and myths to be woven about the various constellations? We may, I think, reasonably find the answer in the teachings of astrology. In the zodiacal and constellatory symbols we have glyphs with which certain myths are connected. These myths or veils were intended to hide or obscure deep truths, either historical, analogical or prophetic. We may trace the labours of Hercules and the feats of Samson * in the twelve zodiacal signs, the history of the great revelators in the chief stars of the constellations. But also we may therein read the evolutional unfoldment of the human race and of the units composing it. This may be an idealism difficult of apprehension by the lay mind, but it may also be the ultimate conclusion of the higher science of the soul. From the study of letters we may pass on to the deciphering of words and phrases until the whole book of Nature is perceived and understood by us as a body of revelation. Some attempt has been made by Dr. Morris Jastrow, Junr., in his *Aspects of Religious Belief and Practice in Babylonia and Assyria*,† to trace the origins of human belief in regard to the ascribed influence of the celestial bodies in affairs of human life and polity. He says that "Astrology does not emerge until we come to the higher phases of culture . . . the attainment of the select few rather than the outcome of the beliefs held by the many." First there was a localization and personification of the Sun, Moon and planets with the Pantheon and then an ascription of departmental offices and functions. It was an attempt to co-ordinate unrelated mundane phenomena with celestial causes, and "the theory itself marks an important advance toward the recognition of law and order in the universe." The gods whose manifestations were seen in the heavens, acted still according to their several

* *Œdipus Judaicus*. Drummond.
† London: G. P. Putnam's Sons.

fancies, but they acted at least in concert. Change in the heavens portended changes in the world by the concerted will of the gods. The effort to anticipate these changes was the beginning of a scientific astrology. Some thousands of years later we find the great Kepler affirming from actual observations that "a most

PTOLEMY.

(National Museum, Naples.)
Photo by Anderson.

unfailing experience of the course of mundane events in harmony with the changes occurring in the heavens had instructed and compelled his unwilling belief," and in view of this experience of a trained observer and great thinker we may safely conclude that the theory of the ancients was well founded.

In the Babylonian Pantheon Sin, the Moon, takes precedence over Shamash, the Sun, and after these, according to our author's theory, the two most conspicuous planets, Jupiter and Venus, came to be defined as Marduk and Ishtar (Astaroth). The three remaining planets Saturn, Mars and Mercury, at first spoken of as Lu-bat generically, were eventually located and defined as relatively inferior gods, named Ninib, Nergal and Nebo respectively. The eclipses of the Sun and Moon necessarily constituted the most striking phenomena of the heavens, and Dr. Jastrow finds no indication of any knowledge concerning their causes among the ancients. He suggests that they believed an eclipse might occur on any day of the month—a statement which appears highly improbable—and says, "No better illustration can be desired of their deficiency in any genuine astronomical knowledge, until, at a comparatively late period, the spell of astrological divination was broken by the recognition of the regularity of the motions of the heavenly bodies." Such a conclusion must be held, in view of Kepler's dictum, to be wholly without warrant, and in the opinion of any person intimate with the principles and teaching of astrology, it reveals rather a modern deficiency in astrological knowledge than an ancient ignorance of astronomical facts; for obviously, if the influence of the planets upon one another throughout the system had been proved—and obviously it would be readily disproved if non-existent,—then a more perfect knowledge of the actual motions of the celestial bodies would inevitably lead to a more exact method of prediction. Moreover, Dr. Jastrow's suggestion that the division of the zodiacal belt and the demarcation of the asterisms were primarily for the purpose of complicating the system of predictive astrology and thus securing a greater hold upon the popular mind, appears wide of the truth. It is probably not even the fact that they served to deliminate the solar and lunar stations, the months and the lunar days, so much as to define certain observed qualities or characteristics with which they were empirically found to be connected. It is reasonable, I think, to presume that any general system of physiognomy would eventually become sufficiently refined to take note of particular features and their corresponding characteristics. In fact, with the myths of the constellations before us, we cannot but think that we shall have to go much deeper into the astrology of the ancients than has yet been done if we are to arrive at a reasoned explanation of ancient beliefs as embodied in the elements of their cosmical philosophy.

MENTALISM

By M. ZUMSTEG

THE conquest of Self is the first step to power, and thorough knowledge of Self is necessary before anything definite can be achieved in the direction of self-conquest. " Know Thyself," advised one of the seven sages of Greece nearly two thousand four hundred years ago, before the reign of dogmatic tyranny and despotism and before ecclesiastical autocracy had created mental paralysis and hypnotized the minds of men by constantly suggesting their utter inability to think rightly, logically and systematically for themselves. Know Thyself! But what is the Self? The outward form is given us through sense-impressions, but they take us no nearer the Reality. The net value of anything is its function. The chief function of man is to Think, the word man being derived from the Sanscrit " manas," signifying " The Thinker." So that the actual value of man is Thought, is Mind, and Mind is one of the most subtle and complex forms of Motion. The true Being and Reality of the Self is therefore the incorporeal, invisible, indivisible essence of universally existent perpetual Motion. And it is just this that we must understand. The medium this Motion traverses is the " grey matter " and all our present experience of this Universal Thought and Knowing is through the physical vehicle termed " brain." To comprehend the laws of Mentalism therefore, we must first investigate Physical Form and apply ourselves to the material.

Science informs us that the brain mechanism manifests in physical, chemical, vital and mental processes; that an impression is made on a nerve of the skin and transmitted through a sensory nerve to a brain cell, which receives the stimulus and sends back through a motor nerve a stimulus of another order, that this reaches a muscle and what is termed a " reflex movement " results.

Now there are two kinds of stimuli, the external, or those received from the eyes, ears, touch, taste and smell, and the internal, or those received from Subjective thought apart from sense impressions. By a subtle process of molecular meta-

morphosis both these orders or stimuli are definitely, concretely and physically registered upon the brain.

The fundamental principle of the universe is Motion ; all is Energy—of some kind, and one of the most subtle forms of Energy is Thought. It has been demonstrated in our chemical laboratories that the brain becomes redder and more full of blood when the cells are in vigorous action, and when we cease to think it becomes pale. There is then a continuous energizing process going on in the brain which entails constant repair, for every kind of mental activity uses the brain cells' energy. Hence we see the need for the cells to be kept healthy and to this end we must procure pure healthy blood, which in its turn demands an abundance of fresh air through the lungs. The first lesson in Mentalism is then Rhythmic Breathing. I will not delay here by giving Laws of Breath, for Yogi Ramacharaka and E. A. Fletcher have both written excellent books upon the subject.

From Physical Form and Matter we will now turn to Conscious Realities, for Matter has been shown to be destructible and therefore not self-existent. We will then turn from Matter which we can only *infer* to Mind itself which we KNOW ; from the apparent to the actual, from the physical to the self-existent.

Now Consciousness is generated as a great whole or in separate parts, spontaneously or otherwise OUTSIDE the brain matter in every part of the universe. This Consciousness consists of VIBRATIONS of varying dynamic value. The most important function of the brain is to act as medium of transmission for the white radiance of Consciousness, the vibrations of dynamic Thought. We suppose our finite brains to be a " Dome of many coloured glass " through which the myriad tiny vibratory rays of Consciousness are ever shining, bringing with them streams of knowledge, perceptions, intuitions and inspirations from the great universe of ever-generating, ever-circulating, and ever-reappearing forms of transcendental light.

In this same Consciousness lies embodied the True Essence of every conceivable form of cosmic mechanism. The Actual Being, the Reality—all is self-existent in this Universal Mind—of which we here see but the phenomenal manifestations, the ever-alterable, co-existing form-changes. All that poetry itself has ever traced of lofty beauty, all that romance has ever dreamed or sober pen depicted, all that looks towards the truth desperately as it may grip with error, has there its original in the quivering waves of transcendental Ether.

All forms of life upon this planet are but shadows and phe-

nomena of their True Being on the Subconscious plane, from the thought forms of the first tiny atom or electron to the vast solar system we now perceive, from the most insignificant manifestation of protoplasm to the most perfect presentation of a human being, the animate and the inanimate, from infinitesimal to immensity. Now if all this existed once in Consciousness, it must be there still, for Consciousness cannot change, change being the first essential condition of a phenomenon. Change as we understand it takes place in the form of origins, transitions, dissolutions, back to origins again and upon these changes depends the vigour of the life. But Consciousness is not like this. Each separate vibration may have a different dynamic value, but that same value remains constant throughout all conceivable dimensions of time and space. Thus the Thought Forms of all that HAS BEEN still exist in the Transcendental Consciousness, and to these Thought Forms we can have access.

Now modern research has proved the existence of a fourth and higher dimensions. There must then of necessity be a fourth dimensional intelligence to appreciate this condition and to which it will make itself manifest—for a fact is not a fact unless it be a fact of Consciousness. This intelligence can move freely in any direction in time, being entirely beyond the gauge of limitation. It then follows that the Vibrations which generated the Thought Forms of all conceivable dimensions also move freely in time; so that these Vibrations already contain the Thought Forms of all that WILL BE, and to these also we can have access.

Now our very recognition of a limit as such already implies a region where it has ceased to exist and this region is the Transcendental, in which the Actuality of every conceivable Possibility vibrates at its own constant rate through the endless cycles of time. If a thing be conceivable it is also possible, for we do not conceive outside consciousness, conceptions being but radiations of the actualities existing in a higher dimension; we have only to sort out and draw together the greatest possible number of the etheric atoms vibrating at an equal rate, and solidify their radiations until they become visible and tangible manifestations in our own dimension of space and take their place in our existence as all-satisfying, concrete forms; to the sense impressions phenomenal, of course, but to Consciousness True Reality. Through cycles of years and countless periods of evolution phenomena throng upon us; we watch their incipient manifestations developing and expanding day by day, and not a solitary one of them is anything more than a fresh combination

of the all-vital, pre-existing Thought-consciousness, regulated in its shape and aspect by the vibrations we focus upon it. From the phenomenon of evoluting matter, humidity and protoplasm sprang all the pulsating forms of cosmic life, yet each individual manifestation, animate and inanimate has an ethereal thought-form, however degraded the phenomenal adaptation be. And surviving the dissolution of all phenomena, these Thought-forms remain steady, limitless, constant and enduring to an inconceivable infinity.

The strongest light throws the darkest shadow. The greater the number of like Thought-atoms amassed, the stronger will be the radiations pouring through the " dome of many-coloured glass " and the more vivid the phenomena produced. Concentration gives continuous passage to these radiations and Will-power is the abstract mortar or great magnetic force which holds them together in the mass determining their strength. Concentration expresses the static term of Mentalism and Will-power the dynamic. Without the all-dominant power of Will, which is the highest possible rate of Vibration and the apex of Consciousness, all Thought would be mere vague and aimless motion. Without the magnetic attraction there would be chaos among the etheric atoms. All our experience of Consciousness is identified with an order, method, or system of some kind, and system implies an outlying, regulating force, a gravitating power. This power is WILL. Will is Demand; and Demand is the warrant for our existence, past, present and future. Our fault is that of not asserting our claim. As soon as there agitated in the Consciousness a Demand for our existence we simultaneously came into being—and according to the strength of that Demand, so is the time of our continuing to manifest the one particular aggregation of Thought-forms. By constantly strengthening the same through Concentration and persistent suggestion, we can keep it intact not only during our phenomenal life but also through the endless cycles of eternity. The Vibrations of Consciousness are changeless and do not in themselves weaken, but through absence of mental stamina and slackness of Will they are liable to become as it were " detached " and separately mingle again with the surrounding atoms of Consciousness. Now by using all the power of Will to which we have access in the effort to assert our claim on immortality, we can permanently fix and determine not only a number of Vibrations which would in any case exist after our phenomenal dissolution, but that particular collection of etheric atoms which we have learned

to identify with the ego and to which we have given our individuality—our personality here, with the difference that these atoms would then stand in their True Reality, uncoloured by the brain matter. Thus with a purpose strong enough and tireless concentration we can immortalize the Consciousness we now possess, we can individualize it and endow it with a recognizable personality. The third lesson in Mentalism is therefore to collect force, to demand, and to assert our claim on IMMORTALITY—which we shall attain by persistent utilization of those mysterious psychic Powers which are ever transcending these mortal realms from the Great Outside Consciousness.

Thus the great Key to the Universe is Mentalism. As tiny cogwheels within the great Wheel of Eternal Consciousness are our aims, our origins, and our end; tiny lives that palpitate within the Great Life and tiny efforts that further the Universal Aim. Thus the persevering and faithful heart can be cheered —we do not labour for nothing; no effort ever was wasted and concentrated Mentalism will bring its great reward. The cultivation of this force has been shamefully neglected—its possibilities undreamed. But the great period of reflection is upon us, and when the reward promises to be human Omniscience and Conscious Immortality—surely it is great enough! And who shall say it is impossible? The thing with which we are most familiar, namely life itself, is to us the most inexplicable. The fact that we have a Mind at all is yet more curious than any function or possibility we can ever ascribe to it. Let us then hold as our one infallible hypothesis, "All things are possible," and with an open mind proceed to work, applying our energies to the attainment of a permanent effect. Let us raise our mind from the sordid grime of phenomena and open it to the pure radiance of the Transcendental Sun!

A ROSICRUCIAN IDEAL

By MABEL COLLINS

IN the teaching of Dr. Rudolf Steiner we have held before us a grand ideal, a superb conception of the Christ Spirit in its relation to man, and a lofty, pure, and true picture of the development of man as he enters into the consciousness of this Spirit. The ideal is one which those who look towards it must see as an uplifted Cross held high above common life ; and yet by following the leader who carries it every detail of common life is glorified and filled with meaning and dignity.

There are many who will not be prepared to accept various points in Dr. Steiner's teaching, but none can fail to see how sublime the character of it is, and how it blends and perfects into a whole the highest doctrines of the great religions of the world. For Dr. Steiner's occultism is not a sectarian one. He claims to be in perfect agreement with all real occultists, both western and eastern. This must be so ; it is the hall-mark of that which is real. The truth which lies behind the physical world is *one* and can be obtained by duly developed initiates at *any* time and in *any* country ; this he declares, and this is endorsed by all genuine students of the mysteries of life. Dr. Steiner's teaching in respect to the Christ is not a matter of defending Christianity or any other religion, but is given because he feels the necessity of proclaiming to the world the cosmic fact of Christ's deed of love "which by and by will be acknowledged because it will be experienced by every one and humanity will be grouped in harmony round the central sun of Evolution : Christ."

Dr. Steiner writes and speaks in German only, and in this country we have as yet but a little of his more elementary teachings translated. There are volumes of his works in German, locked as yet to those who do not know that language. In Germany his following is great and ever-growing ; he lectures continually and he instructs pupils who are prepared to enter upon the actual exercises of practical occultism. His followers are of all classes, rich and poor. In England no one has found out how to take theosophical teaching to the poor ; but the poor in Germany come in numbers to attend Dr. Steiner's lectures, travelling long distances third class (an incredible hardship in that country) and

going without food all day in order to obtain the spiritual bread. The need is felt here too; there are many who are not satisfied with a sectarian religion and who seek something actual, real, to which the whole nature of the man can respond, and by which it can be developed.

Dr. Steiner's great conceptions have been so far only available outside Germany to readers. A new International League is now formed for the study of occultism in the western form as given by Dr. Steiner, and he has accepted office as its teacher, while the administration is to be in other hands. The form is hierarchic, the higher power being vested in a central committee. Two men are responsible to this Committee for the carrying out of the work of the League—Dr. Carl Unger, for Germany, and Baron Walleen, of Stüttgart, for other countries. Baron Walleen has undertaken to travel and give lectures in various places, being able to render the teaching with equal clearness in French and English. He is the President of the Steiner Lodge of the Theosophical Society in Copenhagen. Last November he came to London with the object of explaining the Rosicrucian conception of Christ to theosophical students and proposed to do so at the rooms of the London headquarters. But the arrangements for his doing so were delayed and became difficult, so that at much inconvenience he was forced at the last moment to give his lectures elsewhere. This last month he has again come to London with the same object, having been privately invited to lecture on the subject. The time and place of the lectures has not been made officially known among Theosophists, but this has made no difference to the attendance at them, as the news that they were to be given was carried about among those who are seriously interested in such matters. No doubt a great impetus will be given to the study of this Rosicrucian ideal, and the representatives of the new League who will carry on the work will be prepared to form groups of students who can obtain practical guidance from Dr. Steiner's writings. The idea impressed upon his pupils is that since the coming of Christ, the Way, the Truth, and the Life have been, and are, open to all. Before Christ only the high initiates were able to get into touch with Divinity. The Divinity was outside man, now He is within man and the whole earth; but "has to be awakened by man's own effort without a school of initiation."

The Jewish initiates foretold that at a certain time a certain human being would have so purified his astral, etheric and physical bodies that he would be able to receive within himself the

Cosmic God, and from that moment a fresh impulse would be given upwards. This high being was Zarathustra, who incarnated as Jesus of Nazareth, and at the Baptism of Jordan withdrew his ego; in its place came the Cosmic Christ. At this moment, or rather, at the event of Golgotha, the earth's aura underwent a change. The great Sun-Being, Christ, had been approaching the earth gradually, and many high initiates were forerunners of the great event. Zarathustra, the leader of the Persian epoch, was the one who naturally could realize best the great Sun-God, the Christ. The old schools of initiation were broken up, and Christ gave to man the impulse to find Him by his own endeavour. This seed was sown two thousand years ago, and Dr. Steiner's teaching is that it is but now springing above the surface.

The Buddhist uses his incarnations to purge his karma and escape from matter and the wheel of life altogether. Dr. Steiner points out that the man in whom the Christ Spirit is awakened has to transform matter into spirit, not to get away from matter. In the lecture given on February 12, Baron Walleen gave this doctrine very definitely. As he expressed it (as nearly as I can remember) he said that, " We have to take the evil in the world and turn it into radiating, beautiful spirit, by the power of Love." This transformation of matter into spirit, of evil into good, has never been taught in this country or language before so far as I am aware save in my book, *The Story of the Year*.* In this the mystic litany is given, the litany chanted at ceremonies attended by the spiritual entities of advanced disciples, in which is contained the esoteric teaching as to transformation and transmutation. This was published in 1895. Much adverse criticism was directed against this profound doctrine in certain quarters; it now comes to us in a similar form from another country, from another recipient of occult truth. I have explained and amplified the teaching I have received in respect to this in a new volume now forthcoming † and I welcome this confirmation of its vital reality which has come to me from hearing Baron Walleen explain Dr. Steiner's doctrine.

The uselessness of spiritualistic séances, according to Dr. Steiner's teaching, formed part of the subject-matter of Baron Walleen's lectures. The view he takes is very different from that of some prominent London Theosophists, who actually practise spiritualism and profess to receive messages from Masters through the agency of a medium. There is, to my mind, a sort of blas-

* Out of print.

† *When the Sun moves Northward.* (Theosophical Publishing Society.)

phemy in the mere idea of such a thing. I endorse to the uttermost and to the full, Dr. Steiner's positive teaching that all must be done, all knowledge obtained, all instruction received, in full consciousness. No " medium " can be employed to bring truth into the world. The one who brings it can only do so in an increase of consciousness. Dr. Steiner regards the manifestations at spiritualistic séances as astral, and therefore misleading, and sometimes quite false.

In kama loca (the purgatory of the Roman Catholics) man sheds an astral corpse which hovers about and frequents séances and can cause much error. This is of course accepted as true by many English Theosophists, but not by all. He quotes the spiritualist Langsdorf, who said that Madame Blavatsky had come and contradicted reincarnation. Langsdorf detested the doctrine and probably had had communication with Madame Blavatsky's lower astral, as it was at an early stage of her development, at a time when she did actually fight against the theory. This, I understand, to be Dr. Steiner's idea of what would probably be the explanation of this curious incident.

The picture of life in Devachan drawn by Dr. Steiner is not only beautiful ; it is much more. Theosophical writers too often depict the state of bliss between the incarnations which is attained by those who are forming good karma, as a state of illusion, and a condition of idleness. All are agreed that the spiritual entity sees its hopes of the last life fulfilled in Devachan ; also that no new individual step can be taken during that period. But there is much else to be done besides new individual efforts.

Dr. Steiner teaches that the duty of the ego during Devachan is to change the character of the world and help it in its evolution. This it does by meeting with the souls who represent and rule groups of beings in a lower state of consciousness than that of man, and influencing them, urging them to lead their groups upon the upward path. He says that, for instance, all diamonds are represented in this higher state by one group-soul. He considers that the animals are likewise represented by group-souls, and says that these are very wise and that by contact with them man can help to evolve the animal worlds. Thus it may be said that it is our " dead " friends who are actually, when we have lost sight of them, working upon the conditions of the earth.

The astral body from the last incarnation is dissolved before the new birth takes place, in most cases, but it *can* happen, according to Dr. Steiner, that this is not so and that the old astral

corpse glides into the body with the new one, and is able to go out and show itself as a double. Thus the appearance of a friend still living on earth, which takes place sometimes at séances, is no more the bringer of certainty and truth than the appearance of the shapes of the so-called "dead." He teaches that the ego reincarnates every second time as a man and every second time as a woman and gives as the reason for this that the spirit descends much more deeply into matter as a man than as a woman, and the balance of experience has to be struck by this change. As Baron Walleen expresses it, man descends a little too far into matter, and woman does not descend far enough; and the spiritual being becomes conscious of this and changes its condition. Thus man may be regarded as the karma of woman, and woman as the karma of man. Dr. Steiner's description of what happens as the new incarnation approaches, doubtless drawn from what he has himself seen clairvoyantly, is very beautiful. He says that the ego becomes unconscious as the time of re-birth draws near, and that then the angels take care of it. Clairvoyant seers, so he says, can see these angelic beings rushing at tremendous speed to secure the right parents for the ego they have in charge. Sometimes at the moment of birth the ego becomes conscious, and sees what life is before him. If he has to work out bad karma he may shrink back from a life of suffering and leave his body idiotic.

Dr. Steiner makes the care of children a sacred duty, one that the parents must themselves undertake. He has a teaching which is not as yet fully explained, indeed is barely more than hinted at, according to which the ego was only intended to descend and be within the body when it had attained to the age of twenty-one years, leaving it again when about forty. He says that it is due to Luciferian influences that man has to continue in his body and walk upon the earth after the prime of the physical life is passed. The child is born by degrees, the babe being still enveloped in ethereal and astral matter and without real independence. At seven the etheric body is born and at fourteen the astral. At twenty-one only is the birth completed, the ego then becoming independent. The education of children should be ordered according to these facts by those who follow Dr. Steiner's teaching; and it would be well indeed for the children if all did so. He considers the vitally important thing in the first seven years of the child's life is to keep its atmosphere pure, guarding it as a sacred treasure and surrounding it with every possible form of fine spirituality. To allow a child to hear bad music is to commit

a crime. In the following seven years, when the etheric body has become independent, a very difficult task has to be undertaken. It is the time when the child asks questions which must be answered truthfully; yet if they are answered in a direct manner the explanation is often too difficult for the child's mind to grasp. Symbols and pictures are easier for the child to understand. When the child asks about death and what it is, it can be told the story of the chrysalis and the butterfly. When the child is fifteen and the astral is born it has to learn to judge and must be helped to form just opinions. It will be seen that Dr. Steiner's method of education is somewhat different from that of our Council Schools.

The working out of the law of Karma according to this teaching is very definite and direct. A man may not complain if another strikes him because it is he himself who first struck the blow and it has but returned to him. So with all the bad things done by others to us. To those who accept this teaching personal bitterness is of necessity eliminated from life. "All beauty has sorrow for its karmic origin, wisdom springs from suffering." Therefore, none can complain whatever their lot may be, for they themselves have created it. And all have all that they need, for they have that which is obtained for them by their own acts. "There is no bad Karma—Karma is always good, always gracious, and no matter what the trials the weight of a Karma can be carried as a banner is carried, instead of as a burden undesired." These are high words and enable the pupils of such a teacher to set out upon the hardships of life with new courage.

That new revelation is needed is perceived at once when one remembers that the spiritual worlds are in evolution, and that consequently the truth about them is evolving. Therefore, if only that truth about them is accepted which was made known before the advent of Christ, the truth is missed about the main fact of evolution and what springs therefrom. This, at all events, is Dr. Steiner's view. But that he is a student of the Scriptures is shown in his work. In his book, *The Result of Initiation*, he uses Buddhist symbolism. He makes a very special point of the need of doing one's own duty, not another's, almost in the words of the Bhagavad Gita, "One's duty, though defective, is better than another's duty well performed."

The standard of conduct laid down for the pupil is of the very highest, even at the beginning of the way. One of the first practices is the attention to, and development of, eight lofty functions of the soul; Dr. Steiner points out that these correspond to the

"eight-fold path" of the Buddhist. The person who develops these, however obscure or humble he may be, must stand out from the common herd because of sheer rectitude of character and rightness of conduct. The man who does no thoughtless deed, no meaningless action, who rejects all actions which are disturbing to others, who endeavours to become harmonious with his environment whatever it may be, and to fulfil his obligations ever better and more perfectly, must be recognized by those around him, no matter what his position is in external life, as one of the great Brotherhood of Love. He is at work on the great task of transforming himself and the world about him. To use Dr. Steiner's own words, "Man transforms the earth by implanting in it that which he has discovered in the spiritual world and that is his task."

That there are dangers in the path of occultism is admitted by all teachers on the subject; that life becomes a more severe lesson, its hardships and trials accentuated, is a recognized experience. The idea of this deters many from venturing upon the path. Dr. Steiner declares that "No one ought to hold back from occult education on account of the dangers that confront him; rather should the very prospect form a powerful inducement toward the acquisition of those qualities which must be possessed by the genuine occult student." And to one who holds the Rosicrucian conception of Christ there is no real danger; His Power is a cosmic reality existing around us everywhere. We are in it and of it even if we are not awake to the fact. Christ has given us the power to carry our Karma; He helps us carry it; He is with us always; He seeks the lost sheep; and there will be one herd and One Shepherd.

CONCERNING DREAMS

By H. A. DALLAS

AS the subject of dreams has recently engaged the attention of readers of the OCCULT REVIEW the following account of a few dreams, new and old, may be of interest. There is, perhaps, no subject which offers wider scope for speculation than that of dreaming, for even the most learned professor of psychology must admit that he knows but little about the causes of dreams or how to interpret the phenomena they present. Some years ago an enterprising French *savant* undertook to study the subject for five years; one must admire his patience and perseverance and that of the collaborator who submitted to his observations, for the latter consented to be frequently awakened during the night in order that he might relate his dreams. An experiment which must have severely tested his good temper! But whether the series of observations added much to our stock of knowledge is doubtful.

The learned professor seems to have come to the conclusion that we habitually dream all through the night. It is not easy to see how this could be *proved*, for it is well known that it is possible to dream a long story in a few seconds, and therefore every time a sleeper is awakened he may compress a lengthy narrative into the moments of returning consciousness.

The sleep state is full of apparent anomalies. We should have expected it to be a state of mental inactivity, since the condition is accompanied by anæmia, and we are familiar with the feeling of mental sluggishness which overcomes us when we are sleepy. Experience shows, however, that there is, on the contrary, much mental activity during sleep, for after a very brief "nap" a man will sometimes relate a whole series of impressions which have been registered in his memory in an incredibly short space of time. These impressions are, often, not of a highly intellectual order, it is true, and are grouped in much confusion, but this is not always the case. Mr. Hereward Carrington, in a chapter of his interesting book called *The Coming Science*, says that we seem to have proof that certain faculties "operate more perfectly and freely in the sleep state than in the waking state." He adds—

"If the materialistic theory of consciousness and its relation to brain

activity be true, it should be that, the less the brain activity the less the consciousness, whereas we find that precisely the reverse of this is true; and that the nearer the brain is to a state of complete inactivity the more intense and alive is that portion of the consciousness which is active during sleep" (p. 221).

There are well authenticated cases in which sleepers have solved problems they had failed to solve in the waking state. There are also many instances of the revival of forgotten memories; lost property has been rediscovered and knowledge of events normally unknown has been displayed in the sleep state. The imaginative faculties seem to be peculiarly vivid; the dramatic character of dreams is so intense that, as James Hinton has said, "A dream may be to us more real than our waking life."

Many years ago a man called M. Maury submitted to a series of experiments with a view to finding out what effect certain physical sensations had upon his dreams. These are some of the results obtained:—

1. His lips and nose were tickled with a feather whilst he was asleep. He dreamed that he was subjected to horrible torture, that a pitch plaster was applied to his face, and then roughly withdrawn, rending the lips and cheeks.

2. He was made to feel the heat and smell of a burning match, the wind at the time was whistling through the shutters. He dreamed that he was at sea and that the powder-room of the vessel blew up.

3. A piece of red hot iron was held close to his face long enough to enable him to feel the heat slightly; he dreamed of bandits who got into houses and applied hot irons to the feet of the inhabitants in order to extract money from them.

4. When a light surrounded by red paper, was repeatedly passed before his eyes, he dreamed of a storm of lightning and of a violent tempest which he had at one time been in. (See *Dreams*, by Frank Seafield, M.A., p. 270.)

These cases illustrate a frequently recurring feature of dreams, namely, exaggeration. A very slight physical sensation creates a sensation of great mental torture. We are well aware that there is often a relation between our normal physical sensation and our dreams, but the exaggerated effect produced may render the connection unrecognizable. Thus there may be cases in which a dream is caused by merely physical sensations, although its origin remains undetected.

In cases 2 and 3 we see how a very ordinary sensation evolves into a dramatic situation. Case 3 is the most interesting, for it shows how subtle are the perceptions evoked when the normal consciousness is asleep.

The dreamer in this case must have perceived that the cause

of the heat was the metal iron, otherwise why did he dream that the bandits applied hot iron to the feet of their victims? But how was this fact recognized, since his eyes cannot have seen the substance? The knowledge shown in this instance may be paralleled in many other cases. Some part of the intelligence thus appears to be more alert and more sensitive to impressions than in the waking state; and there are cases, as is well known, in which a sleeper has become aware of matters occurring at a distance of which his ordinary senses could have no knowledge, or has recalled matters which had been entirely forgotten. It is experiences of this sort which led Bishop Butler to write :—

"That the mind is not necessarily dependent upon the external senses for its activity . . . is confirmed also by the experience of dreams; by which we find that we are at present possessed of a latent and what would otherwise be an unimagined, unknown power of perceiving sensible objects in as strong and lively a manner without our external organs of sense as with them." (Footnote, quoted in *Dreams*, by Frank Seafield, pp. 122, 123.)

The two following cases may, perhaps, be classed as forgotten memories :—

A relative of mine mislaid a card which I particularly wanted. Many days elapsed and the card could not be found. One day I remarked to her, "I wish you could find that card!" I was rather surprised to receive no reply, and that she immediately left the room. Presently she returned with the card, and said that as I spoke she suddenly recalled have dreamed on the previous night that she had seen the card lying between the pages of a certain book. When I spoke she went to see if it was really there, and found it in the place where she had seen it in her dream.

The next instance which I will quote is an occurrence which happened nearly a century ago, for that reason it is probably unknown to most of the readers of this review.

In the year 1830 in the hamlet of Assynt in Sunderland anxiety was caused by the disappearance of an itinerant pedlar. Four weeks later his body was found in a mere, and it was evident that he had been violently put to death. The sheriff, Mr. Lumsden, was assisted in his investigations into the case by a man called Hugh Macleod. After a time it was discovered that this man had more money about him than was usual for a man in his position, and this led to his being suspected and arrested, but as no other circumstantial evidence against him was forthcoming he was on the point of being liberated, when a tailor, Kenneth Fraser, came forward saying that in his sleep the image of Macleod's cottage

had been vividly shown to him and a voice said in Gaelic, "The merchant's pack is lying in a cairn of stones in a hole near their house." Search was made by the officials in the spot which the tailor said he had so clearly seen, and although nothing was found at the exact spot, some of the pedlar's goods were found buried not far from this place and afterwards Macleod was discovered to be in possession of the pedlar's stockings. The report of Fraser's depositions in Court is quoted in the *Book of Days* from the *Inverness Courier*.

He said, "I got a sight of the place just as if I had been awake. I never saw the place before. . . . I took the officer to the place I had got a sight of. We found nothing there. . . . It was not far from the place seen in my dream that the things were found." (Footnote, *Book of Days*, vol. i., pp. 394, 395.)

The witness knew nothing about the articles except from the dream.

A somewhat similar case is recorded on the same pages. It relates to the discovery of the murder of a woman, Maria Marten, at Polsted in Suffolk in August, 1828. The stepmother of the deceased gave testimony at the trial of the murderer and said that she had received in a dream information as to the situation of the body of the murdered woman, which had been concealed in a solitary building. This discovery of the body led to the detection of the murderer.

I refrain from quoting many interesting cases to be found in *Human Personality*, because this work is accessible to students, but I should like to draw attention to one of the most remarkable instances in that valuable collection of dreams. It is remarkable, not because it is associated with an event of importance such as the last two above mentioned, but because of the curious manner in which the discovery was made and noted by the dreamer. The incident shows the action of deliberate and acute intelligence.

The experience was communicated to Dr. Elliotson; it will be found in *Human Personality*, vol. i., p. 372:—

The narrator states that he had been bothered with an error in his accounts for the month of September, and that the cause of the error remained undiscovered until December 11. "It had," he says, "been the subject of my waking thoughts for many nights, and had occupied a large portion of my waking hours." . . . On the night of the 11th, he had not to his knowledge once thought of the subject, but when he fell asleep his brain was busy with the account books.

"The cash book, bankers' pass-books, etc., appeared before me, and without any apparent trouble I almost immediately discovered the cause

of the mistake, which had arisen out of a complicated cross-entry. I perfectly recollect having taken a slip of paper in my dream and made such a memorandum as would enable me to correct the error at some leisure time; and having done this, that the whole of the circumstances had passed from my mind. When I awoke in the morning I had not the slightest recollection of my dream, nor did it once occur to me throughout the day, although I had the very books before me on which I had apparently been engaged in my sleep. When I returned home in the afternoon, as I did early, for the purpose of dressing, and proceeded to shave, I took up a piece of paper from my writing-table to wipe my razor, and you may imagine my surprise at finding thereon the very memorandum I fancied had been made during the previous night. The effect on me was such that I returned to our office and turned to the cash book, when I found that I had really, when asleep, detected the error which I could not detect in my waking hours, and had actually jotted it down at the time."

In reply to inquiries the narrator wrote :—

"I have no recollection whatever as to where I obtained the writing materials, or rather paper and pencil, with which I made the memorandum referred to. It certainly must have been written in the dark and in my bedroom, as I found both paper and pencil there the following afternoon, and could not for a long time understand anything about it. The pencil was not one which I am in the habit of carrying, and my impression is that I must either have found it accidentally in the room or gone downstairs for it."

The following account of a dream experience has been sent to me by a personal friend :—

"I dreamed I was working and came to the end of my cotton, so put on my hat, and went to a draper's shop a few doors from my brother's house to get some. I found the shop shut up and with a sort of thrill of horror exclaimed, 'Oh! Spencer is dead!' Thereupon I awaked with the feeling of horror still upon me, sat up in bed and tried to calm myself by the reflection that not knowing, or ever having seen the man, I should not be deeply affected if I did hear he was dead. As a matter of fact, I never dealt at that shop and in my dream had only thought of going there because I was keen on finishing my work, and it was near and the one I usually went to much further off.

"When the servant called me next morning she told me Spencer had died suddenly in the night. I have always thought it strange that I felt all this horror and can in no way account for it."

My friend adds—

"A lady staying here told me of a friend of hers, an architect, who was building a large public hall. He dreamed that on testing one of the pillars it proved faulty. As he had a good, reliable foreman he had not done any testing himself and when he awoke was not impressed, but on the dream being repeated when he again fell asleep, he determined early next morning to go to the building and examine. This he did and found that

one pillar was faulty. He was only just in time, as at a further stage of the work testing would have been impossible. He always said he believed that dream was the means of averting a great disaster."

Sometimes it seems as if the intelligence at work in our dreams has ingenious devices for arresting our attention, so that the dream may either awake us or be recalled when we awake.

The electrician, Mr. Cromwell Varley, has related a dream of this nature which will be found in the Dialectical Society's report on "Spiritualism." The whole object of this rather elaborate dream seems to have been to arouse him from sleep in time for his journey. I once had a rather similar experience. I had intended to rise at an earlier hour than usual and about the time when I ought to be getting up I dreamed of a knock at my door, but it failed to really awaken me; then I dreamed that I heard the familiar voice of a relative speaking to me outside my door; this aroused me and I went to see if any one was there, but finding no one I realized that it was a dream device to break my slumbers.

The analogy between death and sleep is surely more than a similarity of external conditions. It is not only that in death as in sleep there is a cessation of the usual forms of activity and of communication by the ordinary channels of speech and hearing, of sight and touch. In both kinds of experience we are justified in believing that the *mind* is awake and active, that memory is more vivid, that the ego has means of acquiring knowledge closed to the mind when consciousness is centred on sense perceptions and on the use of the organs and faculties of these bodies of clay.

CORRESPONDENCE

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

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have been much struck by your paper on "Dreams" in the current number of the OCCULT REVIEW, and I hasten to offer some of my own experiences in the hope that they may be interesting to your readers.

For a long time I have had at uncertain intervals dreams which seemed to suggest actual sight of, or participation in, events taking place at a distance from the physical body.

No. 1.—I was staying one winter in a hotel in a popular watering-place in the south of England. My bedroom was high up and away from the main traffic of the hotel. Very early one morning, I dreamt that I was standing in a passage running off the principal corridor, on the ground floor. There were two small rooms on the left of this passage, used as writing and reading rooms. They had no doors, the spaces merely having ornamental arches of a Moorish type. I was not alone, though I did not see my companion. Suddenly the latter said: "Stand back here," motioning to one of the arched doorways, "there is a coffin being carried along." I drew back at once into one of the recesses, and stood gazing, while along the corridor came a coffin carried by four men. I noticed that the bearer on the right in front was lame, and that another had red hair. They passed—and I awoke in my own bed on the second floor.

I recalled every particular of the dream, and wondered, not without a faint twinge of anxiety, if it referred to a future date. I mentioned the dream to my husband, but he attached no importance to it. I made no inquiries, nor did I speak of it to any one else in the hotel.

In the local paper of the next week I saw to my surprise an account of the sudden death of an elderly man who, unknown to me, had been living for some weeks in a private suite at the extreme end of the corridor from which I saw the coffin being carried.

In most hotels it is the custom to effect the removal of a body in the small hours of the morning—it was 1.45 a.m. when I awoke.

No. 2.—The next experience is of a much pleasanter type, and took place in the same hotel, and during the same winter. I was in the habit of spending much of my time with a lady, who was also staying in the hotel. Nearly every evening we sat together in the large hall after dinner listening to the strains of a small band, which played near the entrance doors.

One night I had another of my "vivid dreams." I thought I was sitting by my friend's side in the usual place in the hall. In front of us stood the leader of the band, whose face I knew well, having spoken to him several times about the music. He was looking extremely pleased.

Making a low bow and lightly touching his breast pocket, he thanked my companion warmly for giving him a packet of the little books of her own writing which she carried about with her, adding, "You could not possibly have given me anything I liked better." That was all, and on waking, I, as usual, remembered every detail.

Meeting my friend the next day, I said: "I had such a pretty dream about you and the bandmaster," and I related it to her. Her eyes grew very wide and brilliant. "But," she said, "it really happened exactly as you say, even to the action of touching his breast pocket, and the words he spoke were the same. But it was after you had gone to bed!"

Yours faithfully,

"JOYCE MERIVALE."

To the Editor of the OCCULT REVIEW.

SIR,—Some time ago I read in your Magazine about a rare phenomenon—the appearance of some light above a dying person.

It may interest your readers to know that Duke della Guardia, in his book entitled *Discorsi delle famighie estinte, etc.*, published in Naples, 1641, asserts that his great-aunt, Duchess di Jermolli, told him that when her sister, Kovella della Mara, was dying, a star appeared and twinkled above the dying lady until she breathed her last.

Duke della Guardia's book is to be found in the British Museum.

Yours truly,

CHEDO MIYATOVICH

(former Servian Minister to the Court of St. James's).

To the Editor of the OCCULT REVIEW.

SIR,—Your very interesting Notes of the Month in the February issue of the OCCULT REVIEW have persuaded me to communicate to you a dream of my own. I very rarely dream, and still more rarely do I remember my dreams on awakening. On the evening previous to the dreaming of my dream, I had been reading Taylor's *Medical Jurisprudence*, a work not likely to induce the type of dream following. At no time within the past few months have I read anything of Dante's, or, so far as I can recall, anything pertaining to the subject. I have an idea that my dream is symbolic, but of what I am unable to decide. I am nothing of a mystic, and, I fear, a very poor occultist at best. So if any of your readers can interpret my dream, I shall be interested.

I seemed to be living in the Heroic Age of Greece. And as I wandered over the verdant slopes and winding roads of ancient Hellas, I came before a magnificent temple adorned with statues of all the gods of Greece. And while I stood in silent admiration, there came from behind the edifice two warriors clad in heavy mail and leading a wooden horse. Scarcely had they drawn near the portico when they fell upon the wooden horse and with their swords they cleft it in twain. With a mighty crash the magnificent temple fell in ruins and the voices of all the gods cried out as the screaming of many eagles.

And now, for the first time, I saw the poet Dante, reclining on a rock beneath the shade of an olive tree, and as I looked the golden lyre from the hand of Apollo fell at the poet's feet and all the gods cried aloud as with one voice, "Salve! Dante."

And then I awoke.

I am, Sir,
Faithfully yours,
THOMAS HART RAINES.

No. 609, WHITAKER STREET,
SAVANNAH, GA., U.S.A.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The following account of a personal experience in connection with water divining may be of interest. Some years ago, when I was in British Columbia, some friends of mine were desirous of digging a well on their property, and sent for a local man who had successfully found water on several occasions. I called on these people one afternoon and learnt that the man

had been there the day before, and a party of eight people being present, all evincing interest, we sallied out with our hostess to inspect the ground. She took with her three or four orthodox shaped twigs that the dowser had used, and giving me one and directing me to grasp it as firmly as possible with both hands, told me to walk up and down in straight lines, each time a few yards further to the left. I took a few turns, and the others were beginning to laugh at my non-success, when suddenly the twig bent right over and turned towards the ground, no efforts on my part being able to keep it upright; as I passed from the spot it sprang back again to its former position. Continuing my walk, I found the same thing occurred at other places. The other members of the party then tried their power, and it was found that out of the eight, the twig responded in the hands of half, the other four walking over the same ground with no effect whatever, indeed one lady stood as close to me as possible, both of us holding twigs, and while I was quite unable to prevent mine from bending over, hers remained upright. I made particular inquiries as to where the twigs came from; and our hostess pointed out a bush from which they had been cut the day before, and which I recognized as a common indigenous shrub of the class Rosaceæ, somewhat like a wild damson or sloe, and known to the Indians by a name something like Sapolallie, but which I have never seen written so must spell phonetically.

The dowser had stated that an underground stream ran through the property and pointed out suitable places for wells; the work was subsequently carried out and water found without difficulty. Ever since, I have been on the look-out for an explanation of the phenomenon. In one of Mr. Sinnett's books (*Occult Essays*, I think) there is a chapter on the subject, and he suggests that it may be the influence of elementals, as it is of course well known that some people have affinity with one type of elemental and other people with others.

Yours very truly,
D. E. W.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The recent correspondence in the OCCULT REVIEW on the subject of charms interested me, having had personal experiences, beginning with my tenth year. My mother had then on her right hand first finger a large wart, which produced another by rubbing against the second finger. An old nurse who

came to see us said she could charm them off, asked for a bit of chalk, and broke off two small bits, which she crossed on the warts with an incantation muttered under her breath. She then put the bits into a running stream near the house, and told me that as the water wore the chalk away, so the warts would go. In a fortnight her words came true.

When I was about sixteen years old I had four small warts on my left hand, and one large one on the upper joint of my right thumb. The latter got much inflamed and painful after using caustic, and was more like a boil, with a wart on the top, than anything else. A chemist applied something, which made it much worse; my mother then said she had heard long before that a woman living about a mile off could remove these things, so taking a sister, as a moral support, we found the place and the witch was all alone in her poor little cabin. She went into the bit of yard, brought in a couple of straws, which she broke into small bits, three for each, and crossed them on the warts with the usual mutterings, and buried the bits under a muck heap. In a week the smallest wart was gone—the others going then according to size, the big one last of all was gone in three weeks. I never had any more—there are tiny circles where the warts have been.

Soon after my brother was home from school for the holidays, with an ugly wart on his forehead, which bled after caustic had been applied, and which produced four or five more around the first. I persuaded him to come to the witch; the process was repeated, and in a fortnight no trace of the warts remained.

I firmly believe in charms, and charmed off a wart on a relative myself with an apple, but being a very obstinate man and very sceptical, he never would allow this to be the case though the wart was gone.

Yours faithfully,

M. F.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I agree with your correspondent, Mr. W. H. Edwards, that *some* professing conjurers undoubtedly use psychic force, or spirit power, in performing many of their feats. I have on several occasions witnessed so-called conjuring tricks which were nothing less than an exercise of mediumship. I remember once in a hotel in the south of France attending an exhibition of conjuring by a Frenchman—a travelling conjurer who went the rounds of the hotels giving performances before the hotel guests. On this occasion there were about forty or fifty people assembled

in the spacious hall, sitting around a space in which the conjurer did his tricks. Many wonderful feats were performed—some of which *may* have been done by psychic force—but the "trick" which impressed me most was perhaps the simplest of all, and certainly was not done by any natural power or sleight of hand. He borrowed a pack of cards from some people present who had been playing bridge, and asked a waiter to bring him a large glass. After placing the pack of cards in the glass he turned to a young friend of mine (a child of about thirteen years) and asked her to stand in the centre of the space and hold the glass out at arm's length. He then retired to one side of the hall—a considerable distance from the glass, and called for the five of clubs to come out of the pack.

There was at once a motion of the cards in the glass, and a card slowly wriggled its way out of the pack and flew up into the air in the direction of the conjurer. Many of the guests then called for cards in turn, and each time the very card called for moved up out of the pack and flew on to the floor. I remember I asked for the nine of diamonds, which at once responded to my call. I took the precaution of going round the child who held the glass to see that there was no possibility of fine wires being attached to the cards—though really, in the face of it, the idea was absurd.

All the time that this was going on the conjurer (a handsome, distinguished-looking man of powerful physique) was standing in the shadow, silent and rigid, with eyes nearly closed and firmly-compressed lips—as though going through some mental exertion and strain.

There was no doubt the man was a psychic and used his power for some of his "tricks," whilst other feats were purely sleight of hand.

In another town in the South I witnessed an exhibition by an Italian conjurer, who also possessed psychic power, though most of his tricks were obviously sleight of hand. There were several feats which were *not*, and were certainly done by spirit agency. I will describe one as an instance. The performer borrowed a sheet of paper and pencil and asked a gentleman sitting in front to put down a row of six figures, the person next him was asked to put down another row beneath, and so on till seven persons (of whom I was one) had put down rows of six figures, constituting a formidable addition sum. He then quickly copied the figures down on a blackboard so that all could see them, and added them up, placing the result in large clear figures beneath.

Two of the hotel guests added the figures and found them correct. The conjurer then, without leaving the blackboard, handed a key to one of the gentlemen and asked him to open a box which stood on a small table in which he had previously placed this gentleman's handkerchief. The box was opened, the handkerchief was not there, but in its place was a small French roll of bread. He was directed to break the roll and, doing so, found in the centre a slip of paper on which was written in pencil *the result of the sum on the blackboard, every figure exactly the same.*

I must add that the figures put on the blackboard were the same as those we put on the paper—of that I made sure. A little thought will show how impossible such a feat was by ordinary conjuring or by any natural power.

In another place, I saw a lady performer tie a knot in a silk handkerchief she had borrowed from one of the spectators, and throwing the handkerchief on the floor she went some twenty feet away and told the handkerchief to come to her, when it at once began to move, and after wriggling about like a living creature, rose in the air and hopped across the floor like a bird to her. There were no wires or horse-hairs used there. Any one could pick the handkerchief up and examine it at the time.

That feat was done many times and seemed to greatly exhaust the lady during the performance. I have seen Maskelyne and Devant do a similar thing, but no doubt apparatus of some kind was used.

A public performer (in magic) prefers to be known as a conjurer only, and disclaims any spirit agency or occult power, as thus they escape the persecution which has been showered on mediumship in the past by those who do not understand the spiritual and psychical.

Yours truly,

EASTBOURNE. REGINALD B. SPAN.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Perhaps the following curious case of prevision may be of interest to your readers.

Some years ago we lost a very faithful and valued man-servant, whose death was foretold him just a week before in a very remarkable dream.

One Sunday morning towards the close of summer, the man gave me the following account of his dream, which I give in his own words.

"Since I was born," he began, "I never spent such a night as I did last night, and the awful horror is over me yet."

I looked at the man, and noticing that his face looked drawn and haggard, I said sympathetically, "Oh, Thomas, I am sorry to hear that. What was the matter? I hope you were not ill?"

"No," he answered, "I was not exactly ill; but never in my memory did I pass such a night, for I woke (with respect to you) to find the sweat pouring off my brow, in large drops, and heard myself saying, 'My God, am I to die here like a dog with no one to see or to hear me?' . . . I dreamt I had got into a place something like a vault, for it was all lined with stone, yet it was not a vault, for struggle how I could I could not get out of it, and I declare I am not the better of it yet, nor can I forget my agony of mind."

Seeing that the man was affected by his dream, and seemed still deeply agitated, I tried to pass it off lightly, by suggesting that it was a nightmare, but at the same time adding half-seriously—

"Be careful you don't get into such a place; but I don't think you very well can, for I do not think there is such a place as you have described here."

"I don't think there is," he agreed, "for to my knowledge I never saw the like, although I have lived in the district over thirty years—but I'm not likely to forget it in a hurry."

No more was said on the subject, nor did he allude to it again, and only to his daughter did he mention his dream.

On the following Sunday he asked permission to go on an excursion to a seaside town, which had been his birthplace. He was a man who rarely took or asked for a holiday, so I gladly gave consent, and he went off saying he would be home by the nine or eleven o'clock train.

It was the third of September, and although the day was very fine towards evening, a frosty feeling crept into the air, which made it quite chilly, and made me think he would be likely to return by the earlier train, but when he did not, I concluded he would turn up by the later one.

The time passed, and I forgot all about him, until the maid came at half-past eleven to say the man had not returned, which news made me rather anxious, though not very apprehensive, for I reasoned, that as it was so late, he might have gone to his own home for the night, but nevertheless, I could not help feeling somewhat uneasy, for he was always such a punctual man.

I slept badly, and woke with a depressed feeling, and full of

vague presentiments. When the clock struck seven, I rang the bell to ask if there was any news.

"No," answered the maid, "he hasn't come back; and I looked out, but there is no sign of him coming. Whatever can have happened?"

I grew very anxious, fearing the worst, and got up scarcely knowing what to do, but while I dressed, I made up my mind to go to his house and find out if he had been home. On my way I met his daughter coming to me on the same errand, for she too was terribly anxious, and I tried to cheer her with hopes for his safety, that I was very far from feeling myself, for in my heart I knew that if the man were alive he would not keep either of us one moment in suspense about him, which fact made me take the gloomiest view of his disappearance.

The news spread rapidly, and a wide search made, for the man was well known and respected. I telegraphed all along the line, but beyond the fact that he was seen getting into the train, no trace could be found of him, though the police walked between the stations in their fruitless search all Monday. On Tuesday it was again renewed, without success, till four o'clock, when news came that the missing man had been found dead in the tank at the railway.

It was conjectured that on getting out of the train, the unfortunate man missed his way in the dark, and crossed the line at the wrong side, but finding he was close to the goods store, naturally thought he could get out that way, and with that intention climbed up a slight incline leading to a grass plot in which a large tank had been embedded, to supply the engines with water. It was lined with concrete and bordered round to a depth of three feet, making quite a smooth surface on a level with the grass, and absolutely unguarded.

As the man was very near sighted, and the night very dark, he evidently mistook the water for the road, as he seemed to have let himself down into it, and being unable to get out again, he crossed the tank diagonally hoping to find an easier exit at the other end, but in this he was disappointed, although it was thought that his struggles had been desperate (for his trousers were cut through in his fruitless efforts) which only ended in death from cold and exhaustion. He was found leaning slightly forward, one arm resting on the edge of the tank (his hands joined as if in prayer), his half ticket clasped between his finger and thumb, and his hat on the back of his head; it was supposed he got into the tank at eleven-fifteen, for his watch was stopped at that hour.

It was a very tragic end, under most tragic circumstances, for the man was not even drowned (as there were not more than two or three feet of water in the tank), and I have always believed that almost the last words on his lips must have been those which he uttered in his only too prophetic dream, and that it must have come before him with startling vividness while he stood calmly waiting the approach of his last enemy. . . .

Yours faithfully,

W. F. T.

To the Editor of the OCCULT REVIEW.

SIR,—In your issue for February, Mr. W. H. Edwards writes to point out that, as he prophesied, Christian Science is dying out, and that a strong reactionary movement has already set in.

It is an extraordinary fact that there are so many people in this world who find it absolutely impossible to support their own teaching without trying to belittle that of their neighbours. Mr. Edwards is manifestly one of these people, and I would like to point out to him that the readiness always to show that your enemy is losing ground, instead of being able satisfactorily to show that you are gaining ground yourself, is a source of absolute weakness. When you are confident in the success of a movement, there is no necessity to bother in the least about your neighbour. This fact was put with magnificent force and simplicity two thousand years ago nearly by the Pharisee Gamaliel, in the perpetually quoted phrase, "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

As to what the reactionary movement against Christian Science is, it will, I think, puzzle Mr. Edwards to say. There has always been a very considerable opposition to the teaching of Christian Science, as there has been to every new phase of the teaching of Truth which has ever been seen in the world. In spite of this, the progress of Christian Science has been absolutely steady, and at no period of its career has it been more steady and more persistent than it is to-day. Mr. Edwards' statement is really, if I may be permitted to say so, ludicrous, and is founded simply on the wish which apparently is father to the thought.

Yours truly,

FREDERICK DIXON.

NORFOLK STREET,
STRAND, W.C.

PERIODICAL LITERATURE

IT looked for one moment as if that which is almost impossible were about to be accomplished by *The Quest*, that a grave and dignified review could concern itself with the great subjects in obedience to the canons of literature and preserve at the same time an uttermost simplicity of expression. It was a first glance through the pages of the current issue which raised this expectation, and the warmest feelings of sympathy as a natural consequence. Well, the counsels of perfection abide in the high places, and they are not to be attained at the first experiment in ascent; but it is much if one can say in sincerity that a good beginning has been made. It is indeed exceedingly good, and if there be any chance of maintaining the same manner—though indeed one knows all the difficulties—the achievement should mark a new era in *The Quest*. Now this is not to say that it has become interesting suddenly, as if it had been otherwise previously, or that it has found for the first time the secret of simplicity. Our opinion of its successive issues and their importance has been registered with no uncertain voice; but it is possible on the present occasion to take it almost *en bloc* and to state that its appeal in the way of subject and treatment must be termed admirable. Mr. John Masefield, who is accorded the first place and is a singular adornment thereof, has written intimately, suggestively, with a beautiful and loving touch, on *Contemplatives*. What he tells us about certain monastic orders is informing on the external side and on the inward side it is enlightening. He has written also on spiritual alchemy as one who has a true gift of interpretation, and in fine he has expressed his feelings on the spirit of the present day with an insight possessed by few. The Rev. G. W. Allen, who is always lucid and always good in the reading, is at his best when discoursing of his old friend Mary Everest Boole and one of her latest works. She has been a friend of many in the long day of her intellectual and literary life, so that his words will give pleasure to many. When we pass to Mr. R. H. Keble, we are reminded that there are books on the "unescapable Christ" and on the Christ who is called "inevitable," but he writes on the "unbelievable Christ," and it should be said that he has done his work trenchantly. It is a defence of authority in matters of Christian religious belief, and one is not exactly prepared to accept the pleading; but as a piece of

special pleading it is entitled to a high seat. Mr. G. R. S. Mead recurs to the nature of "spiritual reality in Progressive Buddhism" and gives an excellent account of "the ideal life" in that connexion, as presented to his own mind and as interpreted thereby. He also is at his best and says words of understanding with power. Having such companions to the right and to the left, it might seem that there is a reflected aspect of simplicity, and that there can be no more, in the paper by Mr. Compton Rickett on the *Doctrine of "Die to Live" in Hegelianism*; but in reality it is exceedingly clear, considering the subject, even for the unversed reader—supposing that he is moderately careful.

La Vie Mystérieuse is frankly devoted to the official, conventional and, one might almost say, the ceremonial side of things in the world of Magic, which stands indeed at the head of its list of subjects, the circle of occult sciences being completed by Spiritism, apparently as the final development of all. Between them lie the particular concerns and interests which are represented by Magnetism, Astrology, Cartomancy, Cheiromancy and so forth. The form is popular and at the first glance a little sensational on the surface, more especially in the illustrations; but it is by no means a new publication and it understands no doubt the public to which it makes appeal. M. Ernest Bosc, who is quite well known to all of us, writes on occultism in India and gives material for an amazing picture, recalling the best efforts of *Le Diable au XIX^e siècle*. But there is a better side to the journal, and an example to the point in a recent issue is a curious paper on the astral or psychic body during cremation: this has evidently attracted interest. The suggestion is that when cremation is performed in the open air, as in India, the consequences are not so disastrous as they are between four walls, or in an enclosure which is hermetically sealed, as in the English crematorium. In the latter case, certain vital fluids, on which the psychic body depends, are destroyed, and the entity passes into the astral region lacking some essential organ. This view is put forward by Dr. Ely Star, who is also well known in French occult circles. His authority is the disincarnate spirit of Mme. Blavatsky, who now repents her cremation. It is stated that the Egyptian practice was to embalm the bodies of the good and to burn those of the evil, for which evidence is, however, wanting. The practice in any case is unknown to Dr. Wallis Budge, who in his recent monumental work on the Resurrection in Egypt has some speculations on what actually happened to the bodies of the dead who were not embalmed. Outside the contentions in the article, there

is evidence that it represents a turning-point in the tendency towards cremation in the West, so far as occult and perhaps Theosophical circles are concerned.

La Revue Théosophique Belge gives space to an article of unusual length which is practically an unclassified list of the chief Indian Scriptures. A simpler and better preface to a consecutive study of the texts cannot well be devised, but it is impossible to do more than refer to it without translating at length—or attempting a digest, which would come to much the same thing. Activities in Theosophical quarters "all the wide world over," as Eliza Cook would put it, are noticeable in the last issue. In addition to the permanent headquarters now building in London, a similar proposal is under consideration for the United States of America.

La Revue Spirite has entered upon a new volume and has taken a new step, for it has not been illustrated previously. On the present occasion there are several page engravings. Outside these novelties, the articles are good, as usual, that which more especially calls for mention being by Professor Moutonnier on the problem of evil. It claims to demonstrate that the existence of evil is reconcilable with the assumption that there is a good and omnipotent God. The line of argument is that of the philosopher Strada in a work on Universal Genesis, which postulates a Perfect Absolute proceeding to create; but, being unable by its nature to produce its own equal, it gives being to that which is limited, and imperfect for this reason. It is obvious that in a summary like this any living essence in the thesis must escape, but it is grounded on the fact in mechanics that no force can generate a force equal to itself. The argument, as developed in the article, seems extraordinary and even incoherent. There is, firstly, the use of the word "limited" as equivalent to the word "imperfect," which is a trick of language, and, secondly, there is a particular assumption that because the Absolute is pure spirit it can only create what is aggregate, or part spirit and part matter. The old schoolmen did much better than this, their own limitations notwithstanding. One does not know much of Strada in England, and Professor Moutonnier knows him only through French analyses. One questions rather and doubts when it is said that he has saved human thought from the supreme error of Pantheism, but, as presented by Professor Moutonnier, he is at least on what we venture to call the right side—that of the human soul integrated in the divine work and united thereby with the eternal soul of worlds. Whether one agrees or not, speculations like this are

stimulating, and if it be felt at the end that all our schools of thought are a war of words on questions that end in words, perhaps this fact will help us to find some narrow issue out of the wilderness of battle into the peace which words cannot give.

We continue to feel a curious interest in *Le Fraterniste*, which claims to be the largest journal devoted in France to the promotion of Spiritism and the defence of non-materialism generally. It is exceedingly vivacious, a little in the lists of disputation, and it tends to take unexpected lines in several directions. Even its dedications are unaccountable. It is spiritistic above all, but above all it seems likewise catholic, if editorial notes are to be accepted as points of view. With a certain mixture of images, it describes the catholic religion as an incomparable workwoman who leads from flesh to spirit. This might be a clear issue, and could be taken at its value as such, but on the identity of this rather particular and not therefore over-universal church, one is reduced to speculate seriously in reading on another page that —all recurring festivals of Christmas notwithstanding—Christ is not yet born into the world, so far as the clerical party is concerned: as a fact, this party is catholic but not Christian. It is true that the opinion is here on the part of a contributor, but an editor elucidates by suggesting that Jesus was a philosopher, like Victor Hugo or Lamartine, and is by no means exclusive to the Church, being a great free thinker and infinitely good. With the same meaning in words, we find our contemporary infinitely amusing, and to glance through its columns is always an excursion into the unknown, in a direction beyond likelihood.

The Theosophic Messenger of Chicago has an excellent account of the hill-tribes belonging to the Nilgiri Plateau in southern India, where Colonel Olcott once had a summer residence or retreat. There are five of these tribes, including the Todas, of whom we heard wonders in the days of Mme. Blavatsky, though, on the question of accuracy, she was taken to task somewhat roughly in *The Spiritualist* of London, a great many years ago. Still, there is plenty of magic in the district, so far as belief goes, and it is the business of one of the tribes, with whom the rest compound, to do what is needful at sowing and reaping seasons. The industry has its dangers, magicians being murdered in batches, as workers of evil magic, if things happen to go wrong in the sequel.

The *Vahan* is known by Theosophists throughout the English-speaking world as the official organ of the Theosophical Society in England and Wales. We learn from recent issues that a ceremony of initiation into the T.S. has been adopted, or rather

revived; something of the kind was devised at a very early stage by the late Colonel Olcott. The Esoteric Section had another, which was particular to itself and was arranged by a well-known Mason. The present feature is optional and can be taken or left at will by those who enter the ranks, according to their feeling towards ritual. It is so simple in character, however, that it can scarcely be called a ritual. There is no symbolism, and the procedure is confined to the introduction of the candidate or applicant by his sponsors or their proxies, an address by the person who officiates and the communication of signs and passwords. There is no pledge of any kind, which is intelligible from the fact that it is not a secret society. We learn also concerning the Order of the Star in the East, the institution of which was mentioned some time ago in our pages; it is an association of watchers in expectation of the coming of a Master and is designed to prepare his way. In a very short space of time it has attained the numerical strength of nearly a thousand members. Whether it proceeds by the path of ritual in the reception of members, there is at present no means of saying, but its aims would lend themselves to ceremonial and even symbolical treatment, which might be suggestive and important in character.

The quarterly magazine of Mystical Art edited by Mr. Clifford Bax, under the title of *Orpheus*, does more than deserve by intention the consideration of Theosophists and of some also who may be outside that circle. It represents a movement within the ranks of the Society, embodying a protest against the materialism of modern art and attempting to convey therein the message of idealism. A word should be said about *A Masque of the Planets*, by the editor, appearing in the last issue; but the personal feeling of one reader leans more especially towards an admirable singing game for children, under the title of *Bertha, Gentle Lady*: this is by Eleanor Farjeon. It is deft melody throughout. Miss Eva Martin, whose metrical translation of Friedrich Rückert has attracted considerable attention, contributes a graceful *Dream* and an *Invocation* to the Soul in Darkness. The latter expresses the sense of exile, the lone travelling therein and the desire of return into unity. The seeing sense of Mr. Cayley Robinson, who has illustrated Maeterlinck's *Blue Bird*, is the subject of a highly appreciative and discriminating criticism, while—in quite another direction—those who are concerned with Astrology may welcome a very full account of the horoscope of Charles Dickens. The number seems above the average, by which it is not intended to say that it has wanted attraction in the past.

REVIEWS

SCOTTISH GHOST STORIES. By Elliott O'Donnell. Pp. 293. London: Kegan Paul, Trench, Trübner & Co., Ltd. Price 3*s.* 6*d.* net.

"I HAVE supp'd full with horrors!" cried Macbeth, and every reader of this book is likely to echo his words with fervour. Seldom does it fall to a reviewer's lot to deal with a collection of such truly appalling and blood-curdling stories. One sincerely hopes that Scotland may have a monopoly of such ghosts as these. We are not given one single instance of a ghost's appearing with friendly or helpful intent. Invariably the purpose is to foretell death, to incite to murder, or to recall old and almost unbearable horrors to the mind. And is it a common custom among ghosts to appear in a semblance of their *buried* physical body, and to dissolve into a horrid state of putrefaction and decay before the very eyes of those who are unfortunate enough to see them? One hopes again that this may be an idiosyncrasy of Scottish ghosts! The last chapter, dealing with the various "hauntings" of the famous Square Tower of Glamis Castle, is one of the most interesting, and indeed all the stories give the impression of being founded on fact, though the author does not offer any assurance as to their authenticity. In the story of "Pearlin' Jean" it is a little difficult to believe that the lovers would have so calmly continued their drive after having crushed the gentleman's former fiancée to death beneath the wheels of their carriage—this, be it noted, before she had become a ghost!—and again in "The Phantom Regiment" the reader's powers of credulity are rather severely strained, for it would have needed a more than humanly strong-minded female to *continue* her solitary vigil in the haunted Pass, and to calmly proceed to eat sandwiches and await further developments, after the horrors she had already witnessed in the earlier part of the night—and then, after the later, and still more horrible horrors, to cycle home, "not a whit the worse," and eat a huge breakfast. But perhaps Mr. O'Donnell has met people like this. Certainly they would be the right kind to deal with such ghosts as he describes. To all who like their "thrills" hot and strong this book may be ardently commended, for "horror piled on horror" is the only adequate description of its ghastly contents.

E. M. M.

THE COPING STONE. By E. Katharine Bates. London: Greening & Co., Ltd., 91, St. Martin's Lane, W.C. Price 3*s.* 6*d.*

THE essays in this book are very readable and of marked interest. Miss Bates has evidently had a very large and varied psychic experience, which makes *The Coping Stone* all the more entertaining, and both the layman and the more advanced student of psychic phenomena will find in this book much that is instructive and diverting. The author quite rightly concludes that in order to meet the growing demands upon our nervous systems, due to our present restless life and abnormal commercial activity, a new spiral of evolution must be forthcoming. To astrologers, and to occult students generally, it is patent that a new cycle is

at hand, and one that will mark an extraordinary advance in the mental and spiritual evolution of the race. Man has already become lord of the earth, the water, the fire, and the air ; the coming cycle will inaugurate his lordship over the Spirit, thus completing the mystical signification of the Pentagram.

There is a noteworthy chapter on Modern Marriage, in which Miss Bates deplores the *marriage de convenance* which is so frequent nowadays, and comments upon the attitude of the Church. "True marriage," she writes, "is indissoluble in its very nature. No decree of any church can *make it so*. And it is only a fact at all when marriage can be spelt with five letters—*union*. These alone are the 'marriages which are made in heaven.'" Whom God—*not* the priest—hath joined together, man cannot sunder.

In the chapter called "A Cosmic Experience" she presents us with a remarkable account of how she attained to the state which the Buddhist call, *Abhidjna*, or Insight Vast, wherein the soul enters the domain of Pure Knowledge and reviews the panorama of the past.

The most remarkable chapter in this fascinating book is the last, entitled "The Coping Stone," in which Miss Bates gives us a deep insight into "the sublimity of things" and also some illuminating remarks concerning Jesus of Nazareth. I will conclude by appending the following extract :—

"When the accretions and corruptions attached to Christ's pure and simple cosmic teachings have been cleared away, we shall once more see Him as He is, and become conformed to His image. And when thus the truth has made us free—free from the slavery of our own rebellious wills—free from the weary round of re-birth into earth-conditions—then the new Heavens and the new Earth may be looked for as a blessed fact, and no longer a shadowy and unsubstantial dream. *We can put no limit to the possibilities involved in such a change.* An earth spiritualized through such vastly accelerated vibrations of divine love and wisdom may well be identical with (or exceed) the heavens of our brightest aspirations."

MEREDITH STARR.

THE DOOR AJAR AND OTHER STORIES. By Virginia Milward. London : William Rider & Son, Ltd., 164, Aldersgate Street, E.C. Pp. 128. Price 1s. net.

IN this excellent shillingsworth Miss Virginia Milward has accomplished an unusual feat, for not one of the stories falls anywhere near the level of the common-place.

They all preserve the atmosphere of the period they portray, whether that of the French Court, a modern operating-room, or a sanatorium in Switzerland.

Miss Virginia Milward leads one through many emotions, from the weird horror of the gruesome murderous shape that stealthily glides through *The Door Ajar*, the horror and pathos of *The Knife*, the psychometrizing of the Black Prayer Book, *The Little Silver Box*, and the picture of *Das Kind*, the pathetic episode in the Swiss sanatorium, to the intensely human and poignant feeling in *A Minor Third*.

In the latter story one is absolutely forced, gently but very firmly, into the still atmosphere of the Calvary Chapel of the Brompton Oratory.

one sees the penitent kneeling in her hopeless despair, catches the occasional glimpse of the small, passionate, sorrow-scored face beneath her veil, and reads the almost holy purpose in her noble lie and act of renunciation.

Running through the little volume is an unforced suggestion of the mysterious. The book is most readable, out of the common ruck, and interesting from cover to cover.

S. D. J.

A TRADITIONAL DREAM INTERPRETER. By Sappho. Halifax: Rexo Publishing Co., 3, Central Street. Price 9*d*. post free.

THERE is a wide demand for a good interpreter of dreams, which in some respects this little book should fill. It has a capital introduction, embodying many authentic instances of dreams and their fulfilment in the experience of well-known people. There follows the usual alphabetical arrangement of subjects with their interpretations, but this, as usual, is found upon test to be both incomplete and partial. What strikes one as curious is the title-page statement that the book is "compiled from old Chaldean, Egyptian and Eastern writings," while it is certain that we have no record of such dream-interpretations outside of the Hebrew scriptures, and among those employed we find such unlikely items, from a Chaldean point of view at least, as billiards, opera glass, pawnbroker's shop, Maypole, glass, gin, balloon, and weatherglass; from which it is evident that there is a fairly free admixture of dreams that are essentially modern to be found in this compilation.

SCRUTATOR.

THE NEXT ROOM. By Davis and Hilary Severn. London: Constable & Co., Ltd. Price 1*s*. net.

To the ever-recurring question: Can the Veil be lifted, the iron door swung back, the "Other Where" to which our beloved have gone be revealed? the authors of this helpful and consoling little narrative of personal experience emphatically answer: Yes! The subject is approached in quite the right spirit: "I pretend to no literary merit—but at least I can give this assurance: it is all true, I shall 'make up' nothing. Much of the ground is sacred, and I feel that it should be trodden by reverent and careful feet. One's pen needs the purifying effect of that coal of fire from off the altar with which the angel touched the lips of Isaiah before the message of the Lord was given to him."

Reading the book one feels assured of the genuineness of the narrative, of its importance as an individual revelation. We have talk of angels of light and angels of darkness, of those in "the grey world," of purgatory, of Satan—a very real entity in the minds of the authors, and prayers for all these except the alleged source of all evil himself. If the denizens of earth and paradise, of hell and even heaven can be reached and affected for good by human intercession and ministration, why not strike at the root of evil from the summit of all Good? We are left in the middle ground of an eternal duality, God, and "the scourge of God" the devil. If evil be a necessary factor in human evolution then the embodiment of evil may well secure arch-representation. But these questions, raised as they inevitably must be by the reading of this book,

do not detract from the value of the narrative so far as it concerns the various psychic experiences through which the authors have passed. Rather they help us to see clearly that all experience is coloured by our individuality and comes to us more or less obliquely, according to our points of view.

SCRUTATOR.

THE KNIGHTS TEMPLARS. By A. Bothwell Gosse, P.N., etc. London: Co-Mason Office, 13, Blomfield Road, Paddington. Price 3*s*. 6*d*. net.

THE student of Freemasonry and Rosicrucianism, of Christian Mysticism, and Symbology will find a great deal that is of close interest in the pages of this book. It covers a large field of tradition and history, going back to the founding of the Order in the twelfth century and tracing the growth of the movement until its climax in the fourteenth century. A full account of the trials and confessions of the Knights and the influence they exerted upon all classes in Western Europe, together with the disastrous effect upon all Masonic Orders by the abolition of Templarism, is very clearly set forth.

The book shows much original research in a field that has already engaged considerable attention and contains the results of a careful investigation into unedited Latin reports of the Trials, the Statutes and Regulations of the Order, as well as records of other bodies not hitherto associated with the Templars. Consequently we have here a view of the secret ceremonies of the Order which throws a new and interesting light upon the true attitude of the Templars and conversely upon the religious bigotry of the age. Among other points we may note that the blasphemy of the initiation receives an interpretation which renders it not only harmless but effectually devout. The idealism and symbolism of death proceeding through the octagon, the number eight, the Maltese Cross, and the Cross Bones and Skull to the idea of Death as the Gate of Life, is very well brought out and it is shown that the secret script of the Order was itself derived from the form of the eight-pointed cross, which forms one of the many interesting illustrations of the book. In addition we have a very clear explanation of the famous Beaucéant banner and the ceremony of "trampling on the Cross," the wrong interpretation of which carried such dire consequences. The book will certainly hold a place of some importance in the literature of this subject.

SCRUTATOR.

FIGUREOLOGY. By J. Kelland and C. M. French. London: Kelland Publishing Co., 3, Lauriston Gardens, London, S.W. Price 5*s*.

IN a well-written preface to this interesting book we are informed that the authors subscribe to the argument from design. We are not here by chance, but for a purpose; there is no accident in a universe where all is law and order, expressions of the Intelligence working in and through the universe. "Although it is impossible for man to alter the Creator's scheme or evade his laws, it *is* possible by a perfect understanding of these laws, to so work in harmony, that by careful judgment and discreet action, many trials and difficulties may be avoided." This is perhaps the weak point of the scheme, for possibly the "trials and difficulties" we would avoid are just those which may be the means of our further enlightenment

and evolution. In the estimation of every well-ordered mind our failures are our successes.

Figureology, as distinguished from Numerology, deals with the geometrical forms of the ten digits. The interpretation is somewhat limited by the fact of the authors having adopted the Arabic figures as if they were universal. They are analysed and synthesized and are shown to have an elementary relation to the forms of the seven vowels. Much of this section is fanciful or fortuitous. Certainly it has no universal application, the Roman type of letters alone being employed.

The section on Numerology is far more interesting and the ingenious reading of character and destiny from the date of birth gives us ground for accepting the general position adopted by the authors that numbers are largely expressive of that harmony which elsewhere we find to be observed in cosmical and animate relations. The Kabalists would agree with the general interpretations given by the authors, but would on traditional grounds dispute their allocation of the numbers. Thus while the mass-values of the dates are consistent, there is no attempt to institute a paradigm or to show by what reason 1, 4, 7, are material; 2, 5, 8, astral or psychic, and 3, 6, 9 intellectual numbers. There is, nevertheless, very much in the book which will interest those who have a taste for tracing correspondences.

SCRUTATOR.

SPES VITÆ AND OTHER POEMS. By Robert Calignoc. London: G. Bell & Sons, Ltd. Pp. 60. 1/- net.

THIS little book holds some striking thoughts and phrases. The blank verse of the first long poem is a little careless, and lacks that smoothness and melody which go to the making of really fine poetry in this metre; but there are passages which rise to a considerably higher level than the poem as a whole, and the three short lyrics are melodious. This, as well as several of the other pieces, is full of picturesque astrological references. The Sonnet to Mars is very fine. Indeed, Mr. Calignoc's best work in this book is contained in the seven sonnets. "On Binsey Fell" and "The Mocker" are both excellent, especially the latter, with its high-hearted close:

> "Thou hast thy mission, then! And when 'tis done,
> Come out with us, and greet the golden Sun!"

The "Short Poems" at the end of the little volume contain some spirited verses. "Mirrors," though perhaps too full of repetition, is suggestive, and so is the last verse of "Fractions," which speaks of the "catastrophe" that befel us in some far-off age—

> "How the Soul was split in fractions
> On a somewhat higher plane,
> And the best of all re-actions
> Is to join the bits again."

E. M. M.

THE DESIRE FOR QUALITIES. By Stanley M. Bligh, Author of "The Direction of Desire." Henry Frowde: London, Edinburgh, Glasgow, New York, Toronto and Melbourne. Price 2s. net.

THIS is a fitting continuation of the author's former work, *The Direction of Desire*, which endeavoured to establish the truth of the proposition that

the tone of the consciousness can be altered by the application to the personality of what is aptly called directive psychology. The book before us, which has the same qualities of lucidity, moderation and sound insight and a greater wealth of concrete illustration, assumes the validity of the conclusions arrived at in the first book and, with this as a starting point, deals with "the methods of estimating, valuing, and appreciating the qualities of personality in a civilized community." Mr. Bligh quotes the admirably true saying of La Rochefoucauld, "The sovereign ability consists in knowing thoroughly the value of things," for, since life is made up of a number of things, a valuable life is made up of a number of valuable things, and thus it is all-important to be able to sort out the valuable from the worthless in order that life as a whole may possess that value after which all are consciously or unconsciously striving and without a minimum of which life ceases to be worth living. The thorough, yet brilliant character of the discourse elaborated, as the author discriminates in turn between the different spheres and varieties of valuation, can only be appreciated by a careful reader of the book. Beside many passages worth meditating upon, he will find valuable indications of a practical nature. The author's general view may be illustrated by the following words near the end of the book: "The aim of the psychologist should be to see how tendencies within the personality may be played off against one another for the ultimate advantage of the whole man."

B. P. O'N.

MAGNÉTISME ET GUERISONS. By Albert d'Angers. Paris: Librairie du Magnétisme, 23, Rue St. Merri. Price 1 franc.

THIS little volume is one of the very few really practical manuals on curative magnetism. It is specially designed for the use of the sick and for those beginning the practice of magnetic healing. How infinitely the whole subject is lifted above the level of the ordinary associations of the show performance by those humane words, "*pour guérir.*" The instruction is given in an explicit and direct manner, devoid of all technical phrases, and is conveyed in three sections, the first of which deals succinctly with questions touching directly upon curative magnetism as distinguished from personal magnetism and the phenomena due to mental and volitional action. With these latter the manual is not concerned, but solely with the art of magnetic healing. The second section deals with the effects produced by magnetic action, while the third and last section give examples of healing produced by magnetism, including some forty cases of a quite remarkable character, all fully attested by the names and addresses of the consultants, in which the magnetic healing power of M. Albert d'Angers is clearly shown to be altogether effectual and beneficent. The treatise will be found of exceptional utility.

SCRUTATOR.

THE ORIENTAL RELIGIONS IN ROMAN PAGANISM. By Franz Cumont. Chicago: The Open Court Publishing Company; London Agents, Kegan Paul, Trench, Trübner & Co.

A SERIES of lectures of a profoundly scholarly nature dealing with the growth of Oriental Religions and the gradual evolution of Christianity. The book is divided into eight parts: Part I treats of the Eastern influence

on men and letters and the slow diffusion of the Ancient Pagan faiths through the tide of commerce that flowed from the Orient westwards, bearing with it vast hordes of slaves imbued with new ideas and new religions.

The worship of Isis and Osiris from Egypt, the Phrygian religion from Asia Minor, the Syrian and Persian superstitions, with their savage rites and barbarous beliefs were all adopted in turn by Rome.

The author exhibits a thorough and comprehensive knowledge of his stupendous subject and shows us how Christianity is clearly the outcome of the old, worn-out Oriental Faiths—" the culmination of a long evolution of beliefs."

The author's researches have not, however, taken him as far as the investigation of astrology, on the subject of which he merely repeats the time-worn mis-statements of his scientific days.

In spite of this blemish the work is an exceedingly able and successful one ; it is supplied with copious notes and is evidently the result of years of patient and painstaking research.

VIRGINIA MILWARD.

PRACTICAL PSYCHOLOGY. By I. Gregory Smith, M.A., etc. Crown 8vo, pp. 94. London : Bennett & Co., 8, Henrietta Street, W.C. Price 3s.

THIS is a very brief book upon a very large subject—too brief to deal with the matters handled anything like adequately. Perhaps " Thoughts on Some Psychological and Ethical Questions " would have been a better title, as more accurately expressing its contents and scope. The author does not seem to be free from certain of the untenable views of the older school of psychologists. He is an ardent Aristotelian and considers Locke, Hume and Reid to be better guides than Berkeley, Hegel and Lotze. He believes that all the activities of the mind, save volition, are essentially mechanical. His views as to the freedom of the will, however, save him from a rank materialism : in volition he sees the free activity of spirit. The working of spirit, however, is equally manifest in the exercise of rationality. Deductive reasoning may, indeed, be likened to a mechanical process, but it may be very seriously questioned whether man does usually think, as the author asserts, in syllogisms ; and, most certainly, *inductive* reasoning is utterly non-mechanical.

Dr. Smith's ethical views, however, are thoroughly sound, and entirely satisfactory—in strong contrast to his psychological opinions. Altruism, to live and strive for the good of others and not for self, is the noble ethical ideal the author upholds. It has been objected that the ethical doctrine that " the vital principle of virtue is to subordinate self to the welfare of others " is contrary to that principle of self-preservation which is necessary to the continuance of the race, and would, therefore, prove suicidal in practice. But as Dr. Smith indicates, " To argue thus is to forget that self-preservation becomes a duty more imperative than ever for the very purpose of helping one's fellows." The principles of genuine altruism can never be insisted upon too much : it is in its insistence upon them that the value of Dr. Smith's book lies.

H. S. REDGROVE.