

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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THE OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

Like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises, we are beginning to hear, now and again, the strokes of the pickaxes of our comrades on the other side.

I QUOTE again what many of my readers have read before. But there are many more in more distant parts of the world whom reports of Sir Oliver Lodge's speeches do MATERIALISM AND AFTER? not reach. Certainly the eminent scientist has never spoken out so frankly or so confidently as in his last pronouncement to the world before the English Society for Psychical Research.

Truly the whole fabric of materialism is crumbling to pieces like a house of cards. Oliver Wendell Holmes's wonderful one-hoss shay hardly collapsed more completely and more dramatically. The leading scientists of Europe have—almost without reserve—thrown it overboard. Haeckel has long outlived his day. He has lived to see himself the espouser of a lost cause. Materialism is snowed under.

But, if materialism be a delusion—a delusion of the nineteenth century which the twentieth century has found out—what

follows? Not certainly, as Professor Richet seems to think, the repudiation of all the wisdom of the old occultists and the mere acceptance of telepathy between living and dead as well as between living and living, and certain of the phenomena of the séance room. The corner-stone of the western philosophy of science was materialism, and that corner-stone is gone—never to be replaced. The whole structure, therefore, is in ruins. It is no time for tinkering. Never were gibes so ill-timed as Professor Richet's. True, many of the doctrines of the old occultists remain unproved. But the presumption is no longer against them, but against that materialistic science that has been proved—at its root—a fable and a delusion. Science has been too cocksure; the triumphs of the nineteenth century have turned her head and made her forget that she only owned the territory that the evidence of proved facts had secured to her. She already had begun to look upon the universe as her private park; and she has had, indeed, a rude awakening.

I promised in my last number to recur to the subject of a possible alternative for the word "occultism." My readers will recollect that I there showed that whatever substitute was adopted for this word would have to meet certain definite demands and that the word "metapsychism," suggested by Professor Richet, met no single one of these, and was, in addition, an outrage on the intelligence of the educated community.

In attempting to submit some expression which might cover Psychical Research on the one hand and such varied subjects as hypnotism, telepathy, astrology, alchemy, magic, witchcraft, etc., on the other, the question may well arise in our minds whether the subjects named have anything more in common than the fact that they have all at one time or other been rigorously tabooed by the man of science, either with or without justification. Further investigation may lead us to the conclusion that, in all alike, we are getting somehow behind phenomena, and trenching, however stumblingly, upon the active energizing principles of which they are the product. The fakir of India is a little god, bringing puppets of his own into existence—"magic shadow-shapes that come and go," and apeing at an immeasurable distance the great Architect of the universe. The magician, if he is anything besides a mountebank, is playing with the forces which brought the universe into being. The astrologer claims to track the stellar, lunar, or solar influences,

GETTING
BEHIND
PHENOMENA.

that cause the winds and tides, that produce pestilences and earthquakes, and that mould the temperaments and the destinies of mankind. He seeks, in short, in the subtle planetary emanations the clue to the life-history of our world. The alchemist, in attempting to reduce metals to their primordial substances and reconstruct them *ab initio*, is endeavouring to reproduce in the chemical laboratory the long processes of Nature. The Psychical Researcher tests the influence of brain on brain, calculates the potency of thought currents and their effect on human activities. All alike are in search of the spiritual forces of which the phenomenal world is the outward expression.

We see, therefore, a community of aim among the most diverse pursuits that fall under the head of "occultism." And this

THE ROOT
IDEA OF
OCCULTISM.

community of aim argues also a community of intellectual standpoint. For the true occultist in seeking the spirit behind the matter, and the life-giving force behind the form, recognizes that all forms are but symbolical images of spiritual realities. The great Arch-hypnotist has cast a spell over us all, and we must needs see and feel the things that are not; but complete as is the illusion, the occultist recognizes its unreality; for his peeps behind the scenes, however transient they may have been, have at least given him that much clue to what Kipling calls "the meaning of the game." We may postulate then a common aim and a common mental concept amid all phases of Occult Research, viz. the pursuit of the spiritual background of material phenomena and the recognition of the essentially symbolical character of all such physical forms as are perceptible to our senses; sense-perception being illusory in its character inasmuch as the thing perceived is symbolic, but the symbol being the means of conveying to our senses a consciousness of the reality behind. "Occultism" then deals with those subtle forces behind phenomena that stand to the visible material world in the relation of cause to effect—not with what is "beyond the psychical," but with what is behind the more crudely physical, with what in short Professor Denton called the "soul of things."

It will be at once apparent then that in order to be in a position to give a name to this whole field of Occultism, it is not sufficient to be a specialist in one department alone, and to say that you have done with the rest of the "baggage"; it is not sufficient to be a metaphysician; it is not sufficient to be a psychical researcher; it is not sufficient to be an astrologer; it is not sufficient to be a hypnotist. To use a slang expres-

sion, you must first get the hang of the whole bag of tricks. Science accepts new truths little by little. This is why the bearing of these new truths on the main position so often passes in the first instance unperceived. Science, for example, has recognized the genuineness of one branch—the simplest branch—of magic and has named it Hypnotism. In doing so she has failed to realize the wonderful possibilities to which she has opened the door. But the fact remains that Hypnotism is the magician's "thin end of the wedge." You will see then why it would not do to apply to the mere specialist in hypnotism or in any other line for a name for the "Occult," and in seeing this you will appreciate the reason of Professor Richet's failure, viz. that he has looked at the truth from the narrow standpoint of his own pet hobby.

Some ingenious person once suggested that the universe was the work of a God who subsequently committed suicide in disgust at the manner in which all his best-laid plans had gone awry. If God were dead, one thing is very certain. We should not be here to record it. We only exist in the imagi-

NOVEL THEORY
OF THE
UNIVERSE.

ination of the Great Spirit of Life, and the reason we are conscious at all is because, to *imagine* in its highest form is, in some sense, to endow with life. If a woman could not imagine, no living child could be born to her. In a spiritual sense all the worlds and all their inhabitants are begotten of the imagination of the Spirit of the All-Father. That is what is meant in Genesis when it is said, "The Spirit of God moved over the face of the waters, and the waters brought forth everything that hath life." Imagination, then, is the energizing and creative Principle behind all phenomena, and that creative Principle expresses itself in terms of material symbols—the material

VALIDITY OF
THE SYMBOL.

symbol carrying with it, to a greater or less degree, in proportion to its inherent vitality, the essence and potency of the thing symbolized.

This is the fact which it is so essential to bear in mind in submitting a word to do duty in place of "Occultism" because it is the great underlying truth at the back of the occult, the truth apart from the recognition of which all scientific investigations of psychical phenomena are nothing better than an aimless wandering in the wilderness. I do not propose myself to submit such a substitute. I do not attach the same importance that many do to mere words. I lay more stress on "the essential God's truth of the thing signified."

With regard, however, to the title of this magazine, which is indirectly challenged by Professor Richet's observation, I should like to take this opportunity of saying that it was first submitted to Sir Oliver Lodge and mainly adopted owing to his expressed approval of the term.

With reference to my remarks of last month on the origin DEAN MANSEL of the word "metaphysical," I have now come ON "META- across my authority for the opinion expressed, PHYSICS." viz. Dean Mansel. He writes:—

The term metaphysics, though originally employed to designate a treatise of Aristotle, was probably unknown to the philosopher himself. On the whole the weight of evidence appears to be in favour of the supposition which attributes the inscription τὰ μετὰ τὰ φυσικά to Andronicus Rhodius, the first editor of Aristotle's collected works.

Andronicus Rhodius, it appears, like Columbus, added a new continent to the realms of knowledge by accident.

The title, as given to the writings on the first philosophy, probably indicates only their place in the collection, as coming after the physical treatises of the author.

Some inquiry has been made as to the meaning of the motto of the OCCULT REVIEW:—

Nullius addictus jurare in verba magistri.

The quotation is taken from Horace, Ep. I. I. 14. Orelli paraphrases:—"I do not bind myself over to follow the precepts of any master." The word "addictus" has a legal ring, a man who could not pay his debt was "addictus" (bound over) by an edict of the Praetor to perform servile-offices for his creditor. The word "magister," however, apparently refers to the *lanista*, i.e. the teacher or trainer of gladiators. The Judge or Praetor is merely suggested as the man who hands you over to swear according to the words of a *magister*. The obvious reference as regards the OCCULT REVIEW is that the magazine does not espouse the views or opinions of any sect, religion or scientific coterie, however influential. To say "I am of Paul" or "I am of Apollos" is precisely what the Editor desires to avoid.

A certain number of my readers have sent in various articles to be psychometrized without sending up coupons or conforming to the conditions of the offer. These coupons THE PSYCHO- METRY OFFER. are only to be obtained in back numbers, the November issue being the last in which they appeared. It is not proposed to reinsert them; but an offer on somewhat similar lines may probably be made at a later date.

THE INDIAN TRINITY : BRAHMA, VISHNU AND SHIVA *

THE Hindu Triad, or Trinity—Brahma, Vishnu and Shiva—are represented as produced by Brahm, the universal, self-existing spirit, out of his own impersonal essence. Into the hands of these three gods was given the government of the universe after Brahm had relapsed into his state of profound unconsciousness.

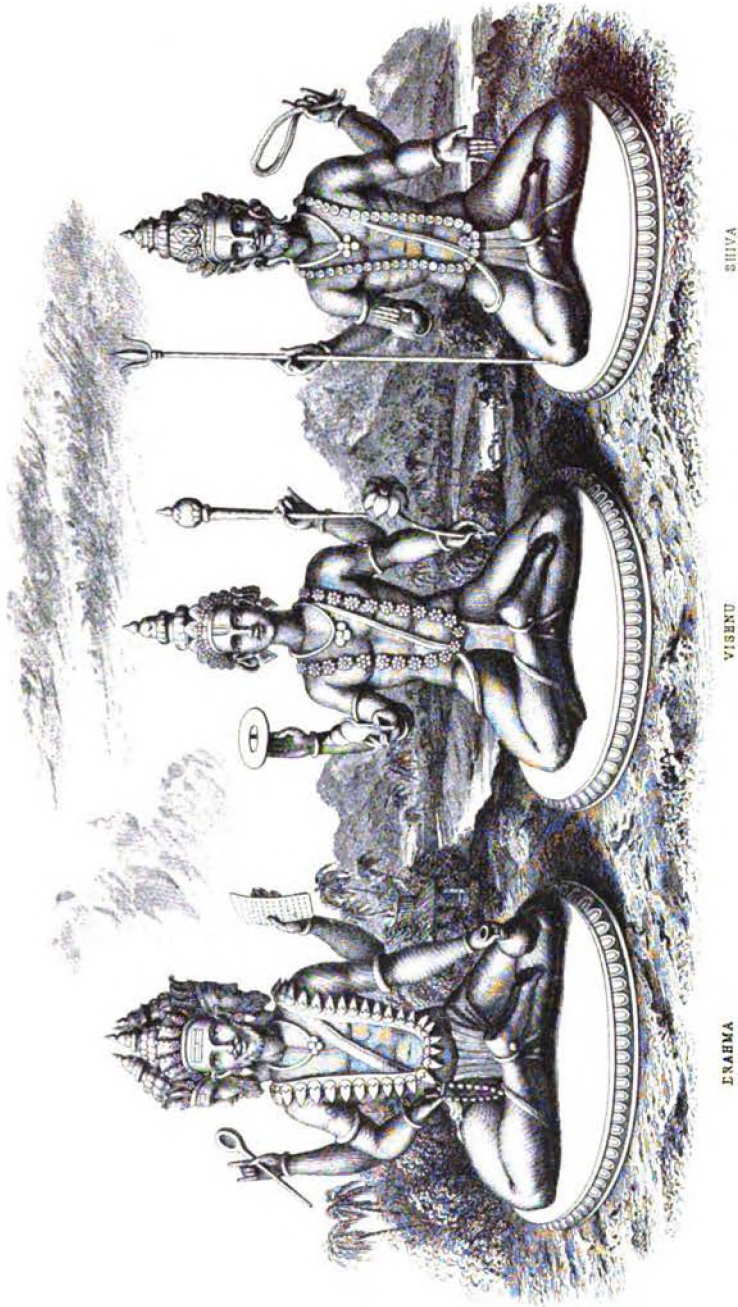
Brahma divided mankind, according to the Hindus, into the four castes, Brahman, military, productive and servile. The life of Brahma measures the duration of the universe, and at his death the universe is annihilated and Brahm alone remains. This cycle recurs eternally. Brahma is worshipped by the Brahmans at sunrise every morning when they repeat an incantation and present him with a single flower.

Vishnu, the Preserver, the loving guardian of all his creatures amidst the ceaseless change of cosmic life, is a god of grace as early as the *Rig-Veda*, about 1000 B.C., and in the *Brāhmanas*, about 800 B.C., there is a growing tendency to regard him as a blessed cosmic spirit. Outside Brahmanic orthodoxy Vishnu gradually became supreme adorable god, until his claims to Brahmanic sanction could no longer be denied. Thus Vishnu was now acknowledged by many Brahmans as the absolute "Supreme Self," and his worship developed the idea of *avatars*, or incarnations. In this worship of Vishnu there appeared a new element in Indian religion—faith or devotion, and so powerful was this feeling that it often overshadowed its intellectual elements and has sometimes led to the wildest debaucheries of religious emotion.

Shiva, the Destroyer, represents the universal impression of nature upon men of endless and pitiless change. He is the destroyer and builder of life. His attributes are indicated by symbols emblematic of death and of man's desire, and he presides over the ebb and flow of sentient existence. He exhibits by emblems the inexorable law of the alternate triumph of life and death. Fierce and terrible, he dwells with his bride Pārvatī in the heart of the Himalaya, attended by goblin bands, often amidst wild revelry. As lord of the spirits of the dead he haunts churchyards, wear-

* See *Hinduism*, by Dr. L. D. Barnett, pp. 18, 23, etc. Publ. Archibald Constable & Co., Ltd., London.

ing garlands of serpents and a necklace of skulls. In a milder aspect he appears as a *yogī*, or ascetic saint, buried in eternal



The Trimurti or Hindu Trinity.

reverie, and is often invested with attributes of sweetness and love.

ZODIACAL TYPES AND AFFINITIES

By HEINRICH DÄATH

—That's his sign.
And here's now mystery and heiroglyphic.
(*Alchemist*—Ben Jonson.)

I silently laugh
At my own cenotaph
* * * * *
I arise and unbuild it again.
(Shelley).

IN outlining and distinguishing the twelve zodiacal types of humanity astrological text books convey to the understanding a definite sense of differentiation; but, generally speaking, the temperamental qualities can be demonstrated more satisfactorily than the collocation of physiognomical traits.

This is due, not to the absence of indices, but to the difficulty of reconciling visual and mental processes. It is not to be denied that in many cases the lines of demarcation between two different types are drawn so very fine, consequent upon the ascendants being to some extent overlaid by planetary vigour, that even the practised astrological observer would fail to discriminate one from the other. And to become at all proficient in allocating individuals on sight to their proper category in the duodenary, a long, heedful service is requisite, and a natural gift of discernment. It is safe to assert that a very large proportion of astrologers never attain to any but the most rudimentary and text-book acquaintance with the similitudes and antitheses generated under the various signs of the zodiac. Yet it is a most interesting study, and one that can be carried on in the street car, the train, the highway—everywhere, and at all times. The cognizance of a man's ascendant puts a clue into one's possession at once: you comprehend in a moment some of his dominant characteristics; oftentimes you may discover what business he is about—of course with broad application and reservation—by knowing the mundane position of the moon at the time; or again, you may be able to assume, nay, to state without misgiving, his recent or present good fortune,

grief or joy, because of your acquaintance with the fact that Jupiter, Saturn or Mars is then crossing the Eastern cusp in his scheme of nativity.

All this will undoubtedly seem far-fetched to the casual reader. But it is not so. A clever astrologer does more a dozen times a day. The observant faculties can find no better exercise than this of astro-physiognomy. The wonder and fascination



ZODIAC OF DENDERA.*

continually grow upon one. Indubitably none but an astrologer can fully appreciate the distinctive facial expressions, the

* The illustrations to this article are reproduced by kind permission of Dr. Paul Carns from *Chinese Thought: An Exposition of the Main Characteristic Features of the Chinese World Conception*. Publishers: The Open Court Publishing Company, Chicago; Kegan Paul Trench & Co., London.

peculiarities of conformation, guise and mien which the human countenance manifests.

Further, the form of the body as a whole is allied with the condition of the animal soul. The Platonists themselves taught that the human soul was an emanation from the divine mind, and was conveyed into the body by the intelligences that move the orbs of heaven, who, according to their several natures, communicate their special influences by which both the body and soul are reciprocally affected. Hence the one takes its peculiar temperament and the other its peculiar genius. Upon this point Plotinus observes: "Animæ dum a Deo creantur, a loco super coelesti seu mundo intelligibili, qui Jovis maximi seu mentis idealis et creatricis sedes est, procedunt, primo in coelum: ibique corpus accipientes, per ipsum jam in corpora quoque magis terrena labuntur." *

All variety of form, no less than motion, comes from an Omniscient breathing. The twelve macrocosmic moulds into which this afflatus condenses are the twelve signs of the zodiac, whose varying qualities are distilled over or precipitated, *quasi dicas*, into microcosmic humanity. The meaning of form has never been explained, although we are now approaching a stage at which it will be imperative to acquire a more perfect knowledge as well of the *εἶδος* as the *εἶδωλον*. We have some vague ideas which give to certain geometrical figures a symbolical interest; but that is all. As basic postulates in the problem of zodiacal influence upon external appearance and essential qualities we may regard the Cardinal series (*Aries, Cancer, Libra, Capricorn*) as representing Ambition: the Fixed (*Taurus, Leo, Scorpio, Aquarius*) Will: and the Common (*Gemini, Virgo, Sagittarius, Pisces*) Emotion. They are respectively Incisiveness, Force, and Diffusiveness. The three qualities of Cardinal, Common and Fixed may be given in geometrical terms as a point, a superficies and a cube.

I shall not attempt to make out a list of the distinguishing characteristics of the several signs of the duodenary. Outlines can be consulted in any elementary work on astro-practice. Yet there are a few lesser tokens recorded on the external *εἶδωλον* which are of interest, and very helpful in associating types

* * Souls are created by God from the supercelestial or intelligible world which is the seat of highest Jove or the ideal and creative mind. In the first place they are born into heaven where they are clothed upon with a spiritual body. Consequently on this they lapse into bodies of a more earthly nature.—ED.

ZODIACAL TYPES AND AFFINITIES 127

with their proper sign. For instance, the delicate and brilliant complexion often present in the Aquarian; the grey or grey-green eyes, scanty beard, thin lips and pyriform face of the Capricornian; the penetrating eyes (set closely together in the worst types) of the Scorpio individual. In this latter sign, too, there is also the most frequent tendency to bowed legs. Again, the imperious largeness of Leo; the pale flaccidness of Cancer;



ARABIAN ZODIAC.

the great placid eyes of Taurus, and the prominent "Adam's apple" of Aries. But as previously stated, it is well-nigh impossible to give literary expression to the many subtleties of form and appearance as connected with zodiacal agency. A minute inventory of some personage drawn up by an average observer would, in the majority of cases, convey little to the astrologer; whereas a photograph might induce instant recognition of his ascendant at birth. Expiscation by these combined means

will naturally be the next best thing to the actual presence of a subject.

Although the main impression, so far as concerns the personal appearance, is communicated through the medium of the ascending sign, modifying factors in the shape of planetary positions and aspects have to be taken into account. Thus Cancer may be the ascendant with the Moon occupying Taurus. The influence of this lunar situation would impart some of the Taurian doggedness of look, together with high cheek bones. Then, too, a planet may be located near the Eastern cusp. If such body is the real lord of the scheme, the qualities imparted by the ascendant are intensified; if it be some unrelated planet, they are modified.

The finest physical examples of Aries are found in military circles; of Taurus among agriculturists; of Leo among stock-brokers, police superintendents, theatrical *entrepreneurs*; of Pisces in the navy. The explanation is very simple. Individuals are impelled diversely to the affairs of life with which their ascendants harmonize. Hence representatives of the Aries type will gather together where there is action, pioneering, fighting, enterprise. Similarly with other signs.*

But, it will be objected, what proof can be adduced of the validity of that which is here advanced? Well, obviously the best will result from personal study and observation. Astrology is not an exact science, and no astrologer can be a Sir Oracle, or pose as an ultimate touchstone. The purer types nearly every student will recognize, but the composite blends will puzzle and defy him. As I write there is an example before me. In the horoscopical figure the last few minutes of Cancer are on the ascendant, Mercury is a couple of degrees above it, and Mars is three degrees below, in another sign—Leo. The effects of such a combination upon the visage can hardly be defined on paper.

Human sympathies and antipathies depend to a great extent upon the relationship between two persons' nativities. Especially is this apparent in the marital connexion. Almost every one has remarked how certain types of men choose an equally distinct type of woman. A recurrence of distinctive and typical pairs is, indeed, brought about by zodiacal affinities. There is a

* Virgil, himself a mathematician (which in those days always included astrology), describes his hero Aeneas as being born under the favourable influence of Jupiter, Venus and the Sun.

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persistent as well as insistent force of attraction, subsisting in intermediate relation to certain signs. "Do you observe," says Charlotte Brontë in *Villette*, "that your forehead is shaped

宮二十	雙女 宮		獅子 宮	
	蟹 宮		雙女 宮	
	牛 宮		白羊 宮	
	雙魚 宮		摩 宮	
	寶 宮		弓 宮	
	蝎 宮		秤 宮	

CHINESE ZODIAC.

like mine—that your eyes are cut like mine? Do you hear that you have some of my tones of voice? Do you know that you have many of my looks? I perceive all this, and believe

that you were born under my star. Yes, you were born under my star! Tremble! for where that is the case with mortals, the threads of their destinies are difficult to disentangle; knottings and catchings occur—sudden breaks leave damage in the web.” The passage expresses part of the truth; yet it is only crudely realized, only vaguely understood and related. It is the vulgar conception. As a fact, the products of one and the same zodiacal sign are not disposed to excessive mutual attraction.* They generally disturb each other’s aura, producing magnetic storms which affect the nervous system. In a sense, what happens is akin to the result of bringing in juxtaposition two negative or two positive poles. The real affinity demands an alliance of positive and negative. This implies that the strongest and most powerful coalition will ensue when the products of two opposing signs are mated. Yet in actual astrological practice this is consistently the exception rather than the rule. An explanation is forthcoming, but the discussion of the question does not concern us now.

No one will infer from the preceding remarks that there is a stellar law which forces invariable combinations. Because Libra will always have an attraction for Gemini does not prohibit closer physical bonds with Leo. It is not totally a matter of the ascendant. There is the interfering and sometimes conflicting planetary bias—*τὰ στοίχαια οὐκ ἀργεῖ*—the heavenly bodies are not inactive. The obvious contention is that the like temperaments will gravitate to each other—and even that arrangement by no means covers the whole of the ground. Temperament is far from expressing the idea of an incentive impulsion. The tendencies to union, attachment, commingling, have an elemental origin. This is well exemplified by the fact that members of any particular triplicity of signs instinctively harmonize. There are four of them, consisting of three signs each, denominated Fiery, Earthy, Airy and Watery. A Virgo man will respond to the Capricorn woman, both being of one triplicity. They form a typical pair which can be noted every day. But again, representatives of different triplicities will harmonize, although in a lesser degree, provided the elemental constitutions of such triplicities are not diametrically opposed. Thus, Pisces (belonging to the aqueous triplicity) will frequently be attracted

* This is not my own experience. I am almost always attracted to those born under the same sign as myself, even if the relative position of the planets is inharmonious. Perhaps much depends on the particular sign referred to.—ED.

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to Capricorn (earthy triplicity), but would not respond to Leo (igneous). There is no affinity between fire and water, although water and earth will mix so far as to form mud.

Then there is the case of twins. Many times the interval between the two births is not sufficiently protracted to allow a material change to take place in the ambient, and hence we find little diversity in their appearance and fortune. This especially applies when a sign of long ascension rises with no planet near the Eastern horizon. But if the last few degrees of a sign are upon the ascendant when the first child is born it may happen that the second arrives when the succeeding sign occupies the horoscope. Minus this knowledge the difference in appearance would provide a reasonable objection to urge against the truth of astrological tenets. There is the scriptural instance of Jacob and Esau. Esau was red and hairy (probably Mars was not clear from the ascendant) but Jacob had a soft touch and a smooth voice. Yet although external forms and dispositions were widely at variance their fortunes ran fairly parallel. Their riches, possessions, wives, concubines and children were equal. If Jacob was the father of twelve patriarchs, from Esau sprang as many dukes. Edom was as great as Israel.

Irregularities, like exceptions, go to prove the rule. Astrology is less a conjectural science of effect than of cause.



MAURICE MAETERLINCK.

(Reproduced from photograph kindly supplied by himself.)

MAETERLINCK AS MYSTIC

BY BEATRICE STEUART ERSKINE

M. MAURICE MAETERLINCK has not started any new school of mysticism, but he has taken the lore of the mystic and he has touched it with the alchemy of poetic genius. He may, indeed, be considered an innovator in one sense, for he has initiated a new school of mystic drama : as a thinker and a philosopher he derives his inspiration, the source of which he is always careful to acknowledge, to Plato, to Plotinus and the Neoplatonists of Alexandria, to the mediaeval mystics, to Emerson and to some of the more modern writers on esoteric subjects. The debt of gratitude which we owe to him is not only that he has treated questions of consummate importance with that excessive clarity and insight which are his, but that by reason of the beauty of his diction, he has charmed a large section of the reading public whose ears are usually deaf to works of purely transcendental interest. It has been said that only the spiritually minded derive benefit from a spiritual book, but surely few have closed *Le Trésor des Humbles*, *La Sagesse et la Destinée*, or *Le Temple Enseveli* without a sense of having been lifted from the customary daily round into a region of higher thought and of purer aspiration.

If it be easy to indicate the sources whence M. Maeterlinck has derived his philosophy, it is at first extremely difficult to determine his place as a philosopher. In his poetic dramas we find an almost oppressive sense of the mystery of the universe, of the cruelty and the injustice of fate. He seems to be literally petrified by the spectacle of man, midway between the unexplained past and the unintelligible future, doomed apparently to propagate a species which has no ultimate destiny. He shows us man, for the most part, as a puppet in the hands of destiny, while destiny and death loom large over the whole scene. With some exceptions, we turn from the dramas with an impression of hopeless pessimism.

But he does not leave us in the depths. From this very chaos, he evolves in his essays a lofty and consoling philosophy of the inner life and he gives it in a liquid prose which caresses the ear, in a simple and easily comprehended language which

all can appreciate. He may, and we know that he does, revel in the study of the most abstruse of the mystics, of those who push their questions to the very confines of human intelligence and who clothe their gropings after the unknowable in no easy phraseology; he himself gives us nothing that has not passed through the crucible of his own genius and which is not expressed in a pure and lucid style. He has even provided us with an explanation of the apparent discrepancy between the essays and the dramas. He tells us that it is legitimate for a poet to use some great idea to dominate his tragedies; that such an idea, employed by one who is convinced of its power, gives strength and cohesion to the work as a whole. We observe in his poems a sensation of nearness to mystery and to the heart of nature; we see overpowering blind forces of fate driving human beings like leaves before the wind. The predominance of the inner life is insisted on from first to last; it is more often than not conveyed to us by half phrases, by pregnant silences, by indications of the approach of some calamity such as death, whose stealthy footsteps are almost audible in more than one of the dramas. Of one work he tells us that all the interstices of the poem are filled with the apprehension of death. The difference between the *morale* of the poems and the essays is that in the one we see the poet using the material that is most suited to his inspiration, even while setting forth some of the master-ideas which really form the keynote of his philosophy; in the other, we have the philosophy pure and simple, from which he evolves his ideas on Life and Death, on Justice, Love, Destiny, and the other great forces of the universe.

M. Maeterlinck has rendered yet another service to students of mysticism. He has translated the *Noces Spirituelles* of "Ruysbroeck l'Admirable" and the *Disciples à Sais*, and the *Fragments* of Novalis, giving in each case a critical introduction; he has also written an essay on Emerson, to serve as an introduction to the seven essays by that author which were translated by S. Wills. Of these three writers Ruysbroeck and Novalis are nearest to his sympathies, although he frequently quotes Emerson's sayings and writes appreciatively of the "bon pasteur matinal des près pâles et verts d'un optimisme nouveau, naturel et plausible." It would indeed be difficult to find two authors whose writings have more in common on some subjects than those of the Belgian poet and of Emerson, whose disciple he unquestionably is. The latter, speaking of those who have acquired learning and of those who possess real or instinctive knowledge,

says: "One class speaks *from within*, or from experience, as parties and possessors of the fact; and the other *from without*, as spectators merely, or perhaps as acquainted with the fact on the evidence of a third person." "The countenance of our divine soul," says M. Maeterlinck "smiles now and again over the shoulder of her sister, the human soul, busy with the humble task of thought; and in that smile, in which we perceive, as in a flash, all that lies beyond thought, is contained all that really matters in the works of man."

But, in spite of this similarity of vision, we feel that M. Maeterlinck is more drawn towards the abstruse and mysterious writers who are always trying to imprison that fleeting smile of the soul in words which may convey its meaning to the human mind. Emerson, he tells us, is the writer nearest to the heart, Novalis to the sometimes dangerous imaginings of the intellect, Ruysbroeck to the pure essence of the soul.

Ruysbroeck, the mediaeval recluse of the Green Valley, whose life was all interior—"Je n'ai rien à faire au dehors," he said of himself—lived in a highly rarefied spiritual atmosphere. "Only those who have lived in the intimacy of Plato and the Neoplatonists of Alexandria will go on with this book," M. Maeterlinck says in his admirable preface. "Il n'y a dans ce livre ni air, ni lumière ordinaire, et c'est un séjour spirituel insupportable à ceux qui n'y sont pas préparés." Those who persist, and it is well worth the effort, will be amply repaid by the study of the writings of this remarkable man. He joined "the ignorance of a child to the wisdom of one returned from the dead" we are told in the preface; he did not know the A B C of philosophy, he could only think of the unthinkable, and speak of the ineffable. It is a steep path which leads up to those mountaintops where the Solitary meditated, and the would-be pilgrim must put away the world and its wisdom and all its disturbing images before he can attain, even approximately, to that great whiteness of vision in which the psychology of man becomes merged in the psychology of God.

M. Maeterlinck has been equally successful in painting the spiritual atmosphere of that extraordinary child of genius Friedrich von Hardenberg, better known as Novalis. "Parmi les envoyés de l'âme humaine, Novalis serait celui qui représenterait l'un des aspects les plus insaisissables, les plus subtils et les plus transparents de l'être supérieur qui doit se taire au fond de nous," he says. Carlyle, who has left us one of his most characteristic biographical studies on the philosopher, who was

searching for the blue flower of poetry in a briary world, reminds us that much of his obscurity was occasioned by his early death. The detached aphorisms of the *Fragments*, and how exquisite some of them are, were indeed only fragments of an encyclopaedic work which he was destined never to accomplish. *The Disciples at Saïs* suffers from the same cause. "His opinions were still crude, even in his own eye," Carlyle says. No wonder that those who read without the light of his inner vision are often puzzled by his obscure sayings. But there is much that remains very clear. Novalis had studied philosophies and systems, but had given his allegiance to none. His ideals were too vague. "What is mysticism?" he asks; and the answer is that all really elevated subjects—Religion, Love, Nature, Polity, for example—can, and should, be treated mystically. In this connexion M. Maeterlinck quotes Matter, the biographer of Claude de Saint-Martin, and his definition of mysticism. Mysticism, he says, has two ambitions which are identical: that of pushing the studies of metaphysics towards initiation and of perfecting morality. The highest science and the highest morality are to be sought for by the mystic.

The mysticism of Novalis had something childlike about it which has struck his later critic; he had no obscure transports, he did not fight his way through darkness and doubt. He seemed to be plucking flowers in the garden of the soul. His master ideas were the study of Nature and the existence of a transcendental self. The higher self is to the lower as man is to nature, or the sage to a child: "La philosophie est une excitation du moi réel par le moi idéal." Genius is perhaps no other than the result of this two-fold consciousness. The introspective life, as seen by the eyes of the mystic, is no egotistic dwelling on individual character; it is rather the merging of individuality in the greater life of the spirit. The soul is in touch with the infinite, and only when we become conscious of the link which unites us to infinity, do we enter into the higher life. Both in the dramas and in the essays, M. Maeterlinck insists strongly on this point.

In the essays he points out that it is necessary for a man to have a clear idea of the general meaning of the universe; all his life hinges on the conception that he is able to form. He must try to realize what he means when he speaks of Death, Destiny, Love, Justice, Wisdom and Happiness. He must work this out for himself and, in order to do so successfully, he must be fearlessly and absolutely truthful. He must not try to adapt the

truth to his own preconceived ideals ; he must nourish unselfish and unprejudiced ideals, which he must strive to render like the truth. We are reminded of the aphorism of Novalis : " Man is truth ; if he abandons truth, he abandons himself. He who betrays the truth betrays himself."

To follow out all the ideas developed by M. Maeterlinck on a general conception of the universe would be outside the scope of this article and impossible within its limits. He appears to start with the old pessimistic mood of the dramas and to evolve from this very mood many consolatory doctrines. " Oui, c'est une vérité," he says, " et, si l'on veut, c'est la plus vaste et la plus certaine des vérités, que notre vie n'est rien, que l'effort que nous faisons est dérisoire, que notre existence, que l'existence de notre planète n'est qu'un accident misérable dans l'histoire des mondes : mais c'est une vérité aussi que notre vie et que notre planète sont pour nous les phénomènes les plus importants dans l'histoire des mondes. Laquelle est la plus vraie ? La première détruit-elle nécessairement la seconde, et sans la seconde aurions-nous la force de formuler la première ? L'une s'adresse à notre imagination et peut nous faire du bien dans son domaine, mais l'autre intéresse directement notre vie réelle. Il convient que chacune ait sa part."

We have here the keynote of M. Maeterlinck's mysticism. We are in a transitory state which we cannot actually define. We appear to be lost in a mist of uncertainty. In the circumstances we must make the best of what rays of light pierce through the clouds ; we must try to bathe our souls in that light until the rays are reflected back on to the surrounding gloom. It is by the light of these same rays that we must try to determine the position that we occupy in the universe ; we can only dimly comprehend that universe by arriving at the " sentiment de soi-même " or knowledge of the transcendental self. A man's kingdom is his own soul ; happy is he whose knowledge of that kingdom is more than superficial. No day is dull or unimportant for such a man, for the most important events which take place in a man's life are within, and not *without*, his own consciousness. In a world of apparent injustice, he can still be true to himself. He cannot, indeed, influence the events which meet him on the material plane, but he can mitigate the effect which they will have on himself. It is not the injury committed against him which will really matter ; it is the pardon which that injury has inspired in his heart. We are born in the shadow of destiny, but our greatest destiny is of the Spirit. Everything depends

on the position which we take up on the stairway of Time. For some, illness or weakness constitute the steps up which they climb; for others they are the steps which lead downwards to despair. There is no such thing as an uneventful life. "Il n'y a de jours médiocres qu'en nous-mêmes, mais il y a toujours place pour la destinée la plus haute dans les jours les plus médiocres, car une telle destinée se déroule bien plus complètement en nous qu'à la surface de l'Europe. Le lieu d'une destinée, ce n'est pas l'étendue d'un empire, mais l'étendue d'une âme. Notre destinée véritable se trouve dans notre conception de la vie, dans l'équilibre qui finit par s'établir entre les questions insolubles du ciel et les réponses incertaines de notre âme."

When we consider the dramas, we see at once that we shall not have the machinery of super-normal phenomena so much as the essence of mysticism. Although M. Maeterlinck fully realizes the necessity for action on the stage, the real drama takes place on the spiritual plane and the events which are of primary importance occur in the inner consciousness. We note, as we pass them in review, that the plays contain many of the doctrines with which we have become familiar in the essays. *Aglavaine et Sélysette*, one of the most mystical of the former, shows very strongly the Greek love of beauty and the theory that sorrow is a great factor in the development of the human soul, which the poet shares with his master Plotinus, that "prince of transcendental metaphysicians" as he calls him. A phrase of Plotinus which M. Maeterlinck has translated, is singularly applicable to this work: "L'âme ne saurait voir la beauté, si d'abord elle ne devenait belle elle-même et tout homme doit commencer par se rendre beau et divin pour obtenir la vue du beau et de la divinité." "Nous n'aurons plus d'autre soucis," writes Aglavaine to Méléandre in the letter which announces her arrival, "que de devenir aussi beaux que possible afin de nous aimer tous les trois d'avantage et nous deviendrons bons à force de nous aimer. Nous mettrons tant de beauté en nous-mêmes et tout autour de nous, qu'il n'y aura plus de place pour le malheur et la tristesse; et s'ils veulent entrer malgré tout, il faudra bien qu'ils deviennent beaux aussi, avant d'oser frapper à notre porte." Most of our readers will remember that the ideally platonic friendship which Aglavaine wished to foster between herself, her twin-soul Méléandre, and Sélysette, for whom she had a pitying affection, was impossible. The development of the situation, which might have been merely conventional, is on quite unusual lines. The story of one man who is beloved by two

women, one of whom destroys herself to leave the other free, is not new; what is new is that the strongest situations are that of the meeting of soul with soul and belong to the realm of metaphysics. "Viens, partons," says Aglavaine to Sélysette, after their conversation by the reservoir, "il ne faut pass'attarder trop longtemps aux endroits ou notre âme a été plus heureuse qu'une âme humaine ne peut l'être."

Alladine et Palomides sets forth amongst other more or less mystical doctrines, the theory that the silence in which the soul speaks is infinitely superior to the clashing of meaningless words through which its faint accents cannot be distinguished. "Nous ne parlons pas qu'aux heures ou nous ne vivons pas," we read in the essays; in this play, the king, whose daughter is trying to deceive him to shield her faithless lover, refuses to listen to her spoken words. "Il y a un moment ou les âmes se touchent et savent tout sans que l'on ait besoin de remuer les lèvres . . ." he says. "Mon père!" cries Astolaine, bursting into tears. "Tu vois bien que c'était inutile . . ." he replies.

Pelléas et Mélisande is dominated almost exclusively by the force of destiny. Golaud, sent to ask for the hand of the Princess Ursule, an alliance which will be of advantage to the kingdom of his grandfather Arkël, meets Mélisande, who has lost her way in the forest. He brings her back in place of his destined bride and begs the king's forgiveness. Arkël, who has advanced further towards initiation than any of the other characters, receives the news calmly. "Il a fait ce qu'il devait probablement faire," he says. "Je suis très vieux, et cependant je n'ai encore vu clair un instant, en moi-même; comment voulez-vous que je juge ce que d'autres ont fait? . . . on se trompe toujours lorsqu'on ne ferme pas les yeux pour pardonner ou pour mieux regarder en soi-même." Later on he says that he has never crossed a destiny; yet we find him refusing permission to Pelléas to go to the bedside of a dying friend. By doing this he hastens the final catastrophe; but is he not himself a tool in the hands of Destiny, whose larger movements are not to be withstood? The plot of the drama is not of much moment; it is founded on the old romance of Paolo and Francesca da Rimini. Pelléas and Mélisande love each other, and are slain by the jealous Golaud. We feel that they are foredoomed and helpless in the web of Fate; even though they perceive Golaud lurking in the shadows of the wood with his sword drawn, they are incapable of defence or even of escape.

The setting of the plays does much to enhance the atmosphere

of mystery. The action takes place in the corridors of some grim castle by the sea or in the noisome subterranean vaults on which it is built ; or again in the perpetual twilight of a virgin forest. The dialogue, with its rhythmic repetition, a repetition which sometimes grows monotonous in spite of its music, is intentionally simple ; intellectuality is never found in the characters ; rhetoric is strictly excluded. The feeling of ancient mystery is forced on us, and yet, curiously enough, the means used to secure the romantic effect is the purest realism. The natural everyday dialogue, with its constant repetitions, is indeed devoid of interest ; but through it that other dialogue, which M. Maeterlinck considers the hall-mark of genius, penetrates, and it contains that fleeting smile of the divine soul which only reaches us when, now and again, she glances over the shoulder of her younger sister, the human soul. Most playwrights are content to show us the position occupied by one human being among others ; M. Maeterlinck wishes to portray the relation of the soul to the universe.

The question of the dramatic possibilities of these works is, of course, quite outside the scope of this article ; it is also impossible to consider in so limited a space the symbolism of the allegories which he has given us under the title of mystic drama. But it may not be out of place to consider the poet's own conception of the aims of his art, as he has revealed it to us in *Le tragique quotidien* and *L'évolution du mystère*, as it touches on subjects which have already been discussed.

The dramatic poet, he tells us, has a mission to fulfil ; he must strive to bring to light the secret causes of good and evil destiny. He must endeavour to portray life and truth. The ancients saw it in Destiny, and accordingly Destiny dominates much of their work. Modern poets have gone for their inspiration to the antique, attempting to utilize the débris of the statue of the terrible goddess who dominated the tragedies of Aeschylus, Sophocles and Euripides. More than one of these has found enough marble from among the mutilated limbs to mould a new goddess, more human, less absolute and less inconceivable. He has taken, for instance, the fatality of passion ; but something is wanting. The terrible goddess of old with her high compelling power is gone, and with her is gone the greatness of the theme. Crime is horrible ; it is no longer grandiose. Calderon replaced destiny by religion, but in these latter days dogmatic religion has less hold on men ; Corneille took heroic duty, but duty is more ordinary, less mysterious and powerful. The dramatist

who can find either in science or in mystery, or in the human heart the equivalent of the ancient fatality, will achieve greatness. Ibsen, in search of a new and scientific form of destiny, replaced it by heredity in one of the greatest of his dramas. Shakespeare sometimes took madness to elevate his dialogue, and we find in his works that mysterious "chant de l'infini" which is the greatest quality of all. In *King Lear*, which, according to our author, is the greatest lyric drama of all time, there is no hint of the supernatural; the fatality is all internal.

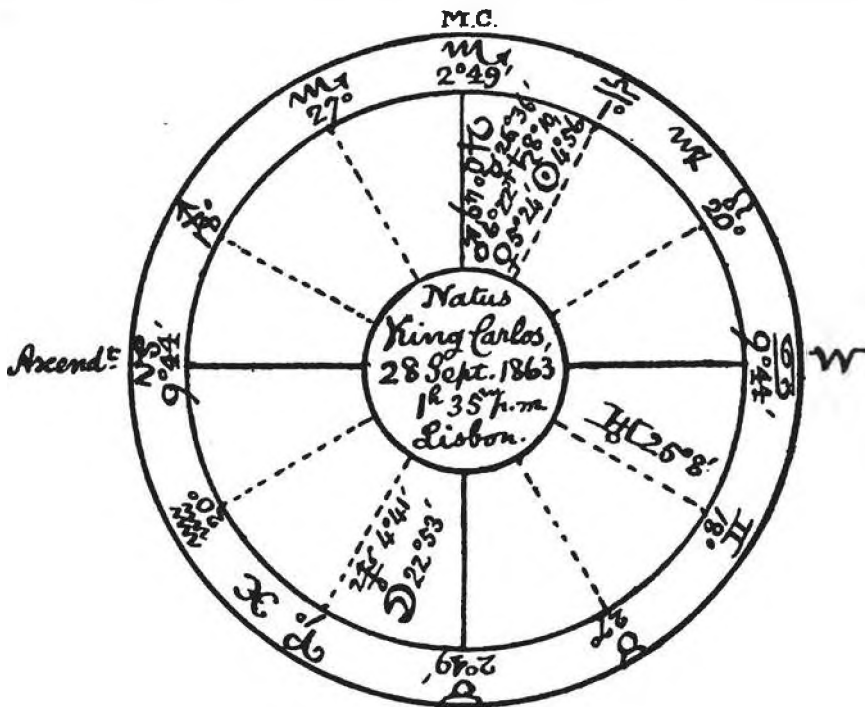
Whilst acknowledging the interest attaching to the new school of dramatists, of those who seek to probe into the mental and psychic problems of life, M. Maeterlinck confesses to a certain disappointment with regard to the modern stage. The greater number of modern plays might have been written to entertain our ancestors, who had a brutal and simple conception of life. The betrayed wife, the injured husband, the woman who poisons her lover, the son who avenges his father, the father who sacrifices his children, all these often-repeated versions of certain types, fail to satisfy him. He is not moved by the representation of the outer husks of events, if their inner significance is absent. He is looking for the source of emotion and mystery, and he thinks that the tragedy of daily life is nearer to that source than the tragedy of high adventure. It is not the struggle of one being against another, or of one desire against another, or the eternal conflict of duty and passion which is of the highest value. He asks himself whether an old man, sitting by his lamp in the evening and listening to the eternal murmur of life, is not as fitting a subject for drama as some of the types we have just enumerated. It is easy to see that *L'Intruse* and *Les Aveugles*—those "grisly symphonies of pessimistic symbolism" as Mr. Archer has called them—are the direct offspring of this theory; to which may be added that poignant little tragedy *Intérieur*. Most of our readers will recall the slight framework of these plays and their total lack of those qualities which are usually considered essential. All three are penetrated with sadness and gloom is the keynote. A group of blind people, men and women, have, unknown to themselves, a dead priest in their midst. Their gradual discovery of the fate of their only guide as they sit under the starry sky, cold and hungry and far from their asylum, is lugubrious in the extreme. But the key of the mystery lies in the symbolism. Again, in *Intérieur* a couple of peasants linger outside the windows of a house, through which a family party can be seen, hesitating

to disturb their peace by announcing that the dead body of one of the daughters has been found in the river. The third of the trilogy, *L'Intruse*, shows us another family group sitting round a table, awaiting news of one who lies dangerously ill in the next room and expecting the arrival of another member of the family, an abbess. The old grandfather, who is blind, is oppressed with the sense of approaching calamity. In the stillness of the night an unseen gardener is heard mowing the grass, and soon afterwards footsteps accompany the maid when she enters the room and do not leave it when she goes. Some one, so the grandfather declares, is seated at the table; in vain the others try to reassure him and declare that no one is present but themselves. Who has risen to go out? No one: but Death, the inevitable, has entered into the sick-room, and the Sister of Charity comes out to announce the sad news. In spite of this tremendous gloom, which is probably only the realization of the poet's dream of creating a drama in which terror of the unseen will be the dominant note, we must not carry away a wrong impression. M. Maeterlinck's doctrines are of light and not of darkness. He rejoices in mysticism much as the learned men in sixteenth-century Florence rejoiced in the revival of letters, or as the painters of that date rejoiced in the renascence of art. We are all mystics; he tells us, we are more transcendental than any book which is hampered by written words. If every man in his dreams is a Shakespeare, so every man in his inner life is a mystic. Ecstasy is only the discovery of the whole of our nature. We are more profound than anything that has been written and greater than anything that exists. To sum up the spirit of his philosophy, it is practically a trumpet call to every man to enter into his birthright of the kingdom of the soul.

HOROSCOPES OF KING CARLOS AND QUEEN AMÉLIE

By A. J. PEARCE

THE late King Carlos, who was cruelly assassinated, with his eldest son, the Crown Prince, on February 1, was born on September 28, 1863, at Lisbon. A gentleman who had examined official records found that King Carlos was born at 1 hour 35 minutes p.m.



HOROSCOPE OF KING CARLOS.

DECLINATIONS.

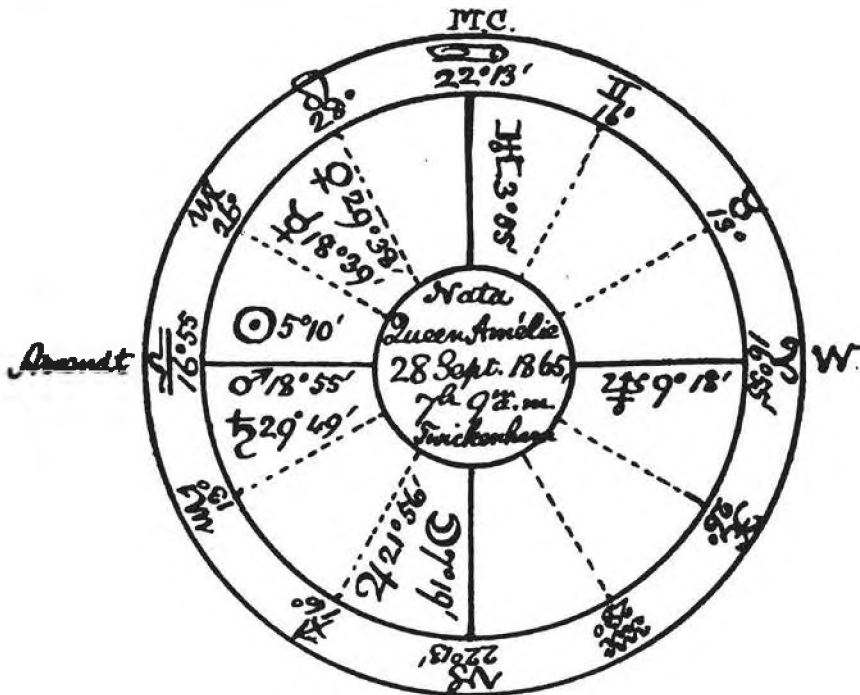
☉ 1° 58' S.	♀ 9° 47' S.	♃ 1° 14' S.
♃ 11° 33' N.	♄ 1° 50' S.	♅ 23° 29' N.
♅ 13° 39½' S.	♆ 10° 46' S.	♇ 0° 30' N.

I drew the horoscope many years ago, as given here, and appended to it the remark that the Prince would die either by violence or poison, because of the proximity of the evil planets Mars and Saturn to the Sun, in the ninth space, cadent from the

upper meridian, and the parallel declination of the Sun with Saturn.

The sidereal time at the stated minute of birth was 14 hours, 2 minutes 25 seconds, which is equivalent to $210^{\circ} 36' 19''$ of right ascension. This R.A. gives $212^{\circ} 49'$ of longitude, or $2^{\circ} 49'$ of *Scorpio*, which is therefore entered on the upper meridian.

The ascendant is *Capricornus* $9^{\circ} 44'$, and this ascending degree has the quartile ray of Saturn.



HOROSCOPE OF QUEEN AMÉLIE.

DECLINATIONS.

☉ $2^{\circ} 3' S.$	☽ $12^{\circ} 15' N.$	♃ $9^{\circ} 19' S.$
☿ $18^{\circ} 8' S.$	♄ $7^{\circ} 2' S.$	♅ $23^{\circ} 38' N.$
♁ $6^{\circ} 1' N.$	♆ $23^{\circ} 4' S.$	♇ $2^{\circ} 14' N.$

The conjunction of Mars and Saturn in $21^{\circ} 47' 8''$ of *Pisces*, the sign ruling Portugal on December 30, 1907, took place at 11 hours 18 minutes a.m. at Lisbon, just as they had risen, while at the figure for the winter solstice Saturn was just setting. In *Zadkiel's Almanac*, pp. 67-68, it was accordingly written that: "The authorities there are warned to beware of an attempt at revolution: a change of government seems certain to take place very soon." Within five weeks of the conjunction taking place revolutionist assassins murdered the King

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and Crown Prince, and a change of government immediately followed.

The Solar eclipse of January 3, 1908, fell in *Capricornus*, $12^{\circ} 8'$, within 3° of the exact ascendant of the King of Portugal, and in quartile (very nearly) to the places of the Sun, Mars and Saturn at His Majesty's birth. Moreover, Uranus was in $12^{\circ} 47'$ of *Capricornus*, at that eclipse, which, although it was not visible in Europe, was a very evil new Moon in the King's ascending sign.

Queen Amélie was born on September 28, 1865, at Twickenham. The time of birth was given in *The Times* as 7 hours 9 minutes a.m. *Libra*, $16^{\circ} 55'$, is the ascendant, as shown in the diagram. Mars was less than two degrees below the eastern horizon in $18^{\circ} 55'$ of the ascending sign, and was only 3° from exact sextile with Jupiter : this conferred on Her Majesty the high courage combined with the charming nature for which the Queen is so deservedly famed and esteemed.

The sun had only lately risen in $5^{\circ} 10'$ of *Libra*, and was nearly in quartile aspect with both the Moon and Uranus, and applying to opposition with Neptune. Two malefics, Mars and Saturn, occupied the ascendant. The planetary positions in these horoscopes will tell their own tale to every student of astrology.

EGYPTIAN USE OF SYMBOLS

By FLORENCE FARR

SO many books have been published lately on the history, customs and religions of Egypt that I shall not attempt to say anything about the facts of the case. Any one who cares to take the trouble can read about them elsewhere. What we want to do in order to get into touch with ancient Egypt is to imagine ourselves belonging to a nation that believed in the immortality of the soul and acted up to its belief.

The Egyptians believed everything that Europeans believe; but their faith was so great that it influenced their conduct in their public life and in their private relations.

The great believed that they literally were the sons of gods, for their fathers had invoked the god and had performed rites and made meditations and imagined overshadowings of divine natures before they were conceived. Marriage was a sacrament of most momentous nature involving long purifications and the communion with the Divine Trinities of Mother, Father and Child. Death was the consummation of initiation, and the regeneration of the body literally meant that the great initiates among them did believe that they could "take on" the forms of the soul at will and manifest to their representatives on earth in some shadowy substance whenever they desired to do so.

The descendants of the King offered sacrifices of living animals and fruits and wines on the days of the funeral; but they knew that thereafter the symbols or representations of these things would be sufficient for the purpose of the departed one. The kings had words written on the walls of their tombs telling of what had been offered to their subtle bodies (Ka); and they presented statues and pictures for the subtle body to permeate. The sensitive standing before such a statue and gazing into its eyes while he made offering to the manes of his ancestor seemed to see the form breathe and move while in his heart he knew the will of the great ancestor whose spirit had found union with the Superman Osiris. We offer flowers on the graves of our dead, but we do not communicate with them in our hearts; and the Egyptians did not do so either, unless the dead man or woman was an initiate who had learned to unite his powers and manifest upon earth or in the underworld at will.

The initiated Egyptian believed death involved the separation of the principles which united during incarnation to make an individual man. The rhythm of life and death appeared as

a rhythm of union and separation. The will, appearing periodically as a compelling star, presided over birth and death, then faded back into the ether which was its substance. Under its influence, which was symbolized by the sun, a reflection arose symbolized by the moon, and together these powers formed the manifestation from the symbols of earth and air.

Ra, the sun, was the wine and sacrament, and Osiris, the earth, was the bread, and they united between the pillars of fire and cloud. Osiris was the lord of the underworld, opening and closing the gates of its separate chambers that Ra might pass through with the train of gods. And the idea of the initiate was that he should become one with Osiris, and make his manifestation on earth or climb up the ladder of heaven at will. The ladder was another symbol of the pillars. Set and Horus stood on either side of it, and when the initiate took an upward step he was united to Set, and when he stood upright on the step he was united to Horus. All this sounds very confusing, and it is still more confusing if read in the translations now obtainable. The only possible way of arriving at the solution of this symbolism is to apply it to the processes going on in the mental world. Every day we pass through all possible phases of consciousness. Broadly speaking they are deep sleep or unconsciousness; dreaming or thinking subjectively, without special reference to actions; and thinking and acting objectively or with regard to our surroundings and what we call facts. Deep sleep may be unconscious or it may develop into what has been called luminous sleep, or the heavenly state. The ladder which enables a man to reach the heaven world, or luminous sleep, is straight and narrow. By great will power, or concentration of the attention, it is possible to keep the balance between Horus and Set; that is to say, between the immortal fighters in the mind, which make the attention fall into an oblivious state or into the ceaseless wanderings of ordinary cogitation. These immortal fighters represent the subjective consciousness and the state of deep sleep. The inexperienced mind is always either wandering or unconscious; it has to fill itself with experience before it can watch and compare and harmonize the two states. When it has done so it realizes that in deep sleep or trance it is in a creative state, and prepares new combinations of its elements, and in the subjective state it is formulating these combinations and giving them definite form as thoughts. It is in the state called heavenly or luminous sleep that these things can be perceived. The man knows that he is one with his Creator and

accepts the responsibility of that tremendous power. He becomes one with the Sun God in heaven; then with his train of creative powers he visits the Duat, or Underworld, which is the subjective world, or world of dream. Here he will find all the powers of the mental world, all the dreams and memories of the past, and all the plans and hopes for the future. It is a workshop where the drama is prepared that will be acted upon earth.

The great difference between the earth and the Duat must be sought for in the difference between the physical life and the life of the mind. In the mind, or world of the Duat, the actor studies his part, he plans it, he consults with the creator or author, he receives impressions; in the physical world the play is produced, and the audience is impressed favourably or unfavourably. Manifestation of ideas takes place in visible form.

In Egypt the gods were everywhere worshipped, but the initiate was one with the gods. They represented the powers of the man who had realized that, by sacrifice of the little self, the great self was to be attained. This tremendous ideal is not a popular one. Innumerable seekers after truth recoil before the idea of losing their own individuality in the individuality of a perfect being. They would rather keep their own limitations than merge themselves in the unlimited.

It is just as if a drop of water desired to remain for ever suspended as dew on the petals of a flower. It is separated, and it would rather evaporate in its struggle to keep its separate life than fall into the stream that is hurrying past to join the great ocean of consciousness. But I think we do not understand the nature of consciousness when we feel in this way. The Egyptians did.

Osiris represented to them the ocean of Human Consciousness, Ra the ocean of Cosmic Consciousness; and they realized that to enter into these beings was to attain plenitude and not to suffer deprivation. An individual consciousness as we know it is a partial consciousness. The subjective world has deprived itself of the consciousness of everything it calls the objective world. I am myself because I am different from all people and things I can see around me. I am inferior to some and worship them by my love or envy; I am superior to others and pity them by my love or pride; and there are a very few whom I can look upon as real companions and comrades. In the same way with possessions, some are too good, some too bad and some are obtainable. Now this clinging to individuality is the great delusion which makes us so fatally interested in the state of

being, as we are at present, mere aggregations of particles which are as aggregations incapable of immortality.

The moment we look at the question from outside we realize we should not like the present state of things to last for ever. It is amusing to play the game, to pretend for a little while that we feel deeply about this or that; but directly we put it to the test and say to ourselves, "Do I want such and such a thing not only for a lifetime but for ever?" we know very well we could not endure it. In our hearts we know that the charm of life is that it is ceaselessly changing. Even those who know the feeling of liberation from the delusion of delight in their own individuality, those who have lain down as Osiris, and entered into the shrine of Ra, even those will not seek the liberation of eternal contemplation. They cannot tear themselves away from the wheel of existence; they return, they say, to help the ignorant and guide the steps of the helpless. The wheel of change fascinates them; and the gods are delighted by the drama that ceaselessly unrolls itself before them. This was what the Egyptians felt. Deep in the centre of the world of the Duat, in the navel of the wheel, dwelt Seker, the god who never moved. He had finished his course, and Ra cried to him at midnight, when his boat was towed within hearing of his abode in the depths of the Underworld.

Seker answered the cry of Ra, but none ever looked upon his face. In later times Osiris was shown in the form of a mummied hawk and was called Ptah-Seker-Osiris, and the supreme mystery of the adepts was hidden under this symbol.

The mummied body fixed for ever in its eternal dwelling was the symbol of that central immovable point round which all changing things revolve. The illumination of the creative Sun-God passing through the great hierarchies of creation symbolized by the signs of the Zodiac was the wheel of Ptah, the opener or beginner of creation and the circle of the wheel. Osiris, the human being who had joined the alpha and omega of creation and passed from one to the other at will, represented the human desire to attain peace eternal, ameliorated by the possibility of change, even if it were merely the wheel of perpetual recurrence symbolized by the changing seasons of the year. So Osiris is crucified on the spokes of the wheel in order that his consciousness may extend into the world of relative consciousness, or retire into the place of absolute consciousness at will. And the name of Ptah-Seker-Osiris was the symbol of this power of the human adept.

OBLIVION

WHERE the Buddha sleeps and dreams
All that is and all that seems,
All that can or curse or bless,
Here is true forgetfulness ;

Where the lotus blossoms throw
Scents as soft as driven snow ;
And, like driven snow, they cover
Hate and hatred, love and lover.

Where the Buddha sits and smiles
Is the end of all the miles ;
At the great eternal goal
You may find and lose your soul.

Joys that please, and griefs that mar,
Things that are not and that are,
All are shadow'd images
Which the Buddha dreams he sees.

There is neither I nor You,
There is neither false nor true,
There is neither " Yes " nor " No,"
All in Buddha come and go.

And the God Himself, has He
Surer claims to dream or be ?
Or is He Himself a dream,
Chief of all the things that seem ?

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THE NEW GOSPEL OF INTERPRETATION

BY BERTRAM McCRIE

THE system of thought, at once scientific, philosophic, moral, and religious, recovered and formulated by the late Anna Kingsford (M.D. Paris) and Edward Maitland, (B.A. Cantab.) in their joint book, *The Perfect Way; or, the Finding of Christ*,* has the strongest claims upon the consideration of all thoughtful and discerning persons who are earnestly striving to realize that significant injunction—*Know thyself*, convinced that a knowledge of the origin, nature, and destiny of the true self involves the knowledge of all mysteries and of God. To such the Church's authoritative and traditional presentment of Christianity is as unsatisfying, on the one hand, as the astral phenomena of "Spiritualism," or the arid egoism of "New Thought," on the other; and it is precisely to those who feel the great need of a system of thought that shall satisfactorily explain the nature of existence, interpret the interior sense of religion, solve the enigmas surrounding man, and provide him with a perfect rule for the conduct of life, that the doctrine of *The Perfect Way* particularly appeals. For if it is the end and aim of religion to enable man so to employ and educate his soul as to bring him into direct and palpable relations with God, thus rehabilitating and restoring him to his rightful place as a being made in God's image, then assuredly the doctrine of existence and rule of life of which these two mystics were the tried recipients and faithful transmitters, is well calculated to be to many a burning and a shining light that shall lead them into the city of God.

In a series of nine lectures, with appendices, *The Perfect Way* sets forth the esoteric and universal truth of Religion, as founded in the nature of existence, and symbolically expressed in the dogmas and formulas of Christianity, Buddhism, and other systems of belief. In its teaching, faith is not divorced from reason, or religion at variance with science. For it distinguishes between faith and credulity by exhibiting the Understanding

* 3rd edition, revised, 1890, 6s. net. The Ruskin Press, Stafford Street, Birmingham.

as man's criterion of the truth of spiritual things ; and it proves religion to be a divine science, that science being essentially unscientific which ignores the soul as an organon of knowledge, and thereby excludes religion from its cognizance.

Now with respect to the source and method of recovery of the interpretative system enunciated by Anna Kingsford and Edward Maitland, the facts are thus. The secret of the mystic may be said to be comprised in these words : " If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him " (John xiv. 23). But it is not to the personal or historical Jesus that the mystic's love is given, since the worship of any earthly personage, however great, is an act of idolatry for the soul : rather does he adore that Christ-state or principle whereby he becomes perfected and possessed of a pure and divine Spirit, and this is a process interior to the man himself, subsisting potentially in him by virtue of the nature and derivation of his substantial self, and demonstrated as an actuality for mankind by the Christs of all ages. Moreover the words which the mystic keeps are not necessarily the recorded sayings of any extraneous individual, for his own soul is competent—when duly tended—to instruct and enlighten him regarding the truth of things, and reveal to him divine wisdom. And this the soul can do, because in her resides an ineradicable knowledge born of actual experience acquired during her protracted passage through innumerable earth-lives, a passage which is hers by reason of her persistence and perfectibility as an entity, and the necessity of her undergoing all the experiences which matter can afford for her ripening and enrichment as a worthy receptacle of Spirit. Now that faculty through which the soul can communicate of her knowledge to the man, is the Intuition, which, when supplemented by the light of illumination, is the real source of revelation, enabling him to perceive and remember the true nature of things, and convert belief into knowledge. Thus, then, by unreservedly loving " Christ," and keeping the words of the Christ within him by cultivating and exalting the pure intuitions of his soul, the mystic eventually becomes the " beloved son " in whom the Father is " well pleased " ; and having so wrought upon and purified his soul as to make of it a shrine wherein the flame of the Divine Spirit can burn concentrate, dwells evermore in God, and God in him.

Seldom have the requisite conditions for such a consummation of being been more faithfully observed than in the case of the

writers of *The Perfect Way*, who, living the life that is ever indispensable to knowing of the doctrine, were rewarded by results commensurate with their pure and lofty aspirations; results which, though not implying any attainment of perfection on their part, indicate an origin nothing short of divine for the illuminations vouchsafed to them as seekers after the living God. Their work, therefore, is at once a demonstration of the doctrine of the pre-existence and transmigration of the soul—commonly called Reincarnation—and of the ability of man while yet in the body to evoke that inner memory by means of which the stored-up experiences of his soul are available, and he can attain to certitude of truth. While it also makes clear the interior and wholly spiritual nature of religion, and explains the method whereby the hermetic truths constituting the Gnosis (or supreme mystical doctrine in which the religious systems of the world have their common root) are at once guarded from profanation, yet ever accessible to worthy initiates. As for the soundness and validity of their statement, though here there is not wanting in corroboration the most notable testimony of the world's mystics, yet the true witness and verification thereof is inherent in the system itself, and will reveal itself to the spiritual understanding of him who, with whole mind, will read and ponder its message.

The doctrine under consideration pronounces man to be a part of God individuated, and therefore essentially good, containing within himself by virtue of his origin and constitution divine powers or attributes which it is his supreme purpose to make manifest in and through the soul, the recognition of which as his permanent and true self marks his conversion from materialist to mystic, rendering him Man in the real sense of the word. Adopting in regard to man's nature a fourfold classification—that of material body, astral body, soul or ego, and spirit or Divine Particle—the process whereby man's potentialities become realized is shown to be one of purification and unfoldment, summed up in the term Regeneration, so that he may become born again or reconstituted of soul and spirit. The Christ within, or new regenerate Man, is thus originated, a state of being in which all limitations are transcended, and the object of creation is attained, namely, the production of a perfect medium for the individuation of Spirit. The operation by which the above stupendous result is achieved is one which, as already said, is of great duration, requiring for its accomplishment many incarnations of the soul in a material body; and it is, moreover, one which is altogether interior to the individual concerned, man

being "saved" or "lost" according as he himself wills, and not because of what any external individual has said or done—the Church's dogma of Vicarious Atonement being a gross materialization of a spiritual mystery, and unthinkable alike as regards God and man.

Sedulously pursuing the path that leads to regeneration, the mystic becomes conscious of many things, of which as materialist he could have no perception. He knows that matter, while at the opposite pole from Spirit, is yet a mode or manifestation of Spirit, the reduction to a denser form of the universal substance of existence, so that it may be outwardly apprehended by the individual; that matter, at once instrumental to creation, and cause of that conditioning of Spirit whence arises evil in creation, can be converted or redeemed back again *into* Spirit, because it is but a derivative of Spirit; and that when so re-created or transmuted, the result may be conceived of as an intensification or perfection of the means whereby God is glorified. Evolution, then, whether for microcosm or macrocosm, is not of substance itself, but is the disclosure of the inherent properties of substance in the individual; and inasmuch as no particle of matter can be destitute of consciousness, and the coalescence of consciousness is always taking place, the possibilities of creation by such evolution are limitless. Also that true Pantheism is declared in which God is held to subsist in all created things, though such things can only be said to be God in proportion as they, transcending the limitations of creation, become redeemed and are able to show forth God fully. It will be understood that a doctrine, such as that of Evolution, is to the mystic only of primary significance or interest when it is applied to the soul, individual or collective, since his concern is with the substantial or real and not with the phenomenal or apparent, and only that doctrine or fact which is capable of a spiritual interpretation and application is accepted by him as being true and real for the soul. He therefore regards the world's Bibles as setting forth, more or less allegorically, the history, progress, and apotheosis of a representative soul—the mass of mankind being thereby incited and instructed to copy such an example and so realize their birthright—and recognizes that the process described is one of perpetual occurrence, being enacted by every soul that, immersed in materiality, sooner or later comes to itself, and, conscious of declension from its rightful status, resolves to return to its Father's house. Of such a return, the way is by purification and love. A purification of the whole being of

man, such as, beginning with the physical organism and requiring his abstention from flesh-food, extends to the very heart of his system, and results in his seeing God through the vision of Adonai. A measureless love, that lifts him out of the selfish and illusory passions of his mortal nature, to know his true self as God in all humanity, and reveals to him the secret of the universe. By purity, love, and self-sacrifice on all planes of his nature, does the prodigal so sublimate his soul as to at length arrive at his destination; and this because there is no ill acquired through previous error or ignorance, no Karma, that cannot be finally expiated and annulled by the constant exercise of these virtues, which, manifested to the full, as in the Christ, mark the end of the necessity for further incarnation, when, having overcome, he is made a pillar in the Temple of God, and goes no more out.

Of snares by the way there are no lack, and he who would travel it in safety must first be master of himself ere he can hope to control those phantoms and spirits of the astral region which he must traverse. He must not be allured by their impersonations, flatteries, or phenomena, into believing that through them he can attain his end, for as nothing is so insidious as their attack upon his system, so nothing is more fatal to his spiritual growth than the yielding to their influence. It is needful, therefore, before he can penetrate into the fourfold zone of the astral sphere, that he be clean in body, habit, and mind, so that no unclean thing may be attracted to him, and that he have a firm and courageous will attuned to that divine Will he seeks always to do. The possession of a will so established and set, ensures his deliverance from any inclination to make of personal power and intellectual knowledge his goal; in other words, to rest content with occultism—using that term in its acquired significance—for the occultist does not, as a rule, “desire *first* the kingdom of God and God’s righteousness,” and his domain is, with few exceptions, that comprised in the astral or magnetic region. As he meets and overcomes the temptations in that wilderness intervening between the “Egypt” of the lower nature and the “Canaan” of spiritual attainment, the pilgrim finds that he is not left comfortless, but has a companion of his soul in the form of a ministering spirit or angel who never leaves him, and who, while unable to direct or teach him, yet sheds abroad within him a light whereby he can walk and learn, being indeed the instrument through which God’s word is transmitted to the soul of the man. Thus illuminated the mystic has

understanding of the true, esoteric nature and application of the "Fall," "Exodus," "Incarnation," "Atonement," "Crucifixion," and similar mystical processes, so wofully travestied by the ecclesiasticism of our own and other times, for he himself enacts each stage within his own system. He knows, moreover, of the dualism existing in him and in all things, by reason of his and their being constituted of the force and substance of God, and he traces out that mighty law of correspondences which unfolds so many mysteries. So he draws nearer to that celestial Mount on which his own "ascension" must take place, and, finally, having become regenerate and being anointed of the Spirit, achieves Christhood by receiving into his own spirit the Logos, and is for evermore both Son of Man and Son of God.

Such is but an imperfect and unworthy outline of the main issues of the doctrine committed to Anna Kingsford and Edward Maitland, and by them set forth in all integrity and beauty within the pages of *The Perfect Way*. It seems indeed little short of an injustice to the marvellous lucidity of the one, and the profound perception of the other, to attempt any paraphrase or abbreviation of their work, since the method and phraseology they employed were in all respects worthy of the subjects they expounded. In proof of this, as also on account of its absolutely unique nature and value, there is here quoted an abstract of the esoteric doctrine or Gnosis, drawn up by Edward Maitland; which, as a statement of mystical doctrine beyond all others succinct and sufficient, is very earnestly commended to all lovers of Truth who can bring to the reading of it an equable and entire mind, and give to it the meditation of the heart.

There is one Being, Self-subsistent, infinite, divine, originally and in itself unmanifest and unindividuate, but impersonal only in the sense of being devoid of limitations, for it is essential and absolute Consciousness. This is God, who is the only real Being. As Spirit, God is a Unity. As Energy and Substance—the necessary constituents of all and every being—God is a Duality: and God becomes manifest through the evolution of His Trinity. Now, Energy and Substance are, respectively, of masculine and feminine potency. Passing into creation, and becoming manifest, God subsists under two modes, the unmanifest and the manifest. But the manifest never exhausts the unmanifest.

Creation, which is the manifestation of God, occurs through the projection, by the divine Will, of the divine Substance into conditions and limitations, whereby it becomes exteriorly cognizable as Matter. Matter is not in itself evil; but being a limitation of Spirit, and therein of God and of consciousness, it is the cause of evil. Such limitation is essential

to creation, since creation is manifestation, and manifestation implies gradations and contrasts.

Consisting of the divine Energy and Substance, all things are God as to constituent principles; but because of the limitations necessary to creation, all things are not God as to condition.

But being Spirit, Matter is capable of reverting to the condition of Spirit.

The tendency of Matter to revert to Spirit, or more precisely, of Substance to revert from its material and "created" or "fallen," to its spiritual and original condition, is the cause of Evolution.

Evolution is the manifestation of Inherency; and whereas the inherency in things divine, namely, the Energy and Substance of which all things consist, is itself divine, evolution reaches its goal, and full manifestation is attained, only when divinity is reached.

That alone which withholds the individual from the realization of his proper divine potentialities, is his own will.

Herein lies the mystery called the "Mystery of Godliness"; the mystery, this is, of the "Christ," or the redemption of Spirit from Matter. That mystery is in this wise.

Spirit returns to its essential condition in Soul. Soul is begotten in matter by means of polarisation.

Life is the elaboration of Soul through the varied transformations of matter. Soul is the medium in which Spirit is individuated.

Spirit of itself is diffuse; but enclosed in an envelope of Soul-substance, it becomes an indiffusible personality.

Both Energy and Substance are Spirit; but in speaking of spirit as distinguished from soul, it must be remembered that spirit is always energy and soul is always substance.

The soul is first engendered in the lowest forms of organic life, from which it works upwards, through plants and animals, to man. Once generated and made an individual, it is immortal—unless extinguished through its own perverse will—and passes from one form to another, developing the qualities inherent in its substance, until, in its highest stage, it polarises sufficiently to receive the divine Spirit.

Receiving this Spirit into his soul, the man has, and is, Christ, and is both God and man, Christ being the point of union between the human and the divine.

For, as God is pure Spirit, so is pure Spirit God, and is not the less God because individuated in a human soul, or because, when thus individuated, such soul is invested with a human body. This is the mystery of divine Incarnation. And the secret and method of the Christ is inward purification.

And because the process thereof is interior, it cannot be accomplished by another from without, or by proxy.

The two terms of man's evolution are Creation and Redemption. The first occurs by generation and is of the physical; the second occurs by regeneration and is of the spiritual. The issue of the first is "Adam," the bodily nature or exterior self-hood, "in whom all die." The issue of the second is "Christ," the spiritual nature or interior self-hood, "in whom all have eternal life."

Similarly with the Soul, which, as Substance, is feminine. In the initial human stage of her evolution, she is "Eve" who, succumbing

to the sense-nature and lapsing into materiality, becomes "mother" of man degenerate, or "fallen." In the perfected stage, purified from materiality and regaining her proper spiritual condition, she is "Virgin Mary" and "mother" of man regenerate, or "unfallen"—the spiritual, not the physical, self-hood, this is, of the individual concerned, whose soul she is.

Scripture, in such portions of it as, being mystical, represent divine knowledges, sets forth the passage of man and his soul—the latter always under the guise of a woman—from the first to the last stage of their spiritual history, applying to them at each stage a fresh name in accordance with their condition. The entire process has to be undergone by every individual who finally attains to perfection by realizing man's highest potentialities. But though all men, even he who is a Christ, are saved by Christ, only he is a Christ who by accomplishing the process while in the body, manifests the Christ to others, and thereby demonstrates to them their own divine potentialities.

And whereas the process of such regeneration is always in course of accomplishment, and is interior to the individual concerned, Scripture in describing it represents an eternal verity, and the keys to the interpretation of Scripture are the words *Now* and *Within*, and the creeds founded on Scripture are intelligible and true only when translated into the present tense and referred to the soul.

Now, inasmuch as Regeneration is a long and arduous process, and requires, at least to a certain advanced stage, to be accomplished while in the body, no single earth-life, how prolonged soever, can suffice for it. Wherefore it is necessary that the soul return again and again into the body, as a child to school, to obtain the education, correction, trials and other experiences requisite for edification to the full stature of humanity; and only when it has learnt all the lessons the body has to teach, and through conflict with the body has acquired knowledge and strength to overcome the body, and is purged of the tendencies towards materiality which have brought it into and made it subject to the body, is it fitted to dispense with the body and ascend to higher conditions. Hence the doctrine of a multiplicity of earth-lives—which is implicit in Scripture, though lost sight of by the Churches—is now, in the New Statement, made explicit, being emphatically declared and insisted on as an indispensable and integral article in the faith of the future.

A quarter of a century has passed away since Anna Kingsford and Edward Maitland delivered their message, and gave to a materialistic world the "New Gospel of Interpretation." Many clouds and storms sweep across the horizon of religious belief, many signs and wonders are done, and many false claimants to man's worship arise. But the work of these two prophets of God stands and will stand, for of them it may be said that they rent away the veil which other hands had hung between man and God, and let the eternal Sun of Truth and Righteousness shine in upon the soul.

ASTRAL EXCURSIONS

BY FRANZ HARTMANN, M.D.

IT seems that at the present stage of human evolution a considerable development of psychic faculties is taking place in Europe and America. Persons who never heard of spiritualism or occultism find themselves to their own surprise in possession of occult powers, and while the scientists quarrel about the theory which admits the existence of an astral body the number of people increases who are capable of leaving their physical forms and making excursions in an "astral body" or "dream body," of whose existence they never heard. Thus, for instance, a lady of my acquaintance writes to me from Berlin as follows :—

"The gentleman to whom I am engaged to be married has been an officer, but he has left the army. Shortly before that event, having retired at night, he found himself suddenly standing in the midst of his room, while his physical body was in his bed. The situation seemed rather strange to him, as he had never heard of such things; he walked about in the room, looked at the different objects for the purpose of convincing himself that he was still in possession of his reason; he went to his desk and read in a book that was lying open upon it, but in spite of his efforts to turn a page, he was unable to turn it. He then went to the window, looked out in the street, saw the lanterns and the gas-lights flickering; in short, he saw in this condition everything just the same as it appeared to him in his usual state.

"It then occurred to him that he was in a spiritual body, and he wondered whether it would be possible for him to pass through a solid wall. He tried it and found himself in the adjoining room, where he saw one of his comrades sitting at a table and making a drawing. In vain he tried to call his attention; he touched him, spoke to him, breathed upon him; but his friend continued his work without taking notice of all this. My betrothed felt very sorry because he could not make his presence known and returned to his room, where he saw his body still lying in bed, immovable as before. He then went through the closed window out into the street and went to the railway station, where he saw the people and the shifting of trains. Finally he came to a tunnel, which he entered, and saw some workmen at their labour. He had never been in that tunnel and did not know of its existence.

“ Returning to his room, he saw his servant opening the door and entering. The servant seemed to sniff the air and hurriedly went to the bed, shaking the body of his master, while the latter stood by the side of it, looking at the procedure. The servant then tore open the window.

“ The officer awoke, owing to a sensation of cold, and asked the servant what was the matter. The servant replied that there was coal gas in the room and that it had seemed to him that the Herr Lieutenant was dead. Upon being asked what caused him to return to the sleeping room at that hour, he said that he had suddenly been overcome by a feeling that he ought to return, to look once more after the stove. It is clear that, if the servant had not returned, the officer would have died, and the spirit could not have returned into the body. The next day he went to the tunnel, where he found everything as he had seen it during the night, and he also convinced himself that his friend in the adjoining room was making the drawing; but with all this he still does not believe in a continuation of conscious individual existence after death.”

To this I may be permitted to add a similar experience of my own which I had at Colombo (Ceylon) in 1884. I went with my friend B—— to a dentist, to have a tooth extracted. I took chloroform, and after getting under its influence I soon saw myself standing beside the dentist's chair in which my body was lying. I appeared to myself just the same person as when in my normal state. I saw all the objects in the room, heard all that was spoken; but when I tried to lift one of the instruments on a little table next to the chair, I could not do so, as my fingers passed through it. Since then I have occasionally seen myself stepping out of my physical form, and this occurs in two ways; namely, if, while this separation takes place my consciousness is centred in the physical body, I see myself in the astral body standing before me at the side of my bed, and if my consciousness is centred in the astral body, I see my physical form lying in bed. I have never made consciously any astral excursions to distant places, but such experiences may be sufficient to convince one that man has an astral body capable of existing independently of the physical form, and to those who have experienced such things the doubts of those who have experienced nothing may appear quite as unworthy of consideration, as would the arguments of one who had never seen railways and were in consequence to deny their existence.

REVIEWS

A LITERARY HISTORY OF THE ARABS. By Reynold A. Nicholson, M.A., Lecturer in Persian in the University of Cambridge, and sometime Fellow of Trinity College, London. T. Fisher Unwin, 1907. 12s. 6d. net.

THAT a volume on Arabic literature should claim some notice in the OCCULT REVIEW seems quite reasonable, since Arabia to the popular mind carries a suggestion similar to that which attached to Egypt and Babylonia in ancient times, of housing sciences differing from those known to the commonplace world. And, indeed, there is a large literature in Arabic on astrology, alchemy, and other subjects which are justly or not supposed to be akin to them. The reader who approaches Mr. Nicholson's history with the view of learning about this department of Moslem thought will, on the whole, be disappointed, since that excellent scholar writes rather for those who desire to be introduced to Arabic history, theology, science and poetry; but they will find something about the famous alchemist Jábir Ibn Hayyán, though very little—nothing about the equally famous Idomír al-Jildekí. There would, however, be a great deal to say about both, for any one whom this branch of Arabic literature interested. We possess a list of the writings of the former, which is very lengthy, though exceedingly imperfect, if he was correct in asserting that he had composed 300 philosophical treatises, 1,300 books on magic, and 1,300 essays on military engines and other mechanical appliances. In spite of this voluminous authorship he was not able to convince the world of his existence, and those who accepted the fact differed by a century as to his date. The bibliographer from whom we learn most about the titles of his books declares that no man of sense would take all the trouble involved in the composition of a book and then ascribe it to some one else: and this argument would seem weighty, were it not the case that the act reprobated has often been committed, not always, it would appear, by men destitute of sense. It is clear that for a considerable period alchemistic writers put out their works under the name of Jábir Ibn Hayyán, and, unless the figures quoted are wholly fanciful, there must have been many of them in the third and fourth centuries of Islam; since the statement is earlier than the close of the fourth. But the reason for the employment of this particular name for the purpose is likely to remain a mystery.

After long neglect the scientific treatises of the Arabs have found a competent exponent in Dr. Wiedemann, of Erlangen, from whose admirable monographs we are likely to learn whether the Eastern alchemists ever hit in their laboratories on the discoveries of modern science.

Historically the alchemists cut rather a poor figure; those came off best who were conscious charlatans, and by the fraudulent production of gold persuaded the sultans to finance further experiments, after which they dived beyond soundings. The astrologers, on the other hand, play rather a distinguished part. The chroniclers not unfrequently record bold predictions hazarded by these persons, which the event verified. The most remarkable is a case in which the astrologers, observing a conjunction similar to that which preceded the Noachic deluge, predicted a similar catastrophe, except one, who observed a slight difference, whence he inferred that the coming flood would be local, not universal. This local flood occurred, and the astrologer was, with justice, decorated by the sovereign.

Modern Arabic journalism has only during the last fifteen months included a representative of occult studies, in the shape of a magazine called *Tawáli' al-Mulúk*, or *The Royal Horoscopes*, which, like other Egyptian journals borrows to some extent from European sources, but is likely to aid the understanding of the older Arabic literature very considerably. The first number reveals some mysteries about the talismans worn by the monarchs of Europe, which perhaps we should not be justified in divulging. In the ninth number (for March of this year) the Sultan's astrologer narrates a dream seen by his majesty, and interpreted by himself. "I dreamed," said the Sultan, "that all my teeth had fallen out, and not a tooth remained in my mouth." "This means," said the astrologer, "that all who conspire against your majesty will perish to the last man, and that your majesty will live thirty-two more years." It is to be regretted that the date of the prophecy is not given.

There are other occult sciences studied by the Arabs, and forming the subject of a considerable body of literature, about which little is yet known in Europe. If Mr. Nicholson has nothing about these, his book has a valuable account of the origins and development of Sufism, so far as it is a spiritual, not a spiritualistic, movement. That latter side is to be found in Sufism also; and it is not difficult to collect from the books of the Sufis records, at times dated and apparently well attested, of phenomena similar to those which are recounted in the spiritualistic journals of the

present day. Ibn Taimiyyah, a controversialist who died in 1326, after giving examples of the appearance of phantoms, adds the following personal experience: "Several persons have told me that they invoked me in a distant land, and that I came to them. One said he saw me riding in my ordinary clothes and appearance; another that he saw me on a mountain; another told a different story." The author's explanation was that the phantoms were jinn (or demons), who had power to deceive the people who had committed the sin of invoking any one but God.

The reviewer would strongly recommend Mr. Nicholson's excellent volume to those readers of this magazine who desire to know something about the masterpieces of Arabic literature.

D. S. MARGOLIOUTH.

THE FOREST PLAYFELLOW. By E. K. Sanders. Constable & Co. Price 3s. 6d.

THAT World Invisible which has made for itself so prominent a place in the literature, both philosophical and fictional, of the present day, would now seem to be extending the sphere of its influence into the domain of the schoolroom and the nursery, either because these are usually reflexes of the study and the drawing-room, or because the twentieth-century child is more imaginative than its predecessors. Whatever may be the cause, it is an undoubted fact that a small library of volumes dealing with the spiritual and the mystical side of life, and primarily intended for the consumption of the young, have recently put in an appearance; but one of the chief charms to which most of them can lay claim is that they appeal to old and young alike.

This is essentially the case with *The Forest Playfellow*, whose author possesses that intimate acquaintance with the working of the child-mind, which awakens an answering echo in the heart of the child-reader and at the same time furnishes the child-lover with sundry psychological hints which should prove very valuable to those unskilled in the art of deciphering souls. Briefly, it is the story of a small boy who, being transferred from the noisy gaiety of a large family in Portsmouth to the solitary silence of an old house in the New Forest, makes for himself the startling discovery that the Forest is not really empty and lonely, but filled with strange presences, unseen yet very real. Quite naturally, a great fear seizes him, and he is unfeignedly glad to get back to the safety of home and the big schoolroom with the comfortably shabby carpet and the much-notched and initialled

table. Here, coiled up in a big armchair, with a well-worn volume from one of the shelves, he falls to dreaming as to who its owner may have been, and what little boy it was who scratched that unfamiliar name across the fly-leaf, until, looking up, he suddenly sees him—a small slight figure in a sailor suit seated at the table and bending over the identical book. Jack is therefore not at all surprised to meet him next day in the Forest, and is overjoyed to find that no more satisfactory playfellow could possibly have appeared to share the hours of a lonely little boy. Yet in spite of the Dream Boy's prowess at tree climbing, his inventive genius in the matter of games, and the fact that he is given to nothing less than to preaching, Jack finds himself at the end of that happy summer in possession of sundry of those Lessons of Life we all must learn before we may hope to catch the gleam of the Light on the Path Beyond.

The narrative is told with a charm and simplicity of diction, and a skilful blending of the Real and the so-called Unreal which make it delightful reading.

NORA ALEXANDER.

TRUTHS ABOUT HYPNOTISM AND THERAPEUTIC SUGGESTION.

By S. G. Jay. London: The Gutenberg Press, Ltd., 125, Fleet Street, E.C. 1907.

A POPULAR but eminently sensible treatment of the subject. Confining himself almost entirely to the practical aspects of hypnotism, Mr. Jay describes his own method of inducing the state, and gives interesting details of some of his successfully treated cases. These include cases of insomnia, headache, nervousness, palpitation, bad habits (nail-biting), and even varicose veins. A case is also described in which the usual negative hallucinations were produced with great ease; the patient being, at will, rendered incapable of seeing (of *consciously* seeing perhaps we ought to say) another person whose invisibility was suggested. Mr. Jay, however, rightly deprecates experiment unless conducted with a scientific or therapeutic end in view.

The author's methods of inducing hypnosis, and his views as to its nature, are practically those of the Nancy school. He has attended Dr. Bernheim's clinic at the Hôpital Civil, and has also seen the Charcot experiments at the Salpêtrière; but his sympathies and convictions are entirely in line with the views of the former. Exception might be taken to his adoption of Hudson's "two minds," which is an objectionable sort of

conception in many ways; *supraliminal and subliminal strata*, in accordance with English usage, would be preferable. Also, in his remarks concerning the conservatism and ignorance of the medical profession in this country with regard to hypnotism (remarks which the instructed reader will admit to be true enough, more's the pity!) Mr. Jay omits all mention of the Medical Society for the Study of Suggestive Therapeutics, which, though a young Society, is at least an indication of advance within the profession. Some reference should also have been made, in fairness, to the important works of Dr. J. Milne Bramwell and Dr. C. Lloyd Tuckey—works which embody the results, in each case, of twenty years or so experience of wide hypnotic practice. We are not *quite* so far behind France as the casual reader of Mr. Jay's book might suppose; though we must regretfully admit that we *are* behind.

These points apart, Mr. Jay's book may be cordially welcomed and commended.

J. ARTHUR HILL.

THE MYSTERY OF THREE: A BIBLE STORY. By E. M. Smith.

London: Elliot Stock, 62, Paternoster Row, E.C. 1907.

THE fact that certain numbers seem to have a special significance—a mystical importance—in the scheme of things, has occupied many minds of speculative tendency. The numbers three, seven, and nine have certainly been regarded for thousands of years as possessing this special significance; while five—as witness the pentagram with its supposed virtues of keeping away evil, as in *Faust* it kept out Mephistopheles, also the Five Wounds, is not without its share of honour.

The present volume deals mostly with three, and with three only, as it is used and alluded to in the Christian Scriptures. It is pointed out that there are three stages in the perfecting of Man—conviction of sin, Righteousness, and Judgment; that Man himself is threefold—body, soul, and spirit; that there are three great Festivals—Passover, Pentecost, and Tabernacles; that Christ destroyed the "temple," which was raised after three days; and so on. These are paralleled by a few illustrations from natural phenomena, such as the trinity of primary colours, and the trinity of notes which form the chord in the musical octave. The author seems to accept a very thorough-going theory as to Inspiration, laying great stress on the particular word that is employed—as in Christ's *τετέλεσται* (it is finished) as against the *τέγρονε* (it is done) of Rev. xvi. 17, and xxxi. 6—and drawing important inferences from the distinction. A similar

N

point is made regarding the Hebrew *bara* (to create) and *asa* (to make); and here the author, in asserting an important difference, has such scholars as Genesisius and Pusey against him. However, he makes out a good case for his view; and, seeing that certainty is unattainable, we are at liberty to take which side we like, according to taste.

The book is well written, and many curious symbolic coincidences in the Bible are pointed out. They are not easily quotable in a short review, and readers who are interested in the subject may safely be recommended to the volume itself.

ANGUS MACGREGOR.

THE ARMADA GOLD. By Edgar Turner and Reginald Hodder.
London: Grant Richards, 7, Carlton Street, S.W. 1908.
Price 6s.

A THRILLING story of love and adventure, with hairbreadth 'scapes on almost every page. It is well written, and reminds one of Mr. Rider Haggard's *Bonita*, with a dash of Grant Allen's *White Man's Foot*—the story being placed in a Pacific island—and a *soupeçon* of Max Pemberton's *Red Morn*. We are not suggesting plagiarism, of course; the book is as original as one can expect in a world where there is nothing new under the sun.

Lyall Gray, lieutenant in His Majesty's Navy, loves and is beloved by Mirra Trevellyan, who lives at Tonga with her guardian, the Consul. She is kidnapped by the Areoi, who treat her as sacred to their god Oro for three years, and then prepare to sacrifice her. Meanwhile Lieutenant Gray has been scouring the Pacific Islands in search of her. He turns up in time, accompanied by his friend Stillingfleet, who is after a hoard of Spanish gold which is hidden on that island of Paloa. There are bloody encounters, and the Areoi are wiped out. The gold, though found, is lost again, but Gray did not want it; and Stillingfleet is compensated for its loss by finding something still more precious. What it was the reader may be left to discover for himself, though, on second thoughts, we cannot refrain from mentioning—in order to relieve suspense—that it had "grey eyes and dark brown hair."

ANGUS MACGREGOR.

* **THE NEW WORD.** Published by Georg & Cie, 10, Rue de la Corrairie, Genève, and by A. Owen & Co., 28, Regent Street, London. Price 5s.

THE subtitle of this book is, "An Open Letter addressed to the Swedish Academy in Stockholm, on the Meaning of the Word

IDEALIST"; and the author hinges his argument upon the passage in Nobel's will, in which he leaves money for a prize in literature, and which reads as follows: "Due share to the person who shall have produced in the field of literature the most distinguished work of an *idealist* tendency."

The New Word is an ingenious, if somewhat laboured, work which contains a fine kernel. The writer is a keen and untiring searcher into the origin of words, and has some wonderful adventures in this region of discovery, bringing back with him sometimes astonishing results. He throws stones at Professor Skeat; he tilts at the absurd fetishes often implied in such words as *humanity* and *childhood*, and he deftly points out holes in the mortar of buildings which the physicists have long regarded as impregnable. The book has a large discursiveness of range, and the author thus sums up his position:—

The task of idealism is not to reconcile science with religion, which means to drag down the white man's faith to the level of the black man's fancy; but to reconcile science with literature, to put closer knowledge into more glorious words, and, in the beginning, to tell children the truth.

B. P. O'NEILL.

THE GIFT OF UNDERSTANDING. By Prentice Mulford. London: Philip Wellby, 6, Henrietta Street, W.C.

THIS work of this charming mystic and philosopher is in continuation of that notable series of essays entitled, *The Gift of the Spirit*, which has secured such wide recognition as to be among the chiefest good works on the subject of the nature, origin and destiny of the human soul. A very capable review of *The Gift of the Spirit* appeared some time back in these pages and in substance, though not in detail, that summation of Prentice Mulford and his work would equally apply to this series of essays on the Understanding.

The present work is issued by Mr. Wellby as one of the "New Thought Library" series and has an illuminative introduction by the well-known author, Mr. A. E. Waite. A better selling work than *The Gift of the Spirit* has not yet found its way to the bookshelf of the mystic. But *The Gift of Understanding* will run it close in popularity, for a taste of Prentice Mulford whets the appetite for more of the same thing.

This book, like all of Prentice Mulford's works, has a charm of its own and an atmosphere which is healthful, invigorating and serene. Those in doubt concerning spiritual problems cannot fail to get help from Prentice Mulford, whose credentials are simplicity of mind and clearness of thought. SCRUTATOR.

PERIODICAL LITERATURE

THE February number of *The Annals of Psychological Science* contains a long article by M. Marcel Mangin (the same who recently exhibited before a number of French medical men what was described as a case of cure through the agency of a secondary personality) describing the "miraculous" cures at Lourdes. Since 1882, he states, there has been at Lourdes an office of medical verification (Bureau des constatations médicales), at which patients are examined both before and after their attempts to be cured; this office is open to serious inquirers, and has been visited by about 200 outside medical men every year on an average, including many foreigners. Not only is a patient who makes a prolonged stay examined at frequent intervals, but the after-history of the case is followed up, sometimes for several years. The reports of cures, therefore, do not rest on mere hearsay, but on strict and public medical examination. Some of the more remarkable cases are narrated in detail, and after stating what features of the recorded cures can be explained by suggestion M. Mangin goes on to point out that in some cases there seems to be a real materialization of new tissue, and that this may be brought about by the emission of vibrations or of a psychic fluid from the patient or from those around him. At all events M. Mangin is convinced that the cures are real, and that they are as wonderful as the best recorded séance-room phenomena. Another article in the same issue, by a profound scientific thinker, Mr. E. E. Fournier d'Albe, on "Bridging the Gulf" between the normal and the supernormal, concludes by foreshadowing the time when more direct control will be obtained over organized matter and the vital processes, and much suffering will thereby be saved to the human race.

The Theosophical Review, in some "Thoughts on Meditation," lays down rules for the cultivation of an elaborate absent-mindedness, in which a train of higher thought is carried on while the "fraction of the self which is in the body" attends to the duties of life. Mr. Mead himself discusses "The Self Taught," showing how "the candidate for Self-instruction should conceive of his highest mind as containing every idea he can think of, and his highest body as being every idea which he is capable of making manifest and giving expression to in words." The Master-mind

must be in direct contact with higher minds on the plane of Atman, for the instruction which is imparted through the personal mind is indirect and therefore necessarily imperfect.

The difference between the four forms of consciousness, sense, mental, soul, and spiritual, is the theme of an article in *The Balance*, entitled "The Enlargement of Consciousness," in which Dr. McIvor Tyndall says:—

The mentally conscious person knows himself only as he is capable of analysing his various mental powers, and thus knows that he is something more than the animal or the primitive human, but it would not be easy to convince him that he is a soul or entity inhabiting the body and having an existence independent of it. The soul-conscious person is able to realize himself as soul, inhabiting a body. When it comes to the realization of the cosmic, or spiritual consciousness, the enlargement of the field of consciousness is still greater. The experience is like a great flash of light wherein the individual realizes himself as all there is. He is here and there and everywhere at once. He feels himself in and throughout everything. He becomes identified with the intelligence that is throughout the universe, and he feels himself as the very essence of the "joy of life." So certain of immortality, of joy and of the reality of Spirit does the person who experiences this cosmic consciousness become, that forever afterward there remains a scorn of death and sorrow, which nothing can efface.

The Word for January contains an article on "The Enigma of Alchemy," by Dr. Alexander Wilder, and a disquisition by S. S. Neu on "Evolution in Philosophy, Science, and Religion," tracing the progress of thought through the scientific revolt against dogma to the time when science finds that "physical nature and its laws are not all; that there is a something behind, which is higher and greater than nature." Then comes the question, "What is this something?" and the student searches for the Real, he becomes a philosopher.

He looks about for some clue which may lead him in the right way, something which is of the nature of the Eternal; something lasting, changeless, continuous, unceasing. He need not look for it far; it is with him wherever he goes, he cannot leave it for an instant—he is it. Without it he would cease to be, it is Consciousness. Yet what is this consciousness? That is what he must find out, for until he finds it he cannot know the Eternal. Only through the Eternal in man can man know the Eternal. This, then, is man's last step towards the attainment of the Eternal, the finding of his own real Self, and the true Self in all things. When he knows the real I as himself, and as identical with its source, he has attained Religion.

In the *Journal of the American S.P.R.*, Mr. Hartley B. Alexander takes up some objections to belief in immortality, and shows that consciousness is not limited to sense-perceptions:—

Even within experience as we know it there are rare elements, ideal elements, or mystical, if you will, which are utterly irrelevant to the physical world, and, so far as we can judge, dependent only upon the secret nature of personality. It is surely not borrowing privilege to regard such experiences as prophetic of an estate wherein the curbed instincts of the spirit shall have freer rein than mortal circumstance allows. Either the incompleteness of our mortal, fragmentary life must have for its satisfaction a future answering to our aspirations, or man's reason is but a horrible leprosy of the mind. The whole *raison d'être* of personality lies otherwise than in the body, in promise of some more adequate fulfilment of the foreshadowed type.

In the same issue Professor Hyslop publishes a record of experiments with Mrs. Quentin, a private medium moving in the best social circles; they bear especially on evidence of identity received from George Pelham and Dr. Richard Hodgson. Some telepathic incidents are also recorded.

A supplement to *The Harbinger of Light* (Melbourne) gives a photographic illustration of a bird's nest, with eggs in it, which was brought as an "apport" to one of Bailey's séances held under the direction of Mr. T. W. Stanford. Some of the eggs thus brought have broken, we are told, at the merest touch, and it would have been impossible to convey either nest or eggs into the room by normal means without either detection or destruction.

The Health Record (London) relates some experiments with a clairvoyant sensitive, and gives an instance in which the statement was made, and found to be correct, that the watch of a person present had stopped at a certain hour, not even the owner of the watch being aware of this fact.

An important addition to German psychical literature is the new publication *Lotusblüten*, edited by Dr. Franz Hartmann, in which a close comparison is drawn between the ceremonies of the Tibetan lamas and Buddhist monks and those of the Catholic Church. In an article upon occult science in relation to modern culture, the need is shown for the constant ennobling and spiritualization, and eventual outworking, of the highest ideals of mankind. The great occult secret cannot be learnt from books; it must be attained by individual self-development. Dr. Hartmann relates some of his experiences in America, especially an attempt to expose a medium, which only resulted in the vanishing of the materialized form, and in serious injury to the health of the medium. This new magazine, which appears every two months, at the office of the *Theosophische Wegweiser* in Leipzig, promises to be of exceptional interest and value.

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 wish, before proceeding to the subject of my letter, to thank you for the specimen copies of your Review for November. I first fell in with the OCCULT REVIEW on June 20 of last year. It was at the Grand Trunk Railway Station, Montreal, on the eve of my departure for the Old Country. Incidentally its possession introduced me to several interesting fellow-passengers aboard the *Victorian*. Since then I have taken it regularly.

I was much interested in "Scrutator's" review of *The Spirit Juggler*, a work which I have not yet had the pleasure of reading. I shall certainly acquire a copy at an early date. The central idea of the book appears to be an exchange of personality. This idea is by no means a new one in fiction, though possibly it may be so to English readers. The great French writer, M. Théophile Gautier has written some charming tales, in which the occult plays a prominent part. The one to which I particularly allude is called "Avatar," and is to be found in *Romans et Contes*, published by la Bibliothèque Charpentier, Paris. In this story Octave de Saville is passionately in love with the Countess Prascorie Labinski. The latter neither returned his attachment nor gave him the slightest encouragement, her affections being wholly centred upon her husband, Count Olaf Labinski. The despairing lover meets M. Balthazar Cherbonneau, a savant who had spent much time in the East and had made a special study of the occult. The Doctor divines the young man's secret, hears his story, relates his own, and finally offers to effect an exchange of personality between Octave de Saville and the Count Labinski. The Doctor succeeded in making the acquaintance of the Count, hypnotized him, sent for de Saville, and effected the exchange of personality above alluded to; that is, the soul of de Saville was transferred to the body of Count Labinski and vice versa. In his new guise, de Saville easily penetrates into the Count's house and meets the Countess. Some subtle instinct, however, prevents the Countess from receiving him as her husband; in spite of the change in his outward form de Saville was still essentially the same person, and his inability to speak the Polish tongue, being misconstrued by the

Countess as reluctance to use her beloved native language, led to a feeling of estrangement, which kept her apart from him who masqueraded in her husband's form. At last, in despair, Octave again seeks out the Doctor and implores him to undo his work. This the Doctor consents to do. This time, however, the soul of Octave, freed from the body of Labinski, and not anxious to return to the scene of its earthly troubles, managed to escape entirely. The Count was reawakened in his own form and returns to his wife, who receives him with joy, and whose estrangement passes completely away as she hears him speak in his native tongue. In the meantime the Doctor had not been idle. He determines to abandon his old and decrepit body, and to occupy that of the departed "Octave," first leaving all his property to M. Octave de Saville. The Doctor accomplished his purpose, and in his new guise followed his own body to the tomb.

If this is likely to be of interest to your readers, I should be pleased to have it inserted in your columns.

I am,

Yours sincerely,

PELAGUIS.

January, 21, 1908.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The day after I had read the article by Mr. Reginald B. Span in the December issue of your journal there happened to come into my hands, a copy of Charles Dickens' journal, *All the Year Round* (October 5, 1861), containing the very narrative recorded in the opening pages of Mr. Span's article, and prefaced by a statement that Mr. H—"a well-known artist," had *himself* sent it to the editor of *All the Year Round*. The narrative, as given by Mr. H—, tallies *in the main* with the record supplied by Mr. Span, but is much more detailed and more, not less, wonderful; more particularly in the part relating to the father of the deceased lady who appeared to Mr. H—.

It is interesting to observe that the narrative has suffered in transmission, not by exaggeration of its marvels, but in the reverse direction.

Probably many other records have similarly shrunk in dimensions and value, in spite of the common notion that time always tends to create exaggeration.

Yours faithfully,

H. A. DALLAS.

[I regret that this letter was held over through being accidentally overlooked.—Ed.]

A. B. writes:—
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Theatre Magazine, Vol. I., No. 2, says:—"He is in truth a mystic of the first rank. He reeled off my past life, not only giving dates and incidents, but describing the people and scenes; that which is puzzling me still more is that some of the future which he predicted is actually happening."

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ELLIOT STOOK, 82, Paternoster Row, London, E.C.

[For Psychometric Delineations see over.]

PSYCHOMETRIC DELINEATIONS AND ANSWERS TO ENQUIRERS

DELINEATION 9 (BETA).

Question 1 : Do you see any change in my surroundings ?

Answer : I do not sense any change in your conditions at present.

Question 2 : Is the obstacle likely to be removed which prevents my having the man I love ?

Answer : I sense marriage with this man within the next three years, and this means a new life for you and a much happier condition than the present.

DELINEATION F. (POVAH).

This is worn by a man who is very anxious to do what he can to improve himself. And, with very few opportunities at his disposal he has to work hard to acquire the knowledge he is anxious to obtain. He is steady and persevering and I sense success for him in the future. In the past he has met many obstacles and difficulties, but he has been plucky and determined, now I sense a decided change in his conditions and these obstacles pass away. His financial position improves considerably during this year. The influence of a woman comes very strongly into his conditions during the next two years, and I sense marriage and a very good time in the future.

DELINEATION (ANXIOUS ONE).

Question 1 : How long shall I remain in the place I am at present, and what are my prospects of promotion ?

Answer : I do not sense any change until 1909, when there is a decided improvement in your position.

Question 2 : Have I met the person to whom I shall be married, and when is that event likely to take place ?

Answer : I sense the influence of the person you marry in your life now, but I do not think you marry until the end of next year

DELINEATION (STARLIGHT).

Question 1 : Shall I marry the man I am now in love with ?

Answer : I do not sense marriage with this man, as I cannot find the influence of the man you marry in your life until next year.

Question 2 : What will the profession of my husband be ?

Answer : Your husband appears to be a business rather than a professional man.

Question 3 : Do you sense any change of residence at present ?

Answer : I sense a change for you early next year ; but it does not seem a permanent one, as later on you seem to be in the same surroundings.

Question 4 : Can you advise about health ?

Answer : I sense a decided improvement in your health, and this improvement continues ; in the future you are much stronger than you have been in the past.

DELINEATION (SULCURANO).

This tie is worn by a man and I sense a man of quick perceptions, great force and determination ; but at present he is working under difficult conditions, and he does not seem able to carry things through in his

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own way, and this makes him rather uncertain as to whether he ought to make a change at once or wait until next year. My impression is that he will be wise to wait, and let things take their course ; a change comes early in the new year, and then he can make plans with much more certainty than he can do now.

I sense a strong clear intellect, and am surprised this man has not cultivated himself more than he has. He is a good judge of character, and has a keen sense of humour, and this has helped him during his past life, for he has had his own way to make ; and though at present affairs are not going as he would wish, I sense great success in the near future.

DELINEATION (NURSE).

Question 1 : When shall I be free from my present bondage ?

Answer : I do not sense any change in your life until after next year. Early in 1909 a death takes place, and though you will be some distance from the person who dies, your life will be at once changed, and you will be free to live as you desire.

Question 2 : Do you see any change in my life in the near future ?

Answer : I do not sense any change until after next year, after that you seem to be happy and prosperous, and your life is much easier than now.

DELINEATION (OCCULT).

Question 1 : Shall I marry soon ? If so will it be to the person I am now in love with ?

Answer : I do not sense your marriage at present, so do not think it will take place during the next two years.

Question 2 : Do you sense any change in my conditions financial ?

Answer : During next year there is a decided improvement in your financial conditions, and after that I sense a steady advance.

DELINEATION (H. E. J.).

Question 1 : Do you sense marriage for me, and when does the influence of the girl I will marry seem to be in my life ?

Answer : I sense marriage for you towards the end of next year, and I believe you know the girl now.

Question 2 : Do you sense any change in my surroundings soon as regards leaving and will it be to my advantage ?

Answer : I do not sense your leaving, but I sense a decided improvement in your position at the new year.

DELINEATION (GNESTA).

This is worn by a woman, and the circumstances of her life seem to cause her a great deal of irritation, and the influences about her have not helped to make things better. But all this will change after next year, when I sense a death which will make a great difference in her life. After this she seems free to live her own life, and all that suppresses her now passes away. I sense two influences in regard to marriage : one passes out of her life and the other is coming into it now ; this is a very happy influence and makes a great difference in her life. The character is a strong one, and though she is very determined she is very kind-hearted, and would always be ready to do what she could for others ; for herself I do not sense quite as much confidence as I think there should be, but I believe this is due to her present surroundings.

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