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THE
OCCULT REVIEW

EDITED BY
RALPH SHIRLEY

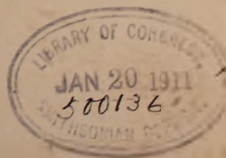
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OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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VOL. XI.

JANUARY 1910

No. 1

NOTES OF THE MONTH

THOUGH a novel—if novel it can be called—bearing the somewhat unsensational name of "Mary" * has now been published three or four months, the present season of the year seems a more appropriate time to notice it than that in which it first appeared. The religious atmosphere of the whole book, and the fact that its author claims for it, though not publicly, what spiritualists would call an inspirational origin, seems to entitle it to some

"MARY." special attention in the pages of the OCCULT REVIEW.

It is, moreover, in any case—whether its readers approve its mode of treatment and its viewpoint or not—a most remarkable and unusual form of romance. We have, indeed, been acclimatized during recent years to the religious novel, the novel, I mean, that brings in sacred or Biblical subjects, or a background of Biblical history into the essence of its plot. Satan, too, has been introduced into our more sensational fiction. This book, however, stands quite apart from any book of the kind

* *Mary*. By Winifred Graham. London : Mills and Boon. 6s.

which has ever been brought to my notice, both in the reverential character of its treatment and in the fact that the one portrait for which all the rest of the book serves as background, the portrait of "Mary," is not the portrait of a Biblical character in *Biblical times*, or the portrait of some legendary Satan or Wandering Jew whose continued existence for hundreds of years may be assumed as true by the fancy of the romancist, but the portrait of one who lived and died some two thousand years ago, yet who, through the process of reincarnation, has come back to life, to serve a later generation as the holiest women of humanity can alone serve it, as saint, psychic and nurse to the suffering, a truly beautiful combination, and also, at the same time, to plead her own cause to a world that has persistently misunderstood her; to protest as the humble, self-effacing mother of Christ against the wounds inflicted upon her by her would-be worshippers, to ask for that woman's privilege so seldom asked for in this age of vulgar self-advertisement, the privilege of being allowed to be just simply "woman," very woman of very woman, in the sacred modesty of her self-abnegation, although the noblest and holiest of her sex.

And so when she comes as lady-gardener to the great artist, Owen Penreath, the first thing she induces her employer to do is to discontinue the daily ringing of the Gabriel bell because (as she says) :—

"The angelus has always been rung by man to venerate the one woman who would most keenly have desired to escape veneration. The Virgin Mary wanted no prominence in her life, she sought not praise, but dwelt in humble retirement, only looking from afar at the greatness of her Lord. The very thought of being held up as an object of worship would have tormented her quiet, retiring spirit, possibly even disturbing (if such things could be) her eternal rest. Was she not content to sit apart in silence, offering no word for the ages which were to come, willing that history should be written, in which she is but the simple handmaid of the Lord? Did she not, after becoming the instrument of Divine Power, wed with Joseph and live as his wife, bearing him children? If future generations throughout the centuries were intended to fall down and pray to her as a glorified saint, placing her on a pinnacle with God and the Redeemer, would not her Son during His ministry, on His Cross, or after He rose from the tomb, have told His disciples to come to Him through Mary, to hail her as an object of devotion? But He alone could read all the simplicity of her heart. He saw her, knew her, loved her as she was, the maid who laid her Baby in a manger, because there was no room for them in the inn. During those days in a poor man's house, Joseph's wife could never dream that her image would rank with the Cross itself, that

the world would set her up as an idol, falling at her feet in adoration and prayer. She was contented to be just 'woman.' She asked for nothing more. So now you see it is merely out of pity for her that I do not like the Gabriel bell."

I have assumed the obvious implication which runs throughout this book that Mary Aquila the lady-gardener, was a reincarnation of the Virgin Mary, though with, as I think, a wise reticence, the author has allowed no such statement to be made anywhere in its pages. Nor, indeed, is the doctrine of reincarnation which the book seems to assume so much as alluded to anywhere as a doctrine of belief. Yet nowhere is Mary Aquila introduced even in the simplest affairs of life—and the affairs with which she is concerned may all in a sense be described as "simple affairs"—without stress being laid upon the transformation that her presence effects and her manner of treating them also effects even in the very simplest. In fact, it appears to me that the two points the book brings home most powerfully, are, first, that the influence

SAINTS
AND THEIR
USES.

of the saint is a real and a spiritually transforming influence, and that the saint (so understood) does not exist merely in illuminated church windows and in legendary days of old, but equally in our own times for those who have eyes to see; and, secondly, that in the simple words of the hymn—

The daily round, the common task,
Will furnish all we need to ask,

in order to develop our own characters and at the same time to serve our generation, and not only all *we* need to ask, but all also that is necessary for a sainted and holy woman as background to her life to enable her to show forth her saintliness and that spiritual power and influence for good which makes us recognize her at once as true saint and true psychic in the highest sense. The book, as I read it, suggests the moral that no one realizes the possibilities his or her own life

GREAT
HOLINESS
ESSENTIAL
TO HIGHER
PSYCHIC
DEVELOP-
MENT.

contains of influencing others for good. It also draws a much needed portrait of the potentialities of high psychic development, which contrasts strangely with what we see of so-called psychic development to-day. It suggests that the true psychic development on the higher plane is only compatible with great holiness, and that the sort of psychic interviews of which we read in the papers to-day in which deceased statesmen are called in to intervene in political disputes and

struggles—generally with disastrous effect as regards the People's true welfare, if their intervention were conceivably efficacious—that these interviews, I say, are the caricature of the genuine article, nay, in many respects that they imply its very antipodes, and that those who would attain the Higher Path must turn their backs resolutely on all such pernicious follies. No movement has suffered so much from the gross caricatures of its pseudo-votaries as the great psychic and occult movement of the present day. Its very character affords limitless possibilities for imposition on the ignorant. In no other case is the proverb so true that “a little knowledge is a dangerous thing.” To no other movement is over-credulity such a dangerous enemy.

Nothing is so calculated to fortify the scepticism of ignorance as such accounts of bogus interviews with the supposed spirits of dead celebrities as Mr. Stead has had the hardihood to send to the *Fortnightly Review* and the *Daily Chronicle*, and their respective Editors have had the hardihood to publish. We see the result when the journalistic reviewer, lamentably incapable of distinguishing the wheat from the chaff, proceeds to ridicule the most carefully tested and re-tested scientific experiments, simply because they have relation to psychical phenomena.* Mr. W. T. Stead is a zealot, and Talleyrand's *surtout point de zèle* is nowhere a piece of wiser advice than in the field of psychical research. Will no one save this poor nascent science from its too well meaning friends?

Certain of my friends look to me in periods of political crisis to forecast for them the probable upshot of events. I have not considered it part of my business as Editor of the OCCULT REVIEW to deal except very occasionally and incidentally with such matters.

POLITICAL I referred thus to the period of gloom and financial
PROPHECY. depression which England was about to enter upon some two years ago. Elsewhere† many months before the event took place, I foretold the date of Mr. Balfour's political disasters, when one-third of his Cabinet resigned, including two of its three principal members, the then Duke of Devonshire and Mr. Chamberlain. Six months beforehand I foretold the exact date of the overthrow of the Liberal Party under Lord Rosebery, and won a bet that the Unionist majority after the election would be over 150. I need perhaps hardly say that these predictions were of a purely astrological character. I do not submit these

* See certain notices of Professor Lombroso's *After Death—What?*

† In “The Horoscope.”

heaven and its lord (Saturn) are joint significators of the Government. The New Moon takes place close to the Meridian angle in conjunction with Uranus in opposition to Neptune and in square with Saturn, Mars and Jupiter! Saturn is lord of the Midheaven and is *posited* in Aries, England's ruling sign in the twelfth mansion of the heavens, the house of Self-undoing!

The major malefic (as Saturn is astrologically designated) is conjoined with the minor malefic (within 9 degrees), is in opposition to Jupiter, the Major Benefic, and in square with the Sun, Moon, Uranus and Neptune. It would, I think, be impossible to conceive a worse figure from the point of view of a government appealing to the people. The figure is indeed too sensational a one

for any ordinary General Election, and events of a dramatic character may confidently be anticipated. An appeal to the People under such a celestial configuration would result in a crushing disaster to the government in power. Curiously enough the Chancellor of the Exchequer's birthday occurs in the middle of January. The planetary positions thereat are ominous and indicate loss of credit and of reputation. Mr. Lloyd George will be under a cloud for some time to come. While I am in the realms of prophecy, I may perhaps be pardoned if I peer somewhat farther into the future. Though Mr. Balfour will return to power in the early part of the new year he will not hold the reins of government long—not, I estimate, more than two and a half years at the outside. The spring and summer of 1912 are most critical for him. He will not weather the storm—if he is still in power at that date.

I have the pleasure to announce to my readers the forthcoming publication of a new pack of Tarot Cards, an illustrated notice of which under the title of *The Tarot: a Wheel of Fortune*, by Mr. A. E. Waite, appears in the current number of this magazine. The Cards will, I anticipate, be ready for sale by about December 10. These can be better judged by the illustrations which go with the article in this issue than by any description

Solstice (December 22 to March 21), says:—"The Presence of Mars and Saturn in Aries, in the first house, in opposition to Jupiter and in quartile with Mercury is indicative of a general political struggle, and seems to presignify a General Election. If the Government Budget be rejected by the House of Lords, and if the present Cabinet appeal to the people, they are not likely to obtain a working majority and will probably resign."

I can give them.* It will, however, be apparent that they are of a far higher quality in respect of artistic merit than any pack which has hitherto been published. The Cards in their published form will be fully coloured. The lithographing process has been undertaken by Messrs. Sprague & Co., whose name is sufficient guarantee for the excellence of the work. Simultaneously with the issue of these Cards there will be published a book entitled *The Key to the Tarot*, by Mr. A. E. Waite, to be sold in a case along with the pack for 7s. post free. This handbook will be divided into three parts, as follows : (Part I) The Veil and its Symbols. This is the historical part, and gives the ancient conceptions concerning the Cards. (Part II) The Doctrine behind the Veil, conveying and interpreting the symbolism of the Cards. (Part III) The outer method of the Oracles, being the divinatory and fortune-telling section of the book.

My firm are also publishing at the same time a revised edition of the English translation of Papus's well-known work entitled *The Tarot of the Bohemians*, with an introduction by Mr. A. E. Waite, at the popular price of 6s. net. This will, I think, be a great boon to many students of occultism, as the book has been much sought after and has not been obtainable recently at any price much short of £1.

Matters do not seem to progress rapidly with regard to *The International Club for Psychical Research*. When, more than two months ago, I was first asked to insert a notice of this Club, I was informed that premises were on the point of being taken, that it was only a question of deciding between one of two club-houses on offer, and that the decision in the matter might be expected in the course of a week or two. I am, however, as I go to press, given the name of a new address, in connection with which I understand that negotiations are once more proceeding.

I can only express regret that I am unable to give those of my readers who are interested more satisfactory information with regard to a scheme which, if efficiently promoted, might well promise very notable results.

* I may mention that the artist, Miss Coleman Smith, made a careful examination of numerous Tarot packs from the 14th century onwards before undertaking her work.

SPONTANEOUS PHENOMENA

By REGINALD B. SPAN

SPONTANEOUS phenomena are generally much more interesting than those evoked, and occurring through mediumship, and they are also very instructive as they throw a good deal of light on the life beyond death. The phenomena which occur in haunted houses teach us more than all the sermons and theological doctrines ever written, preached and propounded can do, as they show in most instances the fate of those who have transgressed the laws of the Almighty and cultivated only their lower natures and evil tendencies, though it is true that a great many spirits who haunt houses are quite harmless and have been more sinned against than sinning. We know of instances of innocent little children haunting houses. Why they should be earth-bound it is difficult to understand. Many of those who haunt houses and other spots on this earth are perfectly content, and do not wish to leave, whilst the majority are absolutely miserable and long to get away, but are quite unable to do so. They complain of being alone in darkness without joy, love, peace or rest, and find their condition intolerable. It seems that just as the Kingdom of Heaven lies within oneself, so does the Kingdom of Hell, and go where we will we carry Hell with us. A darkened evil soul can only see darkness and evil, and makes its own surroundings to a great extent. Many of the phenomena of haunted houses are most grotesque.

This last summer when I was at Tenby, I heard of several haunted houses in that picturesque little town, and obtained accounts of the hauntings at first hand. One of these houses is haunted by a servant-girl—a very ordinary commonplace apparition which appears going up the stairs carrying a tray laden with tea-things. When about half-way up she stops suddenly, gives a piercing scream and drops the tray over the banisters into the hall below.

Several people have seen this apparition at different times, and each had exactly the same story to tell. As this phenomenon still occurs at intervals I hope to be able to witness it next time I go to Tenby. The curious part of it is that the tray full of china is heard to drop in the hall and yet it disappears at the same moment as the servant-girl does. This manifestation is rather similar to a phenomenon I witnessed at San Diego (California),

when thrice in the same evening a tray of china was apparently thrown off a table on to the floor, and we could all hear the smashing of the cups and plates, etc., and the pieces rolling across the floor, and yet nothing was thrown on to the floor, nor could we discover a sign of anything having been broken. This occurred before half a dozen people who knew nothing of psychic phenomena, and were frightened out of their wits at the extraordinary occurrence. Another house at Tenby, tenanted by a friend of mine, a Mrs. E——, is haunted by a very ordinary looking man, who in this life was evidently a working-man. I have not been able to discover his identity, though I made inquiries as to the past history of the house; but I have reason to believe he was a gardener. This apparition makes very free with the house, which no doubt he was not able to do in his life-time (unless he acted as a caretaker). He tramps up and down the stairs during the night and makes himself at home in the drawing-room in the day-time, especially if any one is playing the piano, as he seems partial to music. Mrs. E—— declares she can feel his presence distinctly when she is at the piano and can sense him drawing nearer to her as if attracted by the music. Once when Captain E—— (who was home on leave from Malta) was playing the piano, he heard footsteps in the room and turning round, saw a man standing in the middle of the room, apparently listening intently to the music. The sunlight streaming through the window fell full upon him. He looked like a working-man. The spectre vanished before Captain E—— could speak. Mrs. E——'s little son saw the ghost in the kitchen one Sunday at noon when the servants were out and asked his mother who the strange man in the kitchen was. Needless to say, no one could be found there.

A Mr. G—— who occupies the adjoining house told me of a strange incident which happened to him recently. Mr. O—— is not a believer in ghosts or Spiritualism and knows nothing about occult subjects. He is not nervous or imaginative or subject to delusions, but a practical matter-of-fact barrister. At the back of his house is a long narrow garden running parallel to that of Mrs. E——. The bottom of the garden is bounded by a high stone wall through which a door gives access to a long narrow lane. This lane lies between high blank walls, and terminates at Mr. O——'s garden. One afternoon Mr. O—— left his garden by the door, closing it carefully after him—and as it shuts with a spring lock it was impossible for any one who had not a latchkey to have opened it. He had

proceeded down the lane a short way when he heard a noise which caused him to turn round, and he then saw a tall man, dressed in a blue serge suit, black hat and brown boots, walking towards the door he had just closed and a second later pass through it into the garden. Greatly astonished, Mr. O—— hurried back and opening the door with his key saw the man walking quickly down the garden path towards the house. He at once followed, curious to know who the impudent stranger was who had thus so unceremoniously invaded his premises, and wondering how the door had been opened, as no one had a key but himself, and he was certain he had closed it properly. On reaching the house the figure vanished, nor was it seen again, a thorough search of the house and garden proving fruitless. Mr. O—— showed me the garden, the door and the lane, and pointed out the spot where he had first seen the apparition and where it had vanished. It was impossible that any one could have entered the garden except through the door, which is always kept locked. On another occasion Mr. O—— was in his greenhouse when he felt a hand laid on his shoulder. There was, however, no one there.

One old house in Tenby is haunted by a very horrible creature, which from all accounts is evidently an elemental and vampire. This building, like many of the houses in the historical old town, is exceedingly ancient and I believe has quite a history of its own. My informant (an old lady) told me that years ago she had a terrible experience in that house. She occupied for one night the room haunted by this vampire. About midnight she awoke with a sense of unspeakable horror, and felt on her body a flabby *furry* creature which seemed to be drawing all her life out of her. The creature was clinging to her in much the same fashion as an octopus would. She struggled violently and shrieked and shrieked. As the bedclothes were thrown off in her struggles, she saw for a moment a pair of gleaming eyes in a dead white human face. Her shrieks were heard and as voices outside her locked door showed the presence of human beings the horrible creature slid from her on to the floor and disappeared. When the door was opened and lights brought in, nothing could be found, nor was there any way by which anyone or anything could have entered or left the room. Other people who occupied that room had similar experiences, and it has been shut up.

A room in another house in Tenby is haunted by an evil presence. Nothing is ever seen, but any one staying in the

room soon becomes aware of a horrible being which makes its presence felt most palpably so that it becomes impossible to stay there.

It was once a bedroom, but as no one could sleep there, it was turned into a sitting-room, but even now the presence is intolerable at times. This house is in the centre of the town and is occupied by a tradesman.

With regard to the apparitions of little children, a perfectly true and well-authenticated instance was related to me by a lady at Tenby. A Colonel B—— was staying at a large country house in Scotland. He retired to his room rather late, but found it impossible to sleep, though he was very drowsy when he went up. There was something in the atmosphere of the room which seemed to kill sleep. About two o'clock in the morning when he was trying to doze, lying with his eyes shut, he became suddenly conscious of the soft crying of a child. It seemed at first far off, then as it became louder, he knew it was in the room. A weight on the foot of his bed as if some one was sitting there caused him to sit up and look in that direction, and then he saw a little girl in a nightshirt sitting at the foot of the bed crying bitterly. A faint light radiating from the apparition caused it to appear quite clearly through the darkness, and he noticed that her white robe was blood-stained. The child's piteous crying was terrible to hear, and he called out and jumped from his bed, whereupon the spectre at once vanished, nor was it seen again. A thorough search of the room revealed nothing. The next morning, after a sleepless night, he told his hostess that urgent business demanded his presence in town, and he would have to leave at once. The lady of the house saw by his face and manner that something was wrong, and inquired if he had been disturbed in the night, so he then related exactly what had occurred. Greatly distressed the hostess confessed that she knew the room was supposed to be haunted by the ghost of a little girl who had been murdered there, but she thought the manifestations had ceased as it had been years since the apparition had been seen.

Another instance of a child who was murdered, haunting a house was recorded by Mr. W. T. Stead, some years ago. There is also the well-known instance of the "radiant boy"—as the spectre is called—which haunts the country mansion of Lord Castlereagh, and appears especially before the death of any member of the family. The spectre is a beautiful boy clothed in nothing but a brilliant white light which radiates from his

face and body. This ghost has been seen by many people and is too well authenticated to be treated as an idle legend.

A case of a little child haunting a room was very graphically told in the OCCULT REVIEW some months ago, in a paper entitled "One of these Little Ones," and no one could doubt the genuineness and sincerity of that narrative. The phenomena of haunted houses are similar the wide world over, and generally consist in rappings on doors, windows, walls and furniture, footsteps, as if people were walking about the house, rustling of silk dresses, shrieks, groans, voices talking and whispering, peals of laughter, heavy breathing, pistol shots, clanging and clashing of metal, bells ringing, doors banging, heavy bodies falling, sawing of wood, chipping of stone, dogs barking and running about, all sorts of appearances, similar to human beings and animals, men and women of all ages and all sorts and conditions, good and evil, beautiful and hideous, whole and deformed, beneficent and malignant,—children, dogs, rabbits, horses, birds, badgers, and creatures partly human and animal in appearance—all these, and more besides which are indescribable—have come from the Unseen to manifest their presence on this mundane plane. These psychic phenomena—wholly spontaneous and not in any way evoked—have been witnessed by thousands of rational, well-balanced people in all parts of the world, where delusion or explanation by natural causes was out of the question. What are we to think of these spontaneous phenomena? Of what value are they in the economy of the world? Of what good as bearing on the mission and purpose of Life? The late Mr. Gladstone said in his emphatic way, "*Psychical research is the most important—far the most important—work which is being done in the world,*" and Dr. Johnstone stated that the subject of apparitions and spontaneous phenomena was the most important that could come before the human understanding. With the verdict of these two great minds—who were each wiser than his generation—we fully concur, and in conclusion would say that the study and investigation of psychic phenomena is not only intensely interesting, but is of great instructive and enlightening value to mankind—purposeless and trivial as most of the manifestations appear, still it is the Truth we are aiming at and groping for, and all these phenomena when fitted together combine to form the solution to the great puzzle of Life, Death and the World beyond, and may eventually lead us a step higher on the tortuous path of evolution towards "God Who is our home."

THE TAROT : A WHEEL OF FORTUNE

By ARTHUR EDWARD WAITE

THIS is not, for once in a way—though it may seem certainly for once only—a study in withdrawn areas of mystical philosophy, nor precisely an investigation of root-matters of symbolism, nor is it even exclusively an account of divination, which in itself would suggest a sufficiently wide departure from my known and admitted concerns. Having thus stated a fact rather than opened out an *apologia*, I will take up the matter in hand and complete the circle, if necessary, by reverting at the end to the point at which I begin. To the great majority of my readers, I suppose that it will be scarcely necessary to answer, by way of precaution, the hypothetical question: What then is the Tarot? Every one knows that it is a method of divination by cards, but that the cards which are used for the purpose differ in some important respects from those ordinary playing kinds which are perhaps a good deal more familiar in most homes than the things which used to be called household words. These cards also are used for fortune-telling, and the publishers of THE OCCULT REVIEW have recently issued a certain *Manual of Cartomancy*,* which gives one of the modes of operation among a hundred and one curiosities for the delectation of people with occult predispositions and perhaps some intuitive faculties. The writer of this *Manual*, who has sufficient grace in his heart to speak of trifles only with becoming seriousness and of grave things as if he knew that strange worlds lie occasionally behind them, has included in his budget of paradoxes a long and recollected section on this very subject of the Tarot. I have myself still more recently prefaced and revised a new edition of *The Tarot of the Bohemians*,† translated into English from the French of Dr. Papus, the head of the school of Martinism at Paris. There is thus once more available a work which had

* *A Manual of Cartomancy, Fortune-Telling and Occult Divination* By Grand Orient. 4th edition, cr. 8vo, pp. 256. Price 2s. 6d. net. W. Rider & Son, Ltd.

† *The Tarot of the Bohemians: an Absolute Key to Occult Science.* By Papus. With Preface by A. E. Waite. Crown 8vo, 384 pp. Price 6s. net. W. Rider & Son, Ltd.

There is also being issued by the same publishers:

THE COMPLETE SET OF 78 TAROT CARDS, drawn and coloured by Pamela Coleman Smith.

The Key to the Tarot. By A. E. Waite. Royal 32mo, about 160 pp.

become scarce, and for which many have been looking there and here in the catalogues. It follows that the Tarot is, as people say, in the air ; but there is one difficulty with which we have had all to contend in England. It is easy to read about the subject, and if people have the mind they may become quite learned respecting it,



EIGHT OF PENTACLES. (Actual size of Cards.)

more especially if they are familiar with French ; but the cards themselves are not too easily obtainable. They are imported from the continent, which usually produces very indifferent versions in these our modern days, and has just now nothing to offer us but a very inferior Italian pack, which any one who can be called a student would do well to avoid. A little further afield

some pains may secure one of the Etteilla sets, in which, however, the symbolism has been confused by the reveries of the editor, who was firstly a professional cartomancist of his period—being the end of the eighteenth century—but secondly a *virtuoso* in general occult arts whose zeal was in advance of his discretion and out of all measure in respect of his learning. The Marseilles pack is very much better, but this also is not at the corner of the streets, either in the city which has given it an imprint or in the great centre of Paris. Bolognese and Venetian Tarots are mentioned rather than seen.

This being the case, and recurring for a moment to the fact that the Tarot, as I have said, is in the air, while many people who divine—and a substantial minority who are students rather than dippers at random into the chances of fortune—are all in want of the cards, I have embraced an opportunity which has been somewhat of the unexpected kind and have interested a very skilful and original artist in the proposal to design a set. Miss Pamela Coleman Smith, in addition to her obvious gifts, has some knowledge of Tarot values; she has lent a sympathetic ear to my proposal to rectify the symbolism by reference to channels of knowledge which are not in the open day; and we have had other help from one who is deeply versed in the subject. The result, and for the first time on record, is a marriage of art and symbolism for the production of a true Tarot under one of its aspects; it should be understood that there are others, but whatever has transpired about them or is likely to be related hereafter is and can be only concerned with a part of the hidden system and will mislead rather than direct.

The version with which I am concerned is on the eve of publication; this is therefore an advertisement concerning it, and that it may not want for boldness I produce here in their order certain specimen cards, which, on the artistic side, will—I think—speak for themselves. About their meanings a word must be said presently, and to this I will lead up by a few preliminary remarks on the debated origin of the Tarot. It has been referred to India, China, Egypt, which allocations are speculative, and, though presented in the terminology of certitude, they are so much fantasia. No one knows whence it came, unless, by a great dispensation, he happens to have been born in France, where there are high grades of conviction in all that belongs to the province of occultism and its history. It is in this way that the Tarot is called *The Book of Thoth*, the *Book of Thrice Great Hermes*, and because the cards themselves did not support the

attribution, they have been perfected by late editors and adorned with Egyptian characteristics. The truth is that the intimations of mystery abiding behind the Tarot have suggested too readily the conventional places of mystery ; but seeing that secret doctrine—admittedly concealed therein—is of all ages and peoples and climes, remoteness of origin in time and the farthest Orient in place are not indispensable assumptions.

Now, the Tarot has twenty-two Trump-Major cards, which have no analogy with playing cards, and from these I have selected four specimens taken direct from the drawings and naturally much larger than they will appear in the colour-printed set. I will speak of these in respect of their higher symbolism. Last or first, as you please, in its own series, is the card which represents Zero and is entitled **THE FOOL**. It is in no sense, though it has been so called, a type of humanity as the blind slave of matter, though in the common traffic of fortune-telling it may, and does, stand for extravagance or even for enthusiasm and the folly which its name implies. It is said by Éliphas Lévi to signify eternal life ; it is a card of the joy of life before it has been embittered by experience on the material plane. On the spiritual plane it is the soul, also at the beginning of its experience, aspiring towards the higher things before it has attained thereto. The first numbered Trump Major, called the **MAGICIAN**, is he on whom "the spark from heaven" has fallen, who draws from above and derives thence to below. Levi says that it is God in His unity and man as a reflection of God ; others describe it as the Divine World and the Absolute. It is the card of illumination, and so looks the Fool when he has seen God. The second numbered Trump is the **HIGH PRIESTESS**, here beautifully depicted, with all her symbolical attributes. She has the solar cross on her breast and the lunar crescent on her head. She is called the House of God, the Sanctuary and even the Kabbalah, or secret tradition. She is really the Great Mother and the Secret Church. The last of the Trumps Major which I present here is the nineteenth in the series, and is called the **SUN** as the symbol of light and revelation. It is the glory of all the worlds. The naked child mounted on the great horse is the complement by antithesis of the thirteenth card—which is Death, also mounted.

My smaller cards are designed to illustrate the Minor Arcana, and I will refer to their divinatory meanings. **THE KING OF WANDS**—ardent, equitable, noble—represents goodness blended with severity. **THE QUEEN OF CUPS** signifies love and devotion, the images of which she sees like visions in her vessel. **THE**

KNIGHT OF SWORDS is even as Galahad on the Quest, dispersing the enemies thereof. THE PAGE OF PENTACLES—a youthful figure looking at a talisman, which hovers over his raised hands—really typifies the scholar, but he is also one who bears news. I can hardly mention the remaining numbered cards—the *Six of Wands*, crowned with hope and confidence; the *Five of Cups*, which is the card of heritage diverted and life emptied of joy; the *Eight of Swords*, which means disquietude, conflict, crisis, sometimes fatality; the *Nine of Swords*, which should be compared with the former; it is the card of disappointment, well illustrated by the picture.

The meanings attributed to the Trumps Major, or Greater Arcana, when taken, as they usually are, apart from the ordinary numbered and court cards, depend upon the worlds or spheres of consciousness to which particular interpretations have referred them. When they are combined with the Lesser Arcana for purposes of divination, and when thus the pack forms one sequence of seventy-eight cards, each cartomancist has followed his own intuition and observation of results. The gift of second sight overrides conventions and precedents, but for those who do not possess it, or in whom it has not been developed, a summary of accepted meanings is desirable, and this I have sought to supply in the little interpretative work which accompanies the set of cards. The question remains whether there is an integral connection between the Greater and Lesser Arcana, and in this case how to establish their respective offices in higher Tarot symbolism. If, however, their connection is arbitrary, a separation should be effected, the Lesser Arcana being allocated to their proper place in cartomancy and the Trumps Major to their own, which is to seership of another order.

The compiler of the *Manual of Cartomancy* calls the Tarot the higher way to fortune, and—between the Major and Minor Arcana—if any one can so interpret it—as he and I do—let me say unto him with the Psalmist: *Intende, prospere procede et regna*. And so I return to the question of an *apologia*, but only to conclude that after all the Tarot is a research in symbolism; its study is a mystic experiment; and though it has been, is and will be used for divination, it belongs to another realm and began therein. Those who desire to go further will learn how and why in my short *Key to the Tarot*, which accompanies the set of cards.



THE FOOL.









KING of WANDS.



QUEEN of CUPS.



KNIGHT of SWORDS.



PAGE of PENTACLES.



AFTER DEATH—WHAT? *

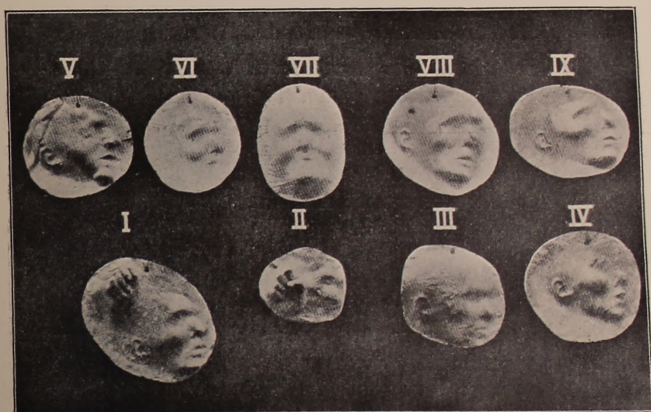
BY SCRUTATOR

IT would almost appear from a long experience that there is a law of coincidence, not altogether dissociated from a fatal irony, marking the circumstance of life and bringing things to a conclusion with strange appositeness. Many curious instances might be cited. Lombroso's questioning of human destiny, his effort to lift the veil of the world beyond and to probe the secret processes of nature met with a certain response; but it was not final and conclusive. It left the question of man's immortality in doubt. After many years of persistent study and experiment, his questioning of the psychical problem found embodiment in a work bearing the significant title, "After Death—What?" It was published on Monday, 18th October last, and was followed by the author's death at dawn of the next day.

Lombroso's biography shows him to have been an earnest and, at times, over-zealous student of human nature; a fearless advocate of the truth as he perceived it and a man of exceeding benevolence. His great work on Criminology differs widely in method and principle from that of Francis Galton, whose *Enquiry into Human Faculty* laid the foundations of a scientific criminology. At the close of his career Lombroso turned his attention to the investigation of the phenomena of Spiritualism and his intention to publish a book on the subject met with the strongest opposition from his friends, who considered that in so doing he would ruin an honourable reputation. That book is now before us and the world may now judge whether his methods, observations and conclusions are in any way unworthy of his reputation as a man of science. While committing himself to an opinion with a scorn of consequence which is thoroughly characteristic, Lombroso nevertheless shows that circumspection and reserve which befits the attitude of the scientific mind to a position logically tenable, experimentally upheld, but yet not uniformly or at all times demonstrable. His experience in psychiatry yields a series of observed and carefully-tested phenomena, all of which point to a definite conclusion and prove at least that

* *After Death—What?* By Cesare Lombroso. London: T. Fisher Unwin. Price 10s. net

there are certain forces latent in man which, under certain conditions, are capable of producing effects which transcend normal experience. And yet, as already observed, this conclusion is not at all times and under all conditions scientifically demonstrable. It is admitted that the position is "very far from having attained scientific certainty," yet it is noted that "however doubtful each separate case may appear, in the *ensemble* they form such a compact web of proof as wholly to baffle the scalpel of doubt." In this connection it is of interest to note how detached and apparently isolated experiences assume coherency in the mind accustomed to apprehend the underlying truth. "The spiritualistic hypothesis appears like a continent incompletely submerged



TRANSCENDENTAL SCULPTURE.

Bas-relief of Eusapia's Face and Hand.

distant broad isles rising above the general level, but in the scientific mind appearing to be continuous and parts of an immense and compact body of land."

The very smallest estimate of the work involved in the production of a record of research such as that of Lombroso may be derived from a recital of its subject-matter. The phenomena of hypnotism is regarded rather more critically than completely and its bearing upon the spiritistic hypothesis is fairly considered. It is seen that consciousness apart from organism, as we know it, is a fact which must have an important significance in the problem of so-called spirit manifestation. The experiments with Eusapia Palladino, in many of which accurate scientific instruments were

employed, serve to illustrate the power and action of mediums in general, and their limitations. The bibliography of the subject is seen to be extensive and records of mediumism and magic among savage tribes in connection with an aboriginal belief in the spirits of the dead reveals a high antiquity. The study of recorded phantasm in apparitions of the dead leads naturally to an inquiry concerning identity. The appearance of the wraith, or "double" of living persons, wholly dissociated from conscious presence on the part of the persons represented, yields another element of doubt to the already complex mass of evidence on this yet more complex problem. A most interesting section of the work is that on "Transcendental Photos and Plastiques." In the illustration some of these plastiques are exhibited. The conditions under which they were produced are related by Lombroso.

"A few months before he died Chiaja presented me with some bas-reliefs obtained (all of them) from Eusapia when in a trance state by placing clay wrapped in a thin fold of linen on a piece of wood in a box, and this was covered with a board securely weighted down by a heavy stone. Upon this the medium placed her hand and after she had entered into the trance state cried out: 'It is done!' The box was opened and there was found the hollow print either of the hand or the face of a being mingled of life and death."

A remarkable instance of levitation occurred in the course of Lombroso's investigation of the Eusapia mediumship. It is fortunately attested by unimpeachable witnesses and goes a long way towards confirming the case for the D. Home levitations, which latterly have been somewhat discredited. In the records of September 28 and October 3, it is said:—

"On these occasions Eusapia Palladino was lifted bodily in her chair and placed on the table, still seated (amid groans and lamentations on her part), and then returned to the same position as before with her hands continually held, her movements being accompanied by the persons next to her." It is noted also that her hands were held on the occasion of September 28 by MM. Richet and Lombroso, on which occasion the medium complained of hands which were "grasping her under the arms," while at the same time both the agents distinctly felt a hand upon their heads during the levitation. The same effects occurred on October 3, when MM. Du Prel and Fienzi were upon either side of Eusapia. There is also frequent record made of alteration in the gravity of material bodies, both animate and inanimate, during the séances.

The problem of haunted houses is somewhat fully explored.

The phenomenon of spirit-photography is graphically treated, and many illustrations (of which an example is here reproduced) serve to place the reader in a position to value the evidence adduced by Lombroso in regard to them. The part that tricks, telepathy and unconscious action play in the production of psychic phenomena is fairly and candidly stated. The work concludes with a study of the biology of the spirits, a particularly interesting and in some respects novel feature of this inquiry.



SPIRIT PHOTOGRAPH.

The book constitutes a great work, for while it does not in any degree trench upon the ground of philosophical speculation so largely indulged by Myers and some other writers on the subject, it presents a mass of experimental facts, some already well-known and others newly authorized by Lombroso, which afford the surest ground-work for future progress and development on the Borderland. It is, in fact, a work full worthy of the great scientist's reputation, and the association of other notable men in this inquiry, such as Professors Richet and Schiarparelli, will go far to render the author's observations of singular value, if not finally authoritative. The classification of the phenomena attempted by Lombroso will no

doubt be found useful, but it cannot be regarded as complete. Similar experiments with a number of mediums will have to be concluded before it can be regarded as a final category. Meanwhile, we have it on record that in the presence of certain accredited witnesses and under conditions as rigid as science could make them, a number of phenomenal occurrences took place which cannot be accounted for except on the hypothesis that there is a subtle state of organic matter which is capable of assuming the human form and faculty ; that it is responsive to the human will and intelligence ; and that it is capable of exerting a force in opposition to and of greater measure than our own. Beyond this it is perhaps not safe to follow Lombroso, for if he proves spirit-existence, which is doubtful, he certainly does not prove identity.

The book will be largely read by the ever-growing body of psychical students and cannot fail to be frequently referred to in scientific circles. It is strange that a career so earnest in the cause of truth should have closed, as regards the issue of this exhaustive study, in a note of interrogation. Others, who profess to have gone further at less cost to themselves, have given us pictures of the Elysian Fields ; but with Lombroso and his distinguished colleagues remains the honour of having endeavoured to secure a solid foundation of fact on which other workers may hereafter build an edifice of truth.

INITIATION AND ITS RESULTS

BY W. J. COLVILLE

QUITE recently the reading public was greatly edified by perusing a very valuable treatise by Dr. Rudolf Steiner, entitled, "The Way of Initiation." This book immediately on publication secured wide reading and serious attention in practically all sections of the world. In response to a loud and earnest demand for an English translation of another valuable book by the same famous German author, an English version of "Initiation and Its Results" is now before us. These two works are practically one, the second volume being a logical supplement to the first.

In "The Way of Initiation" the whole vast subject was comprehensively outlined in so lucid and easily comprehensible a manner that the verdict in many places is that Dr. Steiner's works on Occultism and Mysticism are, in some respects at least, the very clearest now before the public. The second volume, in what promises to be a singularly important series of helpful manuals or guides for students, commences with the statement, "It is one of the essential principles of Occultism that he who devotes himself to a study of it should only do so with a complete understanding; should neither undertake nor practise anything of which he does not realize the results. An occult teacher giving a person either instruction or counsel, will immediately begin with an explanation of the effect in body, in soul, and in spirit, which will occur to him who seeks for the higher knowledge." The author then leads us to consider some of these effects upon the soul of a student and informs us very decidedly that all "experimenting in the dark is very strongly discouraged," which clearly means that we must pursue the occult pathway to a definite goal toward which we have resolutely fared forth on the "way of initiation," never allowing ourselves to be blindly led, we know not whither, by any stray forces on unseen planes. These are frequent sources of perplexity and danger to those who seek to navigate the psychic ocean with no definite intention of steering to any well-defined port or harbour of attainment. A very pregnant passage reads, "He who will not undergo with open eyes the period of schooling may become a medium, but all such efforts cannot bring him to clairvoyance as it is understood by the occultist." The teaching thus conveyed is entirely lucid; it defines quite clearly the exact differ-

ence between clairvoyance itself and clairvoyant mediumship, two conditions greatly confounded in the popular mind. Clairvoyance *per se* is a result of more than average individual development, while clairvoyant equally with all other phases of mediumship, is a result of more than ordinary sensitiveness. There is no justification for assuming that mediumship is other than genuine and useful because those who are determined to walk in the way of conscious initiation have resolved to transcend the mediumistic condition in their own experience, at least those phases of it denominated "unconscious." One who is clairvoyant in his own right, not merely a channel for the clairvoyance of another, is capable of discerning the human Aura to the extent of perceiving its colour and density, being thereby in possession of a large fund of valuable information entirely beyond the grasp of any who are solely dependent upon extraneous testimony. Dr. Steiner uses frequently the good word "superphysical," an excellent term open to none of the objections often brought against "supernatural" or "supernormal."

To attain to knowledge of superphysical conditions, the astral body or "organism of the soul" must undergo certain definite development, and it is the purpose of wise initiatory practises to bring about such changes in the astral body as serve to render it far more pliant or flexible than in the untrained woman or man. During recent years so much has been published concerning differing grades of human aura that the well-read person of to-day is scarcely surprised when told that the shape, colour, and texture of one's aura are all subject to constant alteration in consequence of fluctuating feelings, thoughts and tempers; but it will be news to many, to whom the more rudimentary knowledge is familiar, to learn from Dr. Steiner that we contain certain partially developed organs within us which can gradually be fully unfolded by treading in the path of initiation marked out by those experienced adepts who have themselves gone thoroughly over the ground over which they are now ready to conduct aspiring students. The further a student advances in genuine psychic development the more thoroughly organized does his astral body become. In common cases where one lives an ill-balanced and almost undirected life, the astral body is in so confused a condition that the exercise of well-defined clairvoyance is impossible; but when firm self-direction commences and a student seriously resolves to "make a man of himself," latent organs begin to expand and the "lotus flowers" within him increase the number of their petals.

Some of Dr. Steiner's statements with reference to these "lotus blossoms" are so unfamiliar to general readers that we shall only refer to them as he describes them, condensing his voluminous sentences into paragraphs of our own. Such condensation on our part can do no more than whet the appetites of those to whom the statements are novel for the book which elaborately describes these unfamiliar "organs." As the inner body pervades the outer and the clairvoyant sees the one through the other, we are led to suppose that these strange "organs" are really within our physical structures, and so they undoubtedly are even though they properly pertain to the astral rather than to the physical organism. There are six of these peculiar organs sometimes called "wheels" (in Oriental language *Chackras*) situated in the following sections of the body: The first between the eyes; the second at the larynx; the third in the region of the heart; the fourth in the pit of the stomach; the fifth and sixth in the abdomen.

These "Lotus Flowers" are present even in undeveloped persons, but in such instances clairvoyants see them very dark in colour and inert. In a well-developed clairvoyant they appear bright and active. In a medium they are active in a somewhat different manner. As soon as a student of occultism begins to practise the required exercises the "lotus flowers" become lucent and at a later stage they begin to revolve. These are the "sense organs of the soul" and their revolutions make manifest the fact that one is able to perceive the superphysical world. The sense organ in the vicinity of the larynx enables one to perceive the thoughts of others and brings increased insight into the laws governing natural phenomena; the organ near the heart permits one to become acquainted with the sentiments of others; the organ in the pit of the stomach furnishes information regarding the talents and capacities of others, it also serves to relate its possessor to the inner life of animals and to the essences of the mineral kingdom, also to an understanding of atmospheric phenomena. The organ at the larynx has sixteen "spokes" or "petals"; that in the region of the heart has twelve; that in the pit of the stomach has ten. Half this number of "petals" have been developed during bygone ages of human evolution and are now instinctively operative; the remaining half it is for us to develop by force of our own volition. Our author calls attention to eight functions of the soul which we usually exercise in a careless and perfunctory manner, but which we can learn to direct and govern in a new and higher manner.

The first instruction concerns the way in which we receive ideas. We all know how customary it is to be led in this respect by seeming chance alone. We allow ourselves to be impressed thoughtlessly by anything we hear or see, and the inevitable result is that we are destitute of convictions of our own, being almost entirely subject to the ready-made opinions of any people with whom we may be brought in contact. For the student on the path of initiation no such habit is permissible: he must reflect on everything before he makes it a portion of his mental assets. A second direction deals with the control of resolutions. One should only make resolutions after a well-founded, full consideration of even the most insignificant points. All meaningless actions one should put far away from the soul. For everything one must have well-considered grounds, and one ought never to do a thing for which there is no real need. Were that sage counsel wisely heeded we should indeed be saved from an immense amount of what we often call *busy idleness*, and the saving of energy gained in this economy would enable us to do so much beautiful and really useful work, now neglected on the plea that we have neither time nor strength for it, that our dull and worried existence would soon grow fair and luminous as we walked in the light of wisdom in place of grovelling in the shades of ignorance. A third counsel concerns speech, a topic on which we often need much good instruction, "The occult student should only utter what is sensible and purposeful; all talking for the sake of talking draws him away from his path. He must avoid the usual method of conversation, in which all manner of things unselected and heterogeneous are spoken of together. In accomplishing this, however, he must not preclude himself from intercourse with his fellows. Precisely in such intercourse ought his conversation to grow in significance. He answers everybody, but does so thoughtfully and after careful consideration of the question. He never speaks without grounds for what he says; he seeks to use neither too many words nor too few." The fourth direction concerns external action. In conduct the student must adapt his behaviour to his environment in such a way as to cause no unnecessary antagonism; he seeks so to act that his deeds may combine harmoniously with those of others in the same position with himself, but in all respects where he is his own master he considers the effects of his modes of action with diligent care. The fifth counsel pertains to the management of one's entire life. "The occult student endeavours to live in conformity with both Nature and Spirit; never

over-hasty, he is also never idle. Indolence and superfluous activity lie equally far from him. He looks upon life as a means for work, and he lives accordingly. He arranges habits and fosters health so that a harmonious life is the outcome." The sixth direction concerns human endeavour. The student is here counselled to attempt nothing beyond his present powers, but to omit nothing that seems within their province. There must, however, be some high ideal; he does not merely regard himself thoughtlessly as a wheel in the vast machinery of mankind, but endeavours to comprehend its problems, to look beyond the trivial and daily. He thus endeavours to fulfil his obligations ever more and more perfectly. When attaining to the seventh state the special effort is to learn from life in all ways as much as possible. Nothing passes before the student, at this stage, without affording him occasion to accumulate valuable experience. By watching self and others he learns to profit by all past blunders and never embarks on new enterprises without first considering how, in the light of experience already gained by himself and others, he may make wise decisions and act usefully. When the eighth stage is reached the student must frequently look inward so as to take counsel with himself, "build up and test the foundations of his life, run over his store of knowledge, ponder upon his duties, consider the contents and aim of life."

By means of the exercises given in "The Way of Initiation" genuine progress on the upward path can surely be greatly aided. Throughout the two books we are considering there is a thread of advice continually running to the effect that we should attend diligently to every duty of our actual state of life, never allowing ourselves to neglect any obligation that by so doing we might hasten our spiritual growth. "He who thinks or speaks anything untrue kills something in the bud of the sixteen-petalled lotus. Truthfulness, Uprightness and Honesty are in this connexion formative; Falsehood, Simulation and Dishonesty are destructive forces. The student must recognize that not merely good intentions are needed, but also actual deeds. If I think or say anything which does not harmonize with truth, I kill something in my astral organs, even though I believe myself to speak or think from intentions ever so good. It is here as with the child who needs must burn itself if it fall into the fire, even though this fall may have occurred through ignorance." As we proceed diligently along the path good habits become so spontaneous that we cease to have occasion to remind

ourselves continually of directions necessary to follow. In earlier stages of development while we are outgrowing habits which are detrimental to progress we shall probably experience the need of vigilant effort in many directions. We are wisely told that such a life as corresponds with Buddha's "eight-fold path" is highly beneficial for all who are truly seeking to live purely and usefully, even though many among such direct no special thought to aught that is technically designated initiation. Patience coupled with earnestness is always indispensable. A word of warning is generally needed at the outset of all resolute endeavours, and encouragement is required equally with counsel, for the seemingly slow growth of the "lotus flowers," when their development is orderly, occasions much discouragement to the excessively arduous and impulsive, of whom there are apt to be many among intending disciples.

Those who study under a qualified instructor naturally receive much help not obtainable, except in rare instances, by those who are without the stimulus afforded by the words and presence of a visible teacher; but as spiritual instruction can be conveyed in superphysical ways we have no right to conclude that a teacher in a fleshly body is invariably necessary. From first to last it is essential to insist upon stable equilibrium, and we find as we peruse the two hundred and more pages of the wonderful book now under review that on almost every page is written something concerning self-control amid the common scenes in which we are ordinarily placed. Such a treatise as the one we are now considering is clearly not intended for a few peculiar people who have some sort of vocation for a life exempt from general occupations, but the chief charm and utility of Dr. Steiner's instructions consists in the very fact that they deal so largely with situations in which nearly every reader is likely to find himself continually placed. Here is an example of good counsel we all shall do well to take to heart. "Suppose I hear a piece of news and thereupon form at once an opinion; in a little while I receive some further news which does not harmonize with the previous information; I am constrained thereby to unbuild my original judgment. The result of this is an unfavourable influence upon my sixteen-petalled lotus. It would have been quite otherwise if, in the first place, I had suspended judgment; if, concerning the whole affair I had remained inwardly in thought, and outwardly in words, entirely silent until I had acquired reliable grounds for forming my judgment. Caution in the formation and pronouncement of opinions becomes, by

degrees, the special characteristic of the occult student. Thereby he increases his sensibility to impressions and experiences which he allows to pass over him silently in order to collect the largest possible number of facts from which to form opinions." Concerning colours visible when clairvoyance is unfolded we are told that there exist in the "lotus flowers" bluish-red or rose-red hues or tints which manifest under the influence of wise circumspection, while when such is lacking orange and dark-red appear. Passing to the development of the "twelve-petalled lotus" which lies in the region of the heart our author tells us that this is formed in a manner similar to the lotus with sixteen petals. The twelve-petalled lotus possesses perception of quite a different kind from that of the sixteen petals. This latter perceives forms. The thoughts of a person and the laws under which a natural phenomenon takes place appear to the sixteen-petalled lotus as forms, not, however as rigid motionless forms, but active and filled with life. The clairvoyant in whom this sense is well evolved can discern a form wherewith every thought, every natural law, finds expression. A thought of vengeance manifests as an arrow-like pronged form, while a thought of good-will frequently takes the shape of an opening flower. Clear-cut, luminous thoughts are formed regularly and symmetrically, while hazy conceptions take on hazy outlines. By means of the twelve-petalled lotus quite different perceptions are acquired. Approximately one can indicate their nature by likening them to a sense of heat and cold. A clairvoyant equipped with this faculty feels a mental warmth or chill raying from the forms discerned by means of the sixteen-petalled flower. If therefore one had developed the sixteen-petalled flower but not the twelve-petalled flower he would observe forms but would not discern sensations on the mental or astral plane. As we cannot pause to dwell upon the many excellent directions given for developing the lotus with twelve petals we will simply call attention to one particularly needed counsel while on this topic. "If the student hear illogical thought expressed he should silently set it straight within his own mind." To do this it is not necessary to withdraw from the company of the chronically illogical or to rebuke any one harshly, rather should he quietly, in his own inner self, "constrain this whirlpool of thought to a logical and reasonable course." Actions must be controlled in a similar way; perseverance must be cultivated and tolerance exercised toward all persons in all circumstances. Neither timidity nor scepticism is allow-

able. Faith, in the sense of firm confidence and trust in self and others and in the ultimate success of all one's undertakings, must be resolutely cultivated. Equanimity is indeed essential to initiation. All extremes of joy and sorrow must be avoided; there must be no approach to callous indifference, but there must be no riotous emotion in the student's life. "Natural and rational life is the basis of all true spiritual evolution." The whole trend of this practical teaching reminds us of much with which we are most familiar in sacred literature. There can be no hurried springs from foot to summit of a ladder; step by step we must advance, rung after rung must we climb. How forcibly this suggests to us the thirty-three degrees in masonry; the steps from base to apex of the great Pyramid at Gizeh; the thirty-three years of the earthly life of a typical Master; Jacob's ladder, and much else that serves to illustrate Paul's famous declarations concerning, "first the natural then the spiritual." Our particular "natural" is whatever state we have been born into, for to this we are native. There is a native land for the soul in this terrestrial embodiment, even as there is a native country for the outer body. As we pass from degree to degree in mystic masonry we must grow into the higher by faithfully accomplishing all the work pertaining to the lower.

In the third section of the book engaging our attention, we are told much concerning Dream Life which will prove intensely helpful as well as fascinating to many who are eagerly enquiring for light on the vexed problem of regulating experiences while asleep. Before we can reasonably hope to do much in this advanced field of effort we must have learned to control our thoughts, sentiments, words, and actions, to an unusually large extent in waking hours; then we can carry over our victories and utilize them on the more mysterious planes of astral activity. Occult students will recognize a familiar term, "the fire of Kundalini in the organ of the heart," but the totally uninitiated can comprehend scarcely anything of this hidden flame. This is really a spiritual light which illumines the path of the disciple through all his astral journeyings, and until this is to some extent developed, he walks in darkness if he seeks to traverse some higher world.

ENVOY

By GASCOIGNE MACKIE

IF it be true that the soul comes back to the flesh
(As Eastern Wisdom affirms) to assume afresh
And complete in the body on earth its appointed task,
Oh, let me return no more is the boon I ask.

Some souls there may be who, perchance, when they pass away,
Look back to the old loved haunts in the twilight grey,
And hanker still for the homes where they dwelt of old:
Not so would I, when the tale of my years is told.

So much we meet that hampers our heavenlier powers,
So much we see to sadden our happiest hours,
That, like the Athenian sage, I would cry, "O Man,
Let my spirit go forth—then catch me again, if you can!"

Shall not my spirit, long pent earth's tasks among,
Burst forth, like a boy from school when the bell is rung,
Who flings his books aside with a shout and a cry
For the breath of a freer scope and a fuller sky?

For, what is earth's prize to the soul that yearns for release?
What pearl has the sea of life like the pearl of peace?
Send to me now what sorrow soe'er Thou wilt,
Heap on me now the heritage of my guilt,
But, let me return no more.

VAMPIRES AND VAMPIRISM

By OWEN PROTHERO

THE word vampire—the term applied to the soul of a dead man which quits the body to suck the blood of living persons—is not given in the original Johnson, but according to Skeat it is derived from the Servian “wampira.” The superstition—if superstition it be—is widely prevalent among the Slavonic nations even to-day ; the wandering tribes of Slavonian origin have probably introduced it to the Albanians and modern Greeks, who call vampires “brucolaken.” Vampirism is not an English nor Teutonic superstition. Madame Blavatsky in her *Isis Unveiled* states that the Hindus believe in vampires as firmly as the Servians or Hungarians, but exhaustive inquiries, both from natives and from those who know the country well, would seem to prove that there is no trace of vampirism among Indian superstitions. The Indian servant, like the obliging Irishman, would far sooner give any one wrong information than disappoint him, but he becomes so hopelessly involved that the information is obviously absurd. The nearest equivalent would seem to be the Hindu Yogini or Dakini, corresponding to our ogres.

As to analogies in classical ages, the *striges* were somewhat akin ; they were believed to suck the blood of children, and as protection garlic was put in the children's swaddling clothes and white-thorn branches in the windows. It is curious that in Pliny * the following passage occurs : “Fabulosum enim arbitror de strigibus ubera eas infantium labris immulgere,” as this makes them not suck the children, but the children suck them. Ovid differs from Pliny in his conception of them, calling them “avidæ volucres.” He describes them † :

“GRANDE CAPUT, stantes oculi, nostra apta rapiris.”

Somewhat akin, too, were the *Erinnyes*, who sucked the blood of corpses, or the ghosts in the *Odyssey*, who drank up the blood of victims. The Lamia ‡ appears to have been an ogress like the Ghul of Arabia ; as to the Jewish Lilith one Jewish Ency-

* N. H., xi., c. 95, sect. 232.

† Fasti, vi., 131, et seq.

‡ Horace A. P. 340. The vampire Lamia who appears in Keats' poem is of later origin.

clopedia says, " There is nothing in the Talmud to indicate that the Lilith was a vampire."

There are analogies to ogres and ogresses galore, but vampires are not ogres and the superstition of vampirism stands alone, weird and ghastly, and would seem to owe its being wholly to the Slavonic countries of Eastern Europe.

Most stories of vampires have much in common. The vampire usually appears at night to certain persons with whom he was acquainted in his life-time, and by sucking their blood maintains himself (i.e. the body of the dead person) under the earth. On the grave being opened, the body is found fresh and rosy and full of blood, with no sign of decay. When a stake is driven through the heart, or the heart torn out and the body burnt, nothing more is ever seen of the vampire. Vampires have no special place for sucking (though it is usually the throat) but where they do suck they leave a blue mark like that of a mole ; in one case recounted by Görres, a woman who had been the victim of a vampire was found with a blue mark, streaked with blood *a finger long*, on the neck under the right ear.

About the beginning of the nineteenth century there occurred in Russia one of the most frightful cases of vampirism on record. The Governor of the province of Tch——, a man of a cruel and jealous disposition, married, against her will, a young girl who was engaged to a man she loved. All his life he treated her most brutally and finally, on his death-bed, made her swear never to marry again, saying that if she did he would return from the grave and kill her. He was buried in the cemetery across the river, and the young woman, at length getting the better of her fears, became again betrothed to her former lover. On the night of the customary betrothal feast, when all had retired, the old mansion was aroused by shrieks proceeding from her room. The doors were burst open and the unhappy woman was found lying on her bed in a swoon and at the same time a carriage was heard rumbling out of the courtyard. The body was black and blue, and from a slight puncture in her neck drops of blood were oozing. She stated that her husband had suddenly entered her room, appearing exactly as in life, with the exception of a dreadful pallor ; that he had upbraided her for her inconstancy and had then beaten and pinched her most unmercifully. The next morning the guard stationed at the bridge which spans the river reported that just before midnight a black coach-and-six had driven furiously past from the direction of the cemetery.

The whole story was disbelieved, but the same thing happened

night after night. The soldiers said that the toll-bar would rise of itself and the spectral equipage would sweep past them in spite of their efforts to stop it; at the same time every night the watchers, including the priest who had come to spend the night in prayer, would be seized with a terrible lethargy, and every morning the young victim would be found bleeding and swooning as before. The whole town was thrown into consternation. The Bishop of the province came and performed the ceremony of exorcism in person, but to no purpose. Finally, the Governor stationed fifty Cossacks along the bridge with orders to stop the spectral carriage at all costs. Promptly at the usual hour it was heard approaching. An officer of the guard and a priest bearing a crucifix planted themselves in front of the toll-bar and together shouted: "In the name of God and the Czar, who goes there?" Out of the coach was thrust a well-remembered head, and a familiar voice replied, "The Privy Councillor of State and Governor, C——!" At the same moment the officer, the priest, and the soldiers were flung aside and the ghostly equipage dashed by.

The Archbishop then resolved as a last expedient to resort to the time-honoured plan of exhuming the body and driving an oaken stake through its heart. The story is that the body was found gorged with blood, and with red cheeks and lips. When the first blow was struck upon the stake a groan issued from the corpse and a jet of blood spurted high into the air. The Archbishop then pronounced the usual exorcism, the body was reinterred, and from that time no more was heard of the vampire.*

This very ghastly story seems to embrace nearly every element of known vampirism. The weakest part of the account is the lethargy which seized the watchers. This seems to be without precedent. The account of the Governor popping his head out of the window and saying who he was may well be an exaggeration, but there seems to be no explaining away the coach-and-six. On the other hand, the whole affair is testified to by an extraordinary number of witnesses, including an Archbishop, the Governor of the province, the officers of the guard, and the whole population of the town.

Although, as in this case, the vampire is usually visible, he is not necessarily so, nor does he always leave any mark. Dom Calmet, a sceptical Benedictine monk of the eighteenth century, recounts the following story †: "Most of those who fell sick

* From Blavatsky's *Isis Unveiled*, who had the account from an eyewitness.

† From the *Mercurius*, 1693-4, p. 56.

believed they saw a white ghost which pursued them in every place. They grew weak, lost all appetite, pined away and died after eight, ten, and at times fifteen days without there being any symptoms of fever or any other symptoms but this getting lean and consumption." C. T. von Scherz, in his *Magia Posthuma* on the Moravian vampires, gives an account of a woman, who four days after burial appeared to many, sometimes in the shape of a dog, sometimes in that of a human being. She gripped their neck and stomach and choked them, and also attacked the cattle, which were found exhausted and half dead. Sometimes she tied their tails together. The horses were found as though they had returned from a long journey, with their backs covered with sweat, breathless and foaming.

As in the case of the Governor of Tch—— the vampire usually appears by night soon after burial, but this is not always the case, it being recorded that in the years 1693-4, vampires were seen in broad daylight in Poland. Count Cabrera, the colonel of a regiment quartered in Haidanae, personally investigated the case of a vampire who had died thirty years before; the vampire came to his former home in full daylight and first killed, by sucking, his brother, then one of his sons, then the house servant. The Count had the grave opened and the body was found with the fresh appearance of a living man. A nail was driven through the temples of the corpse and it was reburied. The Count also burnt a second who had been dead sixteen years and had killed his two sons, and beheaded a third who had been dead ten years.* The Count's report was sent in to the commanding officers of the regiment, who sent it to the Court. The Emperor then nominated a commission of officers, judges, physicians and learned men to investigate the matter more closely.

In every case of vampirism the body is found wholly without decay when exhumed, and as fresh and as rosy as it had been in life. There is a very full account of the appearance of a body so exhumed by the Commandant at Gradisca in 1720. At Kisolva, a village in Lower Hungary, one P. Plogojovitz, who had been buried ten weeks, appeared as a vampire and killed nine persons within eight days. The inhabitants threatened to leave the village in a body unless the corpse was dug up and burnt, and so, though with much reluctance, the Commandant went with the priest of Gradisca to the place. When Peter's grave was opened the body was found entire and undecayed. Only the tip of the

* Taken from the report of a witness, to whom the Count himself told the matter in 1730.

nose was somewhat dried up. There was no unpleasant smell, and the body was like that of a man asleep. The hair and beard had grown, and the old nails had fallen off and new ones grown. Under the external skin, which appeared dead and white, there was another quite fresh skin, and the hands and feet were those of a perfectly healthy man. Quite fresh blood was found in the mouth and when a stake was driven through the breast fresh pure blood flowed from the wound, and from the mouth and nose.*

In many cases it is stated that the bodies are found in their coffins swimming in blood. In the case of one investigation in Meduegya, Servia, in 1732, undertaken at the command of the Emperor Charles VI by Prince Alexander of Wirtenburg, then Governor of Servia, the report being made in his presence, and all present being under oath, the whole churchyard was dug up. No less than thirteen of the bodies were found to be vampires, while the rest were completely decayed, although they were lying with the others. In the case of one, a woman, the surgeon states that when the coffin was opened the nose bled and that he found when he opened the body, to use his own expression, a quite balsamic (*balsamich*) blood not only in the cavity of the breast but in the heart itself. The relatives and friends of the woman were amazed at the fat well-nourished body, because the woman, her whole life through and right up to her death, had always been very lean and dried up.†

The usual method of putting a stop to the vampire's ravages is by driving a stake through the heart and then either burning or beheading the corpse. In the case of one Arnot Paole it is stated (in the above-mentioned report) that when a stake was driven through the heart the corpse gave a quite perceptible sigh. Still more extraordinary is the account given by Dom Calmet of a Bavarian vampire. "The corpse howled like a madman, kicking and tearing as if he had been alive. When he was run through again with the sharp-pointed stakes, he uttered piercing cries and vomited masses of crimson blood."

Another method is by pouring boiling water and vinegar into the grave; wild garlic and wild roses are supposed to act as a prevention against vampires, while in Russia the belief prevails that any one who mixes the blood of a vampire with dough will

* This report was sent to Vienna. From it the story is taken in Rauf. vom Kauen und Schmatzen der Todten in den Gräbern. Leipzig. 1728. Quoted from Görres.

† This report was certified with the signatures of the officers and surgeon, published in the *Belgrade Times*.

always be safe from them. This last circumstance (as Görres says) brings to remembrance the *Capitularia* of Charlemagne * : " He who, led astray by the Devil, believes as the heathen do, that a man or woman eats human beings, and then burns such a person and either eats his flesh himself or gives it to another, shall be put to death."

And now it is time to leave the open highway of facts and to venture into the treacherous swamp of theory and ask, " How does a man become a vampire ? "

It is commonly believed that all those who have been tormented and killed by vampires must themselves become vampires. The man Arnot Paole (referred to above) had often been plagued by a vampire during his life-time, and when he died became a vampire ; he attacked both men and animals and since people had eaten the flesh of these animals they (according to the belief of the country) became vampires too. So that within three months seventeen persons, young and old, died, mostly after a short sickness. But this case can only be where there is a vampire abroad already. How does the vampirism begin ?

According to one account, the persons who turn vampires are wizards, witches, suicides, persons who have come to a violent end or who have been cursed by their parents or the Church. But any one may become a vampire if a cat leaps over his grave or if a bird flies over it.

These glaring superstitions contrast oddly with the theory of Pierart, the famous French spiritualist and mesmeriser who flourished about 1855, and which was as follows : As long as the astral form is not entirely liberated from the body there is a liability that it may be forced by magnetic attraction to re-enter it. Sometimes it will be only half-way out when the corpse, which presents the appearance of death, is buried. In such cases the terrified astral soul re-enters its casket, and then one of two things happens : the person buried either writhes in the agony of suffocation or, if he had been *grossly material*, he becomes a vampire. The bi-corporeal life then begins. The ethereal form can go where it pleases, and as long as it does not break the link connecting it with the body can wander visible or invisible and feed on its victim. It then transmits the results of the suction by some mysterious invisible cord of connection to the body, thus aiding it to perpetuate the state of catalepsy.†

That persons are only too often buried before they are really

* *Pro partibus Taxoniae*, 1-6.

† From Pierart's *Revue Spiritualiste*, chap. on " Vampires."

dead is common knowledge ; one instance, from the Rev. H. Haweis' *Ashes to Ashes*, will suffice : " At Bergerac (Dordogne) in 1842 the patient took a sleeping draught . . . but he woke not. They bled him and he woke not At last they buried him. After a few days, remembering the sleeping draught, they opened the grave. The body had turned and struggled."

If one can believe in soul duplication one can believe in Pierart's theory, and could someone explain that " mysterious connecting link " it would be well indeed. But even Pierart quails before attempting such explanation and prefers to call it a link " of which we can know nothing."

Madame Blavatsky in her *Isis Unveiled* suggests a slightly different explanation. " There is," says she, " a phenomenon in nature not unknown—half-death. Virtually the body is dead ; in cases of persons in whom matter does not predominate over spirit and in whom wickedness is not so great as to destroy spirituality, if left alone, the astral soul will disengage itself by gradual efforts, and when the last link is broken it finds itself repelled from the earthly body, as equal magnetic polarity will violently repulse the etherial man from the decaying organic mass. The difficulty is that the ultimate moment of separation between the two is believed to be when the body is declared by science to be dead, and a prevailing unbelief in the existence of either soul or spirit by the same science."

Görres thinks that the alleged facts of vampirism are real facts, and his theory in *Die Christliche Mystik* is that vampires form a part of the diabolic influence pervading the world ; but his whole account of what vampires are is hardly intelligible apart from the rest of his huge book.

If we can bring ourselves to believe any theory at all Pierart's is the most convincing. The body is half dead, and the soul, driven in desperation to find a means of sustaining the body in the grave, feeds upon the blood of living people. The crushing argument against such theories is, " Why should this result occur only among the Slavonic nations ? "

And again, one has only to take a psychological theory such as this and place it beside the idea that a person may become a vampire by a cat leaping over his grave to see how inextricably all the facts of vampirism are enmeshed in the net of superstition, and how widely scientific explanation may differ from folk-lore. Add to this the inevitable exaggerations that are bound to occur in every account and the tangle becomes well-nigh hopeless. The only accounts that can be considered are those which are highly

authenticated and signed, for it must be remembered that no evidence is of any value until it has been cross-examined and tested scientifically. It requires a trained faculty to avoid mixing up the imagination with the observation.

Some reports are manifestly absurd and may be rejected at once as remnants of old heathenism. Such is the story of the Hungarian who drove away a vampire by taking possession of the grave clothes it had left, and when it came back to get them threw it head over heels down into the grave. Just as legendary is the account of the vampire who, when the grave was opened, smiled and opened his mouth as if to breathe the fresh air. When a crucifix was held before him tears dropped out of his eyes, and when his head was cut off he wriggled and writhed as though he had been alive.

Dom Calmet's account of the white ghost which pursued people so that they wasted away may have had its origin in a superstition invented to explain away the much-dreaded disease of consumption. It is equally possible that the vampire is the form that the embodied horror of the grave, common to all nations and ages, has taken in Slavonic folk-lore. Yet, on the other hand, it is certain, from signed and authenticated testimonies, that bodies have been found long after burial quite undecayed and fresh, and which do not decay, like mummies, as soon as the air reaches them.

"How is it," asks the sceptic Dom Calmet, "that these creatures quit their tombs without disturbing the earth? How is it they are seen in their usual clothes? How do they walk and eat? How can one explain the cause of their feet being found muddy and covered with dirt on the day following the night they had appeared? And how is it that when once burnt they never appear again?"

Görres believes that the body becomes a kind of zoophyte and that the process going on cannot be the same as in life. Perhaps some future scientist will reveal to us what this process is, and in the meantime it would be idle to set vampirism down as a mere legendary tale; the testimony of so many credible witnesses, whose credit should be none the less because most of them lived a century ago, alone belies the idea.

For conclusion there can be no words more apt than those of Bishop d'Avranches Huet: "I will not examine," he wrote, "whether the facts of vampirism are true or not, but it is certain they are testified to by so many eye-witnesses that no one ought to decide upon the question without a great deal of caution."

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.

SIR,—While thoroughly agreeing with my good friend Mr. Marsden as to the necessity of receiving with the greatest caution all information received either astrally or by clairvoyance, I should yet like to say with reference to the North Pole and its surroundings that I think it quite possible that Mme Blavatsky may be here as elsewhere using language and descriptive details more as a blind than as a source of information. The moment you use the word "Sacred Island" you touch the borderland of profound mystery, old as the human heart is old, young as the new-born babe. It was this feeling that made the Portuguese sailors shout with spontaneous glee "Hy Bresil" on first sighting the coast of South America, leaving the name of the "Brazils" to bear witness to the living reality of that "Sacred Island" which is neither, as Mr. Waite quaintly puts it, in London or St. Petersburg; it may be in Sarras, it may be Logres, it is certainly the New Jerusalem, it is certainly within.

But perhaps H. P. B. had no such thought in her mind. Well, as a suggestion may I point out that the piece of fossil coral which Sir George Nares brought back from the neighbourhood of the Palæocrystic Sea, shows that there was a time, however remote, when a tropical climate prevailed in the Arctic, for it is well known that the coral insect will only live in warm water. At that remote date, who is to tell what forms of human life may have flourished there. It is not a proof, I grant. But it gives ground for reflection?

With regard to the general question of clairvoyance and its correctness of observation, may I relate a short instance which I can vouch for, and which I referred to in a letter to the *Spectator* some little time back, when the Zancigs were performing in this country. My father, who was then living, had a country parish in Surrey. The wife of the rector of an adjoining parish was recovering from a severe attack of typhoid. My father

went to the house to inquire for her. Her husband (brother of one and uncle of three extremely well-known public men) told him the following : " Yesterday," he said, " my wife seemed better—convalescent, in fact ; her nurse was sitting in a dressing-room opening into the bedroom in which my wife was, but seated where she was invisible to my wife, and reading to her. The nurse had read to the bottom of the page, and was turning over the leaf somewhat slowly, when my wife continued the contents of the next page, before the page had been turned over, saying, ' Why don't you go on, I can see all that is on the page ? ' She did not continue reading, as she said it made her headache. Since then the doctor has forbidden a repetition of the experience."

This was a very informal kind of clairvoyance and therefore I think the more interesting. It was simply the exercise of, if you will, an abnormal power, which left Mrs. P—— as her health and strength recovered. And it was long before such enterprises began to be much talked of. While, therefore, one may discount with Mr. Marsden much of what is solely based on clairvoyant evidence, there will yet, I submit, be a residuum of what may prove to be true.

I am, Sir,

Yours faithfully,

F. G. MONTAGU POWELL.

FOXLEASE,

SOUTHBOURNE.

PS.—I have taken the words " Sacred Land " in the above as equating with " Sacred Island." I think, and cannot help thinking, that the ideas connoted by " Sacred Island " underlay much of what H. P. B. said in connection with the North Pole and the " Sacred Land."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I noticed some remarks on hypnotism in your issue for September (p. 170) by one who is evidently not sufficiently informed upon the subject or he would not put forth such erroneous opinions.

He endorses an opinion that the " trance " state is an abnormal and unhealthy condition. I beg to state that in my experience exactly the contrary is the case. I have induced the " trance " state many thousands of times, (hundreds of times in the same patient,) and instead of any unhealthy condition being exhibited I have been able to effect extraordinary cures. As to the sub-

ject's will being overcome and hence weakened by that of the hypnotizer, this is the usual commonplace ignorant idea held by so many incapable of judging, because they have not taken the pains to study or inquire into the matter. The same writer, quoting a Mr. Atkinson (who is evidently no better informed in the science of hypnotism) throws doubt upon the theory that the phenomena of hypnotism can be explained by suggestion. No less an authority than Dr. Bernheim, of the Nancy Hospital, claims that hypnotism, as well as all the phenomena attending the state of hypnosis, is the result of suggestion. I made the acquaintance of Dr. Bernheim at the Nancy Hospital; he is *the* authority in France upon suggestion and hypnotism; so surely his opinion, based upon many years' experience with thousands of patients, will outweigh the opinions of the writer of the review to which I refer and also those he quotes. After many years' practice I am convinced that all the phenomena of hypnotism can be explained (by an expert) as being due to "suggestion," and further, having produced the deepest stages of hypnosis many thousands of times, I have never known any results other than beneficial.

There is no doubt HYPNOTISM and SUGGESTION are being used as curative agents much more than they were a few years ago in this country. That there is still a considerable amount of prejudice and disbelief is indisputable, but much of this has been removed in the past three or four years. Remarkable cures keep coming to the front, especially of cases which have a mental or nervous origin, which the orthodox medical profession fail to relieve. And further, although not in the curriculum of the medical profession, some few doctors of note have taken up the science of HYPNOTISM and SUGGESTION and practise the same as far as they can. But there are some patients who will not listen to the word HYPNOTISM, because they have heard absurd accounts of it. They are told of dangers—which only exist in the imagination of those who are ignorant of the subject. Some say they have heard that in being hypnotized they are surrendering all their will to the hypnotiser, who ever after has some undue influence or power over them. Nothing could be more ridiculous. *Those who are ever ready to give vent to these absurd inventions are the very people who are most ignorant of the subject, and when questioned, have no facts to warrant the opinion they so freely express.*

This being so, however, makes it difficult sometimes for even a doctor of repute to advise a patient to be hypnotized. This is one reason which will prevent many medical men, who are believers in the usefulness of hypnotism, from following the practice,

and another reason is that the HYPNOTIST has to exercise a considerable amount of patience and self-denial. He has to devote much more time to each sitting, or interview, with every patient than a doctor who seldom gives a patient more than ten to fifteen minutes in consultation. The hypnotist, it is my experience, has to give from one to two hours to the first sitting with a patient, often working hard all the time, and is considerably fatigued thereby.

Yours faithfully,

S. G. JAY.

GILSTON ROAD,
S. KENSINGTON.

PS.—Since writing the above, I have received from a medical friend a cutting from a daily paper. The following is a copy :

DOCTOR FAVOURS HYPNOTISM.—Says hundreds of operations have been carried out under its influence.—Dr. G. H. Savage had some interesting things to say about hypnotism yesterday in his Harveian oration at the Royal College of Physicians. Hypnotism as an experimental science should not be neglected. Hundreds of operations had been carried out under its power, and the system would have been maintained but for the discovery of ether and chloroform. There were cases in which, he was convinced, hypnotism could be usefully employed, and thoughtful men all the world over were recognising that it was a power to be reckoned with.

To the Editor of the OCCULT REVIEW.

MY DEAR SIR,—I am a reader and admirer of your magazine, and have been thinking for some time of writing you an experience of mine. If you think it worth notice you may publish it ; just as you see fit. I am a Theosophist and very much interested in occult matters.

Two years ago with a party of friends I was at a Mrs. Hartley's house in Arkadelphia, Arkansas. Mrs. H., while not professing to be a medium, is also interested. After dinner we tried to get a table tapping and moving. Finally the table tapped. Then Mrs. Hartley would go through the alphabet, asking the table to tap when the right letter was spoken. It spelled my name, and then the sentence "Come to Nelsonville, at once." My dearest friend lives in Nelsonville, but I found out afterwards that he did not want me. I was not conscious of thinking of Nelsonville. Then the thing happened which strengthened my belief in things occult. My step-mother's mother lives with her in Galesburg, Ill. She had been in Minnesota,

and I did not know that she was in Galesburg. None of the people present at the gathering had ever heard of Mrs. Bartlett (my step-mother's mother), neither did they know that I had a step-mother. Sometimes my brother and I called Mrs. Bartlett "Grandma." She did not like this and we soon stopped saying it. So, when the table rapped "Grandma left for California Tuesday," I thought nothing of it, and soon we turned up the lights and departed for our several homes. The next week, however, I had a letter from my father in which he said that Mrs. Bartlett had been in Galesburg, and had left for California the preceding Tuesday night. Now this could not have been thought transference, for I did not know where Mrs. Bartlett was, and none of the party had ever heard her name, and knew nothing about my family.

Last year a mind-reader, Miss R—G—, came here. I went to the theatre one night. She asked us to write a question on paper, hold it in our hands and think of the question. She was to try to read the questions and if possible answer some of them. I did not write one. But that day I had been trying to decide what to do the coming summer; whether to travel, stay at home or teach in a summer school. I suppose this thought was still in my mind, for she called my name and said, "A Mr. Thos. S. Johnson will want you this summer. He lives many hundred miles north and east of here." Mr. Johnson is my old organ teacher and on Sundays plays the largest pipe organ in the state, outside of Chicago. When I got home this summer, I was offered the organ and played it while I was in the city.

If you care to publish these experiences, you may use my name, but I will appreciate it if you will change the others.

Cordially,

HENRY D. TOVEY.

FAYETTEVILLE,
ARKANSAS, U.S.A.

[I have altered names in accordance with my correspondent's desire.—
ED.]

PERIODICAL LITERATURE

SEVERAL articles have recently been published on the successful series of sittings held with Eusapia Paladino at Naples by three delegates of the English and American Societies for Psychical Research : the Hon. Everard Feilding, Mr. W. W. Baggally, and Mr. Hereward Carrington. Mr. Feilding contributes an article to *The Nineteenth Century and After* for November ; Mr. Carrington writes in *New Thought* and in *McClure's Magazine*, the latter article being also published, for the sake of record, in the *Journal of the American S.P.R.* From all these we gather that the observers were unusually fortunate in overcoming certain difficulties which have frequently presented themselves in regard to Mme Paladino's phenomena, and which have led to the observations even of the most careful observers being regarded with distrust by those who had not the good fortune to be present. Chief among these difficulties are the tendency to apparent or real attempts at trickery on the part of the medium, her restlessness, her impatience of measures of control (test precautions), and especially the question of light, as darkness has often been insisted upon. Mr. Carrington has emphatically stated that no difficulty was presented by these ; Eusapia for the most part was passive and acquiescent, and the only tendency to simulate phenomena was when the vital energy, or the " power " necessary for the production of the phenomena, was in danger of becoming exhausted. As to the light, Mr. Carrington and Mr. Feilding agree that the best phenomena were obtained in bright light, and that only when the light was much reduced did they become vague, uncertain, and unsatisfactory. Under these circumstances there could be no doubt, owing to the carefully planned conditions of experiment, as to the reality of the phenomena, while all attempts at producing them by normal means were instantly detected and frustrated. These observers even demonstrated the reality of the cold breeze which is said to issue from an old scar on the medium's forehead ; it was sufficiently strong to blow a small tissue paper flag out from her head, at one time so forcibly that it wrapped itself around the supporting staff. The phenomena observed were the usual ones associated with Mme Paladino's mediumship : levitations of the table, even when protected, by sheaths over the legs, from actual contact with herself ; various movements of a stool, a tambourine, a musical box, etc., bulging of the curtains of the cabinet behind the medium's chair, the

sensation of being touched by invisible hands, and the rest. All these manifestations were seen to occur in good light and when the position of the medium's hands and feet were perfectly assured.

The English spiritualist journals *Light* and *The Two Worlds* have been much occupied with the question of spirit photography, and a practitioner in that much-debated art has lately come over from San Francisco and has been giving what are asserted to be convincing demonstrations at Rothesay, in Scotland. *Light* has also recently published an interesting address given by Mrs. Besant before the London Spiritualist Alliance, on "Our Relations with Three Worlds," in which she claimed that by suitable training of the faculties a person might have the material, astral and heaven worlds under conscious observation at once, directing his attention to any one of them at will. A more recent issue of the same paper reports some remarks by Mr. A. P. Sinnett at another meeting of the Alliance, in which he referred to clairvoyant investigations into the history of Atlantis, and expressed his pleasure at hearing from the lecturer (Mrs. Le Plongeon) that her husband, the late Dr. Le Plongeon, had discovered in Yucatan inscriptions which recorded the destruction of Atlantis as an event that had really occurred.

The American Theosophist publishes an article on "Common Sense," relating it to the instinct of animals, as "a common guiding principle, apart from and overruling the impelling force of man's individuality." The revelations of genius and the teachings of philosophy remain latent ideals until the tide of common sense has risen to their level:—

Thus the course of the world is guided; the far-away ideal of one age becoming the common sense of the next. Day by day the tide rises by imperceptible degrees, and behind its massive progress are the resistless evolutionary forces, impelling all things forward and upward to a goal as yet hidden from sight; screened by the will of Omnipotence as by a curtain woven at the loom of mystery, out of the warp and woof of the common sense.

The philosophy of Plato and that of Shankara are compared by a writer in *The Vedic Magazine*, who notes a great similarity between them, except that Plato finds reality in the world of ideas, while Shankara finds in this only a relative reality, the sole absolute reality being in the Universal Self, Brahman; and he compares this last conception with Plato's presentation of the idea of The Good as the highest idea, the Supreme Reality. He says:—

Plato seems to hold that as we get away more and more from the things of sense, we are getting more and more advanced knowledge.

This gradation is also observed by Shankara. According to him, knowledge of the things of sense is unreal, of their species (corresponding to Plato's ideas) is more real (or less unreal), and that of the Atma is the most real.

But the writer makes allowances for Plato, because he was born practically in the infancy of civilization, and was not in possession of a number of different views held by predecessors or contemporaries !

The Health Record, the organ of the Psycho-Therapeutic Society, gives details of a case recorded by Dr. Joire, in which a man was suffering from neurasthenia brought on by overwork and anxiety over the loss of all memory of the solution of a mechanical problem on which he had been working ; for six months he had vainly tried to recall the lost idea. Under hypnosis, by appropriate suggestion, he was caused to make a drawing which corresponded with the missing solution, and on waking he recognized it as the design which he had been seeking.

The Metaphysical Magazine has commenced the publication of a translation, by the late Dr. Alexander Wilder, of the celebrated work of Iamblichos on the Mysteries. A glance at the introductory portion in which, under the guise of a letter from Porphyry to an Egyptian priest, the ground is rapidly traversed and the various problems stated, reminds us how greatly the ancient theurgic practices resembled the modern ones of spiritualism and occultism, and how many of the same problems are still debated. The questions of divine revelations, communications from spirits of various grades, reliable and otherwise, spirit control, materializations, trickery, the working of the subconscious mind, and the nature of dreams, are all more or less plainly stated ; and the ancient writer propounds some puzzling inquiries with regard to astrology and guardian spirits, and as to the rationale of divination in general. Some of the ideas set forth are almost in line with the curiously enthusiastic exhortation in *Modern Astrology*, to strive to discover in the horoscope the Self of the body, the Self of the mind, and finally the one true Self. The last-named periodical publishes a rather discursive but interesting series of articles on "The Zodiacal and Planetary Temperaments," and some remarkable mathematical considerations by Mr. G. E. Sutcliffe on "The Foundations of Physical Astrology."

REVIEWS

IS DEATH THE END? OR, CONSCIOUS PERSONALITY AFTER DEATH.
By a Well-known Writer. London: Francis Griffiths, 34,
Maiden Lane, Strand. 1909. Price 3s. net.

It is always interesting, from a psychological point of view, to know what effect is being produced by our evidence on minds which study the written records—e.g. of the S.P.R.—but which are unable to obtain first-hand experience. In most cases, probably, mere records of other people's experience do not count for much; we are always able to suppose that, somehow, the observer was deceived or hallucinated, or that his inferences from his sense-impressions were unjustified. The writer of the book under review, however, has apparently been convinced chiefly, if not entirely, by the printed records of the S.P.R. and the expressed opinions of the various scientific men who believe in survival on scientific grounds. He quotes letters from Mr. A. J. Balfour and Sir Oliver Lodge, referring also to the conclusions of Sir William Crookes, Professor Hyslop, Mr. Carrington, Dr. A. R. Wallace and other well-known investigators.

In Chapter IV the author describes an interesting personal experience. Early one night he had a dream or vision in which he saw his father crossing a bridge over a river. The bridge seemed broken and dangerous, but the father was walking on, unconscious of the gulf in front. The sleeper woke, jumped out of bed, and inquired for his father; finding that he was out, he dressed and made his way to the only bridge—two miles up the river—which answered to the bridge of his vision. As he reached it, his father was heard at the other end, walking forward to destruction—for the danger was there, as seen in the vision. The warning was, therefore, only just in time.

Incidents of this kind certainly point to some kind of guardianship, whether on the part of a subliminal self or of some external spiritual personality or power.

J. ARTHUR HILL.

A KING OF MARS. By Avis Hekking London: John Long, Norris
Street, Haymarket.

THAT we of the Earth are beginning to cultivate a neighbourly spirit towards our brother-planet Mars has recently been evident in scientific circles, where the features and characteristics of the rubicund god of war have received much scrutiny. A few years ago there was staged *A Message from Mars*, and such novels as *The War of the Martians* and *As One from Mars* clearly show that the interest extends to literary circles.

This story by Avis Hekking is a really fine piece of work, of singular interest and dramatic force. Unfortunately, it has a particularly lame Prologue, in which two belated artists stumble one turbulent night upon a projectile which, on examination, is found to contain a filmy silken scroll,

on which, in the English language, appear the words: "To the people of England on the planet called Earth, Greeting! This from one who inhabits 'Mars the Red.'" Then follows the story, told by the handmaiden and slave, Beylo, concerning Amklu the Great, and the great conspiracy against him by Anayru, the Arch-traitor, and how the lord Zarma, to whom Beylo was given in bondage, eventually overcame him aided by his faithful handmaiden.

SCRUTATOR.

THE VISION. By Mrs. Hamilton Synge. London: Elkin Matthews, Vigo Street. Price 1s. net; cloth, 1s. 6d. net.

A VERY happy idea is that of "The Satchel Series" of books, to which this series of essays belongs. It is a most readable little book on a subject of deepest interest and is concerned with various problems which pertain to the realm of mysticism and can only appeal to those in whom the mystical temperament is to some extent represented. There are various reasons for believing that the number of undeveloped mystics is really a large one, and it needs but a clear presentment of the underlying facts of the inner life to make an effective and awakening appeal to them. The spirit of the age gives manifest evidence of a seeking towards the Unseen, which St. Paul has defined as the things which are eternal. The noumenal is the real and the phenomenal the unreal. The *Dieu sensible au cœur* of Pascal is the Inner Light of the Mystic. The symbol viewed in this Light is the Vision of the Seer. Mrs. Hamilton Synge treats lucidly of The Vision, of Mysticism, the Inward Life, the Subconscious Mind, of One in Many, and the Ray of Light. The authoress reveals very deep consciousness of the significance of the mystical idea and shows a great appreciation of all that its greatest exponents have written upon it. To these she brings the most valuable gift of simplicity and lucidity of expression which is more foreign to expositions of this nature than need be. The book will do good wherever it is read and those who read it will find fault only with its brevity. Yet it is adequate to its purpose.

SCRUTATOR.

HEALTH, PHYSICAL AND MENTAL. By C. W. Johnson, London: Theosophical Publishing Society, 161, New Bond St., W. Price 2s. net.

A WELL-WRITTEN little book, pleasant in manner and eminently sensible in matter. Mr. Johnson leads off with some "Meanderings on Medicine" which are both amusing and instructive; for he makes it plain, by a review of the literature of the subject since Pythagoras, that the "science" of medicine has never had a justifiable claim to the title. When Majendie was physician at the *Hôtel Dieu*, three or four thousand patients passed through his hands every year. He divided them into three classes: with one he followed the dispensary, and gave the usual medicines, "without having the least idea why or wherefore"; with another he relied on bread pills and coloured water; to the remainder he gave nothing. And the mortality was greatest among the patients who were drugged. "Gentlemen," said Majendie to his pupils, "medicine is a great humbug." Many doctors, even to-day, are saying the same thing, in less humorously frank fashion.

J. ARTHUR HILL.

MAGIC SQUARES (Easy Methods of Constructing). By John Willis, Ph.D. (Bonn). London: Percy Lund, Humphries & Co., Ltd., 3, Amen Corner, E.C.

WHEN "Lonely" brought me his first piece of kindergarten work, consisting of strips of differently coloured paper woven together in the form of a mat, he made it quite obvious that I ought to be proud of him. And so I was, for truly it was a pretty piece of work and pleasant to look at. Practical common-sense suggested a use for it, but I decided just to keep it for luck. Incidentally I discerned why Fate designed that certain units, though belonging to the common body of humanity and continuous of its existence, as much so as those coloured strips of paper were continuous of themselves, should be relegated to subordinate and obscure positions and even to total submergence. The revealed plan required it; and only those who could appreciate the negative and unrevealed would have any the least notion how large a part was played by it in the scheme of things.

When Mr. Willis sent his book along I learned for the first time that "Lonely" had given me a magic square! The double of it is to be seen on p. 247 of the "Easy Methods," among the coloured designs which the ingenious author has invented to illustrate the relation of numerical to colour arrangements.

It is interesting to learn that such able minds as those of Agrippa, Paracelsus, Cardan, Kircher and Sauveur have been in past times greatly exercised in the magic of numbers, and more recently the subject has been developed by M. Lucas, Euler, Mollweide, Violle, Horner, Holditch, Drach, Thompson and others. I have no doubt whatever that many wranglers will find plenty of light refreshment in the study of what Mr. Willis humorously styles the "Easy Methods," the elaboration of which has occupied the author's leisure moments.

SCRUTATOR.

THE PATH TO POWER. By Uriel Buchanan. London: L. N. Fowler & Co., 7, Imperial Arcade, E.C. Price 1s. net.

THE idea that there is a royal road to success has always been scouted by men of the old school of training. Since the Yogâ philosophy took root in the West, however, there has been a determined attack upon old-fashioned methods and notions. It is no longer necessary to wear down bad luck, persecution and ill-health by patient endurance, steadfastness and caution. "Natural breathing gives health and joy," we are told, and "a magnetic personality insures affluence and power," and it is even possible to frame a chart which guides you speedily and safely to the exercise of intuition and the possession of genius! And this seems all the more remarkable from the fact that the advocates of this system are content to write books upon the subject, instead of dispensing their affluence in the building and endowment of large colleges for the demonstration of these principles, or showing their newly-acquired power by sweeping our hospitals clear of cases and our workhouses of indigence and misery. Improving Nature is a great undertaking. It has been designed that deep breathing shall go along with great efforts, which is the natural breathing most likely to command success. I believe

that books of this character do some good and serve the ends of evolution in calling people's attention to their shortcomings and weaknesses. At all events "The Path to Power" is carefully planned in this inviting little book, but the laying down of the road is left to the aspiring reader.

SCRUTATOR.

THE ESOTERIC TEACHING OF THE Gnostics. By Frances Swiney.

WE have in this new volume, by an extremely gifted writer—one who has, moreover, made an unusually deep study of the ancient mysteries—a treatise which cannot fail to arouse and hold the interest of all who wish to put themselves in living touch with these views of divine motherhood which were the crowning treasure of nations in the palmiest days of their spiritual prosperity. A very singular feature of the work is the nature of the graphic illustrations, decidedly fine works of art and described as "four spirit drawings of the human soul." As a choice gem of unusual literature this work has a definite niche to fill. A very beautiful poem, "The Allegory of the World's Soul," full of the purest mystic teaching, concludes the volume. As becomes so rare a literary product the outward dress of the book is befittingly serene; green and gold are the colours employed. This fine artistic piece of work is from the firm of Yellon, Williams & Co., 43, Chancery Lane, W.C. Price 3s. 6d.

W. J. COLVILLE.

THE SAYINGS OF CONFUCIUS. By Leonard A. Lyall. London: Longmans, Green & Co., 39, Paternoster Row, E.C. Price 3s. 6d. net.

THERE have been many versions of this work offered to the English reader from time to time, and apart from the fascination afforded the author who attempts a new rendering of an ancient and difficult text, there does not appear sufficient reason for further production. The work of translation was very thoroughly done by Dr. Legge and in this direction there was nothing lacking. There remained, however, room for a critical exposition of the work, and yet further for a sympathetic and intelligent commentary thereon. In the present work the author has not availed himself of either opportunity but contents himself with a historical introduction and a somewhat laboured translation of the text.

The "sayings" are so well known to-day that they need not be revived in quotation, and it remains merely to say that a more flexible translation might have been attempted and with greater tribute to the spirit of the text. Mr. Lyall has given much patient work to an elaborate index and this in itself is of the utmost value.

SCRUTATOR.

THE PRINCE OF DESTINY. By Sarath Kumar Ghose. London: Rebman, Ltd., 129, Shaftesbury Avenue, W.C. Price 6s. net.

THE author of this suggestive novel is well known as among the best of Hindu writers in English, and for his better acquaintance a striking portrait in the costume of his clan faces the title page of the present volume. It is gratifying to learn that a play on the lines of this book will shortly be

produced in New York. It will, I believe, be the first production of a Hindu dramatist upon the stage of an English-speaking nation.

The novel is evidently written with a set purpose. It airs the chief grievances which exist in the Aryan mind against British methods of government. It reverts continually to the old *régime* under the Princes and refers to the causes which led up to the regrettable Mutiny. The story opens at the Great Durbar of the Diamond Jubilee in 1897. The massed power of native nobility is brought into array in imposing terms. Here in that vast commingling of principalities and peoples, of nations and castes and sects, are to be seen the proudest warrior-princes of Hind, representatives of the ancient solar and lunar dynasties and those who survive of the sons of Agni, the Agnikool, offspring of the great Fire-god. Through the vast concourse, heedless of this blaze of wealth, the Sage Viswamitra, formerly Her Majesty's Senior Judge of the Supreme Court, but now a humble mendicant, threads his way. His part in the story is considerable, for he stands as a figure of the Aryan ideal, the embodiment of all that India has held most sacred from time immemorial. He looks upon the Tombs-of-the-Kings, now used as a billiard room.

"Mr. Thomas Atkins, who was regarded as the ultimate ruler of India, had to have his beer and skittles somewhere; then why not in that huge structure that was lying idle and could not be put to any other public use?" Viswamitra saw and passed on. "How long, O Brahma, how long?" he cried. That night he slept by the pillars of a ruined temple and saw a vision of the new Khrishna, the incarnation of Vishnu who is to release India from her yoke of years. They are the dreams of an old man perhaps, but they are possible of fulfilment. In the novel they are partly realized in the person of Barath, the disciple of Viswamitra, whose sojourn in Europe fitted him to understand the inward differences of thought and aspiration between the British and Hindu. Barath loved the English girl Nora and the relations of this girl to the bride-elect of Barath, by name Suvona, are extremely dramatic and touching. There is the inevitable sacrifice and it is Suvona who says: "When the peril comes to England on her eastern shore, a million of India's sons will hasten to her rescue."

But while sympathetic and loyal to the British—indeed, it would appear that his loyalty alone has prompted the warning contained in this novel—the author appears to lose sight of the fact that, from a British point of view, India exists not for the Hindu alone but also the Christian, the Mahomedan, the Parsee and the Buddhist. Therein is our dilemma.

SCRUTATOR.

THREE YEARS IN TIBET. By The Shramana Ekai Kawaguchi. London: Theosophical Publishing Society, 161, New Bond Street, W.

It is really surprising to what extent the geographical position of Tibet has favoured its political and social seclusion and security. Since the days of Marco Polo until quite recently little has been added to our knowledge of this singular territory and its people. Savage Landor, Sven Hedin and others of note among recent explorers have returned with little to add to what Gobel and Manning had already told us in extension of Marco Polo's account, and none has yet been able to confirm the impression secretly cherished in some circles that amid this semi-barbarian

populace, somewhere in the lamaseries or monasteries of the snowy heights, there existed a body of men who stood for the Elder Brothers of Humanity, adepts in white magic, philosophers, seers, and masters of the Gupta Vidya, or secret knowledge.

Nor can it be said that the voluminous work under notice has in any sense upheld this impression. The Shramana gives us a most valuable and exhaustively intimate view of the common life of the people of Upper and Lower Tibet, of the religious beliefs, ceremonies and customs of their priestly rulers, estimating all that came under his observation with that discretion and judgment which belongs to the educated and travelled man. He remarks upon the filth and degradation that pertains to many of the communities; and passes in censure the superstitious practices of the priesthood, and of the Grand Lama of Tashi Lhunpo, who is held to be the incarnate Bodhisattva, he hazards no more than that his mind appears to be more exercised with the problem of how to keep the British out of Tibet than with spiritual matters.

It is a most interesting book and is rendered exceptionally valuable by the large number of photogravures and original Japanese drawings it contains.

It is of much interest also to note that Mrs. Besant has been largely instrumental in the production of the work, which she believes to be of importance to Orientalists and students from many points of view. Undoubtedly, anybody who would claim even book knowledge of the Orient cannot afford to overlook this means of improving his position concerning a country shortly destined to play an important part in Indo-European politics.

SCRUTATOR.

THE INDIVIDUAL AND REALITY. By Edward Douglas Fawcett.
London: Longmans, Green & Co., 39, Paternoster Row, E.C.
Price 12s. 6d. net.

THE name of Douglas Fawcett is already of great note in connection with philosophical works. The present work, which aims at an elucidation of the first principles of Metaphysics, will, undoubtedly, further extend the author's high reputation. It is not in the nature of a continuation of *The Riddle* (1893) but proposes to supersede that essay, and there is occasion for satisfaction in having written a book which Professor William James describes as "a great and powerful agency in the spreading of truth." Some features of the *Riddle* appear in the present work, but the author is seen to have abandoned the *Monadology* and made considerable advance in other directions. After a lapse of fifteen years, during which period Mr. Fawcett made every effort to save the position assumed in the *Monadology*, he has replaced it with a new form of Idealism which is developed in this voluminous essay. The Monads, and even the time-honoured Egos, disappear.

Mr. Fawcett has attempted a great task, that of constructing a philosophy which will serve as a secure foundation for the metaphysics of the future. It affords a new interpretation of the nature of Reality and the solution may be taken as an alternative to the concept of Bradley in his *Appearance and Reality*. In this conclusion Absolutism is dispensed with altogether. Instead of Being we have to substitute Becoming. In place of the mytho-

gical Ultimate we have an unrest and imperfection fundamental to the Heart of the universe. It is held that Reality is valid for all philosophical considerations. "There is no knowledge above appearance and to appearance the radical empiricist is thoroughly content to go. . . . Metaphysics must take the world as it comes to the ordinary philosophical student and the plain man—discussing only such appearances as all sane workday folk agree to admit." That this is a very important concession all will admit, though the conclusions to which it may lead may not be beyond controversy. For it will be obvious that the substitution of Becoming for Being will affect our conception of Deity, of the universe and the individual. The God or gods of this evolutionary era may be, and in this conception will be, but the product of a past period of evolutionary activity and a god who is the product of evolution will in process of time fall back into the Mother Substance to re-emerge in a future evolution as the Lord of a progressed and progressing creation. The concept as regards individual humanity and even the material universe, is an old one, as ancient, indeed, as the Chinese mentality, the production of the universe from the Mother-Substance (Tao) and the dying down of all things to their root being clearly expressed by Laotze (600 B.C.) The application of this idea to theological concepts, however, is not a little daring. And yet to all the practical needs of Religion this Deity may be all-sufficient. The main issue appears to be, as regards the individual thus related to a god in Time, whether the rise of individuality is periodic as in embodied appearance, or continuous as in a spiritualized immortality. The whole question, as raised in the present work, is momentous and, in fact, fundamental to our religious beliefs. We can take what courage we may from the fact that the philosopher himself brings his great work—for it is truly a great work in the fullest sense—to a somewhat doubtful conclusion in these words: "All the while that we are thinking to no certain result, god, refulgent with myriad excellencies, may be working in his heaven: working towards that far-off event when speculation 'about' shall cease, and direct knowledge shine in its own light."

For this note of optimism we of the busy street should feel duly grateful, for in the maze of so much that is subversive of our common beliefs even a suspicion of doubt in the master-mind is encouraging. It must not be thought, however, that the philosophy of Realism is destructive of ideals; on the contrary, it is in itself a constructive system of thought and confirmatory of whatever ideals may be found to be logically derived from evidence. If it controverts certain views in regard to ultimate problems of life and mind, it is because the system does not require them. For the rest, I strongly recommend the reader to personally study this new development at its source and judge it by the light of his own reason.

SCRUTATOR.