

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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LONDON: WILLIAM RIDER AND SON, LTD.
164 ALDERSGATE STREET, E.C.

UNITED STATES: THE INTERNATIONAL NEWS CO., 85, DUANE STREET, NEW YORK.
NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.
AUSTRALASIA AND SOUTH AFRICA: GORDON AND GOTCH.
CAPE TOWN: DAWSON AND SONS, LTD. INDIA: A. H. WHEELER AND CO.

George Sheringham 1907

Entered as Second-Class Matter at the New York Post Office, Sept. 18th, 1907.

Registered at the G.P.O. London for transmission to Canada by Canadian Magazine Post.

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OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

EDITED BY RALPH SHIRLEY

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Entered at Stationers' Hall.

AMERICAN AGENTS : The *International News Company*, New York ; The *New England News Company*, Boston ; the *Western News Company*, Chicago.

Subscribers in *India* can obtain the Magazine from A. H. Wheeler & Co., 15 Elgin Road, Allahabad ; Wheeler's Building, Bombay ; and 39 Strand, Calcutta.

All communications to the Editor should be addressed c/o the Publishers, WILLIAM RIDER & SON, LIMITED, 164 Aldersgate Street, London, E.C.

VOL. XII.

JULY 1910

No. 1

NOTES OF THE MONTH

"When beggars die there are no comets seen.

The heavens themselves blaze forth the death of Princes."

ARE the celestial orbs then sycophantic courtiers? Not so. Changes that influence the lives and fortunes of nations must needs be indicated, if there is any basis of truth in astrology, in a more marked manner, than deaths which affect the fate

KING
EDWARD
AND THE
STARS.

and happiness of only a few. The indications, however, in the individual horoscope will be neither more nor less marked whether the nativity be that of a king or a peasant. The relation subsisting between certain signs of the Zodiac and certain

countries must soon compel scientific attention by the dramatic character of the evidence producible in its favour, and the fact that every year brings with it its tale of confirmatory events, strengthening still more the demand for a thorough investigation of the astrological hypothesis, cannot be ignored in an age in which the phenomena of telepathy and spiritualism are claiming the notice of the scientific world. The passing away of that noted astronomer and astrologer Sir William Huggins, not so long after the death of the astrologer of the British Museum,

Dr. Richard Garnett, may serve to remind the world that wherever sound judgment and sanity are found, astrology still commands, as of old, the recognition of the patient and painstaking investigator. The appearance of Halley's comet on the threshold of England's ruling sign has set the tongues of the ignorant agog; but it must not be forgotten that Saturn had already for two years been present in Aries and that the conjunction of Saturn and Mars had but recently taken place in that sign. Says Raphael, writing in the summer of 1909:—

Unfavourable influences are again shown to be operating in the King's horoscope. The conjunction of Mars and Saturn falls on a critical point, in square to the place of Mars and the progressed Sun, which is strongly indicative of ill-health but, I hope, not fatal.

But a more remarkable forecast is that of "Sepharial" which appeared in *The Green Book of Prophecies* for 1910 * a calendar published by the proprietors of Zam-Buk, the well-known healing ointment. This almanac gives a hieroglyph—a coffin, on which is placed a crown, surrounded by seven wreaths (representing the seven Royal Courts affected) and the British and Danish flags at half-mast. After alluding to the stay of Saturn in Aries and its conjunction with Mars the writer observes:—

The year 1910 is fraught with exceptional interest, if but of a melancholy kind, for all those whose heart is in the welfare of our country and our King. It is with regret that signs of National bereavement are noted. Can you discern the direction in which we shall now meet with this great loss?

The following statement, cited in his own words, of the reasons which led Sepharial to make the above prediction, will doubtless be of interest to students of Astrology:—

In response to a request of the Editor, I have pleasure in giving succinctly the indications from which, in April 1909, I predicted the death of King Edward, published in *The Green Book of Prophecies* for 1910. I agree with the late Commander Morrison (Zadkiel I) in regarding the birth of the late King to have happened at 10.37 a.m. on the 9th November, 1841; the Ascendant being in Sagittarius 26°. The eclipse of Sun, 17th June, 1909, fell in Gemini 26° in opposition thereto. By taking the Sun's course after birth as that of "direction," it will be seen that 68 days (=years) after birth, the Sun was in Capricorn 26° and Uranus was in transit over this degree at the time of death (May 1910). Moreover, the recent conjunction of the malefic planets Mars and Saturn in the sign Aries (ruling England) specifically determined a great calamity to our country, or to Greater Britain as rooted in the Motherland. Then came the lunation of April, close to the place of this great conjunction of Mars and Saturn, and at the end of April a transit of Mars over the fate-

* C. E. Fulford, Ltd., Greek Street, Leeds.

ful 26th degree of Gemini. According to notes made at the time I find I had set the demise as probably taking place on Monday the 9th May, coinciding with the eclipse of the Sun in Taurus 17° in opposition to the place of the Sun at the King's birth. A similar eclipse of the Sun on May 7th, 1902, gave one the keynote for any prediction that King Edward would not be crowned on 24th May as he would be struck down with what I then really thought would be a fatal illness incident to the excretory

ERRATA.

Page 3, line five, *for*
 "gave one the keynote for any prediction,"
read
 "gave me the keynote for my prediction."

the planet Saturn I

whether in the affairs
 ed its effects in tran-
 ususly to that the ruling
 ne it is England's turn,
 rely to be the order of
 ected to run smoothly.

The similarity of the effects of the transit of Saturn through Portugal's and England's ruling signs is not a little remarkable. In both cases a grave political and financial crisis arose as a consequence, and in both cases also the death of the King ensued

EFFECTS OF while Saturn was passing through the later degrees
 SATURN BY of the sign. In each case the King's death followed,
 TRANSIT. after a comparatively brief interval, the conjunction
 of Saturn and Mars in Pisces and Aries respectively.

The entry of Saturn into Russia's sign was immediately followed by very strained relations with Japan, war breaking out after the first conjunction of Saturn and Mars in Aquarius. Twice during its stay in Aquarius did Saturn form a conjunction with Mars, the second conjunction being followed by the massacre of Moscow. The Russo-Japanese War came to an end when Jupiter reached the Mid-heaven in the Czar's horoscope. It is noteworthy that the only benefit which accrued to England during the transit of Saturn through its ruling sign was the granting of pensions to the aged poor, this proposal being introduced exactly as Saturn formed the trine

SATURN aspect of the benefic Jupiter (Saturn being the
 AND significator of old age). Saturn now passes into
 OLD-AGE Taurus (the sign ruling Ireland) and a recrudescence
 PENSIONS. of outrages, discontent and possibly bad harvests
 will follow. Readers have only got to refer back to

what occurred twenty-nine years ago when Saturn was last in Taurus to gauge its probable effect. The Phoenix Park murders, when Lord Frederick Cavendish and his private secretary were assassinated in Dublin, took place on the very day on which Saturn

formed a triple conjunction with the Sun and Neptune in Ireland's ruling sign. After Ireland the United States will suffer from the passage of the major malefic, and American financiers should note that the present American boom and wave of prosperity will not outlast at longest another two and a half years, and lay their plans accordingly. After this the clouds will gather and black days are in store. The transit of the malefic Uranus through Gemini witnessed the disastrous war between North and South. Fortunately Saturn's sojourn is not so long as that of the more distant planet and nothing quite so bad should befall. There may, however, be a demand for the return to the helm of an ex-President who has been tried and proved and whose wise help and strong hand may be needed more than it has been in the past.

The immediate cause of King Edward's death, astrologically speaking, was the rapt parallel of the Moon and Mars, a violent affliction of the lunar orb, the weakest and consequently most susceptible point in the King's figure for birth. This affliction led the Editor of *Zadkiel's Almanac* to warn his doctors against letting him go abroad in the spring. As it was he caught a dangerous chill in going out to Biarritz, though had his return been postponed for another three weeks he would doubtless be among us to-day. Mr. Labouchere well observes in *Truth* that there is a greater danger in going abroad and returning prematurely than in not going abroad at all. The treacherous English climate in May is doubly treacherous to one who has become used to the balmy breezes of the South. It must, however, I think, be granted that the astrologer who formed his judgment from the radical horoscope of King Edward would hardly have anticipated for him the Psalmist's threescore years and ten.

Few kings have served so long an apprenticeship to so short a reign, still fewer have crowded so much good work into nine brief years. There is an old story put into verse by William Morris of "The man born to be king." That destiny fulfils itself

<p>"THE MAN BORN TO BE KING."</p>	<p>is the moral, however great may be the apparent obstacles in the way. In another sense King Edward was the man "born to be king." Seldom does fate find the ideal person and put him into the one position in the world for which he is best suited. That this was so in the case of King Edward few will deny. He found England without a friend in the world, and left her almost without an enemy. And this was no mere fortuitous coincidence. Whatever tribute may be due to the ability of England's</p>
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foreign ministers, the good work done was the King's work, and has been universally recognized as such. King Edward has raised the prestige of the British throne to an extent which ten years ago would have seemed impossible. And the methods by which he has done so are no less remarkable than their success. They seemed so simple, and yet the combination of qualities which ensured their triumph is in reality extremely rare. King Edward was—I have sometimes thought—the sanest man in Europe. He was also one of the most sympathetic, perhaps I should say the most human. He had a good deal of the British character, but he was more cosmopolitan than he was British.

SECRET OF HIS SUCCESS. He understood the temperaments of every other nationality as well as he did his own. Whatever nation he dealt with, he was consequently never at a disadvantage. He has been called the "Uncle of Europe," and unquestionably his family position was of immense advantage to him. But the republican simplicity of President Loubet seemed as much his native air as the atmosphere of any of the courts of Europe. *Bon, bonté, bonhomie*, we think in French, the language of diplomacy, when we think of King Edward. "*Les Anglais sont justes, mais ils ne sont pas bons*," once said a French critic of English character. King Edward had both qualities. Consequently he was always a *persona gratissima* on the banks of the Seine. But if we think of the King in the language of diplomacy, it must be admitted that after his reign the methods of the old orthodox diplomacy seem but rusty tools fit for the scrap heap. And yet what he achieved he achieved without the least trace of self-advertisement. "The King," said one who knew him, "never had any *side*, and he never took one." Furthermore, he was transparently sincere. While politicians, whose main object was apparently the feathering of their own nests, and who looked on while the numbers of the unemployed went up by leaps and bounds, talked glibly of "New Heavens and a New Earth," and employed other phrases poached from the pulpits of the little Bethels, the King did not play to the gallery, but worked for the good of the People. When King Edward came to the throne, the German Emperor was the most dramatic figure in Europe. When the King died, the German Emperor had subsided into silence. This was something more than a mere coincidence. As the star of King Edward rose, that of his nephew paled. It became very soon apparent that the methods which the latter adopted were no

DID NOT
PLAY TO
THE
GALLERY.

match for his uncle's diplomacy. Indeed, he could no longer hold the audience when he came before the footlights.

And the moral of it all? One is inclined to say that King Edward has made genius look very cheap, and has enhanced the market value of more useful if less showy qualities. But is there not, after all, a genius of humanity and a genius of common sense? and is it not a rare and notable attainment to be able wherever you go to pour oil upon troubled waters and conciliate jarring interests? Such qualities are not qualities of the head only. King Edward had what King Solomon prayed for—a *wise and understanding heart*.

In connection with this subject, correspondents of a superstitious turn of mind have communicated to the papers a batch of curious coincidences which must be taken for what they are worth. Long before there was any suspicion of the King's illness, the *Globe* newspaper quoted the curious old adage as applicable to the present year:—

“When our Lord falls in our Lady's lap,
On England will come a great mishap.”

The meaning of this appears to be that England may expect misfortune when Lady Day (March 25) synchronizes with Good Friday, as it does this year. Oddly enough, shortly before Queen Victoria's death the same newspaper, in drawing attention to the falling of one of the great stones in the Druidic circle at Stonehenge observed: “If we were superstitious, we should no doubt see in this an omen of evil.” Reference is made in the same paper to a superstition of which I confess I am quite ignorant, the appearance in Yorkshire of certain so-called “woe-waters,” i.e. a stream that comes into existence without apparent cause and runs from Wharram-le-Street to Bridlington, and is held to be a harbinger of misfortune. Attention is drawn elsewhere in the press to the fact that a great colliery disaster immediately followed on the late Prince Consort's death, corresponding, strangely enough, with the Whitehaven colliery explosion, which happened within a week of King Edward's death, and in which 135 people have lost their lives. In addition to this, in connection with this particular mine, it is remarkable to note that the first coal was brought up from the mine on the day on which King Edward was born, and that the mine took fire for the first time in 1863, the year of his marriage. The Bengalis, in India, have associated the King's death with the falling of a large meteor,

A BATCH OF
CURIOUS
COINCIDENCES.

which was of a brilliant character, and is stated to have appeared to fall from the tail of Halley's comet on the morning of May 7 (3 a.m., Calcutta time).

It is certainly easy to see coincidences of this kind when you are on the look-out for them. One, however, that will appeal much more to the scientific intelligence, is the following :—

“ A resident of Walthamstow [I quote the *St. James' Gazette*], named Ralph, was born on the same day as King Edward, was married on the same day, and has died at the same hour.”

It will be recalled by those who are interested in astrological research that a similar incident is narrated in connection with George III. The account appeared many years ago in the *Leeds Mercury*. It records that an iron-monger named Hemmings was born on the same day and hour as this king and in the same parish of St. Martins-le-Fields. When George III came to the throne, Mr. Hemmings became head of his business through the death of his father. He married on the same day, had the same number of children, and the deaths of the king and factor synchronized. More remarkable still, Mr. Hemmings was attacked with a species of intermittent insanity, which came and left him at the same times as those at which King George III was attacked and recovered.

ASTRO-
LOGICAL
PARALLELS.

SHADOWS IN STRANGE CORNERS

By SCRUTATOR

IT is of no little interest to the student of mental science and psychology to note how, in the most remote unswept corners of the earth, the web of thought takes the same general outlines as that which is familiar to us in the clean swept courts of the civilized world. Always there is God, and always the holy ministers of light, the prophets and the messengers, however far away from the life of the market place. Nearer to the common experience and belief, and pressing man closer in his daily life, there are the Devil and his agents. All else in belief and practice is a concrete of superstition, but not for that reason any the less important to the average mind.

From the cultured salons of the metropolis to the huts of the Falatahs of Kordofan is not nearly so great a descent as might be imagined if only we regard the transition in a psychological sense. Human nature runs fairly even between two not very widely sundered grades. Common needs and hopes and aspirations induce to means and methods of an universal order. This fact is brought into light by a study of the "Medical Practices and Superstitions of Kordofan," contributed by Dr. Anderson of the Egyptian Medical Corps, to the *Third Report of the Wellcome Research Laboratories at the Gordon Memorial College, Khartoum*.*

Here we find a record of beliefs and practices which are shared in by a very large and unsuspected circle of people in highly civilized communities. Some of them are so closely related to the more familiar methods of occultism as to merit our attention and no doubt they will serve to throw light upon exhibits of a similar nature which have appeared in these pages. The record is concerned chiefly with the practices of the Arab, Mawalid and Falatah inhabitants of Kordofan, and barely with those of the Mohammedan Nuba populace.

* London : Baillière, Tindall, & Cox, 8, Henrietta Street, Covent Garden, W.C.

Among these people we find a certain somnolent belief in God as the supreme arbiter of destiny; but a yet more lively belief in an ever-present evil, visible and invisible, emanating from the revengeful ghost, the vast legion of devils, and the lurking malevolence of "the evil eye." To combat these, the Falatah has set up a belief in God, in the Holy Writings, and in the service of the holy man. If a man should fall ill he calls in the Hakim, or doctor, who makes observation of propitious days for various cures, defining a limited period within which the kill or cure process shall determine. Observations, prayers, details of diet and vexing trifles of all sorts are given a place of first importance; the dose and strength of the specific—generally very crude and searching—is of small consideration. Should the Hakim fail either to kill or cure—and from the evidence it is an even chance if the Hakim gets seriously to work—then the Fiki, or holy ascetic, is called in. It is the function of the Fiki to make prayers and to exercise sorceries for the cure of present or prevention of impending evils. He stimulates a belief in supernatural visitation, the invocation being made by means of talismans and charms. The "wait and see" policy is a principle of faith in the native, who exhausts the theory of expectancy with the patience of a Prometheus. One man, suffering from a large vesical calculus, patiently endured fifteen years of extortion by a Fiki, waiting for the supernatural cure. He was finally relieved by a surgical operation in a few minutes! To the Fiki also comes the revenue derived from an abiding popular belief in the efficacy of charms and talismans. Never an Arab is to be found without a talisman upon his body to protect him against the evil eye, another to ward off the attacks of malicious spirits and yet a third to secure to him the consummation of his desires. A talisman of this latter nature is here reproduced (Fig. 1). Around the central "motive" of the talisman, which reads: "I throw love from me upon you," are the names of the supreme angels Michael, Gabriel, Israfael and Azrael, the whole service being performed "In the name of God, the Merciful." Above the conjuration by the "words of power" the Falatah has inscribed the mystic sigils of Solomon, David, Seth and Lot, together with the seal of Saturn or Set, "the seventh from Adam," which corresponds to the Hebraic table of the holy name Jah. It is open to us to conceive that in the construction and use of these talismans there is either an unscrupulous profanation of sacred things or a practical expression of a sincere faith, an alternative upon which

decision could only be made from the known character of the Falatah concerned.

Ketabat, or writings of the talismanic order, are derived from

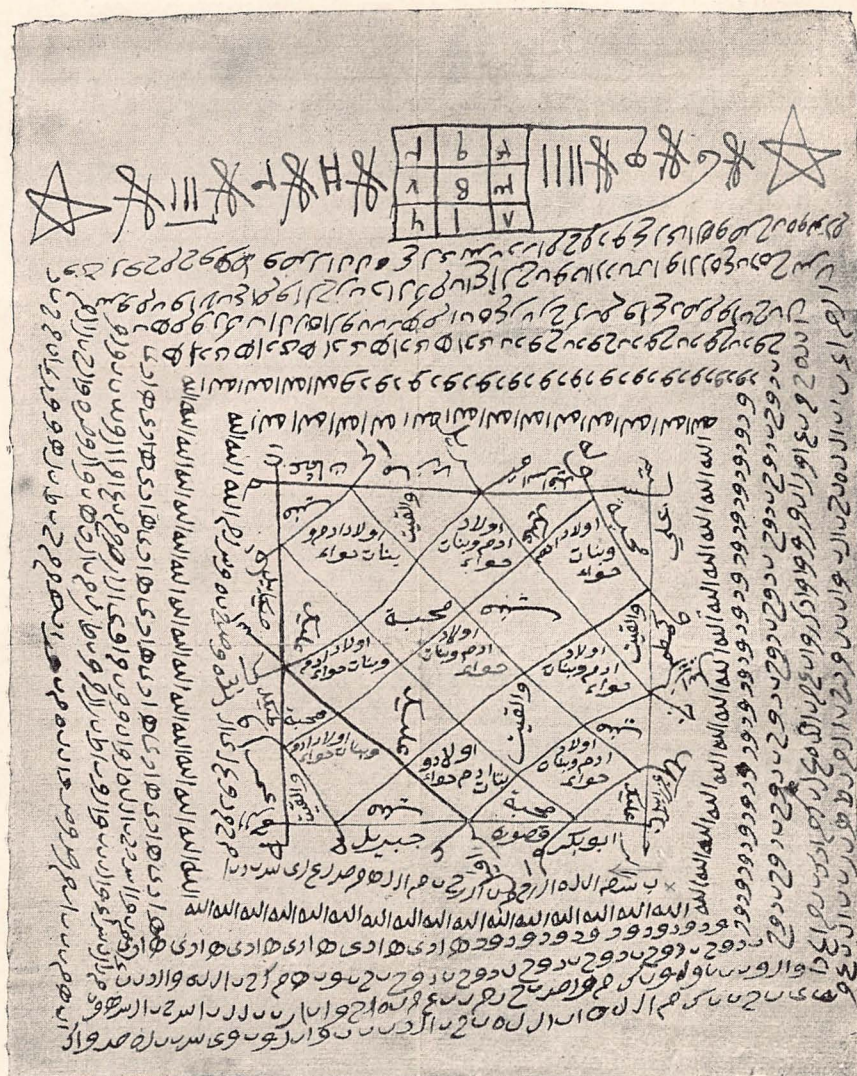


FIG. 1.—A TALISMAN FOR LOVE.

This and following illustrations are reproduced by special permission from the Third Report of the Wellcome Tropical Research Laboratories, Khartoum, 1908.



FIG. 2.—A TALISMAN TO PROTECT WOMEN AND CHILDREN.

upon the purpose of the talisman and the effect to be produced, proper planetary combinations on set days and at certain propitious hours being employed.

The Fiki sometimes burns the talisman thus made and fumigates the house or person intended to be affected.

Next to the evil eye, and of almost equal importance in matters of misfortune and disease, comes an army of invisible spirits, manifesting by direct power or mediately through "possession" of human bodies. They are all under the control—if the word may be allowed where all is licentiousness, lawlessness and chaos—of Suliman, son of David, their chief. Why Solomon, son of David, should be brought into this unenviable distinction does not transpire; but that he has "power over the spirits" and is to be invoked in all magical operations, appears to be a canon of faith with the Fiki. One of the most reprehensible and dreaded spirits of the air is a certain Um-el-Sibian, the counterpart of the Hebrew Lilith, the second wife of Adam, to

the Koran and supplementary Holy Books, including those of the Mahdi.

As in properly informed circles there is a wide distinction between the professed student of the Kabala and the itinerant vendor of fictitious love-charms, so in Kordofan one discerns between the genuine work of a Fiki and that of an illiteral impostor. The less pretentious but more scholarly work generally consists of extracts from the Koran or other sacred writ, having direct bearing

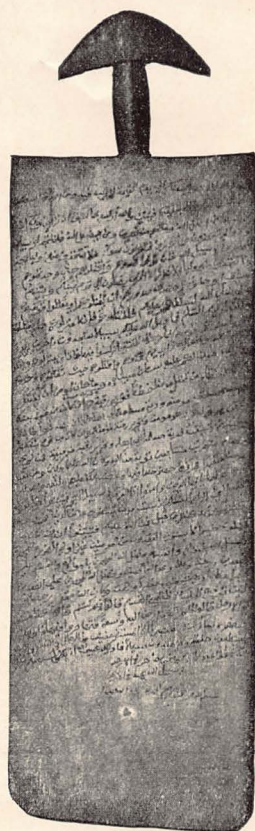
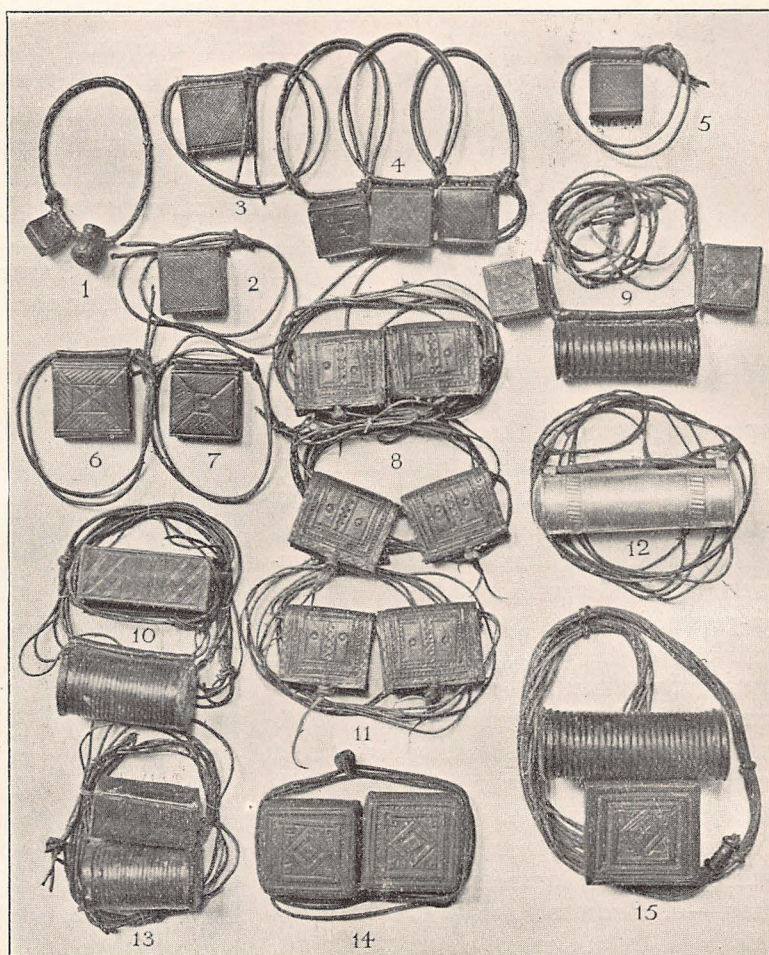


FIG. 3.—A MAHAITA. HOLY WORDS WRITTEN ON WOOD AND THEN IMMERSED IN WATER.

whom no depths of evil and depravity are inaccessible. Her malicious influence produces greater harm and accounts for more protective charms than any score of other spirits. She



CHARMS: KETAB, HEGAB, OR WARAGA.

The above illustrations (by courtesy of Messrs. Ballière, Tindall & Cox) of articles in the possession of R. G. Anderson, Esq., M.R.C.S., L.R.C.P., R.A.M.C., represent the following charms:—

1. Against evil spirits, compiled by one of the Mahdi's physicians. 2. For fulfilling desires. 3. Against scorpion sting. 4. To cause sterility in others. 5. Against headache. 6. Against toothache. 7. Against headache. 8. A love amulet. 9. A love charm. 10. Against the evil eye. 11. Against reptiles. 12. Stones from the grave of a holy man, in case. 13. Against snake bite. 14. Love charms. 15. A fraudulent charm, containing only wooden blocks instead of genuine charms.

is pictured as an old and loathsome hag, whose mere presence brings death and destruction. She is the avowed enemy of women and children, whom she afflicts with abortion, sterility,

premature death and wasting disease. She destroys crops at seeding and harvest and causes even financial investments to bear no fruit. The influence of this malevolent spirit can only be combated by the use of one of the seven charms which Suliman extracted from her in the wilderness and which are known only to the Fiki. Without these charms no lover, husband, wife or child is safe. Our illustration shows one such charm, in which the student of the Kabala will recognize an imperfect reproduction of the talisman of the Moon, consisting of the Table of Seven (Fig 2). Lilith is said to be the earth's second moon, and there are some who believe in the actual existence of such a satellite, which Dr. Waltemath, of Hamburg, claims to have discovered.

In the presence of so many devils the ceremony of exorcism does not, of necessity, languish for lack of support. In cases of obsession the services of a powerful hereditary Fiki are sought. This Fiki first writes a charm. He then makes a *mahaia* (Fig 3) with due prayer and ceremony. This involves fumigation by the burning of certain mystic words written upon wood, raw hide, etc., and the dosing of the patient by specific roots and drugs. The fumigation is inhaled by the patient through the nostrils. He is then bound in ropes or chains and left in a starving condition in a darkened hut or room. After three or four days the devil expresses its desire to "come forth," crying: *Ani marakt!* This is the signal for the priest to put in an appearance, and after making some prayers the Fiki interrogates the devil, demanding to know how he will come forth, whether by the nose, mouth or ears. Exit by the eyes is not permitted and only deceiving spirits propose that means, in which case they are further severely dealt with. An approved exit having been named, however, the Fiki lays his hands on the patient and commands the devil to come forth. Then there is a loud outcry, the body of the sufferer is thrown into convulsion and then falls into a stupor, from which the patient awakes later in his right mind and with no recollection of what he has passed through. Exactly similar practices are observed among the Tamil population of Southern India. Obsession may take the form of rabid animalism and may be accompanied by suicidal or homicidal mania.

In addition to the *Mahaia*, the *Falatah*, who is reputed to be a born Fiki, has recourse on occasion to the *Azima*, or spitting cure, which is universal in the East. The power of curing with saliva is accredited to every descendant of the Prophet and specifically to the "holy man" or ascetic. Mention of its use by the holy Nazarene occurs in the Gospel-narrative. Mixing

the saliva with sand or clay, making a pulp of chewed roots for application to the nostrils, eyes and forehead, and expectoration



CHARMS.

1. White stone to protect owner's horse from sickness. 2. Bloodstone as a ring. 3. Neck ornament. 4. Green stone as ring. 5. The same as pendant. 6. Turquoise set in ring. Used for charming water for medicinal purposes. 7. Horn fitted with a root as protection against wounds. 8. Spurious written talisman. 9. Silver charm against the evil eye, inscribed "Protector, Protector, guard our little Ali from evil." Worn on neck of a child. 10. Horse charms. 11 and 12. To protect children against the evil eye.

with pious and appropriate ejaculations, are variously followed by the Fikis of Kordofan.

The "laying on of hands," together with prayer, although

sometimes adequate treatment is a course not usually followed apart from the *ketabat* and similar ceremonial practices.

Sand gazing, for the purpose of predicting the course of a disease or of foretelling future events, is a practice for which the Falatah is believed to be naturally equipped. The medium is a small boy who "has never been bitten by a dog nor burned by fire." A *khatim* is drawn in the sand and the name of Allah is written in its centre. On this holy name the boy gazes while the Fiki, watching the medium attentively, calls upon the Prince of the Devils to manifest. Upon his arrival, he is interrogated by the Fiki and answers to questions through the medium, who is now entranced. Water, ink, or a mirror may be used instead of sand.

The *totem* is also in frequent use among the Falatah. A sheep is sacrificed, its flesh being given to the poor. A live cock is then fed with a *mahaia* preparation and certain roots inscribed with efficacious words are tied on its neck. It is then placed under an inverted basket and buried alive. At the end of seven days, during which the Fiki makes his supplications on behalf of the sick, the fowl is disinterred and if found alive all will be well with the patient and the cock is then killed and given, when cooked, as a specific to the person for whom the ceremony was performed. In India, among the Kurumbas and Todas of the Nilghiris, similar practices prevail, diseases and obsessions being cured by transmission through the totem to ravenous animals, a fowl or a sheep's head being deposited at crossroads or on an open space in the jungle as a sinister invitation to the unwary, be it man or beast or fowl of the air.

The magical beliefs, faith in holy writings, in the operations of invisible powers, in talismanic magic, totems and charms which is here indicated, not only enters into the religion of the people of Kordofan but extends to their medical practices and social customs. The psychic concentration and mental suggestions which constitute the particular factors in this system of sorcery, are just those which, in a higher capacity, enter into the theurgy of the most advanced practical psychologists and find their modern popular expression in "Faith Cures" and "Christian Science." How nearly allied to the practices of these primitive people of Kordofan are the fashions of the civilized world, may be seen from the modern craze for charms, talismans, lucky stones and mascottes. The choice between a piece of green jade, a Teddy-bear and a *khatim* from Kordofan would appear, after all, to be merely dictated by fashion.

A YOUNG FRENCH LADY OCCULTIST OF THE EIGHTEENTH CENTURY

By ISABELLE DE STEIGER

THE letters that follow are from the pen of a remarkable young French lady who was born in Provence and died at the age of thirty-five in 1746.

Mademoiselle de la Sarre, judging from her letters, and certainly from "her life and adventures" as they are very naïvely narrated, represented the higher education of Frenchwomen of rank in her day. I am drawing my information respecting her from a very rare book, lent to me by a friend who has a remarkable library of occult and mystic books. It is a small quaint volume, entitled *The Life and Adventures of Mademoiselle de la Sarre*, by Thomas Crowley, Esq., Rotterdam, 1751, and its English is of varied spelling. Its sub-title states that it contains *a great many incidents presumed to be new, as not occurring in the Common Course of Life*. I conclude it is a translation from the French, and I note that whenever Thomas Crowley, Esq. makes any observation on his own account, his spelling and English are much more faulty than they are when he translates directly from Mademoiselle's own letters. I follow his spelling and use of capitals. He does not say when she was born, and does not give the date of her marriage when she was twenty; he notes only her death, 1746, at the age of thirty-five.

There is no mention of religion, but I conclude from one or two remarks that she was a Roman, otherwise, that Voltairian epoch might lead one to suppose that the de la Sarre family were Huguenots; and possibly for that reason Mademoiselle had greater liberty of action and thought. This seems decidedly doubtful, however, and need not be insisted on.

In any case, she was certainly a worthy daughter of delightful parents, a beautiful and accomplished girl with evidently a charming and fascinating personality. The fabulous idea, that a woman must be dry and unpleasing if she be intellectual, is generally disproved when strictly examined. She was considered, "as a child of parts" at an early age, says her Biographer, especially

by a mysterious "Monsieur Olivier," who, upon discovering in his little cousin early and strong appearances of a bright genius, advised her parents to send her to him at Marseilles where he would take care "to introduce her into the politest assemblies." This bald intimation of what must have been a momentous step on the part of parents of noble and important social position "was complied with." We then only hear of this gentle and wise girl being thrown into a "mixed company of those who treated nothing but of the arts and sciences and those who only diverted themselves with music and quadrille."

The narrative then goes on to state simply, that "Monsieur Olivier by a Concise and easy method, led her in a few months into the Knowledge of the Latin Tongue, which she failed not to improve by close study of Erasmus, Grotius, Tully, etc."

In a letter I now append to the Abbé de Fontaine Mademoiselle de la Sarre conveys an idea of the type of her mind, that of a searcher into the deep things of Philosophy. She had no doubt a very worthy and able correspondent in the Abbé, though "owing to his wit and bodily size and what was therefore supposed to be a licentious nature, he was considered to be deeply immersed in Materialism."

MONSIEUR,

The Plan I have formed to myself of nature, you have herewith couched in the most succinct manner I could think of, without any Intervention of incident Reflexions. This order seems to me most eligible.

If anything here occurs to you wrapt up in obscure Terms; please to let me know it, and in my next I shall take care to render it fully intelligible.

Ist. I am of opinion, that matter has been extracted out of No-thing by an Allwise Hand, and that by the same Hand it has been impressed with Motion. That at the same time, stated Laws have been assigned such Motion, by means and in Consequence whereof, everything was to move in due Course. But I cannot conceive how the coherent Combinations of Matter when in Motion, should be capable of forming the mixt Bodys which are the joint Object of our daily Contemplation.

II. This Opinion leads me to another, which is, that God has formed, and assigned to the respective Particles of Matter *certain Configurations*, which they never would have had by the general Laws of Motion. That these Configurations are fixed, and constitute the general Principles of all mixt corporeal Substances.

III. How those divers Atoms, which I call simple, could (by the means of general Laws alone) form a composition of Several Atoms, is to me inconceivable. By compound Atoms, I mean Principles in mixt Bodys, termed so, and discovered as such by Chymists, who commonly say; that a mixt body is analyzed when the Separation of its principles is performed, whose nature will not bear a change or alteration. By these

Principles I understand Compound Atoms, which I cannot believe to be the result of the General Laws of Motion.

IV. That the different Combinations of those respective Atoms, whether simple or compound, when actuated by the general Laws of Motion, should be capable of forming an organized Body, is to me still more inconceivable. Wherefore, I am of Opinion, that, (in the very beginning) God formed by a particular act of his will, all the Sperms of whatever has life, whether such life be vegetative, sensitive or animal. That though those Sperms are so small as not to be discerned by a human Eye, they are nevertheless so surprizingly united together, that their Connection cannot be untied by meeting with heterogeneous Bodys, let their agitation be never so great; so that, altho' the said Sperms should be composed of Parts out of Parts, according to the School-Phraseology, they are nevertheless unperishable, because their Texture or Combination is such, that all the joint Motions of Nature would not be sufficient, or able to operate it's dissolution. Having thus established the for-mentioned particular Principles, I come to examine this entire Universe.

I behold the Heavens, the Stars, the Planets, the Sun, the Seas, etc. without deciding whether their beautiful order is entirely owing to the Laws of Motion or not.

The former may very well be, for God having given an infinite variety of Configurations to all the Atoms both simple and compound, it is possible that the general Laws could have afterwards sufficed to establish and uphold the wise arrangement we daily contemplate; nay, which is more, I believe that the Divine Wisdom and Power, are more manifestly displayed by admitting the extensive force of the Laws of Motion, than by supposing that God always acts in Nature after an immediate manner, and in every respect whatsoever. That God has communicated a certain degree of Force to secondary Causes, in virtue whereof they efficiently act on each other, is my firm and real Opinion; in that such Force does not infringe on or derogate from the General Laws. That he has infused into Nature, certain Fluids, whose Motions want determination, but which he can determine by particular voluntary Motions, as I have hinted in my first Letter. That by means of those Fluids, he executes every special act of his will, which particular manner of bringing things to bear I call *Providence*.

What I have herein advanced is no more than a summary Idea I conceive of Nature. I make use of the words "I believe" in the sequel of my Letter because I have not the presumption enough to offer my Ideas for demonstration. Neither do I presume to start the following Propositions without assigning reasons for their Validity, which I shall gradually maintain.

Proposition I. God has extracted matter out of *Nothing* and impressed it with Motion. He has likewise established General Laws in virtue whereof all Things move.

The writer then gives and maintains her reasons for this Proposition.

Proposition II. God has assigned to divers Particles of matter certain Configurations which they never would have by a simple Division.

A YOUNG FRENCH LADY OCCULTIST 19

Proposition III. It is impossible that simple Atoms could have been the Principle of Compound ones.

Proposition IV. Besides the simple and Compound Atoms God has formed *organized* ones, otherwise called Sperms.

Proposition V. Whether the Universe has been arranged and is now conserved in the same Arrangement by the Laws of Motion and by the Mechanism of simple and Compound Atoms.

I cannot forbear from quoting one more of this remarkable young lady's many curious letters, to whom written the careless editor and translator does not say :—

MONSIEUR,

As you cannot be a stranger to the restrictions our Sex naturally and habitually lyes under in regard to the Choice of Terms, I hope you will not expect I shall be diffusive on the following subject.

I have in one of my Dissertations on Providence fully demonstrated both by reason and Experience ; That there are fixed Sperms which the quickest fire cannot destroy. I have observed to you in treating of the Showers of Frogs (to which I was an eyewitness) that the Sperms of those animals are volatile and lye in the loose or unconfined part of the air. To all which I refer you. Yet I must beg leave to dwell a little on this latter *Phenomenon*, beecause it naturally leads me to my last Principle, by which I undertake to prove a Physical Possibility of a sudden Re-establishment of human Bodys independent of the common or ordinary means of Generation.

In the said Dissertation I have Observed that the Shower of Frogs never happened but at the very time those Creatures spawn, and when a violent Storm arises attended with Thunder, such showers also only occur in Storms following a long Drought, because then the watery Beds where the Frogs spawn being dried up by the heat of the sun, the Fry dries up likewise, and the Sperms within the Eggs evaporate.

The three several Remarks I have made on this *Phenomenon* are highly conducive to the Explanation of my last Principle. The first is, The speedy and considerable thickness the Sperms assume, the second that although they do not exceed the common size of Vetches, still they are perfectly formed, and the third, that although they come to a thorough growth, do not live for any time, and as soon as they are formed they disperse and vanish away. Doubtless you expect I shall account for so surprizing an adventure ?

I hold with you that Chymists (who tye themselves down to find out the Philosopher's stone) very often establish Principles they cannot evidently make out. But on the other hand they lay down some, which we are not entirely to reject, because we cannot comprehend them, especially when attended with certain Experiments, which cannot be accounted for without their principal Cause.

These Gentlemen admit an *Universal Spirit* in Nature, which they say is dispersed in the Air, in the Earth, and in the Water ; in fine, a spirit which penetrates everything and is the Principle of whatsoever is engendered. . . .

They endeavoured by a certain *Menstruum* to attract this *Universal Principle*, endeavouring thereby to be able to come at the main Point, or *Magnum Opus*.

Whether they have or have not succeeded in this attempt, I shall not undertake to determine, but I can affirm, that they have succeeded in finding out a *Menstruum* capable of attracting a sufficient quantity of this Principle to produce Vegetables with a surprizing quickness.

My cousin Olivier had a little Vial of very clear spirits, of which one of his Friends, a Chymist made him a present; I was an Eye Witness of the following Experiments he made with it. Having put an ounce of Lettice Seed into a Dish, he threw a glass full of warm water over it, which he mixed with some drops of his *Universal Spirit*, and then covered the Dish. In two hours after he found there a Salad and the leaves as large as Denier's (half farthing pieces). Nay, what is more, my cousin Olivier threw a Tulip Root into an Earthen Pot, and then threw some water over it, with some drops of the *Universal Spirit*.

He then fixed the Pot in the Chimney Corner. The next morning he found that the Tulip Root not only blossomed but even the Flower in full perfection. . . .

If this Principle be admitted, it is not surprizing that the Sperms of Frogs assume in a storm Cloud so sudden a Growth, for I observe that this *Universal Spirit* is more fully discovered in fermenting Substances than in any Others whatsoever, especially at the Time or proper Season for Fermentation.

All Fermentations (especially natural ones, the heat of which Chymists find more conducive to their operations than the regular Fire of the *Athamor*, or the Lamp Fire) attract vast quantities of the *Universal Spirit*; but it does not from thence follow, that every kind of Fermentation is proper for engendering material Substances, for besides the fermenting Operations the fermented matter must be suitable or analogous to the natural disposition of the Sperms. Otherwise they will receive no nourishment from it. . . .

But Generation cannot be brought about independent of Fermentation, though we may not be always sensible of the latter, and this is the Reason why Salt is so contrary to the productive Quality of the Earth, as well as to that of Insects, for—If it be mixed either with an Acid or an *Alkali* it shall not ferment. Nothing can have this effect on it, but the Corrosive Oyl of Vitriol. Wherefore whenever the Ancients had a mind to shew their Indignation against a Town, they levelled it to the Ground, dragged a Plough over it and sowed Salt there.

If then this *Universal Spirit* is the productive Cause, and perhaps even the very matter that gives birth to Bodys—that it cannot operate and perform its natural Functions without Fermentation, and that Fermented Bodys contain a larger share of it than Others, I cannot think it will be hard matter to conceive how the Sperm of Frogs are so quickly formed in a Storm Cloud, considering how the Storms themselves are formed. The air loses part of its elastic Virtue which causes the Quicksilver to fall or sink in the Barometer upon the sudden approach of tempestuous Weather; and it is the reason that we find this Element (the air) so heavy; for the less weight it has, the less it supports or keeps up our Spirits, and if it loses its elastic virtue *without*, it loses it also *within* us, whereby our Natural

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Strength is diminished which makes us conclude or think it is then specifically heavier.

The Rarefaction thereof is attended with heat, from whence the Centre of such Rarefaction is formed, and as it presses on the upper Air it thereby discloses an *Universal Spirit*, as well as other parts of matter which are more fluid and active than the rest.

The Sulphurous Particles burst into Lightning, and the watery particles of the Clouds being thereby deprived of what rendered them fluid, they fall into their natural State, that is to say ice or Hail. In so great a Fermentation, there must needs be a Quantity of *Universal Spirit* sufficient to give sudden growth to some Sperms such as those of Frogs and others.

In such storms the Frogs come down quite formed though smaller than those found in Ponds. . . .

In the case of the Frogs which are formed in the Storm, as it contains a prodigious Quantity of the *Universal Spirit*, which makes the Sperms grow contrary to the common Course of Nature, so this Spirit pushes them on in an instant to a certain height of perfection, which (by ordinary ways and means) must necessarily be the Work or Effect of a very long Time. I do not doubt but those Sperms speedily come to the highest Pitch of their natural Bulk. Still their falling to the Ground, the very minute they happen to be a little weighty, gives me room to think they drop too early from the place that abounds in *Universal Spirit* to have done growing. . . .

The same Scripture that tells us that our *Bodys shall rise again*, tells us likewise, *that the Elements shall be dissolved by heat*, consequently there must be a great Fermentation, and by that means a vast quantity of *Universal Spirit* capable of giving in an Instant a full and sudden growth to all Human Sperms. This growth will be our very selves, because it will be our proper Sperms altho' we shall then scarcely have any of those particles of Matter of which our Bodys are composed before the *great Catastrophe* or general Dissolution. . . .

Had I a mind to make a small digression from the subject I am engaged in, I should demonstrate to you, that even whilst on Earth, we are not otherwise supported than by means of this *Universal Principle*, which is incorporated more or less with the aliments we make use of.

But as it happens, that the gross particles of such Nourishment, mix with those that should of themselves compose our Chyle, our Bodys therefore wear away. It is not to be doubted, that before the Deluge, the air which environed the Earth was purer and abounded more with *Universal Spirit* than it has ever since, which then occasioned Man to live to a more advanced age.

It is even probable that in the Garden of Eden, the air was proportioned in such a manner, and the Eatables were so pure, that Man could have recruited by such Food and perhaps by respiration, whatever he might have lost by perspiring.

Nay! all kinds of Plants were to be found there in such perfection, through the means of vast Quantities of that *Universal Spirit*,* as that

* Vide *Progressive Creation* (Rev'd. H. E. Sampson) on the Adamic race in the Garden of Eden (Rebman Ltd.). Also in my own work *On a Gold Basis* (W. Rider & Son), I refer briefly to the *Universal Spirit*, pages 14, 15, *et seq.*

Nothing useless or superfluous could steal into any part of the Body, and therefore Man would have ever remained in a state of Immortality, had not certain Passions disturbed and altered so happy a Constitution.

Our life depends on perpetual Motion, which exists no longer, whenever we get out of a just Counterpoise. . . .

But the Deluge brought about a terrible change all over the face of the Earth. The *Universal Spirit* becoming scarcer in the Earth and Air, the former producing with more difficulty, and whatever it produced contained less Nourishment. The grosser particles of all kinds of Food mixed with the more essential or purer ones, so that Men could not live to so great an Age as before. . . .

I have taken Notice that in some Time of the year 1709 the Land did not bear Fruit in such plenty as it did before, even the Wheat fell short of its nourishing Quality, for the same weight of Bread did not then appease a Man's hunger as it did before. This happens in the Time of Famine wherein all kinds of Food loses part of its strength or force, which the Holy Scripture terms, *breaking the staff of the bread*. Now this Diminution of Nourishment is entirely owing to the Earth and Air losing the most part of the *Universal Spirit* in bad or backward Seasons occasioned either by vigorous Frosts, etc., by overlong Droughts, or owing to other reasons that depend entirely on Providence.

This letter will conclude for the present my quotations from the life and adventures of Mademoiselle de la Sarre.

Her "Adventures" seem to have consisted in her education at Marseilles and her marriage to the Marquis de Rougement, her motherhood and comparatively early death.

These adventures are described with that over-attention to detail that seemed to be the admired style of that period. Nevertheless, there is nothing in the further narrative that does not, as it were, add to the charm of this thoughtful girl. She appears to have been from birth to death, both in character and looks, one of those delightful beings who here and there seem to keep the ideal of perfect womanhood intact and beautiful. I refrain from commentary or criticism on her Philosophy (with which however I have much sympathy), because all her letters should be reproduced for her views to be sufficiently representative of her modest but very important store of thought and observation.

No doubt her "Cousin Olivier" gave her those fundamental Truths which Alchemical Philosophy reveals as Principles. Her intellect thus furnished with an ordered and rectified basis for observation, it was comparatively easy for her deductive mind to note and observe nature in its details, and draw her conclusions with increased facility, thereby arriving at deeper and fuller results than could otherwise have been possible.

KING GEORGE V

By ALFRED J. PEARCE

THE official bulletin gave 1h. 18m. a.m. of June 3, 1865, as the moment of birth of His Majesty King George V.

At that moment and at the birthplace, the sidereal time was 18h. 3m. 26.2s. = $270^{\circ} 51' 33''$ in arc of right ascension, which is that of the sign *Capricornus* $0^{\circ} 47'$. Accordingly this sign and degree are marked on the upper meridian of the figure of the heavens presented herewith, and *Aries* $2^{\circ} 4'$ on the eastern horizon, or ascendant.

The writer computed the nativity and published it in 1867, in an annual which he edited from 1868 to 1871.

The following judgment was given in 1867, as to the import of the relative positions and configurations of the Sun, Moon, Mercury, Venus, Mars, Jupiter, etc., at the moment of birth, and it was reprinted in *FUTURE*, March, 1892.

"The regal sign *ARIES* occupies the eastern horizon, and Mars, the ruling planet of the ascending sign, is in *Leo*, also a regal sign. The benefic Jupiter, strongly posited in his own sign *Sagittarius*, is within six degrees of the upper meridian. Venus is in her chief dignity *Taurus*, in the ascendant. Saturn is in the seventh house in his exaltation, *Libra*. So that in this truly royal nativity we find three planets dignified, the glorious Jupiter close to the mid-heaven; the Sun and Moon in masculine signs and nearly in mutual trine aspect; a royal sign ascending, and Mars and Jupiter in royal signs. From these positions we may conclude and predict that this Prince will, if he live, become KING OF ENGLAND under the title of *GEORGE V*.

"The Prince will, in mind and taste, greatly resemble his grandfather, the good and great Prince Albert. The position of Jupiter pre-signifies a very prosperous and peaceful reign. The good is somewhat marred by the opposition of Uranus,* but this cannot seriously interfere with the happy influence of the glorious Jove."

Such was the prognostication made by the writer written and published when the Prince was but two years of age, and when his elder brother was the next in succession to his father.

Ancient authors averred that Jupiter in or very near the upper meridian promises "preferment, great and permanent

* [This position is identical with that occupied by this malefic planet in the otherwise brilliant horoscope of the great Duke of Marlborough. It signifies reverses and misfortunes at the end of life and mars an otherwise fine horoscope. In Lord Chancellor Bacon's horoscope Saturn occupied an exactly similar position. It is well to say *absit omen*, but certainly one son of the King's will reign after him. This son will be extraordinarily fortunate and as popular as his grandfather, but will meet with disaster in marriage.—Ed.]

honours, and riches." And this royal nativity confirms their aphorism.

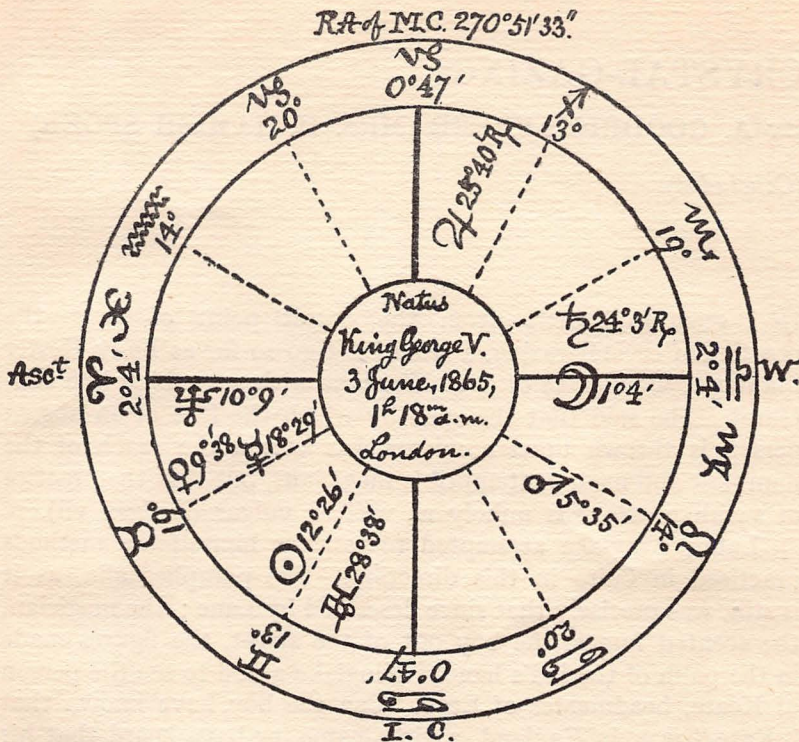
KING GEORGE V has not escaped serious illness, for in December, 1891, enteric fever attacked His Majesty, at 26y. 5m. This gives an arc ($1^\circ = 1$ year of life) of $26^\circ 27'$. We find the following primary directions measuring very closely thereto, viz.: Moon opposition Mercury, zodiac, sine lat. $27^\circ 9'$, Sun quartile Mars, zodiac, conversely, $26^\circ 52'$, and Sun quartile Moon, mundo, $27^\circ 17'$. The last-named direction would begin to operate nine months earlier, owing to the great discs of the Sun and Moon, this direction being computed to their centres. Thus, if we compute this direction for the first contact, by adding $16'$ (the Sun's semi-diameter) to the Sun's right ascension, and subtracting $15'$ (the Moon's semi-diameter) from the Moon's right ascension, we find the arc of first contact is $26^\circ 36'$, which measures to January, 1892, within a month of Prince George's serious illness, and exactly to the time of his brother's death. Moreover, the close approach of Saturn by transit to the longitude of the Moon at birth, in December, 1891, accelerated the evil effect of this dangerous direction.

King George's marriage to his charming Queen Mary took place on July 6, 1893, arc = $28^\circ 5'$, under the direction of Moon sextile Sun, zodiac, conversely, $28^\circ 0'$.

The sad demise of King Edward VII on May 6, and His Majesty's accession to the throne, took place under the following train of primary directions: Midheaven sextile Jupiter, mundo, conversely, $44^\circ 8'$, Sun quartile Uranus, mundo, conversely, $44^\circ 6'$, Sun parallel Moon, zodiac, conversely, $44^\circ 11'$, Sun opposition Moon, mundo, conversely, $44^\circ 33'$, and Midheaven opposition Mercury, zodiac, conversely, $44^\circ 51'$, all falling due in the forty-fifth year of King George V. The arc for the sudden bereavement is $44^\circ 55'$. The arcs for last contact of the parallel and opposition of the Sun and Moon would measure exactly to $44^\circ 55'$.

It may be mentioned that in the *Daily Express*, May 10, appeared a "Character Sketch of the New British King," by Viscount Mountmorres, in which it was stated that:—

"His Majesty George V is a man of more than ordinary intellectual ability. Our present King's attainments are not the mere result of a painstaking sense of duty. His acquirements are the outcome of natural bent and inborn ability. He is, it is quite safe to say, the most intellectual potentate of modern times. An omnivorous reader, a quick observer, and a close reasoner, with decided artistic tastes and exceptional gifts of oratory, he reveals more markedly than any other of the same stock his descent from Prince Albert. Judged as a man, and not as a King, he



	Lat.	Declin.	Rt. Ascen.	Mer. dist.	Semi-Asc.
☉	—	$22^{\circ}18'0''N$	$70^{\circ}58'$	$19^{\circ}54'$	$58^{\circ}57'$
☽	$2^{\circ}27'S$	$2^{\circ}40'23''S$	$179^{\circ}59'$	$89^{\circ}8'$	$93^{\circ}22'$
♂	$3^{\circ}18'S$	$14^{\circ}10'18''N$	$46^{\circ}57'$	$43^{\circ}54'$	$71^{\circ}29'$
♀	$1^{\circ}30'S$	$13^{\circ}16'58''N$	$37^{\circ}43'$	$53^{\circ}8'$	$72^{\circ}44'$
♂	$1^{\circ}26'N$	$20^{\circ}16'33''N$	$128^{\circ}20'$	$37^{\circ}28'$	$62^{\circ}19'$
♂	$0^{\circ}27'N$	$22^{\circ}56'30''S$	$265^{\circ}17\frac{1}{2}'$	$5^{\circ}34'$	$57^{\circ}51'$
♂	$2^{\circ}40'N$	$6^{\circ}51'24''S$	$203^{\circ}16'$	$67^{\circ}36'$	$81^{\circ}18'$
♂	$0^{\circ}12'N$	$23^{\circ}39'12''N$	$88^{\circ}30'$	$2^{\circ}21\frac{1}{2}'$	$56^{\circ}35'$
♂	$1^{\circ}29'S$	$2^{\circ}39'9''N$	$9^{\circ}55'$	$80^{\circ}57'$	$86^{\circ}40'$

would rank among the best informed of his day. In his tastes and habits, no less than in his intellectual bent, he takes after his grandfather."

This sketch is in exact agreement with the forecast of the writer, published in 1867, previously quoted.

Great Britain is fortunate to have so wise and good a King as George V to succeed his father, King Edward VII, the Peacemaker, whose memory will be ever cherished by all loyal subjects.

CRYSTAL-GAZING

By A. GOODRICH-FREER (MRS. H. HAMISH SPOER)

(Concluded)

IF I seem to belittle—from the occult point of view—the practice of crystal-gazing, I would not go so far as Lady Hester Stanhope, who spoke of it to Kinglake with something like contempt. She said that the spell by which the face of an absent person is thrown upon a mirror was within the reach of the humblest and most contemptible magicians, but that the practice of suchlike arts was unholy as well as vulgar (*Eothen*, vii).

Later, Kinglake attempted to test for himself the methods practised in Cairo in this direction. The paraphernalia, as it is still, was precisely that since described by Lane; the magician, the scented fumes, the boy out of the street, the figures made in the palm of the lad's hand. Kinglake asked to see the person of Keate, headmaster of Eton. Can the boy have known that "Kate" was, in England, a girl's name, or have heard that his client was (as appears from his book) an avowed admirer of the so-called "gentler sex," that he represented the object of his thoughts as "a fair girl with golden hair, blue eyes, pallid face, rosy lips"? Had he succeeded, however, it would have been called only "thought-transference." It would not have been a victory, even for what Lady Hester would have called the humblest and most contemptible magician.

Thought-transference is a very active factor in crystal-gazing, whether deliberate or accidental. In June, 1897, I received a letter from a lady, unknown to me except by correspondence. She was a hospital nurse, apparently a capable and intelligent woman, who had come across a crystal-gazer, and had written to ask me to suggest some experiments. The seer had witnessed a scene afterwards described in the newspapers in connection with the death of Dr. Butler, Dean of Lincoln, and another of a man lying down in a pool of water, which it appeared a man had really done twelve hours before, only two miles away, though no one knew of it at the time. Such a seer seemed worth cultivating, and after some delay, caused by illness, I wrote such advice and suggestions as seemed to me likely

to be of use. My letter was laid aside with the crystal she habitually used. I had advised that before trying any definite experiment, the seer should spend a few moments in simply looking into the crystal, as a sort of preliminary scale-playing, or mental exercise. It was at this stage that, knowing nothing of me or of my letter, she gave an accurate and detailed description of the surroundings in which it had been written.

"Dark venetian blinds half down, not closed, window near bed, striped rug across feet, tree-tops seen through window." The next touch is curiously veridical, applied to one living much alone and an active visualizer. "Indistinct figures in the room—shadowy—as if they were in the thoughts of the invalid."

My attendant is accurately described, and also the doctor; also, two hours later, after an interruption, the appearance of the house, which was of very unusual character, alone on a wide common, approached only by a grass road. This was followed by the description of a visitor with an allegorical background, in which figure a cross, a boat, and a rising star, which, beyond the fact that he was in trouble, which might be denoted by the cross, seemed to me at the time to be meaningless. He, however, unexpectedly took a sea-voyage, and on his return found the conditions of life more hopeful, as indicated by the boat and the rising star. All this, it should be observed, beyond the fact that I had not been well enough to write, was entirely unknown to the lady with whom the seer was in contact, who was a positive stranger to me and lived at least a hundred miles away. The fact of the letter having been put away with the crystal may suggest to some the possibility of psychometry.

The following case is of intentional thought-transference, and was sent to me by a clergyman with whom I had no acquaintance. The seer was a young man in his employment, aged twenty-six; of the ordinary workman type, whose visions were numerous but often incoherent. Mr. Blakelock, my informant, sent me, March 9, 1897, the complete notes of a séance of the night before, so as to give the misses as well as the hits. The first was of a young man who gave place to Queen Victoria, followed by a young woman. This being uninteresting, Mr. Blakelock earnestly and silently wished for a special picture, "an old friend of mine, a Roman Catholic priest of some distinction, who died by a painful and sudden accident on the Continent about three weeks ago (Feb. 13). The young man had never seen him or heard of him in his life." The notes proceed as follows:—

"The Queen has come again—no, she is turning into an old

man with gray hair—he has a cap like you wear [a biretta]—and a surplice—and a black stole—he is a grim-looking, clean-shaven man—he is going up to the altar—he reads from a stand [lectern]—he is an old man of seventy—he is turning round—he has the cap on still—he goes away.”

It is interesting, as Mr. Blakelock points out, that the seer persisted in a *black* stole. “We never wear black stoles anywhere about here except at funerals. He persisted in saying that the man remained covered, while reading or preaching, which we never do in our churches, but the Roman clergy generally do.” It is curious how imperfectly most of us are masters of our thoughts. Mr. Blakelock says he especially wished the seer to see the priest as dead, but he succeeded only in conveying the picture of his friend as he had known him, memory being stronger than imagination.

I have some signed and attested cases of scrying by Miss Fyfe, who has been before the public before in this connection, one of which illustrates just this tendency to convey a scene as we think of it, rather than as we reason about it. Miss Russel, writing from S. Andrews, says that she called at a house and found Miss Fyfe, a stranger to her, sitting with her friends and engaged in looking into a crystal ball. She described “first the sea, then a narrow piece of rough turf, behind which was a house, and a man with white hair sitting on the doorstep. On the piece of turf were seven very small sheep, which Miss Fyfe at first called lambs, but then decided they were not.” This was veridical, Miss Russel having lately returned from the house described—in Shetland. To me the point of interest is the momentary perplexity over the wee Shetland sheep, which Miss Russel knew were sheep, but which looked like lambs!

Egypt, the home of mystery, has, as is well known, provided us with the detailed and now classical story of crystal-gazing described by Lane (*Modern Egyptians*, vol i, chap. xii.). It is one that “every schoolboy knows,” but it seems to me that in characteristic English fashion we have allowed it to usurp the importance of the earlier and, in many respects, more interesting story of Laborde, to which Lane refers with his accustomed generosity, in the footnote added to his own account after the publication of the well-known article in the *Quarterly Review*, No. 117. “The Quarterly” had mentioned some “new features of difficulty,” and, in regard to these, Lane observes: “Two travellers (one of them M. Leon de Laborde, the other an Englishman), both instructed by the magician 'Abd-

el-Kádîr, are stated to have succeeded in performing similar feats. Who this Englishman was, I have not been able to learn.* He positively denied all collusion and asserted that he did nothing but repeat the forms taught him by the magician." When this magician failed, as sometimes occurred, it was, so suggests Lord Nugent (*Lands Classical and Sacred*, pp. 134-5, cf. Lane *op cit* note *in loco*), when the interpreter Osman,† necessary because the magician spoke the Morocco dialect, imperfectly understood by Lane, was not present. This is not borne out by Lane's account. Wilkinson also referred it to collusion between the magician and the boy, an explanation about as reasonable as most of such explanations. An Arab conjuror might conceivably, though not probably, know how to describe Shakespeare in the dress of a citizen of the sixteenth century, but how should he, as "The Quarterly" asserts was the case, sketch the appearances of "private individuals unknown to fame"?

Laborde relates [*Recherches sur ce qu'il s'est conservé dans L'Egypte Moderne de la Science des Anciens Magiciens*, Paris, 1841, cf. *Révue des Deux Mondes*, August, 1840] that in 1827 he was introduced to the seer by Lord Prudhoe. He was a Morocco Arab of pleasing appearance, simple in speech, who looked like a lawyer. [This description might, to a European, seem scarcely to walk on all fours! I would remind those not familiar with the East that the "lawyer" is rather a theologian, an habitué of the Mosque, and a student of the Koran.] The child first employed was a European, speaking Arabic, about eleven years old. There was the usual brazier, incantation, ink poured into the hand within a design previously traced. [Again I would remind the untravelled that Oriental ink is not fluid, but a sort of paste.] Then come the usual figures sweeping, then other pictures which frightened the child so absolutely that he became useless, and another was fetched from Lord Prudhoe's own household, a cheerful lad, and much interested in the pre-

* Has it ever been suggested that it was Lord Prudhoe who was with Laborde at the time, who testified to the accuracy of his description of the séance, and who, indeed, introduced him to 'Abd-el-Kádîr, but who for diplomatic reasons, may have preferred to be silent as to any personal interest in the matter?

† Burton (*El Medinah*, I, 371) calls Osman "a Scotchman! and exonerates Sir George Wilkinson (*pace* Lord Nugent), and indeed quotes him as saying, 1845, that the explanation lately offered that Usman Effendi was in collusion with the magician is neither fair on him nor satisfactory, as he was not present when those cases occurred which were made so much of in Europe."

parations. He sees sweeping, a tent, the Sultan—all familiar objects easy to describe. One of the audience calls for Shakespeare. He is described. "He wears a black *benisch* [short mantle]; he is dressed in black and has a beard; he is born in a country surrounded by water." Then a certain Mr. Cradock was called for. "He has a red coat, upon his head a large black *tarbúsh* [fez] and what queer boots! I have never seen any like them, they are black and come quite up his legs!" Now Mr. Cradock had gone on a diplomatic mission to the Pasha, and was wearing the large three-cornered military hat [the large black *tarbúsh* the only term for "hat" familiar to the child], and the long riding boots beneath his trousers.

"All his replies," says Laborde, "in which the truth appeared beneath a natural difficulty of expression which it was impossible to feign, were the more extraordinary that they evidently showed that the child had under his eyes something entirely new to him—Shakespeare's little mantle and the Frankish costume were certainly novelties to the child." We must remember that this was nearly a century ago, in the good old times, before tourists defiled the earth, and railroads disfigured creation.

Laborde then determined to examine for himself, and succeeded in penetrating to the house of Achmed, who told him he learnt the secret, with others, from two old Shechs, *and who finally sold it to him for thirty Spanish piastres*. The diagram given in Lane, a square containing the numbers 1 to 9, accompanied by a prayer and certain chants and gestures—that was all, but unfortunately they have not been preserved! Thus instructed, after some practice with his own child, and some rehearsing with the magician's assistance, Laborde's competence was established! He had to set off hastily for Alexandria, but he continued to practise on board and on his arrival was able to secure the services of children who could certainly not have been in collusion with Achmed. One of these described the appearance of Lord Prudhoe, then in Cairo. The costume was very exact, and the child added, "How very funny! he has a silver sabre," Lord Prudhoe being, perhaps, the only man in Egypt who carried his sabre in a silver scabbard. At Cairo his servants showed their confidence in his skill by begging him to detect the thief of a missing cloak, whom he identified as a certain Ibrahim, who was punished accordingly! let us hope with justice.

M. Laborde later sought out Achmed in view of learning

more, but found he had been put to death on suspicion of murder. However, he seems to have only disappeared, and to have turned up later in Cairo and was probably the same with whom Lane experimented under the name of 'Abd-el-Kádir.

Lane insists, in a footnote in his later editions, that the collusion theory is without basis. "Whenever I desired the boy to call for any person to appear, I paid particular attention both to the magician and to Osman [the interpreter]. The latter gave no direction either by word or sign, and indeed he was generally unacquainted with the personal appearance of the individual looked for. I took care that he had no previous communication with the boys, and have seen the experiments fail when he *could* have given directions to them, or to the magician. In short, it would be difficult to conceive any precaution which I did not take." The boys were taken at haphazard from among those at work in the garden of the Consulate.

Of course, if Lord Nugent and Sir G. Wilkinson had written in these days they would have called the phenomena "mere thought-transference." Naming the force at work does not, however, explain it, nor does it even indicate the nature of the machinery employed.

In Butler's *Court Life in Egypt*, pp. 238-42, we have very much the same thing brought down to our own times. A Turk named Ahmed Agha brought to the Khedive a ring, a red stone set in a hoop of gold, and with it a silver plate, engraved with verses from the Koran (cf. Spoer, *OCCULT REVIEW*, July, 1905, "Moslem Amulets"), both of which had been brought from Mecca. When the plate was placed upon the head of a child under ten years of age, and the ring in his (or her) hand the stone would turn white and serve, apparently, as a crystal wherein would be seen visions, a mixture of crystalomancy with the catoptromancy still practised by those who profess psychometry. The Khedive, incredulous, himself experimented with a child, unknown to the Turk, a little girl of eight, who could neither read nor write. She almost immediately exclaimed, "The stone has turned white," and she readily answered questions from the bystanders, describing persons she had never seen. In answer to one she informed him correctly that he had two sons and a daughter, one son being decorated with a row of buttons down the front of his coat, striped trousers and a sabre (he was in the English army), the other with two rows of buttons, gold cushions on his shoulders and an anchor on his cuffs (he was in the Turkish navy). These things seemed so remarkable that one of the

Pashas at the Court offered Ahmed £100 for the ring, which he refused, and, apparently scared as to the safety of his treasure, left the place, and though carefully sought for, with a view to further experiment, was never found.

Readers of Lane's story will remember that when the seer described Lord Nelson he said that the left sleeve was pinned to his coat, whereas it was the right, and that when the magician was asked how the pictures appeared, he replied that they were seen as in a mirror, so that the left appeared right. This phenomenon is not uncommon among crystal-gazers and automatic writers, and some have sought to explain it as one of those—that of the feeling of having passed through an experience before, is another—caused by the temporary use of the less familiar lobe of the brain; those who habitually use the right making use, for the moment, of the left, and vice versa. I have a case, given me by Mr. Myers, in which there appeared in the crystal a succession of bright red letters, which were written down one by one, and were apparently without meaning. The sentence began as follows: d e t n a w e n o e m o s o t n i o j, etc., etc. An ingenious bystander hit on the solution. The words were spelt backwards, and the message resolved itself into *Wanted some one to join a private circle, must be willing to give themselves up to the subject.* One has heard of "a genius for advertisement." Perhaps now that schools for the purpose are established, at least in America, grammar is one of the subjects taught.

The scientific aspect of the same subject was recently discussed in a French medical journal. A girl of twelve years old, apparently dying, had been operated upon by Dr. Doyen for cerebral abscess, which had produced aphasia, and one of the first symptoms of amelioration was the pronunciation of phrases, which, however, were incomprehensible; as, for example, "Tetan-ma; Yen-do sieur-mon chant-mé; Le-quil-tran-ser-lais-me-vous-lez-vou."

The poor child was greatly irritated at not being understood, and in hope of throwing some light on her utterance, the sounds were written down, and resolved themselves into "Ma tante; Monsieur Doyen méchant; voulez-vous me laisser tranquille." This inversion lasted five weeks, but the girl ultimately recovered, and is now healthy and well grown. The doctors have given the disease the name of Mirror-speech.

The explaining away of psychic phenomena as a diseased, or at all events an abnormal condition of the brain, is as much a characteristic of our own times as explaining them by the

THE EGG-SYMBOL

By S. H. SUNTOOK

"Once slept the world: an *egg of stone*,
And pulse, and sound, and light was none;
And God said: 'Throb!' and there was motion,
And the vast mass became vast ocean."

Ralph Waldo Emerson.

THE egg-symbol, when properly understood, will be found to contain the sublime synopsis of the whole process of the Divine Becoming. The arcane peculiarities of this profound symbol were considered so sacred in the Ancient Mysteries that the Initiates were never allowed to promiscuously mention them before the uninitiated. But in these days when the Secret Doctrine is no longer kept secret any one not initiated into the Mysteries can gather much desired information if he only seeks for it. In this article the explanation of the symbol as it is understood by the writer, who is always more eager to learn than to teach, is offered with due reserve.

In the first place, the Egg is a symbol of the universe, as it contains *in potentia* both the Manifestor and the Manifestation—Creator as well as Creation—Cause and Effect. The *archetype* germ that rests within the interior of the egg is the *over-invisible* Cause, Creator or Manifestor, and the *manifestation* comes forth from the egg is of course the visible *effect* or Manifestation. By the inner working of the *inner* the egg, the apparently motionless mass enclosed within its crust or shell gradually becomes instinct with life. In the same way also does a Cosmos spring from Chaos by the creative fiat of the Hidden Centre.

In the second place the Egg-Symbol stands for the Auric Egg wherein the true Man lies a-hatching. The Auric Egg is sevenfold, and so is an egg. The egg is sevenfold, for it consists of (1) the shell; (2) fibrous membrane holding the white inside; (3) the white; (4) membranous sac enclosing the yolk; (5) the yellow or yolk; (6) nucleus; (7) nucleolus or life-germ. The Auric Egg is variously interpreted and understood by different exponents according to the different stages of their development. The breaking of the egg is indicative of Mookti, or salvation.

The poet Lynch has beautifully expressed this idea:—

Within the egg how darkly lies
Even the bird of paradise
Predestined for the sunniest skies!
Yet forth it comes, away it flies,
The *breaking egg*—be that thy sign:
Thou shalt begin, not cease, to shine.

In the third place, the egg symbolizes an atom. To the clairvoyant vision an atom is an egg-like form.

In the fourth place, the egg, in its biological sense, is the ovum, which, by the creative touch of the "serpent" or the spermatozoon becomes fertilized in the mother's womb.

In the fifth place, the egg symbolizes the terrestrial *prāna*, for, as the learned author of *Nature's Finer Forces* remarks: "The general shape of the terrestrial *prāna* is something like an *ellipse*. In this the northern focus is the brain, the southern the heart. The column along which the positive matter is gathered runs between these foci."

In the sixth place the egg symbolizes the "Jewel within the Lotus." The jewel in the flower of the lotus is the egg-shaped lotus-seed or bean.

In the seventh place it might be remarked that the Egg, the ellipse or the oval has ever been connected with woman and is her special emblem. The Circle and the Oval respectively symbolize masculine force and feminine grace, or male and female principles in nature, and this, curiously enough, accords with the fact that whereas the circle is regarded by the artists as the "stiffest of curves" the oval is considered "a very graceful curve" according to what is called the Aesthetic Theory. We have it on the authority of George Santayana who has made a special study of the "Aesthetic Theory" (p. 89, *The Sense of Beauty*) that—

"If a circle is presented, the eye will fall upon its centre, as to the centre of gravity, as it were, of the balanced attractions of all the points; and there will be, in that position, an indifference and sameness of sensation, in whatever direction some accident moves the eye, that accounts very well for the emotional quality of the circle. It is a form which, although beautiful in its purity and simplicity, and wonderful in its continuity, lacks any stimulating quality, and is often ugly in the arts, especially when found in vertical surfaces where it is not always seen in perspective. For horizontal surfaces it is better because it is there always an ellipse to vision, and the ellipse has a less dull and stupefying effect."

A crude conception of the true import of the Egg-Symbol seems to have originated the custom of exchanging "Easter Eggs." Many other and interesting applications of the Egg-Symbol are to be found in occult literature, all of them having their basis in the same ancient teaching, of which these notes embody merely a suggestion.

THE QUERY OF THE AGES

BY MADAME JEAN DELAIRE

“ If immortality be not true, it matters little whether anything else be true or not.”—H. T. BUCKLE, *Miscellaneous Works*.

IN a collection of philosophical works held sacred in ancient India we find the story of a youth named Nachiketas who passed into the kingdom of Shades, and there met its sovereign lord, Yama. The dread ruler looked with favourable eyes upon the youth, and offered him three boons. Nachiketas answered thus :—

“ That famous doubt as to man’s after-state—He is, some say ; he is not, others declare—this would I know, by thee informed. . . . O Death ! No other boon than this, which goeth to the heart of things, doth Nachiketas ask ! ” *

The query is as fresh to-day as it was a thousand years ago ; the desire to wrench from death its ultimate secret is as poignant as ever, the longing for immortality as intense. Man asks this question of Religion, of Science, of Philosophy. Apparently it has not yet been answered, since the Questioner is never silenced, since every day we hear repeated the query of old, “ that famous doubt as to man’s after-state ! ”

Yet many and various have been the answers given by Religion, by Science and by Philosophy. “ Search the Scriptures,” the Churches tell us ; “ read the Word of God, and therein you will find the promise of eternal life.” Idealistic Philosophy asserts that every thought in the mind of man has its corresponding reality in the phenomenal universe, that every state of consciousness finds its corollary in the objective realm ; so that the persistent desire in the heart of man for continued existence is no vain dream. Science—when it momentarily forgets the materialistic tendencies of the past century—in its turn declares that “ what exists, persists ” ; † that as nothing can be destroyed, as nothing can die, self-consciousness cannot escape the universal Law, or cease to be when the body is transformed.

Man listens more or less patiently, more or less comprehendingly, to these various voices. He also hears other, and

* Kathopanishad.

† Sir Oliver Lodge.

contradictory, answers to his eternal query. He hears both materialistic science and atheistic philosophy affirming the non-existence of the soul, considered as a separate entity ; declaring that as mind is the product of cerebral activities, it comes to an end when these activities cease. He also hears, on the other hand, Religion telling such strange, and at times revolting, tales of the life to come—stories of a wrathful God sitting in judgment upon trembling human souls ; of an eternity of bliss or torment dependent upon the acts of one pitifully short human life—that, wearied by these conflicting voices, Man too often decides that the problem of his destiny is insoluble, the query of the ages unanswerable. The mystery of death, he believes, must remain a mystery always. Only the dead could tell, and—the dead do not return.

Are we quite sure they do not ?

We do not believe in ghosts in the twentieth century A.D., although, like Madame de Staël, we are still just a little bit afraid of them ; but the curious fact remains that there are at the present moment something like twenty millions of people who not only believe that the dead return, but who believe the dead have never really departed, and that only a film of matter—a veil flung before our eyes—keeps us from seeing those who have crossed to the Borderland.

To say nothing of the two hundred odd millions of Hindus or the 16,000 Theosophists who believe in Re-incarnation, and therefore in the persistence of life and consciousness, or the four hundred and fifty millions of Buddhists, a great majority of whom hold a similar belief ;* passing over, also, the one and a half million of Christian Scientists who look upon death as merely a delusion of the mortal mind, there yet remain something like twenty millions of people in the world, many of them distinguished men and women, who believe they have absolute proof—visible, tangible, incontrovertible proof—that those who have crossed the river of death are as intensely, as consciously alive as we are at the present moment.

Thus, while the average man of our Western civilization goes on repeating his question, “ that famous doubt as to man’s after-state ”—with little or no hope of ever receiving an answer—in England, in France, in Italy, in Germany, in North and South America, indeed all over the world, societies of learned men are formed to examine rationally and by scientific methods, the claims

* Several sects of the Southern School of Buddhism do not believe in a permanent Ego, and therefore not in Re-incarnation as the word is generally understood.

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of those who assert that "Death is but a sleep and an awakening"
 . . . "Death is the Gate of Life."

That those efforts have met with unhopd-for success is a fact apparently ignored by that important personage, the man in the street, who continues to lament the fact of death, and to assert that "the dead do not return," while, according to innumerable witnesses, every day the so-called "dead" are making their presence known among us.

To prove the truth of this assertion one or two typical cases will suffice. Among many others, the story related by the Rev. Minot Savage in his excellent little book, *Can Telepathy Explain?* is especially convincing. The author begins by stating that never, until his son died, had he attempted communicating with "the other side" at any sitting held with any medium.

"I have always," he declares, "taken the attitude of a student trying to solve the general problem involved. On one or two occasions, however, within the last two years, I have tried to see if I could get anything that appeared to be a message from my boy. He died three years ago last June at the age of thirty-one. I was having a sitting with Mrs. Piper.* My boy claimed to be present. Excluding for the moment all other things, I wish definitely to outline this one little experience. At the time of his death he was occupying a room with a medical student and an old personal friend on Joy Street in Boston. He had moved there from a room he occupied on Beacon Street since I had visited him, so that I never had been in the Joy Street room. I knew nothing about it whatever, and could not even have guessed as to anything concerning it which he might say. He said: 'Papa, I want you to go at once to my room. Look in my drawer, and you will find there a lot of loose papers. Among them are some which I wish you to take and destroy at once.'

"He would not be satisfied until I had promised to do this. Mrs. Piper, remember, was in a dead trance at the time, and her hand was writing. She had no personal acquaintance with my son, and so far as I know had never seen him. I submit that this reference to loose notes and papers which for some unknown reason he was anxious to have destroyed is something which would be beyond the range of guesswork, even had Mrs. Piper been conscious. Though my boy and I had been intimate heart friends all his life, this request was utterly inexplicable to me. It did not even enter into my mind to give a wild guess as to what he meant, or why he wanted this thing done. I went, however, to his room, searched his drawer, gathered up all the loose papers, looked through them, and

* It is with this same medium that Sir Oliver Lodge, Professor William James, Professor Sidgwick, Dr. Leaf, and other distinguished members of the S.P.R. conducted their remarkable series of experiments, the full report of which will be found in Part XVII of the *Proceedings*. A French investigator, M. Sage, has also written a book entitled *Mrs. Piper and the Anglo-American Society for Psychical Research*.

at once saw the meaning and importance of what he had asked me to do. There were things there which he had jotted down and trusted to the privacy of his drawer, which he would not have had made public for the world. I will not, of course, violate his privacy by detailing what they were. I will simply say that his anxiety in regard to them was entirely justified. Perhaps somebody wiser than I could explain to me how Mrs. Piper should have come into possession of this knowledge."

Professor Barrett, the one-time President of the S.P.R., is responsible for the following story, taken from his last work, *On the Threshold of a New World of Thought*.

"Let me briefly narrate the circumstances of one of the evidential cases on behalf of spirit-identity which was obtained through the mediumship of our friend, the late Rev. Stainton Moses. And I am glad of this opportunity of saying how heartily I join in Mr. Myers' noble tribute to the worth of our departed friend. No one who knew him even slightly could for a moment doubt 'his sanity or his sincerity, his veracity or his honour,' and those who knew him better could understand the esteem and affection which his colleagues at University College School and his intimate friends always felt for him. A future generation, if not the present, will be deeply grateful to Mr. Myers for the publication in the *Proceedings* of the S.P.R. of fuller details of those wonderful psychical experiences which for so many years Mr. Moses enjoyed; I know nothing more impressive, in their astounding implications, than these records.

"The case referred to is as follows:—In August, 1874, Mr. Moses was staying with a friend, a medical man, in the Isle of Wight, and at one of the 'sittings' which they had together a communication was received with singular impetuosity purporting to be from a spirit who gave the name Abraham Florentine, and stated that he had been engaged in the U.S. war of 1812, but only lately had entered into the spiritual world, having died at Brooklyn, U.S.A., on August 5, 1874, at the age of eighty-three years, one month, and seventeen days. None present knew of such a person, but Mr. Moses published the particulars as above stated in a London newspaper—the journal which preceded *Light*—for December 11, 1874, asking at the same time American journals to copy, so that, if possible, the statements made might be verified or disproved. In course of time an American lawyer, a 'claim-agent,' who had been auditing the claims of soldiers in New York, saw the paragraph, and wrote to an American newspaper to say that he had come across the name A. Florentine, and that a full record of the person who made the claim could be obtained from the U.S. Adjutant General's office. Accordingly the headquarters of the U.S. army was applied to, and an official reply was received, stating that a private, named Abraham Florentine, had served in the American war in the early part of the century. Ultimately the widow of Abraham Florentine was found to be alive. Dr. Crowell, a Brooklyn physician, by means of a directory, discovered her address in Brooklyn, and saw and questioned the widow. She stated that her husband had fought in the war of 1812, that he was a rather impetuous man, and had died in Brooklyn on August 5, 1874, and that his eighty-third birthday was on the previous June 8. He was therefore eight-three years, one month, twenty-seven days old

when he died, the only discrepancy being seventeen for twenty-seven days, a mistake that might easily have arisen in recording the message made through Mr. Moses when entranced in the isle of Wight. The full details of this case will shortly be republished in the next *Proceedings* of the S.P.R.

"What are we to say to this evidence? The newspaper files remain to attest the facts, which seem to be absolutely irrefragable. The only surmise that can be made is that Mr. Moses had seen some notice of the man's death and career in an American newspaper, and either had forgotten the fact or had purposely deceived his friends. But then, this could only have been one of many similar cases of forgetfulness or deception, and before we can assume this we have to prove that Mr. Moses *did* obtain the required information by means of newspapers or other mundane channels of information. And no one as yet has been able to do this, or to find a particle of evidence on behalf of the wearisome and motiveless deception which must, in this event, habitually have characterised a man of spotless integrity and honour.

"But why," continues Professor Barrett, "should we think it so extravagant to entertain the simplest explanation that occasionally a channel opens from the unseen world to ours, and that some who have entered that world are able to make their continued existence known to us? Why *some*, we cannot tell. And why so paltry a manifestation? But is anything paltry that manifests life! In the dumb agony which seizes the soul when some loved one is taken from us, in the awful sense of separation which paralyses us as we gaze upon the lifeless form, there comes the unutterable yearning for some voice, some sign from beyond; and if, in answer to our imploring cry for an assurance that our faith is not in vain, that our dear one is living still, a smile were to overspread the features of the dead, or its lips to move, or even its finger to be lifted, should we deem *any* action a paltry thing that assures us death has not yet ended life, and still more that death will not end all!"

One of the latest messages to reach us from "the Borderland" is said to come from one of the pioneers of Psychical Research, Dr. Richard Hodgson. It is given in full in Miss Alice Johnson's report on "The Automatic Writing of Mrs. Holland." Mrs. Holland, although not a professional medium, is yet a greatly gifted "psychic," since she is apparently both a clairvoyante and an automatic writer.

"The question of evidence as to identity," says the *Review of Reviews* on this subject, "need not be discussed here: it is sufficient to quote the signal employed by Dr. Richard Hodgson to overcome the scepticism of the S.P.R., and to establish his identity by a message both ingenious and difficult to understand. Dr. Hodgson died of heart failure in Boston, December 20, 1905. Mrs. Holland read the news of his death, January 22, 1906. At nine o'clock at night on February 9, while sitting in a stiff chair well away from a table, with nothing to support arms or head, Mrs. Holland's right hand wrote on a sheet of paper the following apparently unintelligible letters and numbers:—

" . . . *Sjdibse Ipehtpo*—Only one letter further on—

18	8
9	15
3	4
8	7
1	19
18	15
4	14
—	—

" *They are not haphazard figures—Read them as letters.*"

For some time Mrs. Holland was at a loss to understand the meaning of this cryptic message, and only after careful examination of the manuscript did she discover that "the first letters are formed from the name *Richard Hodgson* by substituting for each letter of the name the letter following it in the alphabet; the numbers represent the same name by substituting for each letter the number of its place in the alphabet."

"Surely," adds the *Review of Reviews*, "no telegraphic operator, even on this plane, could have contrived a more ingenious method of convincing the receiver at the other end of the wire that he had not evolved the name of the sender of the message out of his own subconsciousness."

Not necessarily do the messages from "the other side" always need a receiver at this end of the wire to be correctly transmitted; nor are mediums indispensable for the Dwellers on the Borderland in order to make their presence known to us. The mass of testimony we possess regarding Apparitions, or, to give them their more modern name, Phantasms, either of the living or the dead, proves that those in whom the sixth sense is partially or permanently developed may at times see, hear, touch those who have crossed the river of death.

To this truth both Dr. and Mrs. Nichols are witnesses, and the value of their testimony is considerably enhanced by the fact that both the doctor and his gifted wife were exceptionally level-headed, clear-minded, well-balanced people. Mrs. Nichols's name is not so widely known in England as it deserves to be; as a writer and lecturer on Physiology, Anatomy, Therapeutics, etc., as doctor and nurse in one, she led a life of untiring, self-sacrificing devotion to the cause of medical reform. "A wise, good, tender, loving woman—loving and serving women all her life"—these words of Dr. Nichols well sum up this noble woman's career.

Their only child, a remarkably bright and clever girl, died at the age of fourteen, and her mother at first fretted herself ill over her loss.

"It was very desolate without our darling," writes Dr. Nichols in his *Memorial*, "but we found comfort in work, and we had no doubt that she was near us, loving and protecting. We had more than faith—more than hope. We saw her many times. She wrote loving messages in her own handwriting, which no one who had seen her manuscript could mistake. We not only saw her, but heard her speak to us in her own voice and her peculiarly distinct articulation, felt her delicate fingers—saw, heard, and felt her, when quite alone by ourselves, on one occasion, in our own bed-room, at one o'clock in the morning when there could be no question of illusion or delusion. This was several years after she had left us, here in the house where I write this record."

One might continue to quote such instances almost *ad infinitum*, but is not one well-authenticated case as convincing as a hundred?

And yet, despite the overwhelming mass of evidence patiently accumulated by careful investigators, despite the work of such scientific and philosophical inquirers as Sir Oliver Lodge, Sir William Crookes, Prof. James, Edmund Gurney, F. H. W. Myers, Prof. Aksakoff, Prof. Richet, Commandant de Rochas, Dr. von Shröder, Dr. du Prel, Prof. Lombroso, etc., etc., despite the ever-widening wave of "psychic" or "Soul"-knowledge, still Man laments over the mystery of death, still he mourns as mourn those who have no hope, still he beats his breast and cries: Dust unto dust!

Truly, not of the idols of old, but of the men and women of to-day might it be said that having eyes they see not, having ears they hear not, but choose, deliberately choose, to remain ignorant of the wonders that encompass them.

On the one hand we still find the crude scepticism of the "demi-savant" who decides, once and for all, that these things cannot be, for they do not fit in with his conceptions of life; and so he resolutely refuses to examine what he is determined not to believe. On the other hand, we are confronted with the still more irrational attitude of the orthodox believer who will talk glibly of resurrection, of eternity, of an immortal soul, but who will stare, with dull-eyed, stupid stare, at the mere mention of such words as "clairvoyance," "psychism," "telepathy," "spirit-return," and so forth. Believing in an immortal soul, made in the image of God, they yet cannot believe that this soul may transcend, even for a brief moment, the limitations of its prison-house, the body; believing in an invisible world, they yet cannot conceive it as existing here and now, as permeating and quickening the visible; they believe, or rather hope, that Man will ultimately obtain immortal bliss, but cannot imagine Paradise as a state of consciousness that

may be realized on earth as well as in Eden—wherever Man knows himself as the true Son of the Father, divine, immortal by birthright.

But it is with a wonderful tenacity that the orthodox believer clings to his childish conceptions of the life after death. Less spiritual-minded than the "heathen" Hindu, he does not say that "Man is a Soul ; the body is but the garment that he wears." To the devotee of our Western world Man is a body, with a soul miraculously attached to it. When the body dies, the Soul either passes to a far-off, mysterious Heaven, or to a very realistic Hell, unless it awaits, tied to the body in the darkness of the tomb, the awful Day of Judgment. No wonder the orthodox Christian, whose religion—by a strange anomaly—is founded upon the victory of Life over Death, is as a rule mortally afraid to die, preferring even the miseries of this life to the dread uncertainties of the life to come.

Not so thinks and feels the one who *knows* that death is but a change of form ; one who has seen, heard, felt, those who were supposed to have fallen into dust.

Those who possess this conviction, who have obtained this knowledge, are ever willing, nay, eager, to share with others this good news, to proclaim to all the world the glad tidings of one unbroken, eternal, divine life, in turn animating all existing forms, from the mineral to the vegetable, from the vegetable to the animal, from the animal to man, in the ever-ascending spiral of evolution—the great stream of universal life which, individualized in humanity, becomes the human soul—the *Self* in man that is one with the *Supreme Self* of the universe.

"Master," said Peter one day to the Prophet of Galilee, "to whom should we go ? *Thou hast the words of eternal life !*"

Only the man who can speak those "words of eternal life," who can answer the query of the ages—"that famous doubt as to man's after-state"—only He can be the true Leader of the world, the Master of Souls, He who gives the Bread of Life to the starving multitudes.

CORRESPONDENCE

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

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have been a dreamer all my life, and in face of the various experiences I have had in that direction I am bound to come to the conclusion that I come in contact with other personalities than my own. It has happened that I have dreamt things contrary to my own ideas and supposed knowledge ; have dreamt in logical sequence ; have gone to places I have afterwards visited in the body ; and have been told things which time has proved and time alone could prove. Also I have dreamt of symbols which I know nothing about. Telling one of these dreams to a friend, he advised me to apply to the OCCULT REVIEW, with the idea that some one would be good enough to give me an interpretation. In the particular " dream " I relate I knew myself to be lying in bed. There was a " creak," as of moving machinery, and this startled me to find myself looking at a round circle of light as though it were the far end of a long telescope. Perhaps it would be more correct to say as though through inverted opera glasses, for the figure of a man I saw was small. He stood beside a table, on which were placed such instruments as one would find in a laboratory, and I noticed several retorts. Rolling his sleeves (white shirt sleeves) up quickly, he began to move in great haste. I thought, " Do hurry or I must let go without getting to know." Round the round picture, so to speak, appeared a moving rainbow-like circle of light in which blue and yellow predominated. From this came, like regular spikes, flames of orange light. They moved out of a centre and in something the shape of a thistle curved upward to a point. Then from the moving hands of the man came a triangle—in the space over his head and within the circle. This faded from view and there came two hands clasped and a rose over the hands. I began to get impatient. I thought : " I do not understand in the least what you tell me." Then the whole thing vanished, and I awoke fully.

This I distinguish in my own mind as a half dream, one of those in which I am aware of being myself and in bed. My

dreams proper have grown to be more understandable with usage; for instance I dream sometimes of two-storey buildings, and I know the people upstairs to be dead and the people downstairs to be living. In these dreams I am never upstairs. But the dream I have related is one of the kind which I cannot read. What is an open book, one page black and torn? What an Egyptian figure driving stiff sheep, his arm and staff moving automatically? What a tall black-bearded man in a white robe reaching to his feet, carrying a big white bag of calico and in his other hand a short scimitar? What a pan boiling over with stiff symbolic waves of rich thick cream on which red roses were shedding their colour?

I should be glad to know if there is a reading generally accepted in occultism for these figures.

I am, Sir,

Yours truly,

"DREAMER."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—With reference to the editorial remarks in the May number of the OCCULT REVIEW I am asked to point out in the first place that the ceremonies of evocation are not put forward as representing final wisdom, but to show what the hero of a story used to do when he was a boy. Apart from this, however, there is a type of mind which gets its best results by a dynamic rather than a static concentration. Few western minds are capable of forcing themselves into the dreary discipline of the East, and for such a person ceremonial magic, with all its illusions and disappointments, may prove the shortest way. It is, moreover, no essential part of the question to show that ceremonial is absurd. It is easy to laugh at the wig of a judge, but the point is that he can send you to penal servitude, which is no laughing matter, and the test of a method is whether it works or no. I find few persons who really understand the nature of ceremonial magic complaining that the results are unsatisfactory. Bar Mathers.

I am, Sir,

Yours obediently,

ALEISTER CROWLEY.

124, Victoria Street, S.W.

[I did not suggest that the methods of ceremonial magic failed to produce results. What I questioned was the value or ultimate utility of those results.—ED.]

To the Editor of the OCCULT REVIEW.

SIR,—I have read with deep interest your article, "Did Christianity begin with Jesus Christ?" I agree with all you have written. But have you not omitted to consider one important aspect of the question?

Let us, for the sake of argument, assume all dogmatic forms of Christianity to be purely anthropomorphic and referable to one common origin. Even with such admissions I think we still remain faced by an insoluble problem.

The principles of religion as preached and practised by Jesus Christ appeal, as you point out, to each one of us as a man. But how do they so appeal to us? They do not appeal to us as men differing from one another in wealth, rank and intellect. They appeal to us directly *in spirit*, with definite commandment that distinctions of wealth, rank and intellect *prevent* general acceptance of our Lord's revelation.

Herein, I hold, lies vital distinction between the teaching of Jesus Christ and that of all others.

In all religions, except that of Jesus Christ, man is shown the way to attain *personal* salvation. Jesus Christ, by appealing to the spirit in man, showed no one of us the way to personal salvation. He tells us definitely we must lose our personal life to gain real personality; that is, we can find personal salvation only in the salvation of our fellows. In moments of ecstasy we have a glimpse of the truth; in these moments we abandon the non-self of human personality and thereby are conscious, for the instant, of the real self.

Again, the religion of Jesus Christ is the one religion not conditioned by or limited in time. All other religions are subject to exhaustion; but the establishment on earth, the common acceptance of Jesus Christ's teaching, is still a dream of the far distant future. Which one of us dare deny the glory and purity of Christ's Kingdom on earth, so definitely prophesied by him? Which one of us dare even suggest he has ever made personal attempt to attain it for himself or others? Who dare say the attempt is even possible?

It is, to my mind, a most astounding fact that if we consider the recent landmarks of human progress—the bloody French Revolution; the principles of co-operation, trades unions, various conflicting forms of socialism—we find all are but vague, anthropomorphic gropings towards the pure ideal of Jesus Christ. This ideal is the surrender by each one of us of personal salvation

for the sake of the salvation of humanity at large. But in this surrender of self Christ assures us we shall find our real selves.

Go into any church of the present day, into any political meeting, into any social gathering and you will find unconscious Tartuffian evasion of Christ's teaching. How then—two thousand years ago, when man was meaner even than now—could a mere human personality have manifested to our universe so prodigious, so unanthropomorphic a revelation of ideal life as that of Jesus Christ? Buddha approached the revelation, but he found the non-self in *personal* progression. Christ found the non-self in personal sacrifice of self. But, therein, he assures us of the finding of the real self.

The religion of Jesus Christ stands pre-eminent in that it is timeless; it is no present fact. It reveals to us dimly the perfection of the Ultimate, perfection far beyond the limits of our poor human cognition. But, in each one of us, is something which can *feel* this perfection and, in each one of us, is a spirit which leads us to strive, though the strife fail in human life, to attain perfection.

F. C. CONSTABLE.

To the Editor of the OCCULT REVIEW.

SIR,—Can you or any of your readers tell me by what means I can irrefutably prove to myself the fact that there is a spirit world, empeopled with the souls of the so-called dead. The necessity for such a world is obvious to one who holds my beliefs. But, apart from blind faith, I have, as yet, no means of knowing its reality.

I beg to enclose my card and hope that you will communicate my name and address to any one who by correspondence, or if a resident in Calcutta by personal intercourse, is willing and able to help me. Such a one will earn my intense gratitude.

Yours very truly,
"SPERO."

CALCUTTA, INDIA,
April 28, 1910.

[If the writer takes in such papers as the OCCULT REVIEW and *Light* he will get plenty of evidence. He should also read some of the scientific works noticed in these columns, and notably Myers' book on *Human Personality and its Survival of Bodily Death*. Publishers, Longmans & Co.—ED.]

A SYMBOLIC DREAM.

To the Editor of the OCCULT REVIEW.

SIR,—Two days before the late King's illness I had a remarkable dream. I told my friends about it at the time it occurred. The dream was this : I was in the King's body-guard and was walking, with other men in uniform, beside the King, who was wearing a Norfolk suit and breeches. A white dog that was following the King got somehow left behind and His Majesty told me to wait and look after it. I went accordingly and then hurried forward to overtake the King. I found myself at some large doors, at which I knocked, and after answering to questions put to me I was allowed to pass within. Then I was told that the King had passed on some time before. Looking ahead I could see him, but failed to catch up with him.

It would be of interest if any of your readers could throw light upon the nature and source of this dream.

Yours, etc.,

CHELSEA.

A. H. GRIFFIN.

[A confirmatory instance of the fatal significance of the "white dog" which has come to my notice concerns a child of twelve years whose psychic proclivities are very marked. Outside of her family she had only one very dear friend, Lady A. R., who was her godmother. While standing one bright day in the dining-room of a seaside cottage, the girl suddenly saw a white dog run towards her and then levitate towards the ceiling, where it disappeared. Some time afterwards, in reply to inquiries, it transpired that Lady A. R. had passed away within two days after the child's vision. On the Tuesday preceding King Edward's death, the four-year-old brother of this girl went about the house disconsolate and wailing, saying : "My king is dead ! O my king !" —ED.]

[A number of letters are unavoidably held over from this month's correspondence. They will duly appear in the following issue of the magazine.—ED.]

PERIODICAL LITERATURE

ALTHOUGH religion, occultism and psychical research may appear to start from different basic conceptions and to deal with different portions of the great field of the normally invisible and intangible in nature, yet they have certain points in common—more indeed, than may appear at first sight—and chief among these is the existence of a spirit-body, or subtle soul-vehicle, forming the link by which pure spirit acts upon gross matter. In *The Quest*, Mr. Mead describes ancient beliefs regarding the spirit-body, and shows how the notions of the philosophers of the later Platonic school of Alexandria compare with the opinions now held by occultists of various denominations as to the existence, nature, and activity of this intermediary principle. Each school recognized one or more of these spirit bodies, possessing a form which was impressed upon it by the true self, whether we call it “spirit” or “soul.” This inner body was the seat of sensation, the unitary or common sense-organ; but in it all modes of sensation were combined into one, which was a “common sense” in the old and true meaning of the term.

The spirit-body being thus regarded as the true sensory, it was also thought to be the medium for what are now called thought-transference and telepathy, for “inner voices” also, both bad and good. And so we find Psellus, in his famous treatise on the daimones, or non-human entities, suggesting that the lower orders of these invisibles insinuate their temptations into men’s souls by immediately affecting the phantasmic spirit: “When a man addresses another from a distance he has to speak more loudly, but if he be close he can whisper into his ear. If, moreover, it were possible for him to come into still closer contact with the spirit of his soul, he would need no uttered speech, but all he wanted to say would reach the hearer by a soundless way. They say that this is also the way with souls on leaving the body, for they, too, communicate with one another without sound.”

Mr. Mead adds that psychical research is coming near to this conception, which in its simplest form fits in with the unsophisticated experience of mankind in all ages. The same issue has several other articles touching upon comparative religion, idealism, the Quest of the Grail, etc.

The *Co-Mason*, also a quarterly publication, gives further details as to the survival of operative masonry, as to which it is said: “At the present time there are many (real) Master

Masons who are not Speculative Masons, and who yet know all that is worth knowing in Freemasonry." There are also some notes on traditions and speculations as to the high-priest's breastplate.

An article on Ancient Ceylon, in the *Indian Review*, brings out the curious suggestion that symbols were used on coins because of their protective powers—that is to say, as charms. The same magazine contains a beautiful mythical narrative of the end of the age, the absorption and re-creation of the universe.

In *The Theosophist* an account is given of Friar Magin Catala, a Franciscan monk, founder of the Santa Clara Mission, California, who is said to have worked remarkable "miracles," both while living and after his death. He drove away a plague of grasshoppers, brought rain after a great drought, made many verified predictions, and performed a feat which reminds one of tales of Indian "glamour":—

A deposition was given to this effect: that on one occasion while Friar Magin was journeying with two guards and two Indians through a dry country in the hot season, the men complained of thirst. The Friar told them to go to a certain spot which he indicated, and there they should find water to drink. The astonished natives declared that there was no water in the whole region. The Friar, nevertheless, directed them to refresh themselves with the water which they should see flowing from beneath a rock. Still incredulous, but to convince the Friar that no water existed in the vicinity, the men obeyed the directions. On reaching the place they found the rock and the water flowing forth from beneath it. Soldiers and Indians alike were amazed, as no one had ever heard of the presence of water in that locality. On the return trip the guards and Indians went to the identical spot, but there was no sign of either rock or water.

At the present time, it is said, there are those who firmly believe that Friar Magin intercedes for them, and in any great difficulty they cry, "Father Magin, assist us." He is also said to have had the power of appearing to evil-doers in his astral body, or (it is suggested) by making visible a thought-form. The same issue contains an account of a curious dream, in which a lady in a strange city was informed that a telegram (which she was really expecting) could not be delivered because it was incorrectly addressed; she was "being searched for all over the place." She went to the post office next day, and found that the telegram had arrived and that five men had been searching for her in order to deliver it.

Part LX. of the *Proceedings of the S.P.R.* is mainly devoted to notes on phenomena with Mrs. Piper and the "concordant automatisms" or "cross correspondences" which form the evidence

for the survival of the personalities of Myers and others. An interesting feature is the discovery of a new group of experimenters, known as the "Mac" family, who have received similarly "concordant" messages through "planchette," referring to the same topics which crop up in the script of Mrs. Verrall and the other "automatists."

Professor Hyslop, in the *Journal of the American S.P.R.*, takes Professor Münsterberg severely to task for his alleged exposure of Eusapia Palladino, and shows that his account of what took place does not hold together, and affords no proof of anything. In a further article Professor Hyslop discusses what constitutes an "explanation" in the scientific sense, and shows that it consists in reducing a phenomenon to its proper place in relation to other phenomena which occur in uniform connection. Whether we are able to state why that connection exists or how the relations are brought about, depends upon the nature of the inquiry. In physiology and psychology we know, for instance, that the integrity of consciousness is definitely related to certain conditions of the brain, but we do not know why this is the fact; we know how consciousness is manifested, but we do not know in what it really consists. Physical science cannot "explain" here, and "we shall have to discover some reality other than matter to account for the nature of consciousness."

A curious case of telepathy is related in *New Thought* by a correspondent from Seattle, Washington. A Swedish girl employed as a maid was one day setting the table for lunch when she felt dizzy and then said, in a queer voice, like one asleep, "My mother is dead. I see them kneeling all about her." Then she cried out that her aunt's house was on fire, that her aunt was being carried out, injured, and that the baby was dead. When a letter arrived from Sweden it was learnt that the girl's mother had died at the time of the vision; that in heating water at the aunt's house, to try to revive her the house was set on fire, the aunt badly burned, and the baby carried out dead.

Dr. John D. Quackenbos, a cautious investigator, describes in the *Psycho-Occult Digest* what he calls "a case of real clairvoyance," the subject being a German woman whom he had treated by suggestion for home-sickness, and who developed remarkable clairvoyant powers. She would describe the interior of a room, giving details which were at first thought to be erroneous, but which proved to be correct; and she could tell what was being done at the moment in a distant house, the statements being immediately confirmed by telephone; none of these details could

have been learned by telepathy from the hypnotiser. The same observer also relates a case of double personality, apparently brought about by injudicious hypnotic treatment.

The Equinox. The Official Organ of the A. . A. . The Review of Scientific Illuminism. Vol I., No. III. March, 1910. Simpkin, Marshall, Hamilton, Kent & Co., Ltd. Price 5s.

The third number of this Review shows no falling off in interest and, besides the continuation of the long work called "The Temple of Solomon the King," contains a fine poem by Aleister Crowley of great power and well sustained throughout its considerable length, and also a translation of Charles Baudelaire's, "The Poem of Hashish," by the same writer, which will give much pleasure to all curious readers. An admirably produced photograph called "The Pupil" will not fail to arrest attention. He is wearing apparently the insignia of an Order, and out of his eyes leaps an expression of *muching mallecho* or, shall we say, transcendental *diablerie*. But it is to the reviews of books that we would direct special notice, for here we have variously and ingeniously interspersed incisive criticism, mockery, ridicule, derision, appreciation, literary and psychological insight and delightful fooling; anything and everything, in fact, but the platitudinous lucubrations we so often have to endure. The remarks about Frank Harris's book on Shakespeare are specially good. Although there is some truth in the virulent attack on Yeats in *The Shadowy Dill-Waters*, and no one in his senses would think of comparing him with Maeterlinck, Whistler or Blake, it is equally absurd to deny that he is a poet at all. Lovers of the bizarre and extraordinary will read *The Brighton Mystery* by George Raffalovich. *The Soul Hunter* is not a great success. There is vision and vigour in *An Origin* by Victor B. Neuburg, and a distinct advance on former work of his that we have seen. *The Coming of Apollo* is by no means equal to it. Arthur F. Grimble in *Madeleine* proves himself a poet. Here and there is a rhythm which is enchanting and the whole poem is pregnant with beauty. Altogether this is an excellent number of a Review which is always throbbing with vitality.

B. P. O'N.

REVIEWS

THE ORIGINS OF CHRISTIANITY. By the late Charles Bigg. Edit.
T. B. Strong. Oxford: The Clarendon Press. Price 12s. 6d.
net.

THE death of the author of this work immediately upon its going to press in July, 1908, has thrown the responsibility of editorship upon Dean Strong. Needless to say, this responsibility has been conscientiously and perfectly discharged. Professor Bigg, who was Regius Professor of Ecclesiastical History at Oxford, has sought in this work to place before the student of ecclesiastical history an account of the personnel of the Christian Church and a summary of the thought of the Church Fathers up to the time of the withdrawal of the persecuting edicts. Nothing could be better than an historical work of this nature for all whose need is filled by a biography of the early leaders of Christian thought and ecclesiastical polity. Disputes as to the authenticity, date and interpretation of religious literature are not within the scope of the present work and form no part of the author's purpose. Dr. Bigg has written on broader lines for a wider and more general appreciation, without attempting any mere popularizing of the material of his subject. We have here a masterly treatment of all that central tradition which has survived the criticism of opposing schools. What is called "the general sense of the Church" as cherished by the great body of modern Christians is well maintained and suffers as little change from the critical study of its origins as it has experienced at the hands of either the extreme conservative or the revolutionary advocate. It is something of exceptional value that here finds expression. It is, in short, the mature conclusion of a professed scholar who gives a popular statement of the general sense of Christianity from many years of close study and patient reading, a statement which will be found to sustain the main line of Christian evidence from tradition. To the student of Christian history and the devout follower of the Cross, the study of so sincere and learned scholar as the late Dr. Bigg may not be without significance and certainly cannot fail of appreciation.

SCRUTATOR.

EXISTENCE AFTER DEATH. By J. B. Hunt, M.A., B.D. London :
H. R. Allenson, Ltd. Price 5s. net.

THE supreme part played in religious evolution by the belief in an After-life gives it an instant importance as a subject of philosophical and scientific inquiry, quite apart from its paramount value in religious teaching. The author of this capable work adduces two reasons why we should not subscribe to the assertion that Science and Religion are unconnected. Nothing could throw greater disparagement on Religion. If God motives the universe we must expect to find the scientific evidence of His operation and guidance wherever human observation extends. They who would separate Religion from "the overwhelming mass of observational knowledge," do but a poor service to the religious cause. Science itself is a great teacher of Religion to all who accept the theory of development.

Psychology, upon which all departments of "observational knowledge" have an immediate bearing, teaches that man is a spiritual being whose origin, development and ultimate destiny are wrapped in considerable mystery. In the course of his work the author considers the questions: Have we a spiritual destiny or are we mere animals? What is our constitution and what is the cause of life in us? Are we members of a Spiritual universe? The question as to the belief in the After-life is very clearly and impartially discussed, and when it is considered among whom the belief in the continuity of individual life circulates, it will be found that it has no relation at all to the desire-principle, and that in this case at all events the wish is not father to the thought.

SCRUTATOR.

FOLK STORIES OF SOUTHERN NIGERIA. By Elphinstone Dayrell.
London: Longmans, Green & Co. Price 4s. 6d. net.

THE reader of these Folk-stories will be impressed by the curious combination of quaint humour and good feeling with cruelty of a most pronounced type; and it will be obvious to everybody that European influence in Nigeria can hardly do any harm, and may, indeed, effect much that is good. The stories bring out the singular fact that while the Egbos and Jujus must ever be propitiated with appropriate sacrifices, the Creator is "too far off" to receive any such offerings or "too high" to need them.

In this collection there are many stories of the "just so" kind, a combination of Æsop and Lewis Carrol, in which animals are the chief characters. In others the characters are human and possess names, these being a kind of Saga; while yet others are more nearly allied to the fairy tales of Grimm and Andersen. All of them possess an element that is of singular anthropological interest, and from this point of view alone the collection is of real value, for all Folk-stories are rich in local colouring and compact of the primitive thought and characteristics of their inventors and of the people among whom they are current.

SCRUTATOR.

A LUTE OF JADE. Being Selections from the Classical Poets of China
Rendered with an Introduction by L. Cranmer-Byng, Author
of "The Odes of Confucius." The Wisdom of the East Series.
John Murray. 2s. net.

THIS is a beautiful little book. Poetry, ranging from a passionate lyrical cry to the orbéd rhythmical wisdom of the highest philosophy, has for a setting the distinguished prose of Mr. Cranmer-Byng, who writes with rare knowledge and sympathy of these ancient masters of Chinese song. The chief subject of the book is the poetry of the three hundred years from 618 A.D. to 906 A.D., known as the T'ang dynasty, the golden age of Chinese poetry, though a few examples are also given of the odes collected by Confucius about B.C. 500. The number of persons in England qualified to criticize the rendering of Chinese verse in the English language could be counted, I should imagine, upon the fingers of one hand. But regarded as originals they have a general and varied excellence, and are often infused with a vein of deep pathos or tragic beauty. Here there is only room to quote a poem of Li Po, "the most famous name in Chinese literature":—

The yellow dusk winds round the city wall;
 The crows are drawn to nest,
 Silently down the west
 They hasten home, and from the branches call.
 A woman sits and weaves with fingers deft
 Her story of the flower-lit stream,
 Threading the jasper gauze in dream,
 Till like faint smoke it dies; and she, bereft,
 Recalls the parting words that died
 Under the casement some far eventide,
 And stays the disappointed loom,
 While from the little lonely room
 Into the lonely night she peers,
 And, like the rain, unheeded fall her tears.

B. P. O'N.

POEMS BY EVA M. MARTIN. London: The Cedar Press, 19, Palace Gardens, Enfield, N. Price 2s. 6d. net.

THESE verses have an easy, melodious quality, and a quiet simple grace which make them pleasant reading. They are about the face of nature and the common things of humanity, love, sorrow, friendship and death, and in a poem called "Footsteps" the presence of the latter is described with a skill approaching that of a master in the art of producing this particular kind of shudder. "The Silent Valley" is charming in its clear radiance, and will be read with happiness or longing by all sons and lovers of Ireland.

If I once again might find thee,
 Charmed valley full of silence,
 By thy brown and golden river I would wander all day long.
 The five translations in the book are rendered with spirit.

B. P. O'N.

GOD AND MAN. By E. Ellsworth Shumaker, Ph.D. (Yale). London and New York: G. P. Putnam's Sons. Price 7s. 6d. net.

THE study of the Higher Life is one in which all awakening natures have a vital interest, and ultimately it will be found the supreme human concern. A philosophy of the Higher Life such as this by Dr. Shumaker is certain to develop many new thoughts. The idea that there is nothing new to be learned, that unexplored Nature will prove conformable to all known physical laws, or that beyond material nature there is nothing to be discovered, these are conclusions which have already been proved fallacious. As to the realm of the spirit, it cannot be logically asserted that God has exhausted his powers in the creation and preservation of this material universe of which we yet know comparatively so little. It is for Religious Philosophy to relate man to the higher universe of spirit, as Science has related him to the lower world of matter. It is felt that human life has become already too subjective to be satisfied without explanation. The world is too mature in thought to be longer put off with fables and traditions. It is to a higher and childlike simplicity that we are now progressing; for the Higher Life is a new life and all its content and incident will be wonderful to us. In that higher objectivity to which the world is steadily progressing, the larger knowledge will give rise to a larger faith and a more abiding peace. On these lines,

with masterly arrangement of thought and diction, Dr. Shumaker has written a book that brings the relation of man to God into a new and original light.

SCRUTATOR.

THE NEW CREATION. By Mary Higgs. London: Messrs. H. R. Allenson, Ltd. Price 2s. 6d. net.

A CONCATENATION of reflections and meditations—scientific and religious—interspersed with invocations to Christ and God. It will appeal to the clergy and those who cling closely to the tenets of Christianity. Coloured by religious thought throughout, *The New Creation* traces evolution from its lowest forms to the Christian. Here we find the type of the New Creation inasmuch as the Christian is the vessel in which the spiritual Christ is conceived and created. This spiritual incarnation is slowly expanding man's higher consciousness, and, working through the Christian body, gradually raises humanity nearer to perfection. "The rill that had its source at Bethlehem has grown a river, deepening to the knee, and still it floweth." *The New Creation* is permeated with yearning to attain a closer spiritual union with Christ; desire to discard the false for the true, the shadow for the substance, the Moon for the Sun. Yet the Moon has its right place in evolution:—

"O pale sad Moon, the shadow of my Sun, a million million souls have felt thy beams press them towards madness. Love's orgies are begun, nor do they end. Yet—moon-struck men! there is method in your madness! 'The Moon doth rule the Night,' and if as yet ye are not fit for sunlight, Love doth make you love his pictured image. Your phantasies, love-poems, dreams in picture or in marble, your lovely tender thoughts, what are they but reflections of my Sun! Ye love? Love is of God, the primal loves of man must pass to the Day and Moonlight slips to Sunlight."

MEREDITH STARR.

RÂMA AND MOSES. By Edouard Schuré. Trans. by F. Rothwell, B.A. London: William Rider & Son, Ltd., 164, Aldersgate Street, E.C. Price 2s. net.

HERE is another of Edouard Schuré's delightful impressions which, unfortunately, concludes the series of great character studies. He has already given us "Jesus, the last Great Initiate," "Krishna and Orpheus," "Pythagoras," "Hermes and Plato," into all of which he has breathed a new life. Starting with the historical data, the author assumes a position of probability, infers actuality in accord with his conception of the life and character of the subject, and from that point his characters grow and take on an atmosphere which is unusually impressive and convincing. We ask ourselves whether these things were so in very deed, whether, in fact, history has not gone astray, and whether the popular conceptions of these great characters have not been altogether distorted and misconceived. How many Hindus would concede a European origin to the great Râma, I wonder, or recognize the origin of the great Aryan cycle in the Druidical development of the Scythians to whom this same Râma was salvator and law-giver in conflict with the priests of Thor, the originators of the human sacrifice? To read Schuré is an education, a fascination and a delight, if only we concede to him the ordinary scope of the novelist. Admit for a moment the idea that there is, in addition to the literary faculty, an intuition or a revelation employed

in these studies, and at once we are in touch with the scheme and purport of this series of works. The characters are no longer detached and epochal, but become connected links in a consistent chain of social and religious evolution of which they are the successive initiators and directors. The whole of Edouard Schuré's scheme hangs together and constitutes an inspiration, if not indeed a revelation, which takes a tremendous grip upon the mind.

SCRUTATOR.

SPIRITUAL TORRENTS. By Madame Guyon. Translated by A. W. Marston. London: H. R. Allenson, Racquet Court, Fleet Street, E.C.

MISS MARSTON'S translation is a work of some repute and is here reprinted. The consideration of Madame Guyon begins, as we might expect, from a root in Catholic religion, and the desire of the soul's return to God is assumed to awaken through the ministry of the Church. It becomes the motive of quest and four departments of search are scheduled. These are (1) the way of meditation, which is also an active way of works, austerity and charity; (2) the passive way, which is one of crosses and joys, of lights and graces, but it is scarcely that of Divine Union in this life; (3) the passive way of faith, and of this there are several degrees. There is no rest in them till the soul is lost in God. The first degree is an inward silence, which is apt to be mistaken for the term, as if the soul already possessed everything, and it has therefore its particular dangers. In the second degree manifestations of Christ are granted to the soul. The third leads to mystical death, called otherwise the spoliation of the soul. But it is not the imperishable spirit which thus suffers denudation, and there is thus a height which Madame Guyon did not know. The end is new life, divine life, constituting a fourth department, which is the resurrection of the soul in God, and God is the Guide thereof. It is an account of inward experience in the life of sanctity which I believe to be true after its own kind, yet it calls for and has received presentation by stronger hands. It will help not a few to understand some signal phases of God's work in the soul.

A. E. WAITE.

THE REBIRTH OF RELIGION. By J. Herman Randall. London: L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C.

THIS little volume in the "New Philosophy of Life" series contains two well-written and suggestive essays. The first deals with the deeper meaning of life as "a gradual unfolding of consciousness," and, after briefly tracing this unfolding from its earliest beginnings, goes on to prophesy the universal attainment of spiritual consciousness in the coming age. At present, as the author truly says, mankind lives mainly on the physical and intellectual planes, with only occasional upliftings to the spiritual. But, he goes on to say, "we are standing on the threshold of a new era—the era of the Spiritual Man. . . . To-morrow will usher in the new age of the spiritual consciousness of the race. . . . The time is coming when men will regard our economic and social inhumanity to our brothers and sisters as horrible and incredible in an age of our intellectual development, exactly as we now look back upon the barbarities and cruelties practised in the primitive life of man." The second essay is written in a similarly hopeful, and indeed inspiring, strain. A brief review of the immense strides made by man in all directions during the nineteenth century closes with the words: "Every discovery simply points the way

to new and further discoveries . . . preparing the way for a century still more wonderful—beyond the dream of imagination.” And certainly the first decade of the new century has gone far to bear out the truth of this prophecy. Another statement—“Before the new social order can be ushered in, there must appear the new Man, with a new spirit, a new mind, a new conscience”—reminds one rather irresistibly of the well-known remark made by some witty person about Socialism—that it could never be worked successfully until all men were angels, and then it wouldn’t be needed! But Mr. Randall writes in sober earnest, and his arguments are always interesting. His remarks on the real meaning of the teachings of Jesus are worthy of close attention, and one would like to bring some of them, in particular, to the notice of all creed-bound and dogma-loving conventionalists. Mr. Randall’s conception of Christianity, and of the work that lies before it in the coming age, is a very noble one, and his hopes and ideals, as expressed in these pages, should have a stimulating and inspiring effect on a wide circle of readers.

E. M. M.

SAINT TERESA OF SPAIN. By Helen Hester Colvill. Demy 8vo, pp. xiii, 343. London: Methuen.

MISS COLVILL has written a life of the Spanish saint which is not only admirable in the general sense of conversance but is pellucid and charming as an ordered narrative. She knows her subject, at least on all the external and practical side of Teresa, and the environment of the life of the subject; she is familiar with the leading authorities and gives a bibliographical list which may surprise people on the outskirts of such interests. The one thing that she does not give us is the slightest intimation of understanding in a real sense the mystic attainment of her holy and wonderful heroine; she writes nicely and intelligently concerning it; but there is no realization within. Warm and sympathetic on all the human side, keen in appreciation of a great practical work, the side on which her subject belongs to eternity has left her cold, and her analyses of the *Way of Perfection* and *The Interior Castle* leave us, for the same reason, also untouched. Speaking of the later and more perfect work, it is a book of the spiritual marriage, and it would be very useful for people who are drawn towards the higher realms of mysticism—more especially if they know something of the paths—to take this crown of a woman’s achievement in the sixteenth century and read it side by side with the crown of a man’s work some two centuries earlier—I mean, the *Adornment of the Spiritual Marriage*, by the Admirable Ruysbroeck. Their analogies and distinctions will show more concerning the way of this mystery than many paragraphs of reviewing could intimate. Perhaps those who are peculiarly chosen will see that out of these two parallel paths may be drawn a third, which is not exactly the mean of either nor an alternative; it is the path which would answer to the spiritual needs of the present age; it is that which would open for the age, did the age turn suddenly with an undivided heart to God. It remains to say that the sense of St. Teresa’s doctrine is love in Divine Union, in which love she had made that progress which entitled her to the panegyric of Crashaw when he saluted her by the glorious title of “undaunted daughter of desire.”

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THE QUEST OF THE HISTORICAL JESUS. By Albert Schweitzer. Translated by W. Montgomery, B.A., B.D. London: Adam & Charles Black. Price 10s. 6d. net.

IN a critical study of this exhaustive nature, extending through 400 pages of close print, in which the whole range of argument and evidence from Reimarus to Wrede has been brought into review, it is only to be expected that the thorough-paced eschatologist will be brought into contact with much that is familiar material. The learned author here reviews the early Rationalism regarding the life of Jesus and cites also such accounts as are acknowledged to be fictitious. He passes to Strauss, the greatest theologian, perhaps, of the nineteenth century, calling in review his *Life of Jesus*, published in 1835, from which a large fund of information is derived for critical purposes. From Strauss we pass on to Weise, who continued the work begun by him, and in the endeavour to find the thread of general connection in the Gospel tradition, Weise begins where Strauss left off. The Marcan theory of precedence was due to him. From these critical expositors Schweitzer turns to Bauer, the first sceptical reviewer of the *Life*. Renan finds due place and a just appraisal. The liberal Lives are next dealt with, including Strauss, Schenkel, Holzmann, Hase and Weiss with others of important note. Finally we emerge upon the new field of eschatology, and its significance at the close of the nineteenth century is ably indicated. In effect we have Jesus of Nazareth, Messiah, a designation of Rationalism, an endowment of liberalism, and a figure fashioned by theology, but on all the evidence of all the critics, a non-entity. Against this there is the historical fact of Christianity. But that is another matter. The book is unique and on its own lines inimitable.

SCRUTATOR.

A WOODWORKER AND A TENTMAKER. By Mary Everest Boole. London: C. W. Daniel, 3, Amen Corner, E.C. Price 1s. 6d. net.

HERE is another of Mrs. Boole's charming allegories. It concerns the lives of two characters principally, Joshua, the woodworker who sought, and obtained, messages from God through the birds and flowers and even his father's obstinate donkey that Joshua alone could harness; and Saul, the young tentmaker, also of London, who has ideas of an uncharitable nature concerning Joshua MacDavid and finally succumbs to his moral influence. The idea, made familiar to us in the modernizing of Scripture characters by Mrs. Lynn Linton's *Joshua Davidson*, is here thoroughly worked out. The historical refresher to which we are treated consists in the plausible suggestion that Gamaliel, at whose feet St. Paul learned everything except tolerance, was a member of that august rabbinical body before which Jesus argued in the Temple. It is a link of no small consequence if it can be allowed.

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THE RELIGION OF THE CHINESE. By J. J. M. Degroot, Ph.D. London and New York: The Macmillan Co. Price 5s. net.

THE religion of China has a very distinct claim to be regarded as a World Religion. Its animism has tintured the religions of all other nations, and it bears all the marks of an original and spontaneous development. The ancient faith of China is to be sought for, and most certainly will be found, in the old literature of the pre-Confucian period of the Wang and Thang dynasties, quite distinct from the modifications resulting from the importation of Buddhism. Its earliest form of ancestor-worship, or Shintoism, may be traced through the historical classic (*Shu King*), its philosophy being developed in the *Yih King*. From these we learn that man, like the universe, is compounded of two souls, the *shin*, or immortal soul, and the *kwei*, or spectre. Birth is the effect of their coalition and death that of their separation. The idea of death, indeed, is expressed by the phrase "ascending and descending." From the *shin*, when separated by death, are evolved the "gods," the ministers of light under the sovereignty of *Tshang Ti* the Supreme Ruler; while from the *kwei* arise the "demons" who are the instruments, by divine will or permission, of inflicting punishment upon the evil-doer. This identification of good and evil with the worlds of souls has given rise to ancestor-worship, or invocation of the spirits of light on the one hand and a species of necromancy on the other. This system of homolatry is the rational outcome of the Dualism of the ancient faith. Taoism stands midway between the Shintoism of primitive China and the Buddhism of later importation. The practical possibilities of the old faith had been already embodied in the utilitarian philosophy of Confucius when Taoism as a mystical system arose to challenge its claims, and it was followed by the advent of Buddhism, which in turn challenged finally the autocracy of the State and precluded forever all chance of official recognition.

To thoroughly appreciate the influence of this religious evolution on the Chinese mind and life it is necessary to read fully and carefully the series of lectures contained in this most interesting volume. Dr. Degroot has explored a very rich field of thought to which everybody who is not dead to the importance of the religious idea will be attracted.

The value of this exposition to the student of comparative theology is very considerable. The author perhaps errs in his final summary and comparison of these great faiths with Christianity, but it is well to note that these ancient landmarks continue to guide by far the greater number of the earth's inhabitants.

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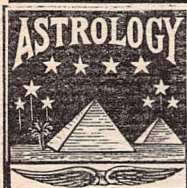
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