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OCCULT REVIEW

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RALPH SHIRLEY

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Prof. J. B. Conant

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OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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VOL. XXXII

JULY 1920

No. 1.

NOTES OF THE MONTH

IT has often been remarked that whereas those who have designated themselves Spiritualists in England have adopted a view of the evolution of the individual antagonistic to reincarnation, the French school of Spiritists have almost uniformly adopted reincarnation as we say in the political phrase, "as a plank in their platform," and have maintained that the spirits with whom they have communicated have confirmed the essential truth of this doctrine. There have, of course, been exceptions on both sides of the Channel. Certain prominent Spiritualists in England have espoused the reincarnation hypothesis, while the followers of Monsieur Pierart in France emphatically rejected this doctrine. These, however, were merely exceptions that served to prove the rule, and the Channel has long been the dividing line between the Spiritualists who accepted reincarnation, and those who rejected it, both, of course, claiming authority from the other world for their divergent views. The fact of this antagonism has not unnaturally given occasion to the enemy to blaspheme, and to emphasize the fact that if opinions differ so widely among the spirits, communications from the other side on questions of fact must be of very little value

SPIRI-
TUALISTS
AND REIN-
CARNATION.

It may doubtless be contended with some show of justification that the transition of death is hardly likely to put any one in a better position to judge of the truth of such a doctrine than is the case during earth life. It is scarcely to be supposed that in the planes immediately adjoining this physical world it is possible for their denizens to be brought into direct cognizance of any such occurrences. If reincarnation takes place, the presumption is that the spheres from which spirits pass once more into physical conditions are divided by some impenetrable barrier from those to which men pass at death. Evidence from the spirit plane seems practically to be based on opinion rather than experience. There is reason to suppose that the astral body which is the spirit's vehicle of consciousness after death would require to be disintegrated before a new physical embodiment could take place, and that a new astral body would require to be built up with a new physical life. The spirits that would be in a position to give us authentic information from actual experience with regard to the belief in question have probably passed too far on their journey to other spheres to be in a position to communicate with us here. However this may be, the divergence in the Spiritualist camp on the matter in question is a fact that cannot be gainsaid, and it is no less curious that the founders of the Theosophical Society, among whom the belief is now so universally adopted, commenced by regarding the conception with disfavour. Its acceptance by Spiritualists in France is apparently almost entirely to be attributed to the activities of Allan Kardec, who is generally regarded as the founder of French Spiritualism, and who published in his *Livre des Esprits* and other works many records of conversations with spirits confirming the truth of this doctrine.

Allan Kardec, whose real name was Leon-Denizarth-Hippolyte Rivail, was born at Lyons on October 4, 1804. His family interests were all connected with the legal profession. Both his father and his grandfather had been barristers of high standing, and his early life did not appear in any way to suggest the destiny that was in store for him. He was sent to be educated at the Institution Pestalozzi at Yverdun, in the Canton of Vaud, Switzerland, which seems to suggest that his parents had no very strong Roman Catholic sympathies. Here, while applying himself to the usual educational curriculum, he developed also a taste for botany, often spending whole days among the mountains in search of specimens for his herbarium. He returned to Lyons in 1824.

ALLAN
KARDEC.

when he was twenty years of age, the original idea being that he should qualify himself for the Bar like his father and grandfather. This, however, was the period of the Bourbon restoration, and he found himself confronted by religious bigotry in high places, which hampered his incipient career, and led to his resolving to take up teaching as his profession, a bent for which he had early shown, while at his Swiss school. He commenced by translating Telemachus and other standard French



Allen Kardec

works into German for scholastic purposes. Having taken up his abode in Paris, he purchased as a going concern an educational establishment for boys, where he devoted himself with assiduity to his duties as preceptor. This was in the year 1828, so that he was only twenty-four years of age. Under the circumstances the step was obviously a bold one, and argued an unusual amount of self-reliance and capacity in one so young. It was, however, justified by its results. Two years later he hired a large hall in the rue de Sèvres, where he started a course

of lectures on chemistry, physics, comparative anatomy, and astronomy.

His life was now entirely devoted to educational matters. In the year in which he took over the school he published a "Plan for the Improvement of Public Instruction," which was submitted by him to the French Legislative Chamber, from which body he received compliments, though no practical action was taken. This was followed by further publications: *A Course of Practical and Theoretical Arithmetic on the Pestalozzian System*, 1829; *A Classical Grammar of the French Language*, 1831; and later on in life, *A Manual for the use of Candidates for Examination in the Public Schools*, with explanatory solutions of various problems of arithmetic and geometry, and Normal Dictations for examinations of the Hôtel de Ville and the Sorbonne. The Royal Society of Arras awarded him in 1831 the first prize for a remarkable essay on the question, "What is

HIS EARLY
ACTIVITIES
AND
TEMPERA-
MENT.

the system of study most in harmony with the needs of the time?" He was also for a number of years secretary to the Phrenological Society of Paris, and an active member of the Society of Magnetism, which investigated clairvoyance, mesmerism, etc. Up to this point he was known solely for his scholastic accomplishments, and by his original and family name of Rivail. He was entirely free from the impulsiveness and excitability generally attributed to his countrymen, his temperament being cool, cautious, and devoid of imagination, and the reasoning faculties being principally in evidence. In appearance he is described as being somewhat under middle height, strongly built, with a large round, massive head, well-marked features, and clear grey eyes—not the sort of man one would expect to be carried away by the enthusiasms of the mystic or the erratic fancies of the crank. In manner he is said to have been grave, slow of speech, but with a certain quiet dignity of demeanour. Such was the man who was destined in middle life to lay the foundations of the school of spiritistic faith in France, and whose writings (partly his own and partly communicated through various mediums) have passed into innumerable editions in that country. He himself possessed no mediumistic powers, and one does not gather that he had any clairvoyant gifts.

It was about the year 1850, when Leon Rivail was forty-six years of age, that there passed over Europe one of those curious waves of interest in psychical phenomena, and in table-turning in particular, which seem to visit the world in periodic cycles.

Doubtless this wave of interest had originally reached Europe from America, for the year 1848 is the date which is associated

THE TABLE-
TURNING
CRAZE.

with the experiences of the three Fox sisters in that country. The table-turning craze thus followed closely on a period of revolutionary movements in Europe which resulted, in France, in the accession to power of Napoleon III, who himself evinced no little interest in spiritistic phenomena, and later on was brought in contact with the subject of this biography on a number of occasions in this connection. A friend of Rivail's had two daughters who, during the height of this wave of psychical interest, had become what it is now customary to term "mediums." They were not by any means religiously inclined, but were gay and lively society girls, fond of dancing and amusement. The communications they received were obtained through table-rapping, and planchette, and it was observed that these communications, while they were alone, were frivolous in character, whereas when Monsieur Rivail joined them they underwent a great change, the replies then being of a grave and serious nature.

On inquiring the reason of this, Monsieur Rivail was told that spirits of a much higher order were now communicating, and that their object was to enable him to fulfil an important religious mission, which was destined to be his life work. This was the beginning of those communications which were eventually incorporated in *Le Livre des Esprits* (*The Spirits' Book*), which was the first manifesto of the subject of our study in his new rôle. It was on the instructions of the spirits who communicated with him that the book was given the title of *The Spirits' Book*, by way of emphasizing the fact that it was not an original composition,

THE
SPIRITS'
BOOK.

and it was also on their recommendation that he published it, not in his own name, but under that pseudonym of Allan Kardec by which he subsequently became known to the world, his own name being still retained for his scholastic publications. Kardec was a Breton name, his mother being of Breton extraction.

The publication of this book led to his becoming well known in circles interested in such matters, and in consequence of the position he thus obtained, he founded the *Société Parisienne des Etudes Psychologiques*, which met every Friday at his house for the purpose of communicating with the other world and obtaining information on various problems connected with the after-life. Other societies were formed elsewhere with similar objects, which transmitted to the head society the more remarkable of the spirit

communications which they received. Hence a very large number of such communications found their way in the course of time into the hands of Allan Kardec, by whom they were collected and co-ordinated. A new and enlarged edition of the *Livre des Esprits* was published, containing a great deal of this additional matter, and further volumes of the same character followed—the *Mediums' Book*, 1861; *The Gospel as Explained by Spirits*, 1864; *Heaven and Hell*, 1865; and *Genesis* in 1867. Allan Kardec had for some time been suffering from heart disease, and on March 31, 1869, his end came suddenly and painlessly as he was seated in his chair at his study table in his rooms in the rue St. Anne.

Many of the theories now very familiar to students of Spiritualism were taught in these books, as for instance, the fact that the soul retains its individuality and consciousness after death, by means of an astral body, which is described as the perisprit, "the vehicle formed by a fluid drawn from the atmosphere of its planet, and which represents the appearance of the spirit during its last incarnation." With regard to this point, Allan Kardec observes :

During life the spirit is held to the body by its semi-material envelope or perisprit. Death is the destruction of the body only, but not of this second envelope, which separates itself from the body when the play of organic life ceases in the latter. Observation shows us that the separation

THE PERI-
SPRIT.

of the perisprit from the body is not suddenly completed at the moment of death, but is only effected gradually and more or less slowly in different individuals. In some cases it is effected so quickly that the perisprit is entirely separated from the body within a few hours of the death of the latter, but in others, especially where the life has been grossly material, this deliverance is much less rapid and takes days, weeks and even months, for its accomplishment. This delay does not imply any possibility of the return of the body to life, but is simply the result of a certain affinity between the body and the spirit. This affinity is always more or less tenacious in proportion to the preponderance of materiality in the affections of the spirit during life.

With regard to after-death conditions, Allan Kardec observes that at the moment of death everything appears confused, and the soul takes some time to recover its self-consciousness. It is as though stunned. It gradually regains clearness of thought and memory of the past in proportion to the weakening of the influence of the material envelope from which it has freed itself.

In all cases of violent or sudden death the spirit is surprised and astounded, and does not believe himself to be dead. . . . He goes about among the persons with whom he was united by the ties of affection, speaks to them, and cannot understand why they do not hear him. This sort of illusion lasts until the entire separation of the perisprit from the

earthly body and is further strengthened by the spirit seeing himself with a body similar in form to the one he has quitted, for he does not at first perceive its ethereal nature.

This description, it will be noted, corresponds very closely with recent records that have reached us from those who have passed over during the war and otherwise. Where divergence arises it is not so much in matters of immediate after-death experience as in questions of opinion and the varieties of condition to which spirits pass at a later date. The questions put by Allan Kardec through his mediums were very numerous, and a good many of them assumed a knowledge on the part of the spirits which they obviously did not possess. As regards the theory of reincarnation, the following replies were obtained :

Q. How can the soul that has not yet attained to perfection during corporeal life, complete the work of its purification ?

A. By undergoing the trial of a new existence.

Q. It would seem, then, that it reincarnates itself in a new body. Is it thus that your statement is to be understood ?

A. Evidently so.

Q. What is the aim of reincarnation ?

A. Expiation, and the progressive improvement of mankind.

Q. Is the number of corporeal existences limited, or does a spirit go on reincarnating for ever ?

A. In each new existence a spirit takes a step forward in the path of progress. When he has stripped himself of all impurities he has no further need of the trials of corporeal life.

A REIN- Q. Is the number of incarnations the same for all
CARNATIONIST spirits ?

A. No, he who advances quickly spares himself many trials. Nevertheless these successive incarnations are always very numerous, for progress is almost infinite.

Q. Do we accomplish all our different corporeal existences upon this earth ?

A. Not all of them. For those existences take place in many different worlds. The world in which you now are is neither the first nor the last of these, but is one of those that are the most material.

Q. Would it not be happier to remain as a spirit ?

A. No, no. For we should remain stationary, and we want to advance towards God.

Q. Can spirits come to this world for the first time after having been incarnated on other worlds ?

A. Yes, just as you may go into other ones. All the worlds of the universe are united by the bonds of solidarity.

Q. What is it that decides the world in which a spirit will be reincarnated ?

A. The degree of his elevation.

Q. Is the physical and moral state of the living beings of each globe always the same ?

A. No, worlds, like the beings that live in them, are subject to the law of progress. All have begun like yours, by being in a state of inferiority, and the earth will undergo a transformation similar to that which has been accomplished by the others. It will become a terrestrial paradise when the men by whom it is inhabited have become good.

Q. Are there worlds in which the spirit, ceasing to inhabit a material body, has no longer any other envelope than the perisprit ?

A. Yes, and this envelope itself becomes so etherealized that for you it is as though it did not exist. This is the state of the fully purified spirits.

Q. It would seem, then, from this statement, that there is no clearly marked line of demarcation between the state of the latter incarnations and that of pure spirit ?

A. No such line of demarcation exists. The difference between them grows gradually less and less. They blend into one another as the darkness of night melts into the dawn.

Q. Is the substance of the perisprit the same in all globes ?

A. No, it is more or less ethereal. On passing from one world to another a spirit clothes himself with the matter proper to each.

It appears according to this theory that the cycle of reincarnation would gradually cease as the spirit's envelope becomes steadily less and less dense and material in character. As regards the relative moral status of the different worlds, Allan Kardec informs us that whereas the earth is one of the least advanced globes in the solar system, Mars is stated to be at a point still lower than our own planet. Jupiter is one of the highest of the system, and Venus is said to be more advanced than the earth. We see therefore that the size of the planets and their

distance from the Sun have no necessary relation with this degree of advancement. Our author appears to assume that all the planets are inhabited, though not the Sun, and presumably not the Moon either. This, however, might be rather a difficult theory to accept. In any case the inhabitants of such planets as Jupiter or Saturn must be totally differently constituted from ours if life exists in them at all. As far as astronomical investigations have taken us, they point to the probability of life in Mars, but beyond that science suggests a doubt of the planets' habitability. It seems easier to contemplate the possibility of the existence of beings akin to earth-humanity in planets bearing a somewhat similar relation to their own suns that we do to ours, than to conceive of physical life in planets so remote from the centre of the system as, for instance, Jupiter and Saturn. Life, however, in its manifestations may be so diverse that it may adapt itself to conditions and circumstances which from our earth standpoint appear to be outside the bounds of possibility. It certainly

ARE OTHER
PLANETS
INHABITED ?

gives one a shiver to contemplate the idea of spending one's existence amid the "smooth shining planes of the planet Saturn."

As regards the Sun, Allan Kardec describes this as "a focus of electricity" and other suns of other systems as similar in character.

It has often been objected that knowledge gained in one incarnation is lost in the next. The communications through Allan Kardec repudiate this idea, and maintain that the theory of innate ideas is not a chimera, and that the knowledge acquired in previous existences is not lost. The spirit may, we are told, during incarnation forget partially and for a time, but the latent intuition which he preserves of all that he has once known, aids him in advancing. Were it not for this intuition of past acquisitions, he would always have to begin his education over again. The evil thought or criminal desire which we instinctively resist,

WHAT IS attributing our resistance to the principles we
CON- have received from our parents, is in reality due
SCIENCE? to the voice of our conscience, and this voice of
conscience is neither more nor less than the instinctive

remembrance of the errors which have been committed in past lives, and the sufferings which have ensued. "A burned child fears the fire," says the proverb, and conscience corresponds to the child's memory of the pain of being burnt. There is in reality but one teacher for all mankind, and that teacher is experience. Some of the lessons experience has taught us we have learned in our present life, and others in past existences, but the road to wisdom is ever the same, however little we may recognize the source through which we have acquired our teaching. We thus reap the fruits of our past without our progress being clogged by its memories. It must not be assumed that the sufferings in any specific earth life are necessarily in expiation of the faults of the past. It is true they may be so, but they may equally well be trials undergone by the spirit with a view to its future progress.

Again, the instinctive sentiment of the existence of God, it is maintained, is due to a remembrance which man has preserved of what he knew as a spirit before he was incarnated. The incarnate spirit, preserving the intuition of his previous state as a spirit, possesses an instinctive consciousness of the invisible world, however much pride and prejudice may induce him to shut his eyes to the fact.

Allan Kardec has an interesting argument in defence of reincarnation deduced from the progress of nations. Through

the efforts of its best men, he says, a nation is made to advance intellectually and morally.

A nation in the course of a thousand years passes from barbarism to civilization. If all men lived a thousand years we could understand that in this period they would have the time to progress, but many die every day at all ages, and the people of the earth are incessantly renewed, so that every day we see them appear and disappear. Thus at the end of a thousand years no trace remains in any country of those who were living in it a thousand years before. The nation from the state of barbarism in which it was has become civilized. But what is it that has thus progressed? Is it the people who were formerly barbarian? Certainly, not, for they died long ago. Is it the new-comers? No, for if the soul is created at the same time as the body, it follows that their souls were not in existence during the period of barbarism. We should therefore be compelled to admit that the efforts made to civilize a people have the power not to work out the improvement of souls that are created imperfect, but to make God create souls of a better quality than those which he created a thousand years before.

The more, in short, we investigate these alternatives to the hypothesis of reincarnation, the more difficult we find our intellectual position become. Allan Kardec again emphasizes a point to which attention has already been drawn in this magazine. According to the usual theory, the soul is created at the same time as the body. Thus, unless we assume the absurd position that all men are born morally and intellectually equal, it follows that God creates for some men souls far more advanced than those which he creates for others. Why this favouritism? How can one man who has lived no longer than another have merited to be thus endowed with a soul of a quality far superior to that which has been given to his neighbour? How can we believe in the existence of justice in the world if we accept theories such as this? And if we reject the hypothesis of the law of justice as a universal principle in nature, what is the use of our theological dogmatizing, when the very basis of all religions, the essential bed-rock distinction between right and wrong, has already gone by the board?

Spiritual evolution teaches us that every step gained has been bought by a corresponding effort, and is ours because we have won it. We may stagnate if we will, but the path of infinite progress lies before us, and the guarantee that we shall not fail is to be found in the progress we have made in the past. There is on the part of many a natural reluctance to face the inevitable suffering which reincarnation involves, and rightly

so. "For," says one of Allan Kardec's communicants, "the reincarnating ego is like a traveller who embarks on a perilous voyage, and who does not know whether he will not find his death in the waves among which he is venturing." But the step is an inevitable one, for without it progress beyond a certain point becomes impossible. "When the time comes, a spirit knows that he will be reincarnated just as a man knows that he will die, but like the latter he only becomes aware of the change at the moment when it occurs. It is at this moment that the confusion produced by the change takes possession of him as is the case with a man in the act of dying, and this confusion lasts until his new existence is fully established. The commencement of reincarnation is for the spirit a sort of dying."

The judgment of the scientific world on the problems presented by Spiritualism was far more uncompromisingly hostile in the days of Allan Kardec than it is at the present time, when we find science divided and its more advanced representatives ready to admit much of what the spiritualist has so long affirmed. Allan Kardec's temperament was not of such a character as to belittle the value of the great work accomplished by science.

Many persons [he says] regard the opposition of the learned world as constituting, if not a proof, at least a very strong presumption against the validity of spiritism. We are not of those who affect indifference in regard to the judgment of scientific men. On the contrary we hold them in great esteem, and should think it an honour to be of their number, but we cannot consider their opinion as being under all circumstances necessarily conclusive. . . . Facts are the sole criterion of

THE LIMITATIONS OF SCIENTIFIC CRITICISM. reality, the sole argument that admits of no reply. In the absence of facts the wise man suspends his judgment. In regard to all matters that have already been fully examined, the verdict of the learned is justly held to be authoritative. But in regard to new facts or principles, to matters imperfectly known, their opinion can only be hypothetic because they are no more exempt from prejudice than other people. . . . When a man has made for himself a speciality, he usually devotes his whole mind to it. Beyond the scope of this speciality he often reasons falsely, because owing to the weakness of human reason, he insists on treating every subject from his own particular standpoint. Accordingly, while we should confidently consult a chemist in regard to a question of analysis, a physicist in regard to electricity, a mechanic in regard to motive power, we must be allowed, without in any way derogating from the respect due to their special knowledge, to attach no more weight to their unfavourable opinion on spiritism than we should do to the judgment of an architect on a question relating to the theory of music. . . . Spiritism deals exclusively with the existence of the soul and its state after death, and it is supremely unreasonable to assume that a man must be a great psychologist simply because he is a great mathematician, or a great anatomist. . . . We

therefore address ourselves to those who are reasonable enough to suspend their judgment in regard to what they have not yet seen, and who judging of the future by the past, do not believe that man has reached his apogee, or that nature has turned over for him the last leaf of her book.

After considerable delay and difficulty I have been successful in obtaining a number of packs of Continental Tarot cards (*Tarot Italien*). These have been asked for by various readers of the OCCULT REVIEW from time to time, and can now be supplied on application for 5s. 6d. post free. They are in two styles, described respectively as *une tête* and *deux têtes*. The difference is that the *une tête* set is reversible, the honours facing one way only, whereas the *deux têtes* pack is similar in style to the ordinary pack, the card being the same whichever way it is turned up. The packs follow the old style, which will be familiar to those who have bought Continental Tarot cards. They have not, of course, the artistic merit of the pack designed by Miss Coleman Smith under the direction of Mr. Arthur Edward Waite, which has been so long on sale by my publishers. As, however, there appears to be also a demand for these, I think my readers may be glad to know that they are now obtainable at the office of the OCCULT REVIEW. The interest in the Tarot and its symbolism seems to be so widespread that I trust the step taken will be appreciated. It will be noticed that Mr. W. P. Swainson has written for the current issue a long letter in response to the article which recently appeared in this magazine, giving his own views as to the correct method of interpretation.

The death of Professor James H. Hyslop, of which readers of the OCCULT REVIEW will learn with regret, will leave a gap in the ranks of psychical researchers in America. Besides presiding over the destinies of the American Society for Psychical Research, in succession to Dr. Hodgson, and editing its voluminous publications, Professor Hyslop was the author of quite a number of works dealing with these subjects, the latest of which, *Contact with the Other World*, was quite recently reviewed in these columns. I hope to insert an article dealing with the Professor's life and activities in the forthcoming issue of this magazine. Professor Hyslop had to fight a very uphill battle against prejudice and scepticism in his own country, and it was not till quite towards the end of his life that he found the opposition to the opinions for which he had fought so strenuously giving place to a broader and more enlightened attitude.

HYPNOTISM AND OCCULTISM

By NORMAN

I SUPPOSE all who are interested at all in psychic phenomena and have travelled much, must have been struck by the number of people who claim to have had what, for lack of a better term, one may call psychic experiences; and have been faced, like the writer, with the difficulty of disentangling facts, theories, and fancies, of sorting out actual phenomena, experienced, known, or proved, from exaggerated or baseless stories. Even when the investigator has satisfied himself of the actuality of certain occurrences or phenomena, there still remains the hardest part of all, namely, to decide which is the most *probable* of the many possible explanations presenting themselves.

Having no bias in favour of one type of explanation rather than another, I should like to put before you some curious facts and phenomena which I have met with, and to suggest one or two possible explanations.

Let me start with hypnotism. When I began to study this subject, the main desire in my mind was to find a way whereby the mind, or will, without the employment of physical means, might yet produce actual physical phenomena which could be measured or tested according to the usual scientific methods. I wanted, that is, to see if hypnotism could offer any proof of the existence of a bridge between the old antagonistics of mind and matter.

Now, the main phenomena of hypnotism are both physical and mental, and it is in fact difficult to say where the one begins and the other ends. A few typical cases show what may happen.

A patient, from no apparent physical reason, but perhaps as the result of worry or "nerves," suffers from sleeplessness night after night, and decides to try hypnotic treatment. She sits in a chair facing the light and looks steadily at the operator who, after a short time, says: "Now you are getting sleepy. Now your eyelids are closing. Shut your eyes. Now you cannot open them. Go to sleep." In many cases the patient will actually be unable to open her eyes at this stage, should she try to do so, but this paralysis of the orbital muscles is the only actual physical

phenomenon. Then the operator, having told the patient that she will go to sleep at a certain hour that night, instructs her to "Wake up." Note that there has been no loss of consciousness or of memory, that the patient is all the time aware of what is happening. In most instances, the patient will go to sleep at the appointed hour, and, the habit of insomnia once broken, a cure is usually effected.

With suitable subjects, this state of hypnosis may, by repeated suggestion and repetition, be deepened until all memory is lost and the patient becomes completely anæsthetic, so that operations can be performed without pain and without subsequent recollection, as I have seen on a few occasions.

Again, the suggestion that the body is becoming rigid, combined with passes, will produce such tension of the muscles that the person may be extended, with only the arms and feet supported on chairs, while a man stands on his chest.

In a series of experiments performed by a friend of mine, the results of which were published in *The Lancet*, the patient was placed in a deep hypnotic sleep and touched on the arm with a clinical thermometer case, which he was told was red-hot and would produce a blister. The arm was then covered with a sealed bandage and the part kept under close observation. The next day a well-marked blister was present. With the consent of the patient, the experiment was repeated several times, and it was found that the period taken by the blister to heal, as well as the pain caused by it, varied according to suggestion made during hypnosis.

Compare this last case with various accounts given by certain nuns, on whom appeared the Stigmata of the Five Holy Wounds, and note that the condition of nervous sensibility induced by fasting, by the position of prayer with upturned eyes fixed on a crucifix, and, above all, by the concentrated meditation on the subject of the Wounds of the Saviour, are all favourable to producing an hypnotic trance by auto-suggestion.

An amusing instance of the effect of auto-suggestion was given me some years ago when I was stationed in China. One day a Chinaman came to me, remarking placidly: "My blong velly sick. My makee die." I could find nothing the matter with him, so gave him a tonic and sent him away, but the next day he turned up again and seemed really ill, though I could find nothing organically wrong, so I sent for the interpreter who explained that for some reason the man had been cursed by a "No. 1 piecee joss-man" who had told him he would die in a

month. Being young, I tried to explain that nothing would really happen to him, and that he was a fool to take any notice of such nonsense, and would be all right in a week. But my words obviously had no effect, and the next day he seemed worse. Then I got wild: told him I would give him No. 1 foreign devil medicine which would scare China devil to hell, and gave him five minutes with an electric battery, which certainly scared him all right. The next day he turned up with a grin, asked for more medicine and, after another application of the battery, walked out cured. I have little doubt but that without treatment he would have let himself die.

Auto-suggestion seems to account, too, for some at least of the many blood-sacrifices which are so persistent, though seemingly so useless. One I saw in China, for the propitiation of water-devils on the launching of a boat, certainly gave food for thought. The joss-man chanted a long invocation, accompanied by high-pitched sounds on a one-stringed instrument and by the steady beat of a small drum. Thick clouds rose from aromatic herbs thrown on glowing charcoal; a cock was beheaded and the blood sprinkled on the bows of the vessel, all the onlookers then bowing and uttering prayers. At that moment the clouds certainly drifted into curious shapes; and the natives believe that the water-devils manifest themselves in this manner to their worshippers, showing by their gestures whether or no the sacrifice is accepted. Here one has all the requisites for auto-suggestion, especially in the steady monotonous beat of the drum.

At this point I would like to touch on the question whether a person can be forced unknowingly to commit a crime at the will of the hypnotist. My experience is that he cannot. Even in the earlier stages, where the subject will accept as true an absurd suggestion, and act on it—as, for instance, attempting to eat a candle under the suggestion that it is a stick of barley-sugar—even here it is only the *reason* of the subject that is in abeyance, and not his moral sensibilities, whatever they may be. A man told, while in a trance, to remove his coat and waistcoat, would be unable to disobey; while if a woman were told to let her hair down, she might obey if she happened to be an artist's model, but if she were not, and the act were against her ingrained sense of the fitness of things, she would have no difficulty in refusing, and would probably wake up with a start. On the other hand, where a subject is frequently placed in deep trance by one operator, as for exhibition purposes,

he seems to lose all sense of responsibility and to become almost an automaton, and would, I think, obey any command, whether right or wrong. Possibly, too, where an ordinary person was hesitating whether or no to perform an act of doubtful morality, even one hypnotic suggestion might be sufficient to decide the matter. But in the average case the decision will depend on the moral sensibilities.

Another experiment which interested me would come under the heading of telepathy. The subject was placed in a deep trance and blindfolded. The operator then moved silently among the audience, who in turn made some movement of arm, or leg, or head, and this, by the will of the operator, was immediately imitated by the subject, without a word being spoken.

Let us now consider the statements concerning the alleged insensitiveness of certain people to fire and flame. The earliest story appears to be that of Shadrach, Meshach, and Abednego, the evidence for whose sojourn in the fiery furnace we are unfortunately unable to examine. But we are told that Home, the medium, when under control, was able to take red-hot coals from the fire and to hold them, glowing, in his hand for some time without injury. I have myself seen a man able to place his hands over a bright fire and to hold them there while the flames, apparently at his will, rose and licked the hands, entirely without injury. I know this latter feat can be performed by soaking the hands in a protective fluid and then dusting them with lycopodium, but am certain this was not the explanation of the incident I saw.

A good deal of evidence, supported by persons of repute, can be seen in the records of the Psychical Research Society, not only in regard to this, but also as to the truth of the statement that native fire-walkers, during their so-called magical ceremonies, can walk bare-footed and unharmed for from five to ten minutes over glowing, red-hot ashes. The accounts are all very similar, but I will give one I received from a Naval friend who, when his ship was stationed at Honolulu, was invited to attend one of these fire-dances. When he arrived at the place, he found that a space about sixteen feet long by three broad had been piled high with dry wood. This was presently lighted, and around it danced six natives, singing what he was told were invocations to their fire-spirits. When the wood was almost consumed, assistants raked the glowing embers flat, and the six priests then walked slowly three times over them. My friend was allowed to note for himself the heat of the embers, and also

to examine the feet of the priests both before and after the ceremony, in order to prove that no protection was worn and that the feet were quite uninjured.

What is the explanation of these phenomena? They are too widespread to be lightly dismissed. True, the anæsthesia of a hypnotic condition might enable a man to walk unflinchingly over red-hot coals, but would not prevent the skin of his feet becoming blistered or charred. Is it possible, as Theosophists say, that a portion of the etheric double can be extruded and made to form a protective covering?

Let us now examine the case for clairvoyance, as to whether or no it is possible for man to see things far beyond the range of ordinary sight and, if so, how it is done. The most common accounts of this kind have lately centred around people who claim to have seen, in vision or in dream, relatives fighting at the Front under special conditions of difficulty or danger, published in papers as widely different as the *Daily Mail* and the *Nineteenth Century*.

The best authenticated account I have heard personally is as follows :—Mrs. X, on coming down to breakfast one morning, said that she had just had a most vivid dream concerning her son. She saw him carrying wounded to a trench near a house, and on going out again to search for others he had passed one hidden in a shell-hole. She tried to attract his attention to the wounded man, and apparently succeeded, as at the last moment he retraced his steps, searched the hole, and brought the man in. No news concerning the son was received for some weeks, and the dream, which had been written down at the time, was almost forgotten, but on his return from the Front, he stated that it was true in every particular. What is the explanation? Coincidence, or exaggeration, or inaccuracy of report, will not cover all such cases. Granting that an accurate vision of an event at a distance may at times be obtained, there yet remains the question: How is it done? Is the picture somehow reflected on the brain of the recipient, or does some part of the personality of the observer—that part which Theosophists call the astral body for instance—travel to the spot and bring back the report? In the case under review, it would seem that the mother's astral body had travelled to the scene, and had even been able to exert some influence there, since the son stated that he had felt impelled to turn back and search the neglected shell-hole.

If the power which in this case seemed to work by chance can be definitely controlled, and a man be able to project his astral

form at will to any desired spot, almost endless possibilities open before us.

. Instructions as to various methods of "functioning in the astral" are to be found in books, and are said to be given in various occult societies, but depend for success more on the innate capabilities of the student, than on his diligence and desire to learn. The methods are simple but tedious, and after conscientiously carrying out the prescribed routine for some months, on one occasion I thought I had attained success. One moment I was in my bunk, the next apparently I was floating in my astral body some hundred feet above the ship which, with the rest of the fleet, was clearly visible in the moonlight. Unfortunately, as I realized the situation, my first thought was, "What is keeping me up? Why don't I fall?" and the next moment, with an unpleasant jolt, I was back in my bunk. In spite of many efforts I was never able to repeat the experience, much to my regret, for it seems as if along this line of research definite proof of the reality of the existence of the astral body should be obtainable.

One other queer experience I will relate because, though it rightly comes under the heading of clairvoyance, it is of the type which *may* be explained as "due to hypnotism." One afternoon a friend and myself were talking to a student of Occultism who was describing various excursions into the astral world, and offered to demonstrate their possibility. Obeying instructions, I sat in an armchair and closed my eyes, remaining absolutely conscious of my position and of all my surroundings, and heard my instructor say: "Tell me what you see." Then, just like a coloured cinematograph, came before me a picture of a tropical beach, with a calm, moonlit sea, and palm trees gently swaying in the breeze. I described it, and was ordered "Stand on the beach"; and somehow I appeared to be walking on the beach, though at the same time fully conscious that I had only to open my eyes to find myself in my armchair. Then came the direction: "Call the water-spirits. You know the words." An old formula I knew came to me, and I recited it to myself; then, some distance out to sea, I saw the water swirl and rise up in a whorl which gradually assumed the shape of one of the sea-maidens of fairy lore. I was about to go towards her when I heard: "Stand still; make her come to you. Use the right names." I obeyed, and saw a look of annoyance sweep over the face of the sea-maiden as she came towards me; it was obvious she had expected me to go to her. As she came to the

water's edge, she beckoned me to come and play, and I was going willingly enough when the voice of my instructor broke in: "Ask her name; ask for knowledge. Remember you are not here to play." Again I obeyed, but apparently I asked too much, for with a shake of the head and a swirl of her gauzy garments, the sprite swept out to sea, leaving in her place a bearded old man. Then, as suddenly as it had come, the scene vanished and I was back again in my chair.

"A vision caused by hypnotic suggestion" seems to be the most probable explanation of this, but against it I have the word of my friend that no form of hypnotism was used, and also the fact that our other companion, who had taken no part in the proceedings, had also seen the figure of the sea-maiden. Two other explanations remain, namely, that the picture may have been telepathically impressed on my brain; or that the clair-voyant faculty had in some way been stimulated, and a glimpse really obtained into the astral world. Possibly the latter is the more likely of the hypotheses.

In regard to drug-taking, it is well known that the terrible fascination of such drugs as cocaine, opium, and haschish, lies in the vividness and apparent reality of the visions they cause; what is not so well known is that the type of vision may be dependent on the surroundings of the taker, that two people taking the drug at the same time, for instance, may have exactly the same visions, enact exactly the same scenes, and preserve an identical recollection on awakening. And I think it is this fact which lies at the root of many accounts of the orgies of black magic of which one reads; it is certainly confirmed by some at least of the cocaine and haschish takers of the present day. Those who will take the trouble to read the original accounts of some of the old witchcraft trials, will be surprised not only at the positive nature of the evidence offered on this score, but also at the striking similarity of the rites in different lands.

According to the evidence, one custom of the witches was to strip, anoint themselves with certain ointments, and pray to Satan, before attending a "Sabbath" or witches' dance, and then to fly through the air to the place where the rites took place.

Some time ago, I came across the case of a woman who claimed to possess an ointment which, if rubbed over the body while chanting a spell, enabled the user to transport herself through the air and have intercourse with spirits. On analysis, the ointment was found to contain cocaine.

Now the mere absorption of cocaine is sufficient to produce visions, and the resulting anæsthesia of the skin, together with the chanting of the spell, would probably have the effect of suggesting the idea of the flight upwards and the fading away of the body.

The evidence certainly supports the statement of the occultist that these drugs stimulate astral vision, and does not antagonize that of the scientist that they cause delirium which may take colour from the state of mind the taker happens to be in ; as well as suggesting that the use or invention of cocaine is not modern at all, but was known to these witches.

A queer story of modern black magic which came my way seems to show how some of the old blood-curdling tales of Black Magic may have started, and also suggests possible explanations. It took place towards the end of last century ; the subject being a man anxious to obtain unlawful power over a girl he desired. By some means, he obtained the assistance of a small boy about ten years of age, and resolved, with the boy's help, to invoke the aid of Black Magic. The room was closely curtained and shuttered, and on the carpet was spread a large square of canvas on which was traced an inverted pentagram in a double circle, inscribed with various Names and Signs ; a small brazier and an old dagger completed the paraphernalia. All lights were extinguished ; the man and boy stood in the centre of the pentagram, and the rite commenced. First the old Kabalistic prayer to the evil powers was recited, fresh incense being thrown on the glowing brazier at each invocative sentence, then, at each cardinal point in turn, the inverted pentagram was traced in the air with the dagger, the special power ruling each quarter being invoked. Then followed a long silence, whilst the smoke, curling upward from the brazier, the flickering flames of which dimly illuminated the room, gradually assumed the shape of a man, bat-winged and with a small pointed beard. For a moment it leered evilly at the man and boy standing within the pentagram, then, swooping downward, seemed to grasp the man with long claw-like fingers and envelop him in a malignant embrace ; his figure gradually vanishing as the incense clouds dispersed.

The sequel is that the man gained his wish and the girl, but died a few years later after an exceedingly ugly and painful illness. Of course, from one point of view the incident hardly needs explaining—just a few smoke clouds, the imagination of a nervous boy, aided perhaps by auto-suggestion, and the rest, coincidence ; but to others it may appear as the first step on

The oldest road,
And the craziest road of all;
Straight it goes to the witch's shade
As it did in the days of Saul;
And nothing has changed of the sorrows in store
For such as go down on the road to Endor.

To turn to a very different subject, I read in the *Church Times* a short time ago a sermon by a worthy Bishop in which he expressed his regret that in this century the belief in Guardian Angels has been relegated to the same oblivion as the belief in Fairies. I quite agree: it is a pity; yet oftener than one might expect one meets people who firmly believe not only in Angels, but in Fairies also; and the amount of evidence obtainable as to their existence is about the same. I have met many people who were firmly convinced that at times they had witnessed an angelic appearance during the celebration of Mass, and though some of these visions may have been caused by auto-suggestion or telepathy, this is by no means always the case. Nor will the theories of either telepathy, hypnotism or auto-suggestion dispose of all the tales as to the existence of fairies which have come my way from various sources. I well remember one such story of a sea-nymph seen by a friend of mine, the details as to whose appearance, identical to the minutest particular, were told me more than a year afterwards by another friend who was not in the least aware that the first had spoken to me of it.

This is the story as told me. Mrs. E. was resting on the sea shore one sunny afternoon when suddenly she saw the figure of a small sea-man, partially clothed in a blue clinging garment, rise from the waves, come slowly up the beach, and peer into her face. She turned to her companion sitting near, and as she moved the figure disappeared. The companion, to whom such appearances are common, at once said, "I am glad you saw him that time. Weren't the blue robes pretty."

If the story be true, what is the explanation? Did the elder woman deliberately form the vision, and by some process of hypnotism, suggestion or telepathy transfer it to the consciousness of the other? Was there some slight atmospheric appearance of wave or shadow that vivid imaginations simultaneously distorted, with the same effect? or was there some actual astral entity that chanced to become visible?

The history of devil-worship in various lands is a fascinating subject, and it seems to me that while some of the marvels recorded may have been due to hypnotism, there yet remains a

large residuum of actual phenomena well worth investigating ; and that its practice has by no means ceased is proved by the many formulæ for invoking spirits, good or bad, which are still to be found or procured. The difficulty of the Researcher is to get proof that such formulæ ever act. If they do, it must usually be through the medium of man. If a man's body be regarded as a machine operated by his ego, as an aeroplane by its operator, how will the man, with his consciousness centred on this physical plane, know whether, when he has called some other power (or operator) to his aid, such aid has been given ? how, above all, shall he prove it to other people ? If to obtain his desire he be enabled to perform feats beyond his normal capacities—what then ? In moments of extreme rage or fear actions are often done which, by no effort of will, the performer can repeat in cold blood. Can spirits or powers produce physical results through our bodies above and beyond what we can perform by our will alone ? So at least some have thought, and that idea is the basis of much mediæval magic.

And whence comes the world-wide belief in the power of the deliberate and concentrated curse to work real evil on its recipient ? The spells and cauldron of the witches, the wax figures to be stabbed with pins by the wizard, were but means employed to still the outer senses, and to control the thought which, at the right moment, was projected with terrific force and malignity against the hated object. Can such action be effective ? There seems to be much evidence that it can, for many a curse, delivered in white-hot anger, has seemed to work out in prophetic detail.

Certain it is that the more one studies these things, the less prone one feels to dismiss without investigation anything as "impossible nonsense" ; and though no theory will explain all cases, it does sometimes seem to me that two do help one towards an understanding. These are, first, that either by hypnotism or auto-suggestion one may see and feel in ways as yet but little known or understood ; second, that there exists all around us a superphysical world with its own inhabitants and laws, impinging upon our own, and needing only some slight alteration of focus to visibly affect it. Theories or facts, they certainly help one towards the fitting of scattered fragments into an orderly scheme of the Universe.

DIVINATION BY "SORTES SACRÆ"

By R. B. SPAN

DIVINATION by the *Sortes Sacræ* is a very old custom. The Bible, the Koran, Virgil, and other books, more or less sacred, were consulted in order to find out the future—especially in the case of prodigies and calamities. The Ancient Romans kept the Sibylline books well guarded in a vault under the temple of Jupiter. When this temple was destroyed by fire 82 B.C. these mystic volumes were burnt. Then officials of the Government were sent to the principal towns of Italy, Greece and Asia Minor to search for any copies of these prophecies which might have been preserved there.

Later, other works were consulted for the purpose of ascertaining the future—the chief of which was Virgil. In the reign of Trajan the books of Virgil were consulted by Hadrian in order to find out how the Emperor regarded him and his prospects. The following lines were indicated when he opened the book at random and placed his finger on the print:—

Who is he at a distance with branches of olive adorned,
And bearing the hallowed vessels? I know the look of a king
With locks and beard all hoary, the first to establish the city
With laws—from a humble village exalted a sovereign to be.

Alexander Severus, when a youth of fifteen, opened Virgil to find out what was in store for him, and lighted at random on the line:

To thee the empire will come, of heaven and earth and the ocean.

The Koran and the poet Hafiz are to this day consulted by the Mohammedans, and from an early period the Bible was used for the same purpose by the Christians. St. Augustine mentions the practice; and as long as it was not used for business affairs he saw no great objection in it.

Gregory, the Bishop of Tours in the seventh century, used to spend several days praying and fasting, then going to the tomb of St. Martin, would open the Bible and take the first words that he saw as an answer to his question.

Another ancient practice was to take the first verse of a psalm, or a Bible text, heard on entering a church during

divine service, as the reply to any question held in the mind. In the "Confessions of St. Augustine" we are told that St. Anthony, anxious to know what vocation to pursue, entered a church with the desire that he might be advised by God, and the first words he heard were: "Go, sell all that thou hast and give to the poor—and come and follow Me." He did as directed and thus was his life's mission determined.

In a very different way; it was the practice of habitual players at Monte Carlo, some years ago, to take the numbers of the hymns (below number 37) given out in the Anglican church at morning service as those they should place their money on in the Casino in the afternoon, and as they were very successful this practice became so prevalent that the chaplain, who was naturally greatly scandalized, refused to have any of the first thirty-six hymns sung at that service. (The first thirty-six numbers being employed in roulette.)

The practice of consulting the Bible as a *Sortes Sacrae* was condemned by a Church Council at Agde in 506, and at Auxerre in 585, and again at Vannes in A.D. 641. Charles the Great prohibited it in his Capitularies, and so did Pope Gregory II. Curiosity as to the future is a dominant instinct and hard to kill, so the custom continued in spite of papal denunciations and Church prohibitions.

At the consecration of the Bishop of Orleans in 1146, the Gospel was opened above his head for consultation, and the deacon's finger rested on the line: "And he left the linen cloth and fled from them naked." This was considered as a prophecy that Bishop Elias would be turned out of his see—and so it happened. It was the custom at one period in Church history to resort to the *Sortes Sacrae* at the consecration of a prelate, by opening the Book above his head, in order to find out what sort of a bishop he would prove.

A very unfortunate passage was chosen at the consecration of Athanasius, who was nominated to the see of Constantinople. According to the Byzantine historian, the Bishop of Nicomedia having brought the Book, the congregation stood in expectant and reverent attention to hear the auspicious words—which happened to be: "Prepared for the devil and his angels." There was much embarrassed coughing, and the Bishop of Nicæa, who was standing by, hastily turned the leaf, and suggested another try—and the ambiguous text, "The birds of the air come and lodge in the branches" was indicated, which, as far as they could see, had no connection with the ceremony.

The verse pointed to at the consecration of the Bishop of Laon was truly prophetic of his tragic death. The words read out were : " A sword shall pierce through thine own soul also." A few years later he was stabbed to the heart. The Dean of Orleans succeeded him ; and when the Book was opened it revealed a blank page. His death occurred shortly after, before he had done anything to distinguish his career.

Guilbert of Nogent (a writer of the twelfth century) states that the same practice was in vogue at the installation of abbots, and gives his experience in the matter on the day of his entry into a monastery. The passage that came to him was : " The light of the body is the eye "—but beyond the fact that later in life one of his eyes no longer saw the light, it appeared to have no reference to his life.

At the consecration of Albert von Lowen, Bishop of Liège, in 1191, there was a good deal of discord and bitterness, as another bishop claimed the see, and his supporters were strongly opposed to the one elected. When the two bishops, who assisted the archbishop at the opening of the Gospel, hit on the words, " Herod had sent forth and laid hold upon John and bound him in prison," they did not at all like such an augury for their chosen one, and hastily turned the page and read : " Immediately the king sent an executioner and commanded his head to be brought." After that they gave it up, and the kindly archbishop, greatly troubled, turned to Albert, and said : " My son, I like not those words, and I fear great peril is before thee." Three months after his consecration the bishop was executed.

A way of divination by the Bible, still practised by superstitious people, is to place a key at random between the pages, then bind the book with string so as to keep the key in position, and suspend it between two fingers under the key handle. Next ask the question and see whether the key and book turn on the fingers and drop. This no doubt is due to unconscious muscular action, which causes the reply which is most desired to come.

Before the battle of Newbury, King Charles I was at Oxford, and one day went into the Bodleian Library with Lord Falkland to have a look at the famous collection of books, and was there shown an ancient and handsomely bound volume of Virgil. Lord Falkland, who knew something of the *Sortes Sacræ*, suggested that they should consult the book as to their future—possibly some favourable augury might be vouchsafed them. The king smiled and remarked that he did not believe in such foolish superstitions, but all the same he consented to open the

book as directed, and happened upon Dido's imprecation, translated by Dryden as follows :—

Yet let a race untamed and haughty foes
His peaceful entrance with dire arms oppose ;
Oppressed with numbers in the unequal field,
His men discouraged and himself expelled ;
Let him for succour sue from place to place,
Turn from his subjects and his son's embrace.
First let him see his friends in battle slain,
And their untimely fate lament in vain ;
And when at length the cruel war shall cease,
On hard conditions may he buy his peace ;
Nor let him then enjoy supreme command,
But fall untimely by some hostile hand.

The lines that fell to Falkland were :—

O cursed essay in arms—disastrous doom,
Prelude of bloody fields and fights to come.

Lord Falkland fell in one of his reckless charges, and not long after the king was beheaded.

THE NIGHT-SIDE OF ANCIENT MEXICO

By LEWIS SPENCE, Author of "The Civilization of Ancient Mexico," "Myths of Mexico and Peru," "The Popul Vuh," etc.

WHEN night descended upon the pyramid-temples and market-places of old Mexico and the beneficent sun-god had betaken himself to the Underworld, it was a grim company indeed that came from the spirit-spheres to people the darkness. The demonology of a Mexican midnight was eloquent of the harsh fatalism of a barbarian people who had but newly entered upon the possession of an ancient civilization, its vengeful dead were pitiless in their visitation of the luckless living, its fearsome goblins were known by no familiar and friendly nicknames. From sunset to sunrise Mexico of the marshes was a city of dreadful night indeed.

Chief and most terrible of the tyrants of its dismal hours was Tezcatlipocâ, "The Fiery Mirror," "He who Affrights the People," divine master of magicians, who took upon himself many fearful shapes and grisly disguises. "These," says old Sahagun, one of the missionary fathers, "were masks which he took to terrify the folk, to have his sport with them."

The inevitable reason which lurks behind all barbarian mental creations is forthcoming to account for Tezcatlipocâ's bad eminence, and can be traced to his original form. An intensive examination of his attributes has recently made it clear to me that the conception of this unhallowed deity, until now regarded as a god of wind, was in reality evolved from the scrying-stones made of obsidian which were used by the Mexican wizards and priests for the purposes of divination. His obsidian idol held in its carven hand the great mirror from which he took his name, and was known as the *tlachialoni* ("his glass to look in"). He is spoken of as a shadow—surely a euphemism for the misty shapes seen in the sorcerer's magic glass—and from the seer's mirror, he developed, by a familiar process of association, into the seer himself, the divine form of the wizard or *naualli*. One of his names is *Tepochtli*, which may be translated "wizard stone," and if he is also the wind, it is in virtue of the association of his original form with that class of magical stones which in some

mysterious manner were thought capable of raising a storm under the manipulations of the sorcerer.

This Satanic figure is the nocturnal god *par excellence*, who haunted the cross-roads where the Ciuateteō or witches held their midnight revels. Like the Sabbatic Satan of mediæval Europe, he appears to have presided over their orgies, for we have representations of him playing on a flute made from a witch's severed arm.

Perhaps the most menacing of the nocturnal disguises of this god, who wears the star of night upon his forehead, was the *uactli* bird, a species of hawk, whose cry of "yeccan, yeccan" boded a speedy death to him who heard it. Another shape in which he haunted the woods was the *Youaltepuztli*, or "axe of the night." As midnight approached, the watching acolytes in the temple precincts might hear a sound as of an axe being laid to the roots of a tree. Should a courageous wayfarer penetrate the wooded places whence the sound came, he was seized upon by Tezcatlipocâ in the form of a headless corpse, in whose bony breast were "two little doors meeting in the centre." It was the opening and closing of these, said the Aztecs, which simulated the sound of a woodcutter at work. A valiant man might plunge his hand into the strange aperture, and if he could seize upon the heart within, might ask what ransom he chose from the demon. But the craven who encountered this awful phantom would speedily perish from fear.

Hauntings of all kinds, indeed, were regarded as due to the agency of Tezcatlipocâ. Especially feared were those forms of him, headless and without feet, which were said to roll horribly along the ground, scattering maladies and diseases as they went. These were believed to augur speedy death, either in battle, or, still worse, by sickness, for a "straw death" was looked upon by the warlike Mexicans as a disgraceful end, unworthy of a soldier. But if the phantom was boldly grappled with and forced to purchase its release with a thorn of the maguey plant, it was thought that the earnest thus secured would endow its owner with good fortune for the rest of his life.

Sometimes Tezcatlipocâ would appear as a coyote, sometimes as a turkey cock. "They sometimes painted him with cock's feet," says the monkish interpreter of one of the native manuscripts, "for they said that at times only his feet were seen, and that at others he appeared sideways"—alluding, probably to the fact that fear-haunted wretches imagined they beheld him as they looked sideways out of the corners of their eyes.

It is strange to find the banshee in ancient Mexico, or at least a spirit which closely resembled her. The natives knew her as *Cuillapanton*, and Sahagun says that she resembled "a little fairy." To see her, as in the case of her Irish congener, meant death or overwhelming misfortune. She had a short tail, long matted hair, which fell to her middle, and, like the banshee, she waddled like a duck, emitting a dolorous cry the while. All attempts to seize her were vain, as she would vanish in one place and immediately reappear in another.

Another grisly apparition of the Mexican night was a death's head which was in the habit of suddenly presenting itself to those bold enough to venture abroad after dark. It would dance in horrid circles on the ground, making a weird moaning. If one halted when pursued by this ghostly skull, its gyrations ceased. Like the *Cuillapanton*, it could not be grasped because of its mercurial habit of sudden disappearance, but it persisted in following the person who fled from it until he reached the door of his dwelling.

That the witches' sabbath was quite as famous or infamous an institution in ancient Mexico as in mediæval Europe, is testified to by the numerous accounts of the missionary chroniclers, which are further corroborated by the native manuscripts. But in the days prior to the coming of the Spaniards, it was thought of as being celebrated by the dead rather than the living. The Cuateteô, "warrior women" or haunting mothers, were those women who had died in their first child-bed, and who, out of envy for their more fortunate sisters and their offspring, continued to haunt the world at certain fixed periods, wreaking their spite upon all who were so unlucky as to cross their path. They are represented in the ancient paintings as dressed in the garments and insignia of the goddess Tlazolteotl, the witch *par excellence*, with a fillet and ear-plug of unspun cotton, a golden crescent-shaped nasal ornament, empty eye-sockets, and the heron-feather head-dress of the warrior caste, for the woman who died in child-bed was regarded as equally heroic with the man who perished in battle. The upper parts of their bodies were nude, and round the hips they wore a skirt on which cross-bones were painted. They carried the witch's broom of *malinalli* grass, a symbol of death, and they are sometimes associated with the snake, screech-owl, and other animals of ill-omen. The face was thickly powdered with white chalk and the region of the mouth in some cases, decorated with the figure of a butterfly. These furies were supposed to dwell in the region of the west, and

as some compensation for their early detachment from the earth-life, were permitted to accompany the sun in his course from noon to sunset, just as the dead warriors did from sunrise to noon. At night they left their occidental abode, and revisited the glimpses of the moon in search of the feminine gear they had left behind them, the spindles, work-baskets, and other articles used by Mexican women. The Ciuateteō were especially potent for evil in the third quarter of the astrological year, and those who were so luckless as to meet them during that season became crippled or epileptic. The fingers and hands of women who had died in bringing forth were believed by magicians, soldiers and thieves to have the property of crippling and paralysing their enemies or those who sought to hinder their nefarious calling, precisely as Irish burglars formerly believed that the hand of a corpse grasping a candle, which they called "the hand of glory," could ensure sound sleep in the inmates of any house they might enter.

Says Sahagun: "It was said that they vented their wrath on people and bewitched them. When any one is possessed by the demons, with a wry mouth and disturbed eyes, with clenched hands and inturned feet, wringing his hands and foaming at the mouth, they say that he has linked himself to a demon; the Ciuateteō, housed by the crossways, have taken his form." From this and other passages we may be justified in thinking that these dead women were also regarded as succubi, haunters of men, compelling them to dreadful amours, and that they were credited with the evil eye is evident from the statement that their glances caused helpless terror and brought convulsions upon children, and that their jealousy of the handsome was proverbial.

The divine patroness of these witches (for "witches" they are called by the old friar who interprets the Codex Telleriano-Remensis) who flew through the air upon their broomsticks and met at cross-roads, was Tlazolteotl ("goddess of dirt") a divinity who may be regarded as a form of the earth-goddess, and who, like all deities of growth, possessed a plutonic significance. The broom is her especial symbol, and in Codex Fejérváry-Mayer (Sheet 17) we have a picture of her which represents her as the traditional witch, naked, wearing a peaked hat, and mounted upon a broomstick. In other places she is seen standing beside a house accompanied by an owl, the whole representing the witch's dwelling, with medicinal herbs drying beneath the eaves. Thus the evidence that the haunting mothers and their patroness pre-

sent an exact parallel with the witches of Europe seems complete, and should provide those who regard witchcraft as a thing essentially European with considerable food for thought. The sorcery cult of the Mexican Nagualists of post-Columbian times was also permeated with practices similar to those of European witchcraft, and we read of its adherents smearing themselves with ointment to bring about levitation, flying through the air, and engaging in wild and lascivious dances, precisely as did the adherents of *Vaulderie*, or the worshippers of the Italian *Aradia*. There is, indeed, nothing magical or mythological in the Old World which cannot be duplicated in the New, and if students of Magic and Folklore can be made to realize this, the discovery of the processes by which superstition and belief, custom and rite make their way from one part of the world to another, will undoubtedly be hastened—for that conceptions so strikingly similar should have arisen independently is a belief scarcely likely to recommend itself to honest thinkers.*

There are not wanting signs that living women of evil reputation desired to associate themselves with the *Cuateteō*. Says the Interpreter of *Codex Vaticanus A*: "The first of the fourteen day-signs, the house, they considered unfortunate, because they said that demons came through the air on that sign in the figures of women, such as we designate witches, who usually went to the highways, where they met in the form of a cross, and to solitary places, and that when any bad woman wished to absolve herself of her sins, she went alone by night to these places, and took off her garments and sacrificed there with her tongue (that is, drew blood from her tongue) and left the clothes which she had carried and returned home naked as the sign of the confession of her sins."

Demons no less dread were the *Tzitzimimê*, who had a stellar connection, and who were looked upon by the Mexicans in much the same manner as the mediæval Christians regarded the fallen angels. An ancient myth tells us that at one time they dwelt in heaven, but because of their sins were expelled from its delightful gardens. It was perhaps as the dwellings of the *Tzitzimimê* rather than as these demons themselves that the

* I would advise those who remain in doubt that cultural ideas are handed on from one people to another until in many cases they actually circle the globe, crossing oceans and natural barriers of all kinds, to peruse the works of Professor G. Elliot Smith, especially his "*Evolution of the Dragon*," which provides proof, pressed down and running over, that this happens as regards mythological conceptions.

stars were thought of, but their connection with the orbs of night is clear, and the legend of Uitzilopochtli tells how that god in his form of the rising sun chased them from the sky into the limbo of obscurity. These demons are represented in the manuscripts as taking the shapes of noxious insects, spiders, scorpions, and so forth. A German authority believes that the stars were spoken of as demons by the ancient Mexicans "because at the solar eclipse the stars become visible in broad daylight, and were thus regarded as demons of darkness, symbols of devouring gloom." A simpler explanation would seem to be that they are "symbolic" of the "devouring gloom" which is visible on each and every night!

Tezcatlipocâ was the most celebrated of these Tzitzimimê, who numbered among them gods so powerful as Tlauizcalpan tecutli, (the planet Venus), Mictlan tecutli, Lord of Hades, Tlazolteotl and Xochiquetzal, the *Venus Impudica* of Mexico. In the Chronicle of Tezozomoc, in which the building of the great temple of Uitzilopochtli at Mexico is described, repeated mention is made of the Tzitzimimê, and we are informed that to complete the structure there were still wanting the figures of these demon-gods carved in stone, who in this passage are said to have been the cause of floods, rains, thunder and lightning. These images were placed in a circle round the great idol of Uitzilopochtli, whose "brothers" they were.

One of the most terrifying figures in this stellar demonology is the goddess Itzpapalotl, who has the attributes both of the butterfly and the dragon—a hideous mingling of the insect and the earth-monster. Another was Yacatecutli, a personification of the merchant's staff, to whom the pedlars of old Mexico offered nightly sacrifices of their own blood, drawn from their ears and noses, and smeared over a heap of the staves or bamboo walking-sticks which they generally carried. These in the exigencies of travelling, took the place of the idol of their patron deity. Once a year, too, they celebrated his festival with sanguinary rites in their own quarter of the city, concluding the orgy with a gruesome cannibal feast.

It was in his Tzitzimimê shape of a spider that Tezcatlipocâ descended from heaven by means of a web to drive the beneficent god Quetzalcoatl from the soil of Mexico. At certain seasons of the year the natives were in the habit of sealing up every possible loophole in their houses, doors, windows and chimneys, lest the baleful influence of the dead witch-women or stellar demons should penetrate and injure them or their children. The

beams of the stars were dreaded perhaps more than anything else, and even the gods themselves were not immune from astrological influence, as we can see from certain passages in the Codex Borgia, where they are represented as stricken down by the spears of the star-fiends, the implication being that their powers were at some time of the year in opposition to the Tzitzimimê.

Each of the night hours was presided over by a specific divinity, whom the Spaniards called the "Señores de la Noche," or Lords of the Night. From the "Manuel de Ministros" of Jacinto de la Serna we gather that these guardians presided over the night watches from sunset to sunrise. The Mexicans divided the hours of darkness into nine watches, and it is obvious from the astrological point of view that the soothsayers who used the *Tonalamatl* or Book of Fate, must have found it necessary to estimate the fatal character of the several hours of the night as well as those of the day. De Jonghe and other authorities believe these divinities to have presided over the days of the calendar or Book of Fate in unbroken sequence, but this theory does not take account of the fact that gods of the days already exist, and the general title of the Señores de la Noche also seems to me to militate against this view. Not all of them, however, were regarded as having an influence for good. Thus Xiutecutli, the fire-god, Tepeyollotl, the earth-god, and Piltzintecutli, the sun-god, were regarded as beneficent, but Itztli, a form of Tezcatlipocâ, Mictlantecutli and Tlazolteotl were definitely bad, while Centeotl, the maize-god, Chalchiuhtlicué, goddess of water, and Tlaloc, her husband, were thought of as "indifferent." Thus their powers were wholly "astrological" or fatal in character, and were bounded by inevitable circumstances, by means of which the augurs could definitely fix the favourable or unfavourable nature of each hour of the night.

Magical enterprises and experiments were usually timed by sorcerers to take place during the second, fifth or seventh hours of the night, which were naturally the most dreaded by the common people because they were presided over by gods of evil repute, and thus were considered favourable to the appearance of demons or phantoms and the assemblies of witches. Night, too, was naturally the hey-day of the sorcerer or *naualli*, and certain members of this caste seem to have practised vampirism and to have taken the shape of werwolves or rather wer-coyotes. "The *naualli* or magician," says Sahagun, "is he who frightens men and sucks the blood of children during the night." "Art thou a soothsayer?" asks the Christian priest in one of the confessional

works published for the purpose of ministry among the natives. "Dost thou suck the blood of others, or dost thou wander about at night, calling upon the demon to help thee?" "The female witch," says Orozco y Berra, "has the power of flight, and at night will enter the windows and suck the blood of little children." Vampirism was then engaged in by the living rather than by the dead in old Mexico, as among the Hexenhammer of ancient Germany.

Those who desired to injure an enemy by spells and other enchantments, would go by night to the dwelling of the *naualli* and bargain for the drug or potion by means of which they hoped to be revenged. From certain passages in the old authorities, it would seem that these sorcerers lived in huts built of wooden planks gaily painted, perhaps a development of the lodge of the medicine man with its brightly coloured symbolism.

During the hours of darkness the priestly occupants of the teocallis or temples carefully replenished the braziers whose fires were supposed to exercise a deterrent influence upon all evil visitants to the earth-sphere. At stated intervals, too, they beat drums and sounded conch-shells to drive off the demons of gloom, and the trembling peasant as he lay in his reed shack and listened to the reverberation of the tympani of serpent-skins, the gongs and the rude horns of the sacred guardians of his peace, must have been heartened by the distant and reassuring clamour, as a child who wakes crying in the dark is comforted by the sound of its mother's voice. But the black oppression of night in old Mexico, with its thousand agencies of dread, its myriad ministers of evil, has in the almost unrelieved horror of its circumstances no parallel in the Annals of Fear.

PALINGENESY

A SEVENTEENTH-CENTURY BELIEF AND MODERN SCIENCE

By C. V. W. TARR

IN the light of Dr. Geley's new scientific conception of the nature and growth of living organisms and the wider views of biological evolution it makes possible both to scientific and philosophical thinkers, it is unusually interesting to consider the old belief of Palingenesis in this connection. Hibbert, in an old work on "Apparitions" published in 1825, gives the following account of the experiments conducted by Kircher, Schot, Gaffarel, Vallemont, and others in the middle of the seventeenth century, which brought about a revival in a more definite form of a much earlier and more vague hypothesis of physical emanations or films thrown off by all bodies in the universe, put forward by the Roman poet-philosopher Lucretius. The operation of Palingenesis was conducted as follows: "The operators took a plant, bruised it, burnt it, collected its ashes, and, in the process of calcination, extracted from it a salt. This salt they then put into a glass phial, and mixed with it some peculiar substance, which these chemists have not disclosed. When the compound was formed, it was pulverulent, and possessed a bluish colour. The powder was next submitted to a gentle heat, when its particles being instantly put into motion, there then gradually arose, as from the midst of the ashes, a stem, leaves and flowers; or in other words, an apparition of the plant which had been submitted to combustion. But as soon as the heat was taken away, the form of the plant, which had been thus sublimed, was precipitated to the bottom of the vessel. Heat was then re-applied, and the vegetable phoenix was resuscitated—it was withdrawn and the form once more became latent among the ashes."

Now, in the new scientific conception (the conception is new as incorporated in scientific theory, but not to philosophical Spiritualism) we have definitely admitted what is called technically a "dynamo-psychism," in other words, a living organism represents in itself two streams of organic development—the physical and the psychical, co-ordinated and directed by the

Life-Idea. We have come to see that the evolution of life is absolutely inexplicable on any merely materialistic hypothesis, in fact, so deep is the influence of Spiritualistic facts and principles upon our conceptions of life and nature, that we have come to recognize that we cannot understand the appearance of the whole phenomenal universe itself, unless it has taken its rise from the Unseen or Psychological Order of Existence. We see, then, that whether the results gained by the seventeenth-century Palingenesists were true or fictitious, the *theory* itself is in striking consonance with the latest scientific theory, which it is important to remember, has been largely shaped by the recognition of the evidences of modern mediumship. It is true that neither Lucretius nor the later Palingenesists had a clear *psychic* theory, for Lucretius put forward his theory of emanations or films or membranes of all bodies for the express purpose of combating the popular ideas about the supernatural origin of ghosts or spirits. Yet it is a remarkable fact that this philosopher is supposed to have based his so-called materialistic theory on his *observation* of these refined emanations or counterparts of material bodies. The Palingenesists, on the other hand, while they extended the theory of ethereal counterparts of living things, to include man, and thus explained the manifestation of ghosts, etc., seemed to cling to some idea of a physical basis for this same ethereal counterpart, due no doubt to the conditions under which the Palingenesis or resurrection of plants was effected. Despite this limitation, the operations of the Palingenesists and the theory which they based upon them is sufficiently striking to warrant a closer investigation into the methods of revealing to our physical vision the ethereal other-half of living and probably inanimate nature also. Some years ago, Dr. Kilner invented a chemical screen which enabled the normal vision of any person to perceive the auric emanations of the human body. The time will come, surely, when science will reveal to us the unseen realities of nature, in the marvellous progress of human knowledge and attainment. This subject could not be carried further without opening up immense fields of inquiry. The whole perspective of science and philosophy will change under the dominance of spiritualistic evidences and principles of interpretation until a grand unity of material and spiritual knowledge and life will lift mankind to the altitudes of the spiritual universe.

A STUDY IN DREAMS

BY LEONARD SEDLESCOMBE

DO we receive genuine messages from another sphere? Can we sometimes penetrate into the future? These are points as keenly discussed to-day as any, and, perhaps, we find people in general pretty much divided in their opinions. Half may say that they have warnings and revelations from a spiritual realm; and half, who are interested in the matter, may say that it is an hallucination. So we can but point to phenomena, and let the wise and the unwise draw their own conclusions. No less an authority than Bergson has tried to give us a rationalistic explanation of *Dreams*, laying emphasis on the power of memory and the continued influence of sense-impressions. "When we are sleeping naturally it is not necessary to believe, as has often been supposed, that our senses are closed to external sensations—our senses continue to be active." It is possible that we never wholly lose the capacity for recalling, under varying images, any experiences of the past. "We do not sleep in regard to what continues to interest us," says the Professor. "The events which reappear by preference in the dream are those of which we have thought most distractedly. The extent and subject of the dreams can be brought under control, and can be linked to significant possibilities." But, on the other hand, we are told that the brain in sleep works at random. The pleasant or unpleasant visions may depend upon too much or too little supper, a badly ventilated room, or the posture of head on the pillow, or, an irregular temperature. Without denying that dyspepsia and similar influences have a share in the matter, we will proceed to record some remarkable instances of dreams and premonitions, which were carefully notified at the time, and came true afterwards. The first illustration concerns the assassination of the famous President Lincoln.* Shortly before his death some friends were talking about certain dreams recorded in the Bible, when the President said: "About two days ago I retired very late. I could not have been long in bed when I fell into a slumber. . . . I soon began to dream. There seemed to be a death-like stillness about me.

* *Abraham Lincoln: The Practical Mystic*, p. 83.

Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered downstairs. There the silence was broken by the same pitiful sobbing, but the mourners were invisible. I went from room to room ; no living person was in sight, but the same mournful sounds of distress met me as I passed along. It was light in all the rooms . . . but where were all the people who were grieving as if their hearts would break ? I was puzzled and alarmed. What could be the meaning of all this ? Determined to find the cause of a state of things so mysterious and so shocking, I kept on until I arrived at the east room, which I entered. Before me was a catafalque on which was a form wrapped in funeral vestments. Around it were stationed soldiers who were acting as guards ; there was a throng of people, some gazing mournfully upon the catafalque ; others weeping pitifully. ' Who is dead in the White House ? ' I demanded of one of the soldiers. ' The President,' was the answer, ' he was killed by an assassin.' There came a loud burst of grief from the crowd, which woke me from my dream."

Those who have read George Borrow's book, *The Bible in Spain*, will recall the thrilling episode with which it opens. A sailor on board tells his singular dream to Borrow and some others on their voyage to Lisbon, when the sea was rough. He narrated : "' I have had a strange dream which I do not much like, for (pointing up to the mast) I dreamt that I fell into the sea from the cross-trees.' A moment after, the captain of the vessel, perceiving that the squall was increasing, ordered the topsails to be taken in, whereupon this man with several others ran aloft ; the yard was in the act of being hauled down, when a sudden gust of wind whirled it round with violence, and a man was struck down from the cross-trees into the sea which was working like yeast below. In a few moments he emerged ; I saw his head on the crest of a billow, and instantaneously recognized in the unfortunate man the sailor who, a few moments before, had related his dream. I shall never forget the look of agony he cast whilst the steamer hurried past him. The alarm was given, and everything was in confusion. At length some rescuers went in search, but it was found impossible to save the poor fellow. He was a fine young sailor of only twenty-seven, the best sailor on board, and thoroughly popular."

While treating of the subject of marine chronicles we might quote the sinking of the *Eurydice*, in 1878, off the Isle of Wight. As a specimen of second-sight, it has lately been reproduced in the autobiographies of two public men, who followed one another

rapidly into the realm of spirit, viz., Bishop Boyd Carpenter and Lord Charles Beresford. We may note that the date was March 24, '78, and "Sir John Macneill was the Bishop's cousin, and, like other members of his family, had the gift of second-sight." The startling account then proceeds in the Bishop's book of Memories: "Sir John Macneill was looking out of the window in Sir John Cowell's room at Windsor, when, suddenly, he exclaimed, 'Good Heavens! why don't they close the portholes and reef the top-sails!' Sir John Cowell looked up, and asked him what he meant. He said, in reply, that he hardly knew; but that he had seen a ship coming up Channel in full sail, with open portholes, while a heavy squall was descending upon her. At the very time this conversation was taking place, the fatal storm fell upon the *Eurydice*; and she foundered, as she was coming in sight of home." The *Eurydice* was returning from the West Indies: a training frigate, and it capsized off the Isle of Wight in a sudden squall, and sank. The total loss of life was 300, only two being saved.

An illustration of "second-sight," "clairvoyance"—or whatever the mental experience may be called—which stirs the present writer quite as much as the familiar story of Williams' dream shortly before Perceval's assassination, is that interesting account of an author foreseeing (shall we say "forewriting"?) some details of that ne'er forgotten disaster to the *Titanic*, on its way to America, in 1910. It is given at length in Ella Wheeler Wilcox's *The Worlds and I*: "In England I had my attention called to a story by Morgan Robertson, written more than a decade before the *Titanic* disaster, and which was being republished because of its peculiar plot. The story, entitled *Futility*, described the building of an enormous ship the *Titan*, and of its destruction by an iceberg on the second day after being launched. When the story was first published no such monster passenger ships were known, but Robertson's imagination had given a picture of the *Olympic* and *Titanic*, almost photographic in detail, and called his ship the *Titan*. After my return to America, I wrote to the author and received his reply—'I merely tried to write a good story, with no idea of being a prophet. But, as in other stories of mine, and in the work of other and better writers, coming discoveries and events have been anticipated. I do not doubt that it is because all creative workers get into a hypnoid, telepathic and percipient condition, in which—while apparently awake—they are half asleep, and tap, not only the better informed minds of others, but the subliminal realm of unknown facts.

This letter leaves the reader of *Futility* written and published fourteen years before the *Titanic* was built and sunk, with a strange and creepy sensation. In the 'realm of unknown facts,' was it already recorded, fourteen years previously, that the *Titanic should sink*?"

Few of us have heard of the wreck of the *Strathmere*, upon the Twelve Apostles Island, when fifty people had to spend seven months on a barren rock, amidst wind and snow and rain. We note it because, then, a woman of that party had a most "remarkable experience. One day she was sitting by the fire, when she saw a woman's face and head appear. It was a beautiful face, pale-complexioned and dark eyes, with a 'kerchief tied over the head and under the chin. It smiled kindly at her, and slowly faded away. The news was soon over all the island. In due time they were rescued by a Captain Gifford, who had a young wife, a most gentle and kind lady. *She* had the face of the vision on the island, even to the 'kerchief tied under the chin."

Now, we will pass to a dream, which much arouses our curiosity, but did not portend disaster. It rather belongs to the category of psychical phenomena for academic people, because of the subtle distinction introduced in the pronunciation of a Latin word. We find the whole account in a letter from Archbishop Benson to Dr. Ogle, in May 1879, and preserved in the *Life*, by his son (Vol. I, p. 497). "Some weeks ago I woke early with a pain in my chest. I found that this pain had caused me an odd dream. I dreamt that I had been suffering severely. . . . The doctor . . . said, 'I ought to tell you, this is very serious indeed. You have *angina pectoris*.' I, in my dream, exclaimed in great indignation—'Angina, angina! Angina, if you please, angina!' I told my wife almost immediately, and afterwards some friends at breakfast; and then the impression grew so strong that I said to myself: 'How odd it would be if it were "*angina*," after all, and if my dream were a relic of some correction which I had found (and forgotten) upon the ordinary pronunciation. In the study I found, of course, '*angina*.' On last Sunday I dined in Hall, at Trinity.. I sat at the right of the Master, and next to H. A. J. Munro. The latter said to me, 'Did he (Dr. Arnold) not suffer acutely for some hours before he died?' 'Yes, he died of *angina pectoris*.' He smiled grimly, and said softly: 'Of *angina*, as we now call it.' My dream flashed on me, but it was too pat to mention it, and I said, 'Do we; why so?' He replied 'There are only two passages where it occurs in verse—where old editors changed it to *angina*.' Somebody said, 'What

is that ? ' And Munro said, ' Here's the Bishop of Truro making a false quantity ! ' and we all laughed." ;

One ventures to conclude these simple illustrations by another reference of equal interest, which, however, does not logically find a place with " night-visions " but with extraordinary "*day visions*." It is connected with the old superstition of *thirteen at table*, on which occasion a lady of the party reiterated her fear that the hand of death would surely visit one of them for their temerity. The incident is given at length in the *Life of Sir John Millais*, by his son. " 1885. A few days later he (Millais) and his friends joined my mother and other members of the family at Birnam Hall, and in the following months the party was increased by the arrival of five additional guests—*Matthew Arnold*, Miss G. S., and three of my old college friends—*Edgar Dawson*, *Arthur Newton*, and *E. S.*, making thirteen in all. An unlucky number this, as we all knew, but nobody noticed it till we had sat down to dinner, when Miss G. S. called attention to the fact. She dare not (she said) be one of the thirteen, after her painful experience on a former occasion when thirteen were present ; and my father, failing to laugh her out of her superstition, asked me (as the only son at home) to go and dine in the drawing-room, which I accordingly did. Still, the lady was not at ease ; she became very anxious, and said repeatedly : ' *I fear some calamity will happen.*' When the ladies were about to rise, I came back to the dining-room, and found *Matthew Arnold* discoursing learnedly on the subject of superstition. ' And now, Miss S. (said he, with a laugh), the idea is that whoever leaves the table first will die within a year ; so, with the permission of the ladies, we will cheat the Fates for once. I and these fine young lads (pointing to *Edgar Dawson* and *E. S.*) will all rise together, and, I think, our united constitutions will be able to withstand the assault of the Reaper.' The three men rose, and the ladies left the room. The *sequel* was remarkable. Six months later, *Matthew Arnold*, then in the prime of life, and to all appearance in robust health, died suddenly of heart disease. Then *E. S.* was found dead in bed, with an empty revolver by his side. . . . He wandered off to America . . . to hide his grief, when his life was ended. After this, our thoughts turned to *Edgar Dawson*—the last of the daring three. . . . I could assure my friends that he, at least, had outlived the fatal year ! He was coming home by *Quetta* from Melbourne, February 18. But, alas, that steamer never reached its destination. It foundered on one of the thousand reefs that skirt the coast of New Guinea, and not a single soul was left to tell the tale."

PHILOSOPHY AND TRUTH

By H. STANLEY REDGROVE, B.Sc. (LOND.), F.C.S.

IN a recent work,* of no little importance in the world of thought, Professor Radharkrishnan, of the University of Mysore, has drawn up an indictment of modern philosophers and modern philosophy. "Scepticism," he very rightly urges, "is a better preparation for philosophy than dogmatism," for, whilst "criticism is the breath and being of philosophy, dogmatism is the enemy of truth and knowledge. Free thinking is the only guide to truth, but it is a risky game. It is far easier to defend popular beliefs and pet prejudices." And his charge is that philosophy is being prostituted to these base ends. No one acquainted with the philosophical literature produced during the years of the Great War, when "integrity of thought was lost and truth-seeking had become the handmaid of state-policy," is likely to be so temerous as to combat the justice of this. But Professor Radharkrishnan's special charge is that of religious bias. "At the present day," he writes, "a system of philosophy is judged not by its truth and objective value, but by its conformity with the prevailing religious views." It must not be inferred, however, that he is in any way an opponent to religion *per se*. As a matter of fact, inasmuch as philosophy must take account of every form of experience, paying particular attention to the statements of the specialists in each department, he very rightly urges that the experiences of the mystics, those specialists in religion, must by no means be neglected. And in the constructive chapter of his work,† he takes his stand on the reality of these experiences and the validity of the religious consciousness,

* *The Reign of Religion in Contemporary Philosophy*. By S. Radharkrishnan, M.A. 8½ ins. × 5½ ins., pp. xii + 463. London: Macmillan & Co., Ltd., St. Martin's Street, W.C.2. Price 12s. net.

† His book is mainly concerned with a criticism of the outstanding modern systems of philosophy from the standpoint of absolutism, and whilst he finds many things to criticize in each system, he does not show that these defections from truth (as he conceives it) are due to the cause assigned in the opening chapter. In fact, one system, namely Neo-Realism, is expressly exempted: concerning which he writes, "We cannot say that its way of looking at things is influenced by religious bias" (p. 331).

utilizing in particular the results of this consciousness as revealed in the *Upanishads*.

Whether it be justified or not, Professor Radharkrishnan's indictment raises the interesting problem of the motive of philosophy, which may well occupy our attention for a few moments. *Why do men philosophize?* Man prides himself on his rationality, but, as Mr. W. Trotter, in his *Instincts of the Herd in Peace and War*, urges, he is fundamentally a creature of instinct. Rationality is something quite secondary. His most fondly cherished and firmly-held beliefs—those which he is incapable of doubting—are not rational, but instinctive and the product of herd-suggestion. Writes Mr. Trotter :—

It is the belief which is the primary thing, while the explanation, although masquerading as the cause on which the belief is founded, is entirely secondary, and but for the belief would never have been thought of. Such rationalizations are often, in the case of intelligent people, of extreme ingenuity, and may be very misleading unless the true instinctive basis of the given opinion or action is thoroughly understood. *

If the truth of this be admitted, then the probability that every system of philosophy has at its very root and is based upon non-rational belief—whether in the form of religious bias or otherwise—becomes very high.

But I think that an attempt to explain philosophy as simply and solely the outcome of man's efforts to rationalize his non-rational and instinctive beliefs would by no means prove adequate to the task. Over and above this factor—potent though it be—something else remains to be posited. What it is in my opinion will, I hope, emerge in the course of these comments.

According to Professor Radharkrishnan, and the opinion is so commonly held that the expression of it sounds trite, the desire wherefrom philosophy—right philosophy—is born is the love of Truth for her own sake. But—*what is truth?* Wrote Francis Bacon, "What is truth? said jesting Pilate; and would not stay for an answer." † Are philosophers—with few exceptions—any better? Do they stay for an answer? They write their great works to expound unto us the things which they envisage as true; but how seldom do they undertake to tell us what truth is. The absolutist worships logic; and yet, after all, what is logic? A machine, it may be replied, out of which you can get no more than you put in—indeed, very often you get less. A useful thing, no doubt; a true thing; but not truth.

* *Op. cit.*, Second Edition, 1919, p. 38. † *Essays*, "Of Truth."

I have referred to exceptions above, and there is, indeed, one school—that of the pragmatists—which has really tackled the question, What is truth? This may account for the fact that the pragmatists are so much disliked by other philosophic schools and so badly misunderstood by them. Pragmatism, we must observe, cuts the ground from under all other philosophic systems. The “other” perhaps should be deleted, for pragmatism is not strictly speaking itself a philosophic system, but a necessary introduction to all philosophy.

Pragmatism tells us what truth is. To say, as is sometimes done, that pragmatism posits utility as a criterion of truth is an inadequate statement of its nature. Pragmatism does more than this: it identifies the utility of a statement with its truth. Utility is the *meaning* of truth, and a statement is true just in so far as—and no farther than—it is useful. According to pragmatism, writes Professor Radharkrishnan in the book to which I have already referred:—

Truth is born into the world as any organic form, and perishes when it cannot stand the shock of new demands. The history of truth can be understood . . . as the attempt of human intellect to meet the needs of life and action.

But we should misjudge pragmatism if we were to understand utility in the “bread and butter” sense only. There are needs of the soul as well as those of the body. The utility of art, for example, is above question; for its products are, for those who can appreciate them, immediately productive of pleasure by way of æsthetic satisfaction. Philosophy, it seems to me, is akin to art—is, in fact, the greatest of all arts. In man’s soul there is a yearning for an explanation of the seeming chaos of his experience—an explanation which can be *realized* in the sense that he can realize his own activity*;—a yearning which is unsatisfied by the thought-structures of science, for these aim not at *explanation* in this real and vital sense, but at correlation for the satisfaction of practical needs only. From this yearning is born philosophy, as from man’s aspiration for the beautiful is born art; and the satisfaction it yields is, so it seems to me, a type of æsthetic satisfaction. Its capacity to yield this, and not its practical utility, is the meaning and measure of its truth.

If this view of philosophy as essentially an art leads to a profound scepticism, it nevertheless results in an attitude broadly

* Cf. C. A. Richardson, M.A. (Cantab.): *Spiritual Pluralism and Recent Philosophy*. Cambridge, 1919, pp. 13 *et seq.*

tolerant and appreciative. I cannot say, categorically: This is beautiful, that is ugly. I can only say: This is beautiful for me, that is ugly for me. In a sense, it may rightly be said that everything is beautiful that has afforded man æsthetic satisfaction. So, too, must be our verdict concerning the truth and falsity of philosophic systems—the Monadism of Leibniz; the Spiritual Pluralism of James Ward; the Absolute Idealism of M. Bergson; the Radical Empiricism of Wm. James; the Neo-Idealism of Rudolf Eucken; the Neo-Realism of Bertrand Russell . . . all the systems which Professor Radharkrishnan criticizes, and all the systems he passes by: have they not every one of them yielded satisfaction to innumerable minds? And shall we not say, therefore, that they are all true . . . and also all false? They are art-structures, each with a beauty and a value of its own, none being devoid of truth, and none attaining to perfection.

One further thought: Professor Radharkrishnan writes of the philosopher "as the spectator of all time and existence," aiming "at giving a unified account of the world as a whole." It is a magnificent ideal, but how many philosophers achieve it, or, indeed, approximate to its achievement? We are apt to criticize many of the old-time philosophers—Cornelius Agrippa, for example—for accepting without question, as the data on which to erect their systems, ideas current in their day, but now classed as superstition. But how many philosophers nowadays accept modern scientific hypotheses with no better justification? The true philosopher must be at home in every department of human thought; must be capable of tracing to its roots every human belief. He can afford to neglect no source of knowledge, no avenue of inquiry; and it is one of the outstanding virtues of Professor Radharkrishnan's book, that he does not, like so many writers on philosophy, brush aside all those facts of experience which are comprised under the term "mystical." A philosophy which does so is hardly worthy of attention. The facts brought to light by psychical research must also be taken into account, and the day is gone when treatises, dealing with the nature and destiny of the soul in which these facts are passed by, can be tolerated. Mr. Richardson's *Spiritual Pluralism and Recent Philosophy*, to which I have just referred, marks a great advance in this matter, and sets a good example for future philosophers to copy in the writing of those books which, for me at any rate, constitute the noblest works of art.

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.]

THE ORIGIN AND SYMBOLISM OF THE TAROT.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have just read with interest Mr. J. Lachner's article on the Tarot cards. It shows considerable research and study. The symbolism of the Tarot cards is a question of deep interest to all occult students. They have come down to us—somewhat altered in their designs during past ages—from the old Egyptians, who, with the Chaldeans, derived them from Atlantis. They really constitute the remains of the wisdom of the old golden and silver ages. They formed part of the mysteries revealed to the candidate during initiation, and have largely remained the property of certain hermetic schools who have jealously guarded their secrets for ages. Their meaning is understood by oriental as well as occidental Initiates. That venerable fraternity, the Brotherhood of Light, has always been cognizant of the inner symbolism of the Tarot cards. Their importance has ever been recognized by occult students, but all information hitherto concerning them has been more or less vague and unsatisfactory. Among others who have written on the subject are Raymond Lully, in the thirteenth century, and William Postel in the sixteenth century. Court de Gebelin, St. Martin, Eliphas Levi, Papus, McGregor Mathers and A. E. Waite have also written concerning them. The general student, however, is invariably led, either purposely or unwittingly, into confusion by the various writers, for it was not the intention of the secret schools to give the Tarot to the world. Some portions of it, however, escaped clandestinely, and could not be recalled. This portion has been treated conscientiously by some writers, but others have deliberately attempted to re-veil it, maintaining that it was not right to give it out generally. There is no doubt, for instance, that Eliphas Levi knew vastly more than he cared to place in writing. Much of the wisdom of the ancients, long kept secret, is now being brought to light, among other things the meaning of the Tarot.

Symbolical pictorial designs were engraved on plates by the Egyptians and other peoples of antiquity to express and, at the same time preserve, by these means, spiritual truths. These plates ultimately took the form of cards, and from them our present playing cards are derived. They were called by the Egyptians the Royal Path of Life. In Egyptian Tar means path, and Ro royal, hence Tarot. They formed the Book of Thoth.

The whole of the Tarot is based on astrology, and bears the same relationship to it that the Moon bears to the Sun, or woman to man. Just as the Sun illumines the day, so does astrology shed its light upon the more evident truths of occultism, but those deeper, more interior, and recondite mysteries hidden in the shadow cast by our objective existence, might remain there forever were it not for the light thrown on them by the Tarot; just as on a dark night nothing is seen until the Moon rises and casts the light of her silvery beams on the earth. In like manner as the light of the Moon is borrowed from the Sun, so does the Tarot borrow its significance from astrology.

The ordinary Tarot pack consists of seventy-eight cards, composed of four suits—pentacles, sceptres, cups, and swords, corresponding respectively to diamonds, clubs, hearts, and spades, each suit containing ten numbered and four picture, or court, cards—fifty-six in all; also twenty-two trump cards, each of which has a different design. The forty numbered cards are called the Minor Arcana; the sixteen Court cards, four in each suit, namely, King, Queen, Valet, and Courtier, the Court Arcana; and the twenty-two trump cards the Major Arcana. Every card represents definite spiritual ideas, having correspondences on every plane of being.

The four suits originally consisted of roses, trefoils, cups and acorns, which were later changed to pentacles, sceptres, cups and swords. They typify, among other things, the four seasons—spring, summer, autumn and winter; the four fixed Zodiacal signs, Aquarius, Leo, Scorpio and Taurus, representing air, fire, water and earth, corresponding also to the four forms of the Sphynx, the man, the lion, the eagle, the bull.

The four Court cards, Father, Mother, Offspring and Guardian Angel, pictured as King, Queen, Valet and Courtier, represent the four factors necessary for life denoted by the four letters comprising the Hebrew name for Deity יהוה, or masculine, feminine, union, production. They also symbolize Osiris the Father, Isis the Mother and Horus the Issue, overshadowed by the Holy Spirit.

The most important cards are the twenty-two Major Arcana. They correspond to the ten planets of the chain—seven active and three latent—and the twelve Zodiacal signs. I happen to possess a pack which is a reproduction of an old Egyptian one, and the designs are thus somewhat different to the more modern productions; at the same time nearer the original than the latter.

The first card of the Major Arcana, or Arcanum I, is the Magus, representing will and intelligence. It corresponds to the Hebrew letter א, and its English equivalent A, and astrologically to the planet Mercury.

Arcanum II is veiled Isis, typifying occult science. It corresponds to the Hebrew letter ב, its English equivalent B, and astrologically to the Zodiacal sign Virgo.

Arcanum III is Isis unveiled, symbolizing universal fecundity,

marriage and action. This card corresponds to the Hebrew letter **ז**, its English equivalent G, and astrologically to the Zodiacal sign Libra.

Arcanum IV is the Sovereign, emblematical of realization. It corresponds to the Hebrew letter **ד**, its English equivalent D, and astrologically to the Zodiacal sign Scorpio.

Arcanum V is the Hierophant. This card typifies religion or law, and is allotted to the Hebrew letter **ה**, and its English equivalent E. Astrologically it corresponds to the planet Jupiter.

Arcanum VI is called the Two Paths. It signifies temptation, and corresponds to the Hebrew letter **ו**, and the English equivalents V, U, W. Its astrological equivalent is the planet Venus.

Arcanum VII is the Conqueror, and is emblematical of victory. It corresponds to the Hebrew letter **ז**, and its English equivalent Z; also to the Zodiacal sign Sagittarius.

Arcanum VIII, or the Balance, typifies justice or equilibrium, and corresponds to the Hebrew letter **ח**, its English equivalent H, and astrologically to the Zodiacal sign Capricorn.

Arcanum IX, or the Sage, represents wisdom or prudence. It corresponds to the Hebrew letter **ט**, its English equivalent Th, and astrologically to the Zodiacal sign Aquarius.

Arcanum X, or the Wheel, symbolizes change of fortune. It is allotted to the Hebrew letter **י**, its English equivalents I, J, Y, and astrologically to the planet Uranus.

Arcanum XI is the Enchantress, typifying force, spiritual power, or fortitude. It corresponds to the Hebrew letter **כ**, and its English equivalents C and K. Astrologically it answers to Neptune.

Arcanum XII is the Martyr. It signifies expiation, or sacrifice, and is allotted to the Hebrew letter **ל**, and its English equivalent L. Astrologically it corresponds to the Zodiacal sign Pisces.

Arcanum XIII, called the Reaper, symbolizes death or transformation. It corresponds to the Hebrew letter **מ**, its English equivalent M, and astrologically to the Zodiacal sign Aries.

Arcanum XIV, or the Alchemist, represents regeneration, or temperance. It is allotted to the Hebrew letter **נ**, and its English equivalent N. Astrologically it belongs to the Zodiacal sign Taurus.

Arcanum XV is the Black Magician, symbolizing fatality, or black magic. It is allotted to the Hebrew letter **ס**, its English equivalent X, while astrologically it corresponds to the planet Saturn.

Arcanum XVI, or the Lightning, symbolizes accident or catastrophe. It corresponds to the Hebrew letter **ע**, its English equivalent O, and astrologically to the planet Mars.

Arcanum XVII is the Star. It typifies truth, hope and faith, is allotted to the Hebrew letter **פ**, its English equivalents F, P and Ph, and astrologically to the Zodiacal sign Gemini.

Arcanum XVIII, or the Moon, is emblematical of deception. It is

allotted to the Hebrew letter **ז**, the English letters TS, and astrologically to the Zodiacal sign Cancer.

Arcanum XIX is the Sun. It signifies happiness and joy, and corresponds to the Hebrew letter **ק**, and its English equivalent Q. Astrologically it is allotted to the Zodiacal sign Leo.

Arcanum XX, or the Sarcophagus, symbolizes awakening or resurrection. It corresponds to the Hebrew letter **ר**, its English equivalent R, and astrologically to the Moon.

Arcanum XXI, or the Adept, symbolizes success, or the attainment of adeptship while still on the physical plane, and the crown of angelhood hereafter. It corresponds to the Hebrew letter **ש**, its English equivalent S, and astrologically to the Sun.

The last, or twenty-second card, is Arcanum O, or the Materialist. It symbolizes folly or mistake, and corresponds to the last letter of the Hebrew alphabet **פ**, and its English equivalent T. Astrologically it is allotted to the Earth.

There are other cards besides the seventy-eight forming the ordinary Tarot pack, revealing still more interior and esoteric truths, but they can only be understood when the ordinary pack of seventy-eight cards has been mastered.

Yours faithfully,

W. P. SWAINSON.

THE ROSICRUCIAN COSMO-CONCEPTION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The "Notes of the Month" in the April issue of the OCCULT REVIEW must have proved exceptionally interesting to your readers. Having regard to the fact that the great doctrine of reincarnation looms so large in occultism, it is a little surprising that more space in your paper is not devoted to its consideration. It is, of course, generally known that the religious philosophy bearing the name of Theosophy is based upon the central truth of rebirth. Similarly, the Rosicrucian philosophy imperatively asserts that the human soul evolves towards perfection through repeated births into this physical world.

The Rosicrucian Cosmo-Conception embraces the whole religious philosophy of this order of Christian mystics. It furnishes a logical, sequential, scientific explanation of man's past evolution, present constitution and future development. On this side of the Atlantic this book is becoming more and more widely known.

It may be added that the Rosicrucians fully incorporate astrology into their religious teaching. To them it is an exact science worthy of the utmost veneration. Rebirth is proved both by Astrology and by the development of the "sixth" sense which enables one to function consciously in the invisible world.

Referring again to the notes in the April issue, the Rosicrucians

would differ from your interpretation of the biblical quotation : " Neither did this man sin nor his parents that he was born blind, but that the works of God should be made manifest in him." This passage is one of extraordinary interest and is construed by the Rosicrucians as absolutely proving re-birth. The disciples asked : " Who did sin, this man or his parents, that he was born blind ? " (John ix. 2). The question implied that either the man himself or his parents had sinned. The logical thought resulting from this interrogation is this : How could the man have sinned *before he was born* ? It will be seen that Christ did not rebuke the disciples, for the simple reason that the question was quite in harmony with his teaching. In other words, Christ taught re-birth secretly to his disciples.

In conclusion those who have devoted any serious reflection to the theory of re-birth would endorse your statement (when commenting on Mr. Constable's letter) that " once the belief in reincarnation is thoroughly grasped it must remodel the whole Spiritual philosophy."

The vital message of Spiritualism is one replete with far-reaching influence upon religious thought. The fundamental truth of evolution through re-birth constitutes, however, the mightiest message ever given to the human race.

Yours faithfully,
H.W.S.

WINNIPEG.

ASTRAL TRAVELLING (?)

To the Editor of the OCCULT REVIEW.

SIR,—A particularly vivid vision occurred to me during the 'early hours of June 12th. I had been busy on the evening previously on work which demanded care and concentration to ensure its success. Coupled with this my wife and I were interested in finding a solution to a competition in a weekly periodical and had studied the subject for two hours or more. I mention these facts because it seems that concentration of the mind in an intense form may perhaps give some explanation.

Being fairly tired I went off to sleep lying upon my back (a habit of mine) with the body quite relaxed.

I found myself in a most beautiful country, half woodland and half moorland, with flowers of a most gorgeous hue around us—I write the plural here because my companion was a most lovely girl, with beautiful features and masses of coppery hair which was floating quite loosely as she ran, and through which the sun shone. I kept pace with her in an undulating movement just as if I were floating in the air. My companion darted first here after a pretty flower, then there, chasing a ray of light seen between intersecting trees. Presently she espied a beautiful sunbeam which seemed to hover in the air and which appeared in the air like a reflection made by a mirror and the

sun. The lady laughed gleefully at seeing this, and bounded upwards to catch it in her hands. Presumably she did so, because she became serious as if she were thinking intently, then opening her hands blew away the ray, saying, "There goes my dearest wish." I laughed at her and said, "If that was your wish I hope you get it as easily as you caught it."

The whole scene suddenly changed, I was away from my companion and the beautiful bright light and scenery, and everywhere was gloom.

Dark black and grey shapes passed me in formless rotation and my sensations were of some foreboding ill to some one, I knew not whom, yet it appeared as if I had some mission in a long dark corridor with an arched roof like a church and with little niches at each side. I passed along undecided what to do, and then in a niche I saw a most beautiful boy of perhaps seven or eight years looking terrified, whilst all around him were black and grey shapes. Just as I clasped him in my arms, a grey hideous mass tried to snatch him from me; I kicked out at what seemed like grey smoke, and a click went. I awoke to find I was back in my own body. I had a feeling of slight nausea, but apart from that no discomfort.

Was it that the concentration of the mind in the earlier evening made it possible to use the pineal doorway as explained by Oliver Fox in the April and May editions of your Review?

Yours truly,

RETLAW.

THE REMOVAL OF A CURSE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—It was lately revealed to a friend of mine—a lady—who during the past six or seven years (and perhaps for a much longer period) has been extraordinarily unlucky in every way and the sport of most vexatious disappointments both in small matters as well as great, that this continual ill-fortune has fallen to her lot owing to the fact that some ancestor of the time of Henry VIII took no small part in the spoliation of the monasteries. We know that in many instances potent curses were laid upon those who aided in the destruction of religious houses, an outrage which inevitably involved wanton rapine, hideous cruelty, and semi-judicial murder in the most barbarous circumstances. Glastonbury and Tintern, for example, are terribly haunted localities, and throughout all England many families who held (it may be unwittingly) lands or houses erstwhile monastic, have been compelled to relinquish them in order to evade a retribution that energizes for wellnigh four centuries.

I should state that my friend does not hold any property that once belonged to a religious Order. In conduct she has always been scrupulously reverent and markedly devout. It was conveyed to her both

in a dream and by the mediumship of an occultist that these continuous misfortunes have their origin in the misdeeds of her ancestor. I might add that his life cannot be traced in detail and it is not to be ascertained which were the monasteries he helped to loot.

She has applied to me for help in the matter, and I write hoping that through your valuable Review some occultist may be able to give suggestions for dissipating the workings of the curse. It is hardly necessary to say how grateful one would be for such aid. There are few things so mentally depressing and so crushing to the spirit as the atmosphere created by misfortune following misfortune with a regularity that is almost mechanical.

Yours truly,
MONTAGUE SUMMERS, M.A., F.R.S.L.

MYSTERIOUS LIGHTS.

To the Editor of the OCCULT REVIEW.

SIR,—*Re* this matter, as mentioned by "Vera" and "An Old Subscriber." Speaking generally they might mean anything from a flash of temporary clairvoyance to the manifestation of some definite symbol. It often occurs that one does actually continue to function astrally for a moment or so after being woken up, and thus see such things as thought forms of varying shape and colour. I frequently see these myself just before and after sleep.

RECURRING DREAMS.—Dreams recurring, say three times, practically always materialize on the physical plane, or the reverse of what is dreamt happens. It appears to me that in C. V.'s case he has in some past life (or perhaps this life) been a stickler for convention, hence his dream and "shock" at his being in the happy position of having a wife "in conscience."

Yours faithfully,
A.M.T.

PERIODICAL LITERATURE

THE spiritualists of Paris—and it may be said of France at large—have been celebrating recently the recurrence of that date on which Allan Kardec departed this life, or was “disincarnated,” according to the expression of *La Revue Spirite*. So far as Paris is concerned, the commemoration took place before “the dolmen of the great necropolis”—that is to say, in Père La Chaise—in the presence of several hundreds of “believers” and an almost equal number of those who are described as “profane.” At Lyons there was a gathering of five hundred people in the Philharmonic Hall, under the auspices of the *Fédération Spirite Lyonnaise*. It is difficult perhaps in England to realise the singular influence which has been exercised for sixty years past by the strong personality and profound conviction of Allan Kardec, or the consequent authority still exercised by the magazine which he founded in 1858. The War and its aftermath have left *La Revue Spirite* little more than a shadow of itself, as regards the size of its issues, but it goes on its way unfaltering in other respects, proclaiming Kardec Spiritism and its doctrine of “successive lives” as the secret of human destiny, or as Joseph Glanvil described it in the seventeenth century, as a key to the grand mysteries of Divine Providence in respect of sin and suffering. M. Gabrielle Delanne—whom a few of us will remember by his visit to England on the occasion of an International Spiritualistic Conference about 1895—is an important exponent of the doctrinal side in France at the present day. His oration, read at Père La Chaise, was concerned partly with Spiritism in the light of reincarnation, but for the rest with the expanding horizon of the whole subject, on the side of evidential research and its actual position in the world, in the face of those social and economic problems which have developed after the War. The message of the moment put forward, on the part of French Spiritism, is that of a continued crusade against materialism, as at the root of social conflicts, and the zealous, untiring presentation of that truth which reveals the tomb as an open gate to new and better life for those who fulfil here the sacred law of their being, but of inevitable expiation for those who break it willingly. “The future of every individual is the irrevocable result of each of his past lives.” Two events of the last year are registered as of prime importance for French Spiritism in the immediate time to come, being the foundation (1) of the French Union of Spiritists, and (2) of the International Metapsychical Institute. The field to be occupied by the latter has been alluded to in these pages, and it includes already such important members as Claude Richet and Camille Flammarion. Among other speeches at the commemoration there was that of M. Barrau, for whom spiritism is a restoration of the teaching of Christ, the “higher socialism” of the future, and that

of Professor Giraud, who terms it " a modern formulation of the secret doctrines of antiquity."

The *Union Spirite Française* mentioned by M. Delanne is nearly seven hundred strong on the roll of its association, independently of the various bodies which have signified their adhesion to its principles and are presumably affiliated therewith. We observe that the *Bulletin Officiel du Bureau International du Spiritisme*, published at Brussels, describes the new Union as, according to its statutes, concerned with the federation of all spiritistic groups and all unincorporated spiritists in France. The *Bulletin* doubts, however, whether its scheme is practicable, because the proposed federation is a work depending on " individual initiative " and is not a real union of existing circles. If this means that the latter remain autonomous, we scarcely understand the criticism, as there is surely good work to be done by the grouping of independent associations—already connected by a common interest—about an official centre. Our Belgian contemporary points out also that the President of the Union is M. Léon Denis, who is described as the leader of French mystic spiritists. The qualification is a little confusing and is not to be understood in the valid sense of the term. It means rather that M. Denis belongs to the Kardec school, and we are unable to see why this question of fact should militate against the success of the Union, considering the influence of that school, as stated above. But finally the *Bulletin* discerns a spirit of fanaticism in the statute which interdicts official discussion of political and religious questions, affirming that " the historical mission of spiritism " and its part in " the religious evolution of humanity " are ruled out of consideration by this arbitrary provision. It seems to us that they are rather safeguarded, in the separation of the first from matters of party politics and of the second from the rival claims of churches and sects. The *Bulletin* indicates otherwise the world-wide activities of psychical research and its connections at the present time. We hear of a Spiritistic Mission founded in Denmark, to raise the spiritual standard and improve the status of the movement by means of religious and scientific conferences, these being " not less important " than investigations of phenomena. There is also an extended account of the plans and purposes of a German Occult Association which proposes by means of organised investigations, to bring the occult arts within the domain of recognised science. It is admitted that the task is one of extraordinary difficulty and that it demands in the first place the active collaboration of persons already well informed on occult subjects, as well as natural seers. We have lastly particulars of a proposed spiritistic congress in Portugal, and of one which has been held recently in Cuba. It would be at once trite and inadequate to say that these things are signs of the times ; they are this and very much more, being substantial evidences of a new spirit passing over the world at large, the proclamation on the housetops by many voices of that which was once peculiar to private circles and the appanage of a few only.

We offer our sympathies to our old friend *The Harbinger of Light*, which has been suffering from the printers' strike in Melbourne, and it looked once as if it might have to suspend publication till those troubles were over. This would have happened, we believe, for the first time in fifty years. The issue before us is unusually thin, but the periodical never fails to interest at one point or other of its columns. Naturally and unavoidably, it depends for much of its contents on "news from home" and discusses after its own manner things or happenings which are familiar already to ourselves and have been judged after our own. We are pleased in the present case to be reminded of Judge Edmonds, that early and excellent witness to facts and phenomena of Spiritualism in America, during the third quarter of the nineteenth century. We believe that the two historical volumes of Edmonds and Dexter would be well worth reading again, in the light of modern events. *The Harbinger* reminds us also of Dr. Peebles, who is now in his ninety-eighth year, with all his faculties about him, still writing and still probably lecturing, and always worth reading. We have here his "opinions on the Infinite," which speak of God from the standpoint of Greek philosophers and from that of modern thinkers. He is looking for the Christianity of Christ and for new Pentecostal Gifts.

From *The Harbinger of Light* one turns naturally to that *Light* which is our contemporary in London. In a recent leading article it says—and how truly—that "the progress of life and thought is leaving the old Secularist and Materialist schools far behind, just as it will leave the older Spiritualistic schools in the rear if they are not more alert."—It is not only the old, old story of our "little systems" and how they have their "day," but the passing of interpretations, now old, placed once on facts which were then new, but which have become of little or no effect because the horizon of fact has been extended far and wide. . . . The last issue of the *Journal* of the American Society for Psychical Research contains one of Dr. Hyslop's accounts of recent experiments, being a further record of personal researches. The medium was Mrs. Chenoweth, and the purpose on the part of the controls was to prove "that those who had been long dead could communicate better than those who died recently." It is interesting to note that here, as in earlier records, Dr. Hyslop seems disposed to reconsider the place of "cross references" among individual values, with the result that it is likely to rank for him somewhat lower than it did.

An apprehension which has been expressed previously tends to justify itself more and more, as we read the successive chapters in the early Theosophical Movement, from month to month, in the issues of *Theosophy*. That which we were led to expect by the original announcement was a story told from within and not a criticism or appreciation of published documents which each of us can make for himself, and about which no two persons may be in full agreement.

We have before us two further chapters, of which the first is devoted entirely to an analysis of *Isis Unveiled*, raising many debatable points and points also over which there has been a reasonable difference of opinion for years and years. One vivid example concerns the hypothesis of reincarnation, as formulated in *Isis* and contrasted with developments in *The Secret Doctrine*, or other of H. P. B.'s later works. The "teachings of *Isis*" are not—at least transparently—"her unchanging teachings," and it is regrettable that highly controversial matters should be introduced in the course of a work which purports to have other objects. The next subsequent chapter is occupied largely with laudatory remarks on the preface to *Isis Unveiled*, and it is towards the end only that the anonymous writer recurs to the movement itself, during the period of Madame Blavatsky's presence in India. There is not very much that is new, very little indeed that could not be gathered from one or other of the old published sources. We hear that *The Theosophist* was H. P. B.'s foundation, though we remember very well being told by Col. Olcott that it was his own venture, that it had provided him from the beginning with his modest means of support, and that had this been otherwise he would have abandoned it long previously. However it may be, there is considerable interest in this part of the story, if only as a reminder of things in the far past, about which remembrance has become a little blunted.

We are indebted to *Light of Louisville* for an elaborate tabulation based on the latest available lists—of Masonic Bodies and Membership throughout the world. The net results are as follows: Grand Lodges, 140; Lodges, 26,809; Members, 3,152,649. Latin Freemasonry is of course included by these totals. The issues before us have other interesting points. It is affirmed, for example, that when a man is raised to the Sublime Degree of Master Mason "he can proceed no further in the matter of initiatory ceremonies." "All other degrees are in the nature of commentaries on the first three." Is it possible that *Light* does not realise the unfinished experiment of Craft Masonry, seeing that it is written all over what is termed the Sublime Degree? And will anyone who has passed from the status of a Master Mason to that of *Rose Croix* agree that he has acquired only a commentary? An editorial in the latest number received takes up the vexed question of Masonic Landmarks and reproduces a good deal in matter and manner from *Ars Quatuor Coronatorum*, Vol. XXIV, pp. 151 *et seq.* and XXV, 91 *et seq.*, including a suggestion that the said Landmarks are the "Fatherhood of God," "brotherhood of man," and the "life to come."

REVIEWS

THE PHILOSOPHY OF FAITH: AN INQUIRY. By Bertram Brewster. .
London: Longmans, Green & Co., 39 Paternoster Row. Price
3s. 6d. net.

THIS is a series of six essays in which the author presents his views on Truth, Virtue, Freedom, Optimism, Beauty, and Highest Good. In a deep and masterly introduction he discusses the alternate standpoints of Rationalism and the ordinary educated conscience of mankind, arguing that if scientific knowledge is the aim of life, scientific evidence is indispensable, but that in other spheres of thought, where scientific knowledge and evidence as generally understood are impossible, may not belief, "even certitude, if we can attain to it by any means, be still legitimate and valuable?" Beginning with the premise that "a man's beliefs no less than his actions should be conformable to reason," he asks "is reason a faculty at all, or only a name for a certain set of mental habits?" and proceeds to argue that while it is true that Logic sustains the fabric of the sciences, yet Logic presupposes a number of postulates which cannot be established by any logic, since all logic begins by presupposing them. Hence, to believe nothing except what can be determined logically, is only to push all belief further back to the outermost confines of thought and to find even then that there is an illimitable and incomprehensible vastness beyond. But may not the "practical and passional considerations" which enter so profoundly into the basis of action be applicable to some higher form of speculation? With searching analysis he lays bare the weakness of the Rationalist dogma that "a man should believe nothing implicitly that is not self-evident or demonstrable to reason, and in questions of probability belief should be proportionate to evidence," and quotes Mr. Arthur Balfour that "the Rationalist is not a philosopher," but "is simply a person whose temperament and training dispose him to a more or less exclusive reliance upon reason, by which is meant usually the prevalent mode of interpreting sense-perceptions."

He remarks upon the inconsistency of "empirical" rationalists who are obliged to admit "the fundamentally and irremediably hypothetical character of all science, yet condemn beforehand all extra-scientific beliefs merely because hypothetical." And he points out that even Huxley had to confess ultimately that "the ground of every one of our actions, and the validity of all our reasonings, rests upon the great act of faith which leads us to take the experience of the past as a safe guide in our dealings with the present and the future." The author cautiously grants that "the recognized discipline of Religion may open the door to mysterious and strangely beneficent experiences," and asserts in conclusion that we must either suppose "reason itself to be the product of blind forces, or must believe there is a Providence which concerns itself somehow in the making

of human intellect, why not therefore with our further spiritual development?"

The essays themselves are marked by the same minute analysis of accepted axioms. In the concluding essay, on "Highest Good" the author rises to inspiring heights of spiritual philosophy and one closes the volume with the invigorating sense of having breasted a steep uphill climb and found the summit in a gleam of sunshine. Therefore one cannot but regret the tentative concluding note: whether, alas, there may not even be a spiritual "survival of the fittest," that "in a disembodied state those souls only will survive and escape dissolution which can draw strength and nutriment from a spiritual environment." Have we not here the quintessence of Agnosticism! For is not the disembodied soul free from the physical hindrances which alone may prevent its asserting its spiritual kinship?

EDITH K. HARPER.

THE DAWN OF HOPE. By the hand of Edith A. Leale. Pp. xvii + 199. London: Kegan Paul. Price 5s. net.

"THE unrestrainable outpouring of a pure young spirit, amazed and overwhelmed with the beauty of the world into which his clean earth-record has gained admittance." These words form part of the Rev. Vale Owen's Foreword to this series of letters gained by the clairaudience of a mother from her young son who was killed in the war. Taken by themselves they are no more remarkable than many another collection of similar records, but as one more link in the chain of evidence which is slowly being put together they have a very real significance. The cumulative result of the numbers of spirit-records is to strengthen the believers—and, we hope, convert the unbelievers—in a world which is so close at hand, and yet veiled from our material sight. The authoress of this book is the daughter of a Church dignitary and no less than three clergymen have written Forewords—in itself a remarkable testimony to the progress of spiritual science in what should be its normal and proper home. The authoress describes her method in a brief introduction as being inspirational rather than purely automatic.

H.L.H.

SAKUNTALA. By Kalidasa. Prepared for the English Stage by Kedar Nath Das Gupta in a New Version written by Lawrence Binyon. With an Introductory Essay by Rabindranath Tagore. 7½ ins. × 5 ins., pp. xxix + 149. London: Macmillan & Co., Limited. Price 7s. 6d. net.

WROTE Goethe:—

"Would'st thou the young year's blossoms and the fruits of its decline,
And all by which the soul is charmed, enraptured, feasted, fed,
Would'st thou the Earth and Heaven itself in one sole name combine?
I name thee, O Sakuntala! and all at once is said."

These are high words of praise, but they are by no means undeserved. *Sakuntala* is an artistic creation of the very highest worth, suffused withal with a delicate beauty of rare charm. Sir Rabindranath Tagore finds in it a deep and sombre mysticism—the transitoriness of youthful passion and its transformation through suffering and renunciation into that per-

manent love which has its roots in devotion. The present, I should mention, is an abridged version of the play, which does not—in spite of all its charm—make very plain this underlying mysticism. But the touches of humour in it are delightful and, assuming their literal translation from the original, most surprising in their modernity. Indeed, it comes rather as a shock to our belief in the greatness of this present age to learn that Kalidasa lived in the fourth century A.D.

The Union of the East and West could not have adopted better means for proving the falseness of the assertion that

"East is East, and West is West,
And never the twain shall meet"

than by the presentation of such works of the East as *Sakuntala* to the Western world.

H. S. REDGROVE.

A SOLDIER GONE WEST. By a Soldier Doctor. Evidences of Spiritualism Series. Edited by H. M. G. and M. M. H. London: Kegan Paul, Trench, Trubner & Co., Ltd. New York: Alfred A. Knopf. Pp. 65. Wrappers. Price 2s. 6d. net.

THERE is a vigorous personality behind these communications from the Other Side. They are published in the hope that they will bring comfort to the living who have lost those they love. A special appeal is made to surviving relatives to change their habitual attitude of mind in regard to death, and to dissipate the funeral gloom with which they surround themselves. Instead of crape and misery, let there be flowers and music! In this manner intercourse with those who have discarded the gross vehicle will be both easier and less painful. In regard to the question of spiritualistic intercourse, the communicator writes: "Although I do not believe constant communication is advisable, I do think a certain amount of it is legitimate and should be cultivated for the time when separation from our dear ones seems unbearable. . . . It is not necessary to go to public mediums; I would say it were better to avoid them."

MEREDITH STARR.

THROUGH JEWELLED WINDOWS; OR, SPIRITUALISM IN THE CHURCH. By Frank C. Raynor, Author of "The Angels of Mons," "The Painter as Prophet." London: Kegan Paul, Trench, Trubner & Co., Ltd., Broadway House, 68-74 Carter Lane, E.C. Price 2s. 6d. net.

"SCIENCE to-day is conducting us along paths of infinite wonder and is showing us that she, like theology, has her inner sanctuary of speechless awe, where man can only bow the head in silence before the unutterable." In this spirit the author of this delightful book leads his readers into those "vast realms of strange and beautiful experiences that the human race has as yet hardly entered upon," but which are gained by those "dawning faculties that transcend sight and hearing," faculties that are indeed the jewelled windows through which the soul looks into the infinite. . . . The nine chapters of the book are radiant with clear thinking often couched in beautiful imagery, endeavouring to reconcile deeps of knowledge with the heights of faith, and leaving as a last

reflection the assurance that "We are no longer prisoners of time, for the golden bolts of the eternal gates are shot back, and we believe that the humanity of the future will sweep in and out with proprietary joy."

EDITH K. HARPER.

THE CHILD'S UNCONSCIOUS MIND. The Relations of Psychoanalysis to Education. By Wilfrid Lay, Ph.D. London: Kegan Paul, Trench, Trubner & Co., Ltd., Broadway House, 68-74 Carter Lane, E.C. Price 10s. net.

It would be well if parents as a whole recognized what an extremely important part the unconscious activity of the mind plays in the growth, education and development both of themselves and of their children. Hitherto, this knowledge concerning the unconscious and potential activity of the mind has been mainly in the possession of Initiates (people who have become conscious of their unconscious possibilities), but the time has now come when it may be profitably diffused among the general public, as is now being done on a scientific basis, by Dr. Wilfrid Lay and the other exponents of Psychoanalysis. The war, if proof was needed (!), has proved conclusively that education as previously conducted has been a failure; Psychoanalysis shows why it has been a failure, and gives an antidote to the bane. Any one who takes the trouble to think the matter out for himself, will perceive that the principles of Psychoanalysis are necessarily implied in any system of education which aims at evolving the maximum of mental, physical, and spiritual efficiency. The aim of Psychoanalysis may be defined as self-knowledge along scientific lines; in fact Psychoanalysis is a scientific psychological gnosis.

Those who do not wish to blind themselves to the futility, from the spiritual point of view, of the much vaunted public school education of the present day, need only give an unprejudiced consideration to the truths so ably stated by Dr. Wilfrid Lay in *The Child's Unconscious Mind*. For instance, Dr. Lay points out that neurotic children frequently become the future reformers and benefactors of humanity, and that the variations from the norm which they exhibit should be respectfully and sympathetically studied by the teacher, instead of endeavouring to repress or ridicule them, as is almost invariably the case. The principal curse of education as hitherto conducted is the repression of individuality.

Without being in the least aware of the fact, most people are completely dominated by their unconscious minds. Education consists largely in making the conscious life control and direct the stream of unconscious life, and in tracing the unconscious causes of conscious acts.

The experience of a man who first becomes conscious of the unconscious elements of the mind is analogous to confronting the Dweller on the Threshold, a well known occult experience which has a profound significance in the life of the student.

The Child's Unconscious Mind is not only a valuable but a necessary book for parents, teachers and students of the occult, who wish to understand the children under their care and effectively to discharge their educational responsibilities. I must express my profound admiration for this epoch-making work.

MEREDITH STARR.

THE THREE LEVERS OF THE NEW WORLD: COMPETENCE, PROBITY, ALTRUISM. By Lionel Hauser. Translated from the French by Nora Bickley. 7½ ins. × 4½ ins., pp. 125. London: Theosophical Publishing House, 1 Upper Woburn Place, W.C.1. Stiff paper covers, price 2s. 6d. net.

THIS interesting essay on social reconstruction is divided into three parts, entitled respectively "Law," "What Teaching should be," and "The Duties of Society towards its Members." The first part consists of a scathing, but by no means undeserved, criticism of the present state of society. The two chief counts in the indictment which the author draws up are, first, the failure of our educational system, and second, the failure of our legal system. Present day education, in his opinion, is too much concerned with mere knowledge and not sufficiently with morality; the child is instructed, not educated in the true sense of the word. Our legal system also has failed, he contends, because the laws that man has made are not in harmony with the divine law which Nature obeys.

The constructive portion of the work is, in my opinion, far less satisfactory than the destructive part. Mr. Hauser, I think, has entirely failed to realize the true meaning of the word "democracy." One may sympathize to a large extent with his idea of an aristocracy or hierarchy of merit, but unfortunately, in society as it is at present constituted, there is no proportion whatever between the merit of a person and the power he can wield as measured by the wealth he possesses. Nor would Mr. Hauser's proposals lead to the establishment of any such proportion. His suggested foundation of a League of Human Duty is based upon the idea that Society can be saved by means of philanthropy; but such means have been attempted without success times out of number. With some of his educational proposals most readers will agree.

H. S. REDGROVE.

THE ELEUSINIAN MYSTERIES AND RITES. By Dudley Wright. Cr. 8vo, pp. 112. London: Theosophical Publishing House. Price 5s. net.

WHEN Mr. Wright's study of Eleusinia appeared in *The Freemason* it was noticed from month to month in the pages of "Periodical Literature": a word also was said on its subsequent reissue in *The Builder*. It is now available in volume form and will be serviceable to many outside the Masonic Brotherhood, to whom it has been so far addressed especially. Readers of the OCCULT REVIEW having been made acquainted already with the character of the undertaking, I propose here to consider only one question, usually left over when scholarship has reached its term of research in matters of this kind. Mr. Wright gives the traditional history of Eleusis, much as one might unfold that of some Masonic Rite or Grade. The question remaining is whether the procedure was like that of Masonry throughout, and not therefore exceeding the measures of a dramatic pageant, or whether—as some have suggested—the candidate experienced an inward illumination conveyed in trance by those who were themselves illuminated—adepts and epopts in the transcendental sense, "hierophants ablaze with Deity." The answer is (1) that initiation and advancement at Eleusis took place apparently in droves;

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(2) that there was offered—as it were—a great glass of objective vision, scenic representation and so forth; (3) that it rested with the auditorium to profit or not thereby; (4) that the majority of initiates brought away only an instruction on “a future state of rewards and punishments”—or, in the words of Isocrates, “most agreeable expectations touching death and eternity.” The general groundwork was a legend concerning the soul, her primal estate of felicity, her descent into generation and her way of escape therefrom. In a pleasant introduction Dr. Fort Newton quotes Plato, according to whom the Mysteries were established “to ameliorate the cruelty of the race, to exalt its morals and refine its manners.” They were like Masonry therefore, a system of allegory and symbol, veiling ethical and spiritual teaching. It follows that when Proctus speaks of the *mystae* receiving divine illumination and participating in the substance of Deity, this is not to be understood of experience attained in the course of initiation or advancement, but of that which was reached *ex hypothesi* by leading the life of the doctrine taught therein.

A. E. WAITE.

THE INITIATE: SOME IMPRESSIONS OF A GREAT SOUL. By His Pupil.
London: George Routledge & Sons, Ltd. New York: E. P.
Dutton & Co. Pp. 38r. Price 7s. net.

THE publishers, I believe, are quite correct in announcing that “this book presents the veiled history of an Adept who lived and worked among his fellow-men until a few years ago, but elected to hide his true identity for the convincing reasons stated in the book itself—the writer being one of his disciples. The Second Part is written in inspirational writing impressed on the disciple by the Master through the medium of a telepathic communication of ideas.

Though the First Part is not superlatively well written, the impressions it conveys are unusually striking and fascinating. It will doubtless shock the good people for whom morality is a strait-waistcoat and virtue a mere matter of form. It is not unnatural that Society should regard an Initiate of the type of Justin Moreward Haig as a Wise Innocent, for people of the world will mistake his purity and his impersonal attitude for innocence, while at the same time they can hardly avoid being puzzled and astonished by his wisdom. Be that as it may, in the unique personality—or rather impersonality—of Justin Moreward Haig, we see truth and love organized for the enlightenment of mankind. As I said before, many good people, and especially those who confuse vanity and self-interest with virtue, will be shocked by the practical issues involved in the acceptance of certain undeniable truths, but when the irate Mrs. Grundy beats her big drum, the enlightened minority can afford to stop their ears with cotton-wool.

There are priceless glimpses of the Serene and Sacred Science in the Second Part, glimpses which are as a torch to the true aspirant, momentarily lighting up the Cimmerian darkness which those who would pierce beyond must inevitably traverse. We are shown the circuitous journey of the human soul, through the portals of initiation, to union with that which is Supreme, or, in the language of the Qabalah, the ascent from the Kingdom to the Crown.

The Initiate is indeed “a work of absorbing interest” both to students

of the occult and to those who, by reason of the collapse of Orthodoxy, are now realizing that their religious foundations were built upon sand and are consequently being obliterated by the incoming tide.

MEREDITH STARR.

DIONYSIUS THE AREOPAGITE ON THE DIVINE NAMES AND THE MYSTICAL THEOLOGY. Translated, with an Introduction, by C. E. Rolt. 7½ ins. × 4½ ins., pp. viii + 223. London: The Society for Promoting Christian Knowledge (New York: The Macmillan Company). Price 7s. 6d. net.

THE author of the works of Dionysius the Areopagite was in all probability a Syrian monk of the sixth (or as Mr. Rolt suggests, fifth) century. The extant works are four, dealing respectively with the Divine Names, The Mystical Theology, The Heavenly Hierarchy and The Ecclesiastical Hierarchy, and were first translated into English by the Rev. John Parker and published in 1897-9. Mr. Parker, however, showed a very uncritical spirit in endeavouring to substantiate the alleged authorship of the works, so that a new translation, by a more critical scholar, though at the same time one highly appreciative of the genius of pseudo-Dionysius, of two of these works is not unwelcome. Pseudo-Dionysius is at no time easy to read—he tortured language to express things that transcend the reason—and if the present is a less literal translation than that of Mr. Parker, it is not necessarily less accurate, whilst being more comprehensible. Mr. Rolt, I regret to say, died before the publication of his book, which has been edited by Mr. W. J. Sparrow-Simpson, D.D., whose theological views, I gather, approximate more closely to orthodoxy than did those of Mr. Rolt. He has added a Preface and a chapter dealing with "The Influence of Dionysius in Religious History." The importance of the works of pseudo-Dionysius can hardly be overestimated. He was the channel whereby Neoplatonic philosophy reached the mediæval mind and the source of much of its mystical theology. Mr. Rolt says of him that "he is not much concerned with theory, but is merely struggling to express in words an overwhelming spiritual experience." He is, thus, of importance for all time, and is, perhaps, of special interest nowadays when the value of experience is becoming more than ever appreciated. The S.P.C.K. is to be congratulated upon its series of Translations of Christian Literature, and especially for including this volume therein. The get-up of the book, I should mention in conclusion, is good—most surprisingly good for these days.

H. S. REDGROVE.

THE TRUTH ABOUT THE MORMONS. By C. Sheridan Jones. London: William Rider & Son, Ltd. Pp. xiv + 130 + 4 Illustrations.

TO Artemus Ward Mormonism represented a rich bank of fun, to Mr. Sheridan Jones a menace and a disgrace. And yet it would not be fair to describe Mr. Jones's work as simply lurid and sensational. He is, in fact, a fairly impartial historian, and hence his present work, of which the volume before us is a revised edition (and the first to bear the imprint of Messrs. Rider & Son), has a value for anybody who wishes to understand the meaning and influence of an extraordinary sect.

Mr. Jones has a story to tell which could only be made tedious by a

sesquipedalian style, and as he is a lively writer, not devoid of humour, *The Truth About the Mormons* will prove far more interesting to a reader ignorant of its subject than most novels. It is hardly an exaggeration to assert that no one is qualified to appraise the intrinsic merit of alleged sacred writings who does not know that scores of thousands of adults, intelligent enough to create a flourishing city, accepted as a sort of Bible a fiction written in the first or second decade of the nineteenth century by Solomon Spaulding, a clergyman who had no more intention of imposing on the reverent as a "sacred" writer than has the gifted humorist, Mr. Telford Mason.

Mr. Jones does justice to the great pluck and masterly leadership exhibited by both Joseph Smith (the "Mahomet" of the Mormon religion) and his successor Brigham Young. He also clearly distinguishes between the Mormonism of Spaulding's tale and the polygamous Mormonism which owed its origin to an alleged "revelation" to Smith in the winter of 1843.

There is, of course, no doubt that man is but "imperfectly monogamous," and that any layman solemnly authorizing or recommending plurality of wives would be open to the charge of being a sensualist. In the case of Joseph Smith one is irresistibly forced to the conclusion that his "cheek" was at least equal to his voluptuousness. One must not, however, altogether dismiss the mystical side of polygamy, of which Brigham Young was an able exponent. "There is no hell but this—a soul without a body, a body without a soul," said Oscar Wilde to me, and if the first half of this statement were true something might be said in favour of a system tending to the abolition of old-maidism.

In conclusion, Mr. Jones does not consider the polygamy tenet of the Mormons a dead letter in spite of their obligation to the Government of the U.S.A. He regards their missionary work as considerable and pernicious, and one can only hope that his book will get into the hands of any young woman likely to be harmfully influenced by Mormon wiles.

W. H. CHESSON.

SELF UNFOLDMENT. By B. F. Austin, A.M., D.D. The Austin Publishing Company, Los Angeles, California.

THIS little book, of which no price is stated, contains the substance of a number of popular Lectures and Lessons given at various times by the author on such subjects as: "How to Obtain Poise and Power," "How to Send Thought Messages," "How to Heal Ourselves and Others," "Common Origin of Religion," and so forth. They contain much good sense and practical counsel, especially the last chapter, "On the Practical Value of a Good Memory," though in view of the author's theories on the marvellous powers of the so-called "subconscious mind," it is difficult to see why such an elaborate importance should be attached to the cultivation of a good memory! In "Spiritualism and the Poets" there are some charming quotations showing that most of the great Poets are spiritualists at heart, in the best sense. All must agree with the author in saying:—

"Is not Tennyson, with his sweet Evangel that 'good shall be the final goal of ill,' that 'not one life shall be destroyed,' that every winter shall 'change to spring'—a better Teacher for to-day than Paul with his doctrine of depravity, of election and predestination, and the damnation of all non-elect?"

EDITH K. HARPER.