

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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No. 5

NOTES OF THE MONTH

THREE or four years ago a shilling book was published, entitled *Reincarnation and Christianity*,* by a clergyman of the Church of England. The object of this book was to prove that there was nothing inconsistent between orthodox Christianity and the reincarnation hypothesis. The author showed that the doctrine had never been condemned by a general council of the Church, the Synod at Constantinople in 523, at which it was denounced, being only a local Synod, and not binding on the Church as a whole. He also showed that Jesus Christ, so far from condemning his disciples' belief in reincarnation, rather pointedly avoided doing so. The reference is, of course, to the

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question of the disciples. "Who did sin, this man or his parents, that he was born blind?" and the answer of Jesus. "Neither hath this man sinned nor his parents, but that the works of God may be made manifest in him." He further argued that though

Jesus Christ nowhere expressly upholds the doctrine, he made it

* *Reincarnation and Christianity*, 1s. net. W. Rider and Son, Ltd.

clear that there were many points of the kind of which he purposely did not speak, on account of the undeveloped state of those whom he was addressing. "I have many things to say unto you," he says, "but ye cannot bear them now."

As a matter of fact, however, we are, I think, justified in contending that the doctrine of reincarnation, not necessarily as an infallible law, but certainly as a possible occurrence in specific instances, has the authority of Jesus Christ himself. Speaking to the multitude of the work accomplished by John the Baptist, he ends his discourse with the remarkable and pertinent comment: "If ye are willing to receive it, this is Elijah which is to come. He that hath ears to hear, let him hear." Not only did he give on this specific occasion an intimation that John the Baptist was Elijah come once more in the flesh, but on another occasion he reiterated in a different form the same conviction. "Elijah," he said, "indeed cometh and shall restore all things. But I say unto you that Elijah is come already, and they knew him not, but did unto him whatsoever they listed." "Then understood the disciples," it is added, "that he spoke unto them of John the Baptist."

JOHN THE
BAPTIST
AND
ELIJAH.

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The idea of reincarnation was one which was quite familiar to the Jews at this date. So much so, in fact, that Josephus in his history reproaches the Pharisees for only conceding it to the worthy. It may readily, then, be argued that if the doctrine were a false one, Jesus Christ would certainly have expressed an opinion in this sense in one of his many addresses to his disciples. The fact that he did not do so resulted in early Christian times in a great divergence of opinion among Christian Fathers. Origen supported it boldly, Jerome and Augustine anyhow in part. Silesius and Hilarius defended pre-existence. A belief in this doctrine is also attributed with apparent justification to Clement of Alexandria. Why, then, did the Church abandon the idea and treat it as contrary to the Christian faith? I think the main reason is that Christianity crystallized into a dogmatic religion which was actually incompatible with any such theory. True, it was nowhere definitely condemned either in the articles of faith or in the Christian Scriptures. But the whole standpoint of the orthodox Christian appeared to give it the lie. To the orthodox Christian, in fact, despite the discoveries of science, the earth remains the centre of the universe. The Son of God came here to redeem humanity—a favour which it is certainly assumed he conferred on no other world for the

reason that (from the scientific standpoint of that day) there was no other world to confer it on. The scheme of Christianity supposes a very limited time for the existence of man on the earth, and assumes his original creation in the Garden of Eden. Had man been supposed to have existed for hundreds of thousands of years, as doubtless he has, there could have been no possible means of justifying the fact that the Son of God only descended upon earth to come to his rescue 2,000 years ago. The fact is, orthodox Christianity is essentially unscientific. Its God is entirely arbitrary and overrides at will the laws of nature. It is the reverse of the truth to say that he is in any sense reflected in these laws. His whole power is shown in defying and defeating them. Thus Adam and Eve are suddenly created by a miracle and every subsequent birth is a spontaneous generation. The soul comes from nowhere and at death passes eternally either to heaven or hell. When Jesus Christ is miraculously born of a virgin he comes as the result of a bargain between his Father and himself to offer to mankind the option of remission of the penalty for original sin and eternal salvation through faith in his name. Immediately an era of miracle is inaugurated which, however, ceases as suddenly and unexpectedly as it had begun, and once more the laws of nature resume their customary sway, apparently owing to the retirement of the Deity into the background. The whole system is grotesque and absurd, but as a system it hangs together. It is, in fact, coherent in its absurdity.

It may be doubted if the spontaneous generation of the human soul at or before birth is in any degree more absurd or makes an in any degree greater demand upon the credulity of the believer than the spontaneous appearance of Adam and Eve in the Garden of Eden, born, as we used to be taught, "grown up." The world in general is so used to accepting the idea of the birth of a child from a purely materialistic standpoint that it does not grasp the essentially miraculous nature of the phenomenon which it accepts in such an unquestioning simplicity of faith.

It appears to me that the parents of a child are in much the same position with regard to the life which they bring into the world as the packing-case maker is in relation to the goods for which he supplies the case. But it never occurs to the packing-case maker to take credit for the manufacture of the article which is dispatched in his box.

The attitude of the anti-reincarnationist, who treats the

parents as the real authors of their child's being, implies an assumption of divine power, and this claim to divinity, if pre-existence is denied, must be assumed equally of the greatest genius and of the commonest street ruffian. Is it not better to affirm that the living soul is no more conferred by the parents than is the priceless jewellery manufactured by the maker of the case in which it is packed? Assuming the truth of reincarnation, what governs the choice of a tabernacle by the individual soul is a problem which it is no easy matter to determine. We may, however, surmise that there is a law akin to natural laws on the physical plane, which attracts the reincarnating ego through a similarity of temperament in one case, or by a karmic fatality in another. The explanation in any case would probably lie deeply buried in the past, and its determination would involve a knowledge of the previous history of the ego which would necessarily be unattainable by any normal process.

The orthodox Christian system, then, is in its very nature anti-scientific. It assumes a succession of sudden and violent interventions on the part of a Deity who is outside of and independent of natural law, and whose temperament is unable to brook its restraints.* The essence of natural law is harmonious development, and this development is everywhere of a gradual and persistent character. Nature builds up brick by brick. It nowhere leaps across a gulf. It nowhere makes short cuts. Its salient characteristic is patient growth. It knows no more of the development of a human being in a single lifetime than it knows of the mushroom growth of Adam and Eve in the Garden of Eden. Both are equally alien to its laws; both are equally inconsistent with the working out of its purposes.

The moral teaching implicit in such a religion as orthodox Christianity is necessarily as crude and unsatisfactory as it is dogmatic. If we adopt the hypothesis of reincarnation we see the gradual evolution of the monad from protoplasm to divinity, whereas according to the system of the orthodox Church he begins as a man on earth with a ready-made character for which he is in no way responsible, and ends—that is, if things turn out for the

* I do not, of course, here enter into the question as to how far orthodox Christianity is a counterfeit of the genuine article. My argument rests on the assumption that in its stereotyped form it left no room for the doctrine of Reincarnation.

best he ends—as “the occupant of a menial position in a divine establishment.” In the words of the author of *Involution*, Lord Ernest Hamilton, “reincarnation presupposes an eternity of cosmic energy past and future. In dogmatic Christianity God is equally eternal in both directions, but he has only been active for 5,000 years.”* The primary justification of reincarnation is that it is in accord with our knowledge of natural law. Its secondary justification is that it offers a satisfactory solution of the problem of life, such as is offered by no other single hypothesis ever brought forward by theologian or philosopher.

A further powerful argument in favour of reincarnation is to be found in the indications of character, disposition, and of genius itself, that are constantly met with in individual men and women. We are all familiar with the expression “an old soul.” I confess that to myself the expression appears applicable more or less to almost every one with whom I come in contact. The indications supplied by the characters, idiosyncracies and temperaments of men and women are constantly suggestive of habitual tendencies which have grown and developed through untold periods of time. One man starts life with what amounts to a practical incapacity

“OLD SOULS.” to resist a particular form of temptation; another evinces in earliest years a talent of a quite exceptional kind. He may, say, be a musical genius, who can play brilliantly on the piano at the age of six or seven. He may, again, commence writing poetry at the age of eight or ten, like Milton. Or else he may show abnormal capacity in his powers of marshalling and systematizing figures—the mathematical prodigy, for example—or he may possess more ordinary talents, but to a quite abnormal extent. Are all these qualities and tendencies the result of chance? In some cases, it is true, they may be traced to heredity, but in a large number there is no evidence to support the theory of hereditary talent. Brothers and sisters are constantly quite devoid of the remarkable powers that one particular child evinces. The fact is, man is stamped, and stamped at birth, with the impress of an ancestry of incalculable antiquity, and the indications are that this ancestry is his own rather than his parents’.

Under the heading of reincarnation or metempsychosis a very large variety of beliefs are included. These two words are in reality identical, one being the Latin expression, and the other the Greek, for the same idea; i.e., the passage of the spirit

* *Involution*. By Lord Ernest Hamilton. London: Mills and Boon. A most suggestive and instructive work.

or consciousness from one body to another. There is in neither word any implication of the nature of the process, whether it is upward or downward, whether it is from man to beast, or man to man, or beast to man. Nor, again, is there any indication as to whether the process ends in the highest type of man or finds its completion only in the divine perfection. The Oriental doctrine of metempsychosis was responsible for the theory that the soul of

VARIETIES
OF THE
BELIEF.

man was reincarnated in the forms of various animals, and the Eastern reluctance to sacrifice animal life was no doubt to a great extent due to the feeling that in doing so they might be doing violence to the temporary habitation of a human soul. The idea, however, in the form in which it has become popularized in more recent times in this country, tends to repudiate the descent of the human spirit into the animal kingdom, and teaches of the gradual ascent from the lowliest forms of life through man to the divine. Perhaps, however, too much stress is laid here on the assumption that the human soul never retrogrades back into the animal kingdom. As a matter of fact, we know many instances of continuous deterioration during a lifetime, and it would seem rash to maintain that the tendency is always upwards, even if we take no stock of the rather numerous type of ghost stories which seem to indicate reappearances of the deceased in animal form on the astral plane.

Another problem that the question of reincarnation inevitably raises is at what point the reincarnating ego attains individuality, and consequent personal responsibility over and beyond the general responsibility of the race or species. Is the attainment of this individuality coincident with the putting on of the human form, or does it perchance come at an earlier or a later stage? Has man even at his present stage attained such individuality as will carry him through successfully as a complete creation, separate and unique, to his final goal, or is he still liable to disintegration of personality? A further question which is raised by the same problem has led to endless discussion and divers

PROBLEMS
RAISED BY
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expressions of opinion, and it is a problem which demands insistently some satisfactory answer. In what does the individuality consist? And how far can we concede identity between a succession of lives shut off each from the other by an intervening gap which memory is unable to bridge? Can we postulate identity apart from memory? And if so, what is it that constitutes the essential link between the

tenant of one body and its predecessor? These are all problems that are inevitably raised, once we grant the reincarnation hypothesis, and they are points which are bound to elicit a great divergence of opinion. But whatever variety of this hypothesis we may eventually adopt, we are bound to face first of all the original question: is reincarnation or metempsychosis in some form or other a true solution of the problem of life? A true answer to the riddle of the sphinx?

There is one obvious alternative to this solution, and in the opinion of some of the ablest writers of the past, it is the only real alternative. The best case made out for this alternative is to be found in the Philosopher Hume's sceptical essay on the immortality of the soul. He argues of course for the materialistic hypothesis, but the whole gist of his contention is that if this hypothesis is untrue the soul must have been as immortal before birth as it has been maintained to be afterwards. What is incorruptible must, he contends, also be ungenerable. Metempsychosis, therefore, he concludes, is the only anti-materialistic system that philosophy can hearken to. The same view was maintained by Shelley, who wrote: "If there be no reasons to suppose that we have existed before that period at which our existence apparently commences, then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased." Prof. Wm. Knight also treats of the same problem, and argues that immortality necessarily implies pre-existence. "If," he writes, "we reject the doctrine of pre-existence, we must either believe in non-existence (after death) or fall back on one or other of the two opposing theories of Creation or Traduction." Creation is, of course, as Prof. Knight points out, the theory that every moment multitudes of new souls are being simultaneously born; i.e., they are not souls already existing (the theory of pre-existence) for whom bodies have been prepared, but that the souls have been freshly made then and there, and placed in the bodies prepared for them—a curiously artificial form of proceeding, and very much in keeping with the primitive ideas concerning our first ancestors in the Garden of Eden.

The alternative theory to this is the theory of Traduction. This theory implies the derivation of the soul from two sources, i.e. from both its parents, the substance thus derived being apparently composite and quasi-material. Though this view appears to be widely enough held, it is, as I have already indicated, of all hypotheses the most logically untenable and the most astounding

OPINION
OF THE
PHILOSOPHER
HUME.

in its implications. Speaking further of the reincarnation hypothesis, Prof. Knight expresses the view that it has "immense speculative interest and great ethical value. It is much to have the puzzle of the origin of evil thrown back for an indefinite number of cycles of lives, to have a workable explanation of Nemesis and of what we are accustomed to call the moral tragedies and the untoward birth of a multitude of men and women. It is much also to have the doctrine of immortality lightened of its difficulties."

Among earlier writers the defenders of reincarnation were legion, and include the profoundest thinkers of antiquity. The opinion was held by Pythagoras, Plato, Empedocles, Philo-Judæus, Plotinus, and many others of less eminence, and it was voiced in verse by two such typical classical poets as Virgil and Ovid. The modern poet has also taken up the same theme. Wordsworth's lines, "Our birth is but a sleep and a forgetting," are familiar to all of us. Swinburne's wonderful chorus, to *Atalanta in Calydon*, commencing "Before the beginning of years," is scarcely less familiar. Walt Whitman expresses the same conviction in his *Leaves of Grass*, and only a month or two

ago I cited Miss Eva Gore Booth's *The Agate Lamp* as a book of poetry, the mainspring of which is the idea of metempsychosis. The conception is also familiar to us in connection with Sir Edwin Arnold's *Light of Asia*. Among philosophers and scientists I have already cited Hume, but I might also name Huxley, who admitted that there was "nothing in the analogy of nature against it, and very much to support it." Prof. Max Müller's researches into Oriental literature naturally brought him in contact with it, and in expressing his own disposition to adopt the hypothesis he defended himself by saying that all the great minds of humanity had believed in it. An able defence of this conception of the universe is to be found in Baron Carl du Prel's *The Philosophy of Mysticism*—a book of singular originality and power.

In the monistic doctrine of soul (he writes) man is the product of his own development. His character, his life itself, and even his fate, are his own work. Hence the moral responsibility for our acts which fails if birth is the beginning of our existence, life, character and effort having been conferred by foreign causes. . . . This is the transcendental justification before which all human complaint of terrestrial injustice is dumb. We must, therefore (he continues) work out our earthly existence on behalf of the transcendental subject, and this does not happen if we withdraw from its struggles or fold our hands on our lap in earthly resignation. Our

REINCAR-
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will to live has not an earthly motive, but is a transcendental willing of our subject. It, therefore, is present when the contents of the life are not correspondent to our earthly wishes.

It is one of the most serious charges against the early Christian Church that it repudiated this doctrine of the progressive advance of the human soul to higher states of being, and adopted in place of it a delusive democratic hypothesis that all men stand in this life on the same level of development, at the end of which they are destined to be precipitated without any obvious justification except the caprice of their Creator into an eternity of misery or of joy. It is obvious that such religious teaching could only have a most pernicious moral effect, whereas the result of the acceptance of the reincarnation hypothesis, whether true or false, cannot fail to act on its adherents in the nature of a stimulus to their energies and an impulse in the direction of the development of the higher and more spiritual qualities of their being. Many have argued that while the soul continues to exist it only manifests in a material form in the present life, and that its entire subsequent existence is worked out on the spiritual plane ; but if this is so, it is hard to understand wherein lay the necessity

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of the present life at all. If we are to look at it as a single incident in the eternal existence of the soul, the lessons learnt here and for which a material existence may be held to be an advantage from the point of view of character, are either only half learnt or frequently not learnt at all. The object of physical life, 'i.e., has only just begun to be attained when it is time to quit the scene of our labours. We have

stayed, it may be, just long enough to show that we have profited somewhat from our life on earth. We have indulged at best in the preliminary canter and are thereupon told that the race is not for us. The hypothesis then of a single life on earth is only attributable to such a capricious deity as the orthodox Christian or the Jew has imagined, and is certainly incompatible with the attribution to the Creator of the principles of divine justice and wisdom, except, that is, on one hypothesis, and this is, as already stated, that life on earth is essential for the creation of the human soul, that there is no such thing as pre-existence, and that the parents are the authors not only of the child's body, but of his spirit as well.

We are therefore driven back by the impossibility or the absurdity of all alternatives to the acceptance of some form of the Reincarnation hypothesis, some variant at least of that religious

philosophy which teaches that the life-principle climbs up the ladder of existence a rung at a time from the lowest to the very highest, though we may admit that the process is extended over so vast a period that to human conception it may well appear to be actually endless. The imagination of man staggers and is lost before such gigantic conceptions. We have, in the words of the poet, to—

Pause and plunge
 Into eternity, where recorded time,
 Even all that we imagine, age on age,
 Seems but a point, and the reluctant mind
 Flags wearily in its unending flight,
 Till it sink dizzy, blind, lost, shelterless.

One point must not be overlooked in connection with this hypothesis, and that is that it is built on the assumption of a cosmic cycle. As all things emanate from Deity, so they return to Deity once more. They return, that is, to the point at which they commenced, though we may look upon the circle as in the nature of a spiral, and the point at which the soul returns as not the same, but one rung higher than that at which it started. We

are brought face to face by this idea with the tremendous Oriental conception of the inbreathing and outbreathing of Brahma, the theory that periods of manifestation are followed by periods of quiescence, when the consciousness of the many is merged in the consciousness of the One. To justify such conceptions from the standpoint of human reason seems almost an impossibility. To attempt to gauge their meaning is to commence thinking at once in terms of infinity, and to think in terms of infinity is a process for which the human mind was never adapted. We live here and we shall live hereafter under laws of nature, and think out our relations to the external world and each other in terms of time and space. To realize the inbreathing of Brahma we must postulate a condition where time and space have no existence.

Many have contended that if reincarnation were a fact there would be adequate evidence of its truth in the memories of those who are alive, that recollection would survive from a former life, and that such recollections could be put to practical proof. As a matter of fact, there are instances of the kind, but they are very rare, and it is difficult to hit upon any which are established by evidence sufficient to satisfy the critical investigator. One such instance, indeed, was given not long ago in the OCCULT REVIEW. The case was that of a negro girl who was born and lived at New

York, and had vivid recollections of a previous life some forty years before at Washington.

This record was given in *The Word*, a Theosophical magazine edited by Mr. Percival, of New York. The girl, though she had never been to Washington, gave names and particulars and an accurate description of the Washington of a generation or so before. She declared that she was fourteen years of age when she died,

MEMORIES
OF PAST
LIVES ?

and had a very vivid and affectionate recollection of an aunt Malissy, who attended and took charge of her. Though christened *Helen* she preferred to be called *Hattie*, which she maintained was her name

in her last life. A case like this certainly merits a fuller investigation than was apparently given to it. Similar cases of the kind frequently crop up, but one has great difficulty in tracing them out, or getting any satisfactory confirmation. Only the other day a lady whose name will be familiar to readers of the OCCULT REVIEW, Miss M. L. Lewes, author of *Stranger than Fiction*, and various articles on Welsh superstitions which have appeared in this magazine, mentioned to me the case of a friend of hers who had vivid recollections of a previous incarnation up to the age of fourteen. She was, however, snubbed so mercilessly on the subject by her parents that she ceased to make allusions to the matter. She stated subsequently, that she was under the impression as a child that all other children had similar recollections, and only later in life discovered that she was the exception and not the rule.

By far the most common cases in which knowledge of previous incarnations is claimed, are those in which the individual in question has received communications in some form or other which he or she regards as adequate proof of the reincarnation in question. These vary very much in their character, and naturally do not command the same respect from the outsider as personal recollections. There is, for instance, the case of a friend of mine—I do not know if I am at liberty to give his name—who has received communications of this sort as regards past lives, dates, names and places being given of which he was totally ignorant, but which he was subsequently able to verify by research at the British Museum. Then there are cases of people who in trance, hypnotic or otherwise, claim to see incidents in their past existence.

One of the most remarkable cases of this kind is that of Mrs. Campbell Praed's friend, *Nyria*. The novel which bears this title and deals with *Nyria*'s incarnation in Roman times, is probably familiar to a number of my readers. It created a very considerable sensation at the time, and has just been republished

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in a cheap edition by my firm.* A somewhat elaborate preface preceded the first edition of this novel, in which the author, or rather the editor, referred to the origin of the story. This led to such endless correspondence and annoying inquiries that in the new edition a shorter introduction has been substituted. Briefly,

however, the story is as follows: Nyria, when Mrs. NYRIA. Campbell Praed first met her, now a considerable number of years ago, was "a girl of mixed nationality, shy, reticent, modest, and unselfish; a child of nature, lacking in education, half-puzzled, half-frightened, at the mystic tendencies in herself, of which she was always loath to speak. Owing to her inherent reserve and other conditions (says the writer) it was not easy for me to follow up an accidental discovery of her endowments; and but for a chance combination of circumstances which threw us practically alone in a foreign country, I should have had no opportunity to carry out my investigations. As it was, I saw in my new friend what appeared to be a remarkable illustration of the theory of pre-existence, or—if one prefers so to express it—of the possibility of dual personality." Mrs. Campbell Praed goes on to say that the lady in question, when in association with herself, would lapse into a sort of dream existence in which she took on an entirely different identity, and of which, on resuming her normal consciousness, she had no recollection. In this condition her voice, manner and whole intelligence underwent a change, and she prated in a childlike babble, but with plenty of shrewd **observation**, concerning scenes, persons and conversations that she described as going on around her. She had, in fact, in her imagination, become once more the slave-girl Nyria, the personal attendant of Julia, the daughter of the Emperor Titus. So real was this condition to her that she was in constant terror of betraying either the Christians on the one hand, or her mistress on the other, by indiscreet revelations to Mrs. Campbell Praed. One of the difficulties of the situation was the author's presence in the midst of these scenes. Who was she (inquired Nyria)? Why should she thus turn up in unexpected places on a spur of the Aventine, in Julia's garden, or on the steps of Valeria's terrace? Had she no slaves of her own, that she required Nyria's guidance? And if she had come in a litter, where had it been left, and should Nyria fetch it?

Mrs. Campbell Praed states that for several years before this time she had been studying the Flavian period for a book which she had lately written, and was therefore in a better position to

* *Nyria*. By Mrs. Campbell Praed. Cr. 8vo, 432 pp. Price 2s. net.

check Nyria's history and topographical details than she would otherwise have been. To her surprise she found them invariably correct, though her present-day self had never been in Rome. Only once did a point of doubt arise, and that was in the case of Marcus Licinius Sura, of whom history makes no mention. This man was Nyria's second mistress's lover, and is clearly not to be identified with the L. Licinius Sura of Trajan's reign. Mrs. Campbell Praed states that her part in the book has been solely that of literary adapter, and there is one large section in the communications which Nyria gave to her which, in view of the fact that the book already is of rather excessive length, has never yet been given to the world. These deal with the life of Nyria in Valeria's service, in connection with which Apollonius of Tyana, the celebrated philosopher and wonder-worker, is brought upon the scene.

Another form of experience which leads many people to a belief in previous incarnations is the fact of their possessing vivid recollections of places to which they have gone for the first time in their present life. An instance was given me the other day by Mr. A. E. Waite, of a clergyman whom he used to know, who, I may mention, held in absolute abhorrence all things connected with occultism, but who, on coming to Deal for the first time, found himself, to his immense astonishment, absolutely familiar with the whole place, its streets, houses, etc. (The gentleman in question, it may be mentioned, was an art connoisseur, and had an extraordinarily intuitive power in this connection, being able to detect simply by touch anything in the nature of an art forgery.) I have elsewhere alluded to this peculiar experience. The scientist, I understand, calls it *paramnesia*, or false memory. The French call it *sensation du déjà vu*. My personal belief is that it is generally to be explained by dream-travelling, and that the people who have such experiences have been in the habit of visiting during sleep, in what Theosophists term their astral bodies, various places of which a memory has been revived when they actually come to visit them in physical form. There are cases cited in which this is the undoubted explanation, though of course we are not therefore bound to assume that it is the explanation of every such case. It may, however, dispose of a good many fancied instances of reincarnation.

Another suggestion presents itself for explaining away such instances as that of Nyria, though to some the solution of the problem in the manner to be suggested may appear somewhat far-

fetched. Those who are familiar with the workings of a medium's mind when in a state of trance, will realize how very readily they take on another's personality, how, for instance, in diagnosing an illness, they will describe themselves as feeling all the symptoms, not merely realizing these symptoms as present in the body of another.

If this is the case, and it undoubtedly is in innumerable trance experiences, what is there to prevent a mediumistic girl living in her own person the life-history of some individual of long ago, with whose spiritual counterpart she may conceivably have been brought *en rapport*? Her knowledge in this case would not amount by any means to proof positive that the experiences narrated had been her own. Such doubts necessarily arise through the abnormal receptivity of the mediumistic temperament, and are perhaps not so lightly to be dismissed as some would think.

One cause which has brought these records of past incarnations into discredit and ridicule is the fact that there are so many people who are ready and willing to take statements of psychics at the foot of the letter, as the French say, and to accept without question stories of their supposed earlier lives of which they have absolutely no adequate evidence.

The natural tendency of human vanity is to believe that the individual figured in the past in some important historical character, and the net result of this tendency, and the general credulity of the human race, is that the number of Mary Queen of Scots and Cleopatras who are reincarnated simultaneously at the present time is simply legion. But this form of folly must not blind us to the fact that there is a certain amount of valuable evidence on the subject of reincarnation memories, quite apart from the plausibility of the hypothesis on general grounds. I would not, however, suggest that evidence of this kind has ever been put together sufficient, either in quantity or quality, to afford anything like conclusive proof. The most important argument must still remain, that from the *à priori* probabilities of the case. The position claimed is that reincarnation explains the problems of life as no other solution propounded has ever yet done, that it is neither inconsistent with the most advanced theories of science, nor with religion in its highest form, that it offers a stimulus to human effort which we look for in vain elsewhere, and that at a time when the materialistic hypothesis has hopelessly broken down, it stands before the world as the only coherent and rational alternative to this hypothesis that so far at any rate has been submitted for approval to the considered judgment of mankind.

“ THE
CONCLUSION
OF THE
WHOLE
MATTER.”

take on another's personality, how, for instance, in diagnosing an illness, they will describe themselves as feeling all the symptoms, not merely realizing these symptoms as present in the body of another.

THE FAUST LEGEND

BY CLARE ELIOT

THE Faust Legend is of great antiquity and has many ramifications, and therefore it is a difficult task to disentangle it, firstly, from the additions which were unconsciously added to it as it passed from mouth to mouth, and, secondly, from those other alterations deliberately made by those who had some special interest at heart. There is no doubt that the Faust Legend suffered a great deal from both these influences, but at the same time it is equally certain that there was a solid foundation upon which to build.

Scheible tells us that each nation has its typical magician, around whom all conjuring-wonders and all warnings about the abyss of Hell group themselves, and the accumulation gradually forms a mountain of material. Thus in England we have Merlin, in Spain Don Juan, in Italy Virgil, and so on, and each nation, jealous for the reputation of its own magician, takes to its credit all the powers—some of which are really special to each. Scheible then gives a long list of all the wonders which he holds are peculiar to Faust, including, of course, the wonderful dog who was supposed to have a devil.

Perhaps the most renowned of all the magicians is Germany's Faust, and that he was an historical person is undoubted. He was born at the end of the fifteenth century at Knittlingen, then called Kundlingen, in Würtemberg, or, according to some authorities, at Roda, near Weimar, and his history can be traced through the testimony of contemporaries from 1507 down to about 1540. It is to be noticed that Faust called himself George in some towns and John in others; perhaps in order not to be pursued by the unpopularity he left behind him.

His parents were poor, but the bequest of a rich uncle enabled him to study medicine and magic at Cracow. Our first evidence is a letter written (in Latin) by Johannes Trithemius, abbot of the monastery of Sponheim, to the mathematician and astronomer Johann Virdung of Hasfurt, dated August 28, 1507. It says:—

“The man of whom you wrote to me, Georgius Sabellicus, who has dared to call himself the prince of necromancers, is a vagabond, vain babbler and vagrant (gyrographus, battologus et circumcellio), who de-

serves to be chastised, that he may not henceforward venture publicly to profess principles odious and contrary to the Holy Church. . . . This is how he styles himself,—Magister Georgius Sabellicus, Faustus junior, fons Necromanticorium, astrologus, magus secundus, chiromanticus, aeromanticus, pyromanticus, in hydra arte secundus. . . . When last year I was returning from the March Brandenburg I met this same man at the Town of Geilenshusen . . . who as soon as he heard I was there, fled from the hostelry, and could not be persuaded by any one to present himself to my view. Some priests of the Town told me he boasted in the presence of several people that he had obtained so great a knowledge and memory of all wisdom that, if all the works of Plato and Aristotle had totally perished from the memory of man, he himself, like another Hebrew Ezra, could restore the whole with greater elegance. . . . He is reported to have said in the presence of several bystanders that the miracles of our Saviour Christ were not to be wondered at, as he could perform the same miracles when and wheresoever he pleased.”

It is difficult to say whether Sabellicus is a baptismal name or an assumed one. The Sabines were noted for their magic powers; but, on the other hand, Sabellico was not unknown as a surname in Italy. Creizenach inclines to the latter opinion.

Later on Trithemius tells of Faust at Kreuznach, where he was employed to teach Franz von Sickingen; but after a short time Faust was obliged to flee the city on account of his bad behaviour.

In 1509 a Johann Faust was pursuing his studies at Würtemberg, and he may possibly be the same person.

The next notice is in a letter written by Conrad Mudt, a canon of Gotha, dated October 5, 1513.

“ Eight days ago there came to Erfurt a Professor of Palmistry named Georgius Faustus Hemitheus Hedebergensis, a braggart and a fool. His art, as that of all diviners, is vain, and such physiognomic science lighter than a water-bug (*levior typula*). The vulgar are lost in admiration. Let Theologians rise against him.”

Hedebergensis means either demi-god of Heidelberg, as Düntzer holds, or demi-god à la Heidenberg, which Grimm suggests is an allusion to Trithemius' magic repute—his family name being Heidenberg. These classical jests, so common at that date, are impossible to follow, and are only important as showing the trend of public opinion.

If the chronicle that Mutschmann first published can be accepted as evidence, Faust often went to Erfurt for quite long periods; in spite of the unkind things said there about him. From 1516 to 1525 Faust stayed with his friend the abbot of Maulbronn, where the Faust-kitchen and Faust-tower still exist.

Tradition has always held that he went to Leipzig in 1525,

and we shall say more of this visit later on. In 1528 he appears as Dr. George Faust of Heidelberg, and thus described he was turned out of Ingolstadt.

Philip Bergardi, the Physician of Worms, wrote of Faust in his



Index Sanitatis (1539). He is just as contemptuous as the others we have quoted. He had not seen Faust himself, but had heard a great deal about him. Bergardi speaks of him as a rogue and a vagabond who said he was the "Philosopher of Philosophers"

and cheated a great many people out of their money. He admits that Faust is very celebrated among his dupes for medicine, chiromancy, and all the other branches of magic. There is a rather obscure sentence at the end of the passage, which Scheible, and some others, explain as meaning that Faust had just died. Anyhow, we have no positive proof of Faust's existence after 1539, and we know that he was dead in 1544.

Johann Gast, a Protestant theologian, in the third edition of his *Table Talk* (published 1548), strikes a more personal note :—

“ I supped with him at Basle, in the large college ; he had given the cook various kinds of birds to roast ; where he had bought them or who had given them to him I know not, since they were not sold at that time at Basle, and were such as I have never seen in our country. He led about with him a dog and a horse, devils in my opinion (*Satanas fuisse reor*), who were ever ready to obey all his orders. Certain persons assured me that the dog sometimes took the form of a servant and brought him his food. The wretched man had a sad end, for the Devil strangled him, and his corpse, though placed five times on the back, always turned over again with the face downward. The Lord preserve us, lest we become slaves of Satan ! ”

Conrad Gesner of Zürich, in a letter written in 1561, speaks of him as a vagrant scholar (*fahrend Schüler*) of wonderful powers, dead long ago.

There were apparently many students of the kind, some of them fellow-pupils of Faust's at Cracow, and they were so-called from the wandering life they led. Thus we see that Faust's restlessness was not so much temperamental as necessary.

Our next authority is John Memel, or Manlius of Anspach, a pupil of Melanchthon, and he is the first to mention Faust as John. Manlius says that Melanchthon met Faust at Wittenberg, and earnestly exhorted him on account of his magical arts. Faust had boasted that these arts accounted for all Charles V's victories in Italy. The Devil had accompanied the army in the form of a black hound. Manlius concludes :—

“ He was a vagrant scholar and said many mysterious things. When he was at Venice he told the people he would fly to heaven. The Devil lifted him up a little way and then dropped him, so that he was taken up half-dead. A few years ago the same John Faust sat, exceeding sad, in a certain village in the Duchy of Würtemberg. The innkeeper asked him why he was so sad beyond his wont. . . . Faust answered, ‘ Do not disturb me this night. ’ In the middle of the night the house was violently shaken. Faust not rising in the morning the innkeeper and others entered his room, and found him lying near the bed, face downward, thus slain by the Devil.”

Our last historical account is by Wier, a doctor of medicine

of Teklenburg and a pupil of Cornelius Agrippa. His book is called *De Praestigiis Daemonum* (1583). He first gives us the same account of Faust's life as we have heard before. Then he says every one was talking of Faust about the third decade of the century, and he tells a story which he says he had at first



FAUST FALLS IN LOVE.

After E. Mau's illustration to Aurbacher's Faust.

hand. Faust was in prison at Batenburg and asked the chaplain to get him some wine, so that he could shave without a razor. He rubbed his beard with arsenic, and in consequence, not only the beard but his skin and flesh were removed.

All that we have said up to now is undoubtedly written by contemporaries. As we have seen, the accounts of his death are

rather diverging and distinctly magical. Scheible says that, like other criminals, Faust probably committed suicide when his difficulties had got beyond him.

Before we turn our attention to the semi-religious books which were to crystallize the form of the legend for all time, we must consider what earlier myths or legends there were to give rise to this one.

As far back as the Aprocryphal Acts of the Apostle Paul, we have the invocation of Thekla, and further back still we have the strange figure of Simon Magus. It is curious that Simon Magus, when at Rome, undertook to fly in Nero's presence, and he was taken up and thrown down by the Devil. Irenæus tells us that one Simon of Samaria united himself with a woman named Helena, whom he stated to be the same Helen as the heroine of the Trojan War. This fable is also found in the Clementine Homilies, where the father of the pseudo-Clement is even called Faust (Faustus).

Again, about the middle of the tenth century Hroswitha, a nun of the Convent of Gandersheim, wrote a poem on the story of the monk Theophilus. He was œconomus of the Church of Adana in Cilicia in A.D. 538. When the Bishop died, Theophilus refused the office. The new Bishop turned Theophilus out altogether, so he had to turn to magic. The Devil would not help him unless he signed a bond bequeathing his soul. He did so, but eventually he repented and appealed to Mary, Mother of Christ, who had a contest with the Devil and forced him to give up his claim.

It is interesting to note that the bond with the Devil is never signed with the victim's blood until the thirteenth century.

Hermann Grimm has lately pointed out the resemblance between parts of the legend of Faust and of the confessions of St. Augustine. Augustine was, like Faust, called a "Speculator," and was fascinated by the doctrines of the Manichæans, who were against marriage, and believed the Aristotelian doctrine of the eternity of matter and non-origination and imperishability of the world. Oddly enough, the Manichæan Bishop whom Augustine wanted to meet was called Faust.

When in the sixteenth century new continents were discovered, and long buried classical wisdom was brought to light again, when physical experiment seemed to show a new way of explaining the mysteries of nature, it is not to be wondered at that a part of Germany suffered a moral revolt. To the orthodox

clergy it seemed that such sudden changes were fiendish, and the uneducated people thought that the age of miracles had returned at each chemical or physical application of knowledge. The three types, the advanced, the clerical, and the



THE FIRST EXPERIMENT.

After E. Pfau's illustration to Aurbacher's Faust.

illiterate were all found in Germany, and here therefore was produced a curious legend which knit together the point of view of all three. For at the Reformation the Church forfeited her claim to being stronger than magic, the Pope was looked upon as Antichrist by the Protestants, and therefore all those who had, by dealing in magic, bound themselves to Satan, were given up to his power at the end of their allotted time. This gave the legend a tragic character.

Let us now examine the legend itself.

In a work published by Lercheimer in 1585, called *Christliche Bedenken und Erinnerung von Zauberei* (Christian Thoughts and Reminders of Magic), we find frequent notices of Faust, and we give the following story to show how by that time the legend had assumed a definite form.

In a certain town Faust found himself in a company of cheerful companions, who demanded that he should show them one of his wonders. He asked what they wanted, and they unanimously asked that he should make a vine laden with grapes spring out of the table. Faust agreed to do this, and a mighty vine sprang forth. A mist came over the scene, and each man saw as many vine clusters as there were people. Faust enjoined silence and told them all to wait, knife in hand, till he gave the word to cut off the grapes. Suddenly the mist disappeared, and every man found in his hand, not a vine cluster, but his own nose, or, according to the picture by Peter Cornelius, his neighbour's nose.

In one of the oldest Faust books there appears the story of Faust riding out of the cellar on a wine barrel which was so heavy that up to then no one had been able to move it at all. Both this and the story of the vine are represented in curious pictures in a cellar at Leipzig; the incidents are supposed to have taken place in 1525. If it is all a mere tradition, it is at least a curiously well attested one.

The first version of the story was published at Frankfurt at the Autumn Fair of 1587. On the title page was written: *History of D. Johann Faust, the far renowned enchanter and black Artist.*

Part I. tells us that Faust was the son of a poor peasant at Roda near Weimar. By good fortune he was patronized by a rich relation living at Wittenberg, who said he would keep him at the University. He was enrolled as a theological student, and took a brilliant degree as Master and Doctor of Theology. When he had learnt all this he was not content. He had "a foolish, unreasonable brain. Men called him the Speculator." He then determined to put the sacred writings "behind his door and hide them away under his bench, and he lived wicked and godless. But the proverb is true. 'What will to the Devil that cannot be kept from him.'" After that he refused to call himself "theologian." He became a man of the world, called himself doctor of medicine, and took up astrology and mathematics. The legend says "he took to himself eagles' wings and would scale all the heights of heaven and earth." This was

the time that he began to study magic. He tried his first experiment one dark night in the Spesser Forest near Wittenberg, and, drawing a circle, invoked the powers of evil. Several awful things happened, then a grey monk appears and says he will come back next night to Faust's own house. He does so, and



FAUST AND HELEN.

After E. Plau's illustration to Aurbacher's Faust.

on a third visit the bond is signed. The spirit is Mephistopheles, not the devil himself, and this is the first time we hear this name. The bond is written in Faust's own blood. The spirit undertakes to do all that Faust asks him, if Faust on his part consents to give up the Christian Creed, never to contract lawful marriage, and after twenty-four years to hand himself over to the enemy

of mankind. The book says: "Faust thought the Devil was not so black as he was painted, nor Hell as hot as people fancy it." Faust then begins to live an epicurean life and very soon wishes to marry. Mephistopheles reminds him of his promise, and when Faust persists, the Devil raises a frightful storm, threatening to tear him limb from limb.

Next follow Mephistopheles' answers to Faust's questions about Hell and its ten governments, the form and figure of the fallen angels and the creation of the world; Mephistopheles giving intentionally false answers. He informs Faust that our globe is without beginning and end, and that the human race has existed through all time.

At the end of the first third of his time Faust is still at Wittenberg, occupied with inquiries and making a calendar. The second part also contains questions and answers, and one day his prince and proper master, Belial, pays him a visit. The air turned so cold that Faust thought he would freeze. The Devil shows Faust all the Princes of Hell disguised as beasts, and they also pay a visit to Hell itself. The rest of this part deals with terrestrial journeys, visits to Rome and Constantinople, where Faust shows himself to the Sultan disguised as Mahomet in papal robes. Then follows "the third and last part of the adventures of D. Faust, what he did and worked with his Nigromantia at the Courts of potentates," and other less improving stories.

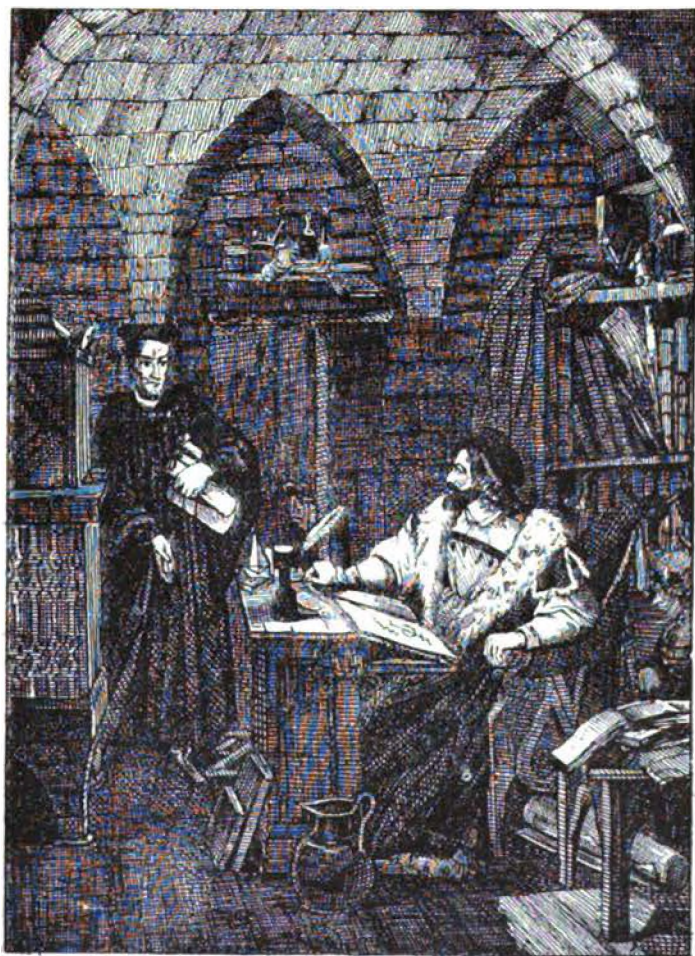
In the twenty-third year Faust conjured up the beautiful Helen on Low Sunday, and the following year she bore him a son. This was Faust's culminating wickedness. The end is now near, and Mephistopheles mocks at Faust's fears. The evening of the last day Faust makes a penitential oration, after which his friends retire weeping to their rooms. Between twelve and one shrieks are heard, and in the morning the mangled remains are found strewn about the room. Helen and the boy have already disappeared, and Faust's famulus collects the property and the writings from which the book is taken.

The style of this book is very naïve, and it does not seem to be an arbitrary selection of material. It seems rather to be the work of a reformer who had collected all the information he could about so well known an awful example. There is no doubt the author had a strong bias against Rome. We know nothing about him, but we know that the publisher, Spies, was a man of mark in his trade and a strong Lutheran.

Whether or not Faust possessed occult powers, which are surely not disproved by their rarity, or by the exaggerated form in which

they are reported, he must have had some subtle influence either mental or physical by which he persuaded men to see things he described, by which he knew of events which to duller brains could not be expected or understood.

Space will not permit our tracing the legend in its later forms. There were many editions of the first book, the most important being Widmans. There is the English Drama of Marlowe, Lessing's unfinished work, and lastly Goethe's masterpiece. The musical forms of the legend are all comparatively modern and taken from Goethe, who naturally coloured the story in accordance with his own intellectual and poetic temperament.



FAUST IN HIS STUDY.

After a picture by Schuorr von Carolsteld.

W. T. STEAD AS A SEER

By EDITH K. HARPER

Souls are naturally endowed with the faculty of prediction.—*PLUTARCH.*

IT was in the early hours of April the fifteenth last year that the splendid, proud *Titanic*—"the biggest ship in the world"—sank with her sixteen hundred victims into the icy deep, and a cry of horror and desolation rang out from the heart of humanity.

Immediately followed the natural question: "Were there no warnings?" Did those gifted beings, endowed above their fellows with the mysterious, ineffable "Sixth Sense" by which the shadowy veil between the Two Worlds becomes for them transparent and they *hear* and *see*—did not even they receive some foreknowledge of the tragedy to come? Since the disaster we have been flooded with the wisdom of those "wise after the event." But did "Julia" give no word of warning beforehand? Did Mr. Stead himself receive no personal intimation that an event was about to happen which would bring all his tremendous earthly activities to an abrupt and sudden close?

Looking back over the Bureau records for the few months immediately preceding that fateful fifteenth of April, it is easy to find much that, read now with clearer understanding, in the light of what has happened, points all too plainly to some very great and momentous change about to occur. These messages were not given as "warnings," however, but rather as foreshadowings of some inevitable event, some great reinforcement of spiritual energy, something that would draw the worlds visible and invisible even closer together than before. Of such nature was an automatic message received from "Julia" on April 3, 1912, the date of the last Circle sitting of Julia's Bureau at which Mr. Stead was present before he passed out of the physical body. This little private Circle met weekly at Cambridge House, Mr. Stead's old home, and was composed of a few friends who met thus regularly, by Mr. Stead's invitation, every Wednesday evening, with Mr. Robert King as the psychic.

That night Julia wrote through my hand as follows:—

"April 3, 1912. It is a solemn thought that after to-night my beloved Circle may not meet in its entirety for some time. But hold the meeting weekly, in all faith and confidence, and in

good time the joy of reunion will more than atone for the pain of separation. Much that is of great importance will take place before then. I particularly wish the Chief to preside at the Service to-night."

The concluding request was a little unusual, as it was the custom for each member of the Circle to conduct in turn the short opening Service with which the sitting invariably began. Whether the wish indicated a knowledge on her part, which for some inscrutable reason she was not allowed to reveal, that this was the last time for ever that our Chief would "take the Service" with his beloved Circle in the old familiar way, is for the reader to decide according to his own sentiments. The Chief only intended to be absent from England some three weeks, and his comings and goings were too frequent to excite much comment, though we always used to miss him exceedingly. A sudden flight to one or another of the capitals of Europe, as the exigencies of a political situation demanded, was the most natural occurrence in the world. No such hint of "pain of separation" had preceded his several weeks' sojourn in Constantinople the previous year. The hymn for that memorable last evening, chosen also by Julia's direction, was "Our Blest Redeemer," with its prevailing burden of earthly farewell. It was customary for the one who presided at the Service to read a short appropriate passage from some book bearing on the transcendental, though not necessarily from the Bible. Mr. Stead chose for his reading that night the 17th chapter of St. John—the parting words of the Master to the disciples.

How vividly I recall the stillness of the room, as he read; the fragrance of incense and white lilies around us; and the vague indefinable sense of foreboding that stole over me as I listened to his voice earnestly dwelling on the solemn words: "*I have finished the work that Thou gavest Me to do. . . .*" the last words he was ever to read in the room dear to us all as Julia's "Sanctuary." An eerie sense of something too impalpable to call foreboding swept across my mind. It was indefinable—perhaps it was rather the thought that some day, however far-off, the time indeed would come for our grand old warrior to lay down his armour, having "finished his work"; but nothing told me that he must not take this journey, nor hinted that the great ship in which he meant to voyage across the Atlantic was doomed. Nor did Mr. Stead speak of having received definite personal warning *against taking that particular journey in that particular ship*. Dark prophecies of soothsayers from the outer world were

more or less lost upon him, he dismissed them speedily from his mind as savouring only of the fear which "hath torment." Any one foretelling disastrous happenings became for him merely "a prophet of ill omen" not to be regarded, did he himself receive "signposts" otherwise than he was about his Master's business. It was through the intuitions of his own soul that he most often became aware of what he called his "signposts"; and once he clearly saw a signpost he steered his course by that alone and by no other chart whatever.

That he possessed the gift of prevision in a marked degree is very clearly evidenced by the three personal instances he quotes in his book, *Real Ghost Stories*. But only in a few cases did he ever definitely receive a powerful warning or presentiment with regard to his future course of action—apart, that is to say, from the numerous minor everyday "impressions" many of us are frequently receiving. The three examples of prophecy he gives were so definite and unmistakable, however, that one feels that had he been intended by "the Divinity that shapes our ends" *not* to take that journey in the *Titanic*, he would again have received some intimation, equally clear, through his own innate faculty of prevision.

I will now quote the three instances of premonition to which I have referred.

The first was in 1880, while he was editor of the *Northern Echo* at Darlington, that stronghold of North-country Quakerism on the borders of Durham and Yorkshire. He relates in *Real Ghost Stories* that on New Year's Day, 1880, without rhyme or reason, he was suddenly gripped by a strong conviction that he would leave the *Northern Echo* during that year. He spoke of it to a friend the same morning, saying he felt certain he would have to go to London that year, and added: "This is the last New Year's Day I shall ever spend in Darlington!"

He further remarked that he knew of absolutely no London paper which would have him on its staff, and in reply to a friendly warning to "do nothing rash," characteristically replied that he did not intend to do anything at all. All the same, he was absolutely convinced that during the year he would find himself on the staff of a London paper, and therefore would be obliged to leave Darlington.

When the time came for him to renew his contract with the *Northern Echo*, there was no sign of any impending change in his circumstances. The General Election of 1880 was in full swing; he was more than ever needed by the stalwarts of south-east

Durham. But though he signed the contract binding him to remain at Darlington, he could not shake off the conviction that he was "destined to leave at least six months before his engagement expired."

The *Pall Mall Gazette*, then edited by Mr. Greenwood, was absolutely antagonistic to Mr. Stead's political principles. It was pro-Turk; he, then as always, a "red-hot Russian." Nothing could have been more unlikely than that he should become connected with it. Yet it is the unexpected which sometimes happens. By a series of lightning changes, following Mr. Gladstone's return to power with a Liberal Ministry, Mr. Greenwood left the *Pall Mall Gazette*, which became a Liberal organ under the editorship of Mr. Morley,* and Mr. Stead was offered the assistant editorship of a paper which at the time of his presentiment was as antipathetic to his own general principles as a Trappist monk to the methods of the Salvation Army! "The proprietor of the *Northern Echo*," adds Mr. Stead, "kindly waived his right to my services in deference to Mr. Morley . . . I left the *Northern Echo* in September, 1880, and my prediction was fulfilled."

So much for the first evidence of prevision. Now for the second. After remaining for about three years assistant editor to Mr. John Morley* Mr. Stead was given full control of the *Pall Mall Gazette*. This change also was curiously foretold to him, at a time when according to all human eventualities nothing could have appeared more unlikely. He alluded to this as his "second presentiment," and it came to him in much the same way as did his earlier impression that he was to leave Darlington. Again I refer the reader to *Real Ghost Stories*:—

Mr. Stead relates, with considerable detail, that in the autumn of 1883, while on a visit to the Isle of Wight, when the "great troopers which had just brought back Lord Wolseley's army from the first Egyptian campaign were lying in the Solent," he suddenly and most distinctly heard what seemed "a voice within himself" bidding him to "look sharp and make ready," for before such and such a date in the following year he would be in full charge of the *Pall Mall Gazette*. The announcement startled him considerably, for as he says, he at once jumped to the conclusion that his chief, Mr. Morley, was going to die. On returning to London he told all whom it might concern, at the office of the *Pall Mall Gazette*, including Mr. Morley and Mr. Milner,† that he had received a "warning" that before a certain date next year he would be in full command of the paper, adding that

* Lord Morley.

† Lord Milner.

Mr. Morley must certainly be going into Parliament. Mr. Morley, however, absolutely ridiculed the idea, and said he had quite given up all idea of Parliament, and the others, says Mr. Stead, merely shrugged their shoulders. However, he made them all give ear to his prophecy, saying that when it came true they would be able to verify the fact that he had told it well in advance of the event. Two months passed. Mr. Morley renewed his engagement on the *P.M.G.* Four weeks later Mr. Ashton Dilke fell sick "of his fatal illness," and Mr. Morley was selected as Liberal candidate for Newcastle-on-Tyne. Soon afterwards Mr. Morley was returned to Parliament, and the full control of the *Pall Mall Gazette* passed into Mr. Stead's hands. Thus his second presentiment was fulfilled to the date and to the letter. The thought of Mr. Morley's death was of course merely the gloomy conclusion to which Mr. Stead's mind had jumped after receiving the prediction; the idea of Parliament had been a more practical subsequent suggestion, which, as it happened, proved correct also.

The third premonition came to him in 1885, towards the conclusion of the famous trial in connection with the "Maiden Tribute." It was in regard to the verdict. Writing of it afterwards he said:—

"I had the most absolute conviction that I was going to gaol for *two months*. I was told by those who considered themselves in a position to speak with authority that I was perfectly safe, that I should not be imprisoned, and that I should make the preparations to go abroad for a holiday as soon as the trial was over. To all such representations I always replied by asserting, with the most implicit confidence, that I was certain to go to gaol, and that my sentence would be two months."

He felt this conviction so strongly that when the Judge passed sentence of three months' imprisonment, "It was all I could do," records Mr. Stead, "not to say, 'I beg your pardon, my lord, but I think you have made a mistake. You meant to have said *two months!*'"

And great was his excitement when on entering his cell later he looked at the card on the door, bearing his name and the length of his sentence, and saw that the actual duration of the latter counted from the beginning of the trial, which had lasted nearly a month, and that therefore of the nominal three months' sentence there remained in reality *only two months and seven days to run*, and thus his third premonition was almost exactly verified.

It may be remarked in view of the three cases just quoted,

that it is all the more extraordinary that a mind so capable of receiving vivid impressions from the higher vibrations of "the next state of consciousness" should have received no equally direct injunction not to take the fatal journey. May not the very silence imply that—however difficult to realize from an ordinary mundane point of view—the time of our passing is known and fixed in the great "scheme of events"; that for our Chief the time had come to take a still more momentous journey, and that therefore no fiat was issued against his being one of the passengers in a vessel which met its tragic end by the ordinary law of cause and effect. Granted that in the ordinary course of events the disaster was bound to happen—for in a collision as in battle the victory is with the stronger—and with an insufficiency of boats and by the natural law of chivalry which says, "Women and children first," it could not be otherwise than that W. T. Stead should meet with a death as gallant and selfless as his life, a death which, since it needs must come, would have no personal terror for him, for he cherished an unshakable belief that his earthly end would be violent, that he would, as he phrased it, "die in his boots." There was in him the spirit of his Scandinavian ancestors, whom he sometimes laughingly quoted when met by a protest against such darkling forecasts: "They held it disgrace for a man to die in his bed, like a cow in its stall!"

What strange subtle promptings of unseen ministrants led him to put his papers into perfect order before he sailed? For some weeks beforehand, and for no apparent reason, he had systematically unearthed and gathered together papers, MSS., etc., that he had not looked at for years. His last instructions to me were the most minute directions as to the arranging of his psychic archives—the "Julia" records of years, of which he remarked that he hoped to have them collected and published shortly. "But," he added, as though answering some scarcely conscious afterthought, "that will be as the Senior Partner sees it is best!"

What gleam of subtle foreknowledge made him write to me on Easter Sunday, 1912 (he sailed on the following Wednesday): "*I feel as though something was going to happen, somewhere or somehow, and that it will be for good!*"

In the same letter he went on, with reference to some automatic writing he had received through his own hand the day before:—

"O——, you know whom I mean, says that this American trip is a preparation for the summons which will be authoritative, unmistakable, and decisive."

He gave no further details concerning the message from O——, but added in conclusion, as though its purport still lingered in his mind :—

“ You might ask H—— to-morrow whether he has any knowledge of *the summons which O—— says is coming to me over there.*”

By H—— we understood a highly evolved Intelligence on whom we did not often intrude our mundane affairs. But, being asked next day, H—— only wrote oracularly of human destiny. Referring to that message, Mr. Stead wrote from the *Titanic*, off Cherbourg, 10th April, the day on which he sailed :—

“ What H—— says is no doubt true of all of us. We are all Children of Destiny, guarded and guided by the angel ministrants, and each of us is only allowed enough light and sensation to be guided aright.”

Following a little description of his cabin, of which he remarked : “ It has accommodation for three, but is monopolized by me and the Invisible Ones,” he added reflectively, as though his pen had paused : “ But who knows what Destiny has in store for me ! ”

Next day I received his last letter, dated “ off Queenstown, Thursday, 11th April, 1912,” a kind, characteristic missive, full of sunny hopes and plans in regard to his work, yet with still, to my mind, that note of curious portent in the first few words :—

“ I hope I may be able to get this off if the steamer calls at Queenstown, so it will be an unexpected surprise to you to get yet one more letter before finally dismissing me to the Other World—across the sea. . . . ”

So he wrote on 11th April. . . . Four days later he had received the Summons that was “ authoritative, unmistakable and decisive,” and had passed into—

“ The Other World—across the Sea ! ”

A PROPHECY

By JAMES MATTHEWS

I AM not an Occultist, nor a Theosophist, nor a Buddhist, nor any other "ist." I am a plain business man. I travel a good deal over India and the Far East, doing the best business I can for my employers, a London firm of export merchants. I hear a great deal about what I simply (in my ignorance, perhaps), call the *supernatural*; but I do not know anything whatever about it. If any man were to ask me, as some indeed have done, whether I believe in Theosophy, or Clairvoyance, or (as one man called it) the "Unseen," or Christian Science, or anything else of that sort, I should simply reply that I know nothing at all about such things, and that my time is too fully occupied in doing what I consider my duty to my employers to waste it on matters which I think are far too deep for me.

I consider it necessary to mention these personal matters, in order to show that I am not in any way prejudiced in favour of what it pleases certain people to believe in, namely, hidden and mysterious powers possessed by some men and denied to others. However, I have been compelled to think about some of these hidden powers lately; partly owing to the influence of a good friend of mine in Bombay, and partly on account of what I am going to set down here—a plain statement, which can be thoroughly tested by anybody who doubts it; and facts which nobody can deny, some of which appeared, at the time, in every newspaper in India.

As I do not wish nor intend that the facts which I am about to relate should cause unpleasantness in any way, or to anybody, I shall give no names, and the initials I use are not those of the parties or places concerned. (At the same time, those who are genuinely anxious or willing to test the case can be supplied with the real names, on the stipulation that no unfair advantage will be taken of the information.)

In the way of business I came to the town of M., where I had to stay for about ten days. I put up in the *F. Hotel*. My next-door neighbour in the hotel was a man called G. I found that he had come to M. in connection with a divorce case which was then being tried there. I could guess that he was the

petitioner in the case: he looked so horribly wretched and miserable. I could hear him walking about his room whenever I woke at night; but I did not like to say anything about it to him, as I pitied him. One morning, as he was going out to the Court, he looked so very ghastly and ill that I could not help saying to him, "I'm afraid you're not feeling well, sir; can I do anything for you?" He only smiled quietly, and said, "Well, thank you; it's really very kind of you. Yes, I'm afraid I've got a bit of a head to-day, and I could well do without it." I took him into my room and dabbed some *eau de Cologne* on his forehead and temples. He thanked me most politely, and was going away when I said to him: "If you care for a good smoke, drop in this evening and let us have a chat. It may do you good." He again thanked me, and went away.

That evening I saw him coming back, about five o'clock. He was walking very slowly, and his hat was pulled down over his eyes. But what astonished me was that he had an old ragged, barefooted, white-bearded *fakir* with him, and they were both talking in low tones. As he came near the hotel I thought G. would dismiss the *fakir* and come to have a smoke and a chat with me. But imagine my surprise when I heard him inviting the *fakir* to go with him into his room! I lit up a cigar, and stood smoking it at the door of my sitting room which looked on to the verandah.

After some time, G. came out from his room, and approaching me, said, "Your name is Mr. Matthews, I believe?"

"Yes, that's my name."

"Well, Mr. Matthews," said he, "you would do me a very great favour if you came into my room. I wish you to hear what an old friend of mine has got to say."

"As long as it won't drag me into any infernal law cases I shall do so with pleasure," I replied.

"You will be quite safe on that score," said G. "Come on in, please."

We went into his room. The *fakir* was standing, and bowed, with his hands crossed over his breast. When we had all sat down, G. said (and I give his very words as near as I can remember them):—

"Mr. Matthews, I am in very great trouble. I thought I knew what trouble was before; but I have never known such awful agony as I am going through now. Well, this is an old and esteemed friend of mine" (pointing to the *fakir*), "Abdullah by name, but I have never done anything to gain his friendship

barring giving a few rupees now and then to buy lamp-oil for his holy shrine. I don't know what you may believe or what you may not believe, Mr. Matthews; but the longer I live in India the more I believe. I have a case now at the Court here. My most bitter opponent in that case is a high Court official who has no business whatever to interfere in the case. In fact, he should not even be allowed in the Court while the case is being tried. He is an able man, and he knows the ways of the Judge who is trying the case. He comes in every day; takes notes; passes slips round to the respondent's counsel, to the respondent and to the co-respondent. This is all against the law; it is unjust; yet I have to put up with it in silence, and through him I fear already that I have lost my case."

"Oh, perhaps not," said I cheerfully; "but may I ask what has this to do with the *fakir*?"

"I am coming to that," said G., "I was leaving the Court this afternoon when I met my old friend the *fakir*. I had not seen him for six years; yet he came up to me at once and spoke to me. He knew all about my case."

"Oh," said I, "these natives have very good memories, and lots of ways of finding out everything that is going on. If that's all you wish me to believe, I believe it."

"But he told me something else," said G.

"What else?" I asked.

Instead of answering me, G. turned to the old man and said, "Oh, *Fakirjee*, please repeat to my friend here what you said to me when you met me this evening!"

"Is he a friend?" asked the *fakir*.

"He is a friend," I said.

The *fakir* said: "Oh, G. Sahib and friend, there is much injustice and wrong-doing in the world. But there is a far higher Court than the Court of M., and a much greater and more just Judge than X. (the Judge who was trying the case). Our Judges in M. do not believe that there is a Higher Judge before whom they must all appear, and a Higher Court before whose Bar they must all stand. But they shall have their warnings. G. Sahib, your most cunning and influential enemy" (here he mentioned the name), "who is acting so unjustly towards you, will be called to his own account before five moons have passed, counting from this very day on which he has done the most grievous wrong to you. Five moons from this day! Do not forget my words, G. Sahib, and friend!" (Here his voice sunk lower.) "I see it, and I see more. He will be called away

suddenly in the very middle of that state of crime with which he suggested that your enemies should falsely charge you, G. Sahib! Remember my words! The lowest of the low will sweep his blood and brains with their unclean brooms; the outcastes will pick up shreds of his skull. In less than five moons, Sahib, your greatest enemy will be buried without a head, nor a face by which his own mother might know who he was. I feel tired now; and if your honours will permit, I shall go to my own quiet and peaceful place."

As the *fakir* bowed low and left the room G. followed him. I heard the chink of silver, and the whispered words, "For oil, *Fakirjee*."

G. and I then went to my room. As soon as he had lighted his cigar he said to me, "Now, Mr. Matthews, will you do what I ask you to do?"

"Well," said I, "that all depends, you know." For I was really feeling a bit—well, it's very difficult to put it in plain English, but things seemed so uncanny and weird.

I thought it best to shake the feeling right off, so I got up and said, "Look here, let us have a peg or two, then we'll be all right. What's yours?"

"I don't drink," he said.

I filled myself a peg; and, before drinking any, I said—

"Well now, what is it?"

"Will you," said he, "kindly put down the exact date, in pen and ink, on paper. Calculate five months from this very date. Put down the name of F., important official in the Court of M. Got an envelope?"

I did what he said; and he put the slip of paper in the envelope. (I have the slip and the envelope on the table, in front of me, now.)

He said, "Let us seal it."

I brought sealing-wax. He sealed it with an eight-anna piece which he kept wet in his mouth while the sealing-wax dropped on the envelope.

We wrote our initials and the date on the front of the envelope. When we had done this I said to G.: "May I ask what is the crime of which your opponents have accused you?"

"Drunkenness, if you please," he said quietly.

"Then," said I, "if this great opponent and enemy of yours die drunk, and at the stated time, I'm hanged if I don't believe in something outside the pale of—well, what's that thing in *Hamlet*?"

G. took the cigar from his lips, looked at its ashes, and said after a while—

“ I believe in the old *fakir*.”

“ Why ? ” I asked.

“ Because,” said G., “ this is not by any means the first time he has surprised me, and made me a believer. You remember our Lieutenant-Governor, one of the best men ever God created, D. I. ? Well, Abdullah and myself saw him driving down the Mall a month after he became L.-G. We were both looking on. ‘ A good man ? ’ I said to the *fakir*. The *fakir* shook his head and said, ‘ The great *Allah* in His wisdom does not often give such good men to us ; and we shall not have such a good man for even twelve moons to rule over us.’ And Sir D. I. died in just less than a year. Oh, it’s all very fine for you gross materialists to sneer at fellows like Abdullah ; but, let me tell you, it’s the horrible *materialism* of the English in India which keeps them from ruling India successfully. You English are playing on India like a steam hammer on the strings of a harp. And you are surprised because there isn’t harmony. Your steam-hammer is good enough *in its own way*. But what about the delicate strings of the harp ? And the old, partly worn-out strings, but still sweet to hear—your ignorance of the art of tuning them——”

Here I thought it was about time to pull up. “ Pardon me, Mr. G.,” said I, “ we English seem to be getting on very well as far as trade and business are concerned. And I don’t understand what you mean by that harp of yours.” Then, seeing his poor, haggard face full of pain, I got sorry at once, and said : “ Won’t you have a small brandy and soda to buck you up a bit ? Take it as medicine, you know.”

“ You’re really a very good fellow,” said G., shaking my hand ; “ but I think I am tired enough to hope for sleep.” And he went to his room. I have never seen G. since then.

* * * * *

Now and then, in the intervals of my business, I used to think of the little episode of G. and the old *fakir*. I always kept the sealed envelope with me. I read in the M. daily paper that not only had G. been refused his petition for divorce, but that he had also to pay the co-respondent’s law costs, and to pay the respondent £500 a year as long as she lived. (And, but this is a side issue, on the day the judgment was delivered the respondent and co-respondent were living in the same hotel

as man and wife.) It struck me that the ways of the Law, as administered in India, are rather peculiar and incomprehensible.

Exactly two days before the "five moons" of the *fakir* were up, I got out at M. Station. I bought the M. daily paper. Four annas. And there I read that a certain very high Court official had fallen off a balcony in going to bed: that his head, face and skull had been completely smashed into jelly; and that the sweepers had swept his brains, blood and scattered bits of skull out into the verandah of the Club in which he had been living. From what I learned afterwards he had had a very lively champagne dinner at the Club, with old liqueur, brandy and other liquids; and he was the last to leave.

When I had read the news in the *M. Gazette* I took out my sealed envelope. By this time I had arrived at my hotel. I got into my old room. I sat down and read the news, over and over again. I looked at the contents of the sealed envelope. It was all correct. Just one day under the five moons; the same death; the sweeping up of the brains and skull; the *fakir*—I was interrupted just then.

"*Sahib achcha hai?*" (Is the gentleman feeling well?)

"I am feeling well," said I, in the vernacular; "and who the hell are you?"

He was the old beggar, Fakir Abdullah, in his rags and bare feet, looking in at the door.

"Peace to the name of the Presence," said Abdullah, touching his forehead, with only *two* fingers, muttering something to himself, and slowly moving away.

Something tempted me. I said, "Oh, *Fakirjee*, here's *baksheesh!*" And I threw him a gold fifteen-rupee piece, which corresponds to our sovereign, or twenty shillings.

The *fakir* called a sweeper who was near, saying, "Take up what the Sahib has thrown away."

The sweeper did so gladly, seeing it was two months' pay.

* * * * *

I begin to believe.

SOME VIEWS OF DR. RUDOLF STEINER ON HUMAN EVOLUTION

BY MABEL COLLINS

IN some lectures delivered by Dr. Rudolf Steiner to the Scandinavian Theosophical Society in the summer of 1911, he gave in considerable detail a working hypothesis of the method by which the human race is spiritually guided upon the path of evolution. These lectures were published under the title, *Die geistige Führung des Menschen, und der Menschheit*. It is probable that a translation may be published in England before long, and students of Dr. Steiner's works will find it profoundly interesting. To the ordinary reader who has not passed through the necessary preparation for understanding it, as Dr. Steiner himself remarks, it must appear as the strange outpouring of mere fancy. He points out in his preface to the book that the lectures were delivered to an audience already acquainted with Theosophy according to his definition of it, which is *occult science*. The details of evolution given in it are based on Dr. Steiner's two books, *Theosophy* and *An Outline of Occult Science*, which should be read as a preparation.

In the lectures now under consideration Dr. Steiner devotes himself chiefly to indicating what goes on behind the scenes in respect to Man and his evolution. He shows us man upon the stage of human life assisted by his higher self at the beginning of every incarnation in the difficult tasks of learning to control and to use his body in space, of learning to use the brain as an instrument, and forming the organ of speech. All other animals are born with the control of their bodies and with all the powers which they are to possess during the life each has entered upon. Man alone has the task of adjustment to overcome every time he is born, and to enable him to accomplish this he works on himself by means of a wisdom which is not within him. From behind the scenes spiritual forces flow into the child—forces which show it how to bring itself into a definite relation to gravitation, forces which form the larynx and mould the brain. This continues to the point of time to which man can take back his memory; then the child is left without this definite guidance, to walk alone and develop its individuality. But all the time during which that

incarnation lasts it is effected by forces set in motion by the invisible hosts who are definitely connected with the drama of human evolution.

Dr. Steiner sets forth that the developed clairvoyant who is an initiate, seeing into the spiritual worlds, perceives things taking place which bear upon human life, and he offers this outline as the result of scientific observation, and as some explanation of the many mysteries by which we are surrounded. He points out that the ancient Egyptians claimed to have been ruled and taught by the gods, and explains that by gods they understood beings who had preceded man in evolution. According to occult science, he says the earth passed through an earlier planetary condition, called the Moon-state, before it became earth. During this condition man was not yet human in the present sense of the word. Nevertheless, beings who then dwelled upon the moon, though differently constituted from man as he is now, had attained the evolutionary stage which he has reached upon earth. These were man's predecessors, and are now acting upon man, the angels of the Christian, the Dhyanic beings of Eastern mystics; the planetary spirits; the Supermen. These beings are of two orders. Some, who completed their evolution on the moon, devote themselves entirely to the uplifting of man, and to guiding him on the path which they have passed over successfully. The other orders are those who did not complete their evolution, retrograde beings, or fallen angels. They devote themselves to placing obstacles in the path, and creating that force we know as evil. They are the Luciferian spirits. In their existence and activity we are (according to Dr. Steiner) to find the explanation of that great mystery, the origin of evil. These angels in a backward state, as Dr. Steiner calls them, he expressly declares not to be purely bad, although he states definitely that the origin of evil in human nature is due to them. In some respects they are more advanced than men, and would therefore take a high and dominating position if they occasionally incarnate in human bodies, as Dr. Steiner says they are able to do. While opposing evolution, they are considered in reality to promote it; individuality, diversity, and human freedom are the result of the struggles which are caused by them. The differences of language, as a result of separations among sets of men, is regarded by him as the work of incarnated Luciferian spirits. These give to man much that guides him to his freedom.

This explanation of the origin of evil will satisfy some seekers after truth, but it will not satisfy all, and to that order of thinker

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who denies the existence of evil, it will seem unnecessary. But those who deny the existence of evil within the world of phenomena blind themselves to plain facts and take an easy way to avoid the problems which appear before all observers. The denial of the existence of evil and suffering also gives a blessed relief to the conscience. Dr. Steiner takes refuge in no such sophistries, but plainly admits the existence of evil, and offers an explanation of its appearance in the world of human life. He considers that these Luciferian spirits who have fallen from their high estate, and who now devote themselves to leading men astray, are really agents to advance the progress of the race. This, of course, is evident, as some method had to be provided by which man could attain free will. These hosts of beings, invisible to man's ordinary sight, gifted with powers far beyond any that man can even imagine, surround him, according to this picture, at every step in the path throughout his mortal life; some placing obstacles in his way, others holding him up that he may not fall. To some this idea is repugnant, making man appear as a helpless child. But this is no adequate objection, for not only is he manifestly upheld and guided mysteriously in the midst of great forces which he dimly guesses at, but we are told that he must become as a little child before he can attain to the mysteries. To many the details given of the host of witnesses by this great clairvoyant and seer are a help and encouragement, giving a meaning to that which had seemed unintelligible, and removing the feeling of loneliness which falls upon man in his blindness to that which is around him.

Dr. Steiner says that in the sense of Christian Esotericism, the two classes of super-human beings which he describes as having the charge of human evolution, are called Angels (*Angeloi*), and that in the category of the Angels, there were at the beginning of the present Earth-evolution those who stood high, and those who were less advanced. There are all possible gradations, and conformably with this gradation of rank the beings in question entered upon the leadership of human evolution. Above these beings arise the loftier hierarchies, the Archangels, and the *Archei*, and others beyond those who from their great and glorious places take part in the direction of humanity.

In reviewing the progress of man on the earth, Dr. Steiner marks out seven consecutive periods of civilization. The first of these he calls the ancient Indian, the second the ancient Persian, by which last, as he explains, he does not mean what history calls Persian, but an ancient prehistoric civilization which developed in the land where, later on, the Persian kingdom existed. The third

of the seven great periods is the Egypto-Chaldean, the fourth the Græco-Roman, and the fifth that to which we belong, and in the middle of which we stand. Dr. Steiner shows the Angels as being themselves taught and developed by their work in connexion with man, and considers that what he calls the progressive Angels entered upon the leadership of this fifth period with capacities which they themselves had won during the Egyptian-Chaldean civilization. Thus they have qualified themselves for the special work of this period ; in referring to which we come to the centre and heart of Dr. Steiner's teaching, the Rosicrucian idea of the Christ.

It may be difficult for many who are accustomed to other schools of thought to follow him through the narrative of the evolution of the angels, and to accept his teaching as to the power of the Luciferian angels to cause man to stumble on his way ; but these are details which may look differently to different seers and students. None can deny the awful and glorious beauty of Dr. Steiner's depiction of the Christ Spirit dwelling in His own place during the early development of man, awaiting not only man's readiness to receive the inpouring of His force, but the readiness and capacity of the angels required as agents and intermediaries, and who also look to Him as their Shepherd, following Him in the higher worlds. On them works the power of the Christ. Dr. Steiner asks of his students what it is that these beings who attained their own goal while working for man in the days of Egypt and Chaldea, and who then learned to know the Christ, the Regent of the Sun, will teach man now in this fifth period when again, as he considers, they are guiding humanity. The answer that he supplies is that they will be able to put into man other thoughts than that there are only material atoms, that they will teach, and are teaching, man to understand that all substance, even to the minutest particle of the earth, is permeated with the spirit of Christ. And Dr. Steiner prophesies that in the future, chemists and physicists will not teach chemistry and physics, as he considers they do now, under the influence of the backward or retrograde Egypto-Chaldean spirits, but will teach that matter is built up according to the ordaining of Christ. We are told to look forward to a spiritual chemistry, a spiritual physics, which are to come in the future, which will show Christ working in the very heart of the laws of nature as well as of supernature. Of course it is implied that in that heart He has always been, but He has not been seen, or known, as being there.

According to Dr. Steiner, the guiding super-human beings

learned to know the Christ during the Egypto-Chaldean times, and worked themselves up to Him. Humanity learned to know the Christ in the Græco-Roman period, when, to use Dr. Steiner's expression, the Christ-event found its place in evolution. In this, the fourth civilization period, man is described as being left to rely upon himself, which caused the intensely human character of that time. Into that age, when man was learning to walk alone, came the Christ Himself.

The Angels who guided the race in the days of ancient Egypt are described as having now returned to their task, in this fifth Period, and Dr. Steiner regards the prevailing tendency to study Theosophy, which may be interpreted either as occult science or the wisdom religion, as a proof of this. The guidance of the race in the ancient prehistoric Persian period was in higher hands than those of the Angels, according to Dr. Steiner. He declares that then the Archangels led humanity and that they recognized the Christ but could not reach to Him. He quotes Zarathrustra, who said to his followers that in the Sun there dwelled the great Spirit Ahure Mezdan who would come down to earth in due time. These Archangels are to guide the race again during the sixth period ; and Dr. Steiner's prophecy reaches on to the seventh period, when the Archei, who led in the prehistoric Indian age, are to return to the work and guide man to the goal. Thus humanity is led step by step into the spiritual world. As man develops and becomes spiritually clairvoyant he perceives the Christ always with him, He having come from the Cosmic state into the spiritual sphere of the earth to remain with the race until the end of the world. It is not required that He should again experience the lowest limitation, that of embodiment, because the upraising of man brings to him the Vision. And it is that upraising which is a vital part of the being born again, or regeneration of humanity. The drawing of the spirits of men up toward Himself is the mission of the Christ. It could not be effected in the same manner by His return to the physical plane. Humanity is not the same as it was when that great sacrifice was made by Him. Many are the spiritually clairvoyant who see Him in the ethereal sphere. The clairvoyance may only come at an acute point of suffering, or at the approach of the moment of death, but such hours as these bring the Vision, as all know who have been privileged to witness many deathbeds.

Dr. Steiner takes the Gospels as being plain and simple truth and with a great deal more truth in them than most people suppose. For instance, he speaks of the astrological interpreta-

tions which a certain class of thinkers accept as meaning that the Gospel story is simply a story of the heavens, and he takes both presentments as being true—the literal and the astrological. The opponents of the Gospels accept the astrological meaning only, and declare, for example, that the way taken by the Archangel Gabriel from Elizabeth to Mary signifies nothing but the passing of the Sun from the constellation Virgo into another. Dr. Steiner declares that in the Christ the whole Cosmos finds expression. Every man, he points out, stands individually related to the Cosmic system, the forces are directed which lead him to this or that set of parents, and to this or that locality, the impetus, the inclination to incarnate here or there, in this family or that, in this or that people, depends on how the person was organically connected with the Cosmos before birth. All life, in fact, is astrological, for those who know the true astrology. Man has within himself a picture of the heavens, or firmament, and every man has a different one.

It will be seen from this statement that, according to Dr. Steiner's scheme, the Christ could only have been born in the physical at one particular moment of time, and the mysticism of true astrology would necessarily express the fact of His birth in astrological terms. So far as I understand what he says in respect to the materialistic view of the astrological interpretation of the Gospels, he declares that the very fact of the profound meaning of the terms used to describe the Birth go to prove its reality, instead of to disprove it. This takes the wind out of the sails of the confident modern materialist in a very effective manner.

Dr. Steiner has a good deal to say, in these lectures, about the "Superman." He considers that in these days there is much misuse of the word. He applies it exclusively to a class of beings who were human during the Moon-period of evolution (the planetary stage preceding that of our earth) and who have now outgrown humanity. They are only able, according to Dr. Steiner, to come near enough to earth life to appear in an etheric body to clairvoyants. These beings have, so he says, the enormous advantage over man of not being obliged to think, or even being able to do so. He compares their mental state with that which we call instinctive or intuitional in animals as we know them upon earth. It is clear that animals are born in possession of such knowledge as each requires for the incarnation upon which it has entered; they do not need to learn, by painful exertion of the brain, the duties and requirements of their lot. This wondrous

superiority to man of the sub-human races, shown in the simple fact that man is the only animal who has to learn how to move about, appears again in the super-human races. These beings, who are embodied in fine ethereal forms, have the quality of unerring wisdom, because the process of their thought is not laboured and tortuous, as with man, but a direct inspiration. Therefore, in the days of Egyptian power and wisdom, when the leaders of the race took their teaching clairvoyantly from the Superman, they were confident that what they were told as being truth was so, and could be nothing else.

I have endeavoured to give an intelligible survey of these three very remarkable lectures, but without filling much more space than is open to me here it is not possible to even indicate the whole scheme as worked out by Dr. Steiner. There are some most interesting features in it which appeal to any one who has thought about these subjects with which he deals—such, for instance, as that of all the healing done by Jesus Christ being done at the right astrological moment for such miracles. This gives much food for thought, and is a subject which would require a whole article to itself. Dr. Steiner says that for the student who will search closely for them the Gospels are full of indications of this.

I trust I have given enough to interest the many English readers who are looking forward to the perusal of Dr. Steiner's works as they slowly and gradually appear in this language. Translation can never adequately represent an author, and if I have at any point in this review not properly interpreted Dr. Steiner's meaning, I trust it may in charity be attributed to this difficulty.

SYNTHETIC PSYCHO-THERAPY

AN EXPOSITION OF MODERN HEALING

BY ELIZABETH SEVERN

MANY, perhaps the majority, of the students of Occultism, are familiar with the idea of mental healing, since their investigations are almost certain to convince them of the existence of a potent force in Nature acting upon Matter, which is quite distinct from Matter itself. That this force may be directed by the human will under certain conditions is not disputed, and the means whereby it manifests are often so far beyond our understanding as to seem miraculous and merit the name of Magic. There is, however, no such thing as magic in the sense of its being beyond or above natural law, though it frequently appears so through our ignorance. As we study some of the wonders of Nature we may be inclined to ascribe them to a supernatural source: but as we also study the Mind of Man we find equally wonderful manifestations of a great power which may be called Nature or Divine Intelligence. This intelligence is and always has been operative in us, but only in comparatively recent years has it been investigated by scientific methods and accorded a distinctive name. Notwithstanding, there are some who still believe Man to be only a clever mechanical organism which has been wound up some time, somehow, to run until it runs down—which time reached, he dies. And so, all means of preserving the machine that could be invented have been invented, and Man has been tinkered with, sweated, pounded, dieted, dosed, drugged, and all but electrocuted, in a vain effort to preserve him from disease, alleviate his suffering and prolong his life. And I think most of us are ready to admit that, on the whole, it has been an egregious failure.

It is natural that it should have been a failure, and equally natural that a purely material solution should have been offered in a material age for the ills of a material world. Only to-day are our scientists, psychologists, and even medical men, beginning to see what lies behind all this. Their searchlights are being turned on the inner planes of man's being to discover there an animating principle, and upon the recognition of this principle rests the modern practice of healing. To be sure the idea is not new, but

through modern psychology it has found a new application, and aside from its practical value to us, marks a new era in human thought and evolution.

The animating principle recognized by the healer is the mind or spirit, which when deranged is the source of all human suffering. In it he finds the basic reason of all disease, for which he has a demonstrable theory of Cause and Effect, the proof of his contention being that he uses the mind to cure disease. And not merely the conscious mind but those hidden depths of the subconscious mind, the realm of Cause, from which is educed both disease and health.

The results of many years' investigation have convinced me that the ultimate form of Mental Healing must be *synthetic* in character, because in all healing there is a truth. This truth may be incorrectly, even ignorantly, expressed, vaguely felt or clearly understood by the healer. However that may be, there is a truth at the bottom of every cure. One who is familiar with the different schools of healing is at the same time struck with the operation of one truth and the total disregard of other truths related to it.

It has long seemed to me that if these scattered truths could be collected and harmonized, a splendid whole could be created. This thought did not come as a theory, but was forced upon me through the realization that in my practice I was unconsciously and through necessity synthetizing the different methods of healing. This process produced a result so very different from any isolated method that an exposition of a synthetic psychotherapy cannot fail to be of value to the student of healing.

The basis from which I work, both in diagnosis and the treatment of disease, is my own conviction that thoughts are things and that every manifestation is a thought manifestation. In the diagnosis the mind of the patient is the objective point, and to reach this many methods are employed. The physical symptoms are observed and the patient's account of them recorded. Inasmuch as the patient never can give his symptoms accurately it is necessary to adopt other means to really determine them, though much else is also gained by the healer in such a conversation. Of course the history of the case is obtained, the present and past family history and the probably hereditary mental tendencies. In the meantime the mental attitude of the patient is betrayed and observed through his conversation and through the external indications of dress, manner, carriage and voice. Intuition greatly accelerates the healer's diagnosis in enabling

him to fasten on one particular indication which seems to him significant. When the patient, either through the unaccustomed exercise of self-analysis, secretiveness, or actual lack of knowledge of his own mental processes, fails to give a clear statement of his case, I have resorted to other methods to reach the truth. In some secretive or diffident cases it has seemed advisable to make a positive assertion of the cause, based upon deductions as to the probable mental causes, from my experience with similar cases. The psychological effect of this method has led to a complete confession from the patient who immediately takes the position of: "Well, if you know, it's no longer necessary for me to hide it."

Through the psycho-analytical method which Freud of Vienna has so ably formulated in his word-association test I have often arrived at the subconscious causes of many physical conditions. I have found that hidden causes arrived at in this manner or through conversation, sometimes disappear at the time from the mind of the patient. Most frequently, however, it proves to be only the starting point for the treatment. My experience leads me to believe that no complete eradication is possible until the involved destructive mental processes which are the basic cause of disease are removed by definite, well-directed handling of the repressed and subconscious states. The most the healer can hope to do in the first step of diagnosis is to determine the general mental condition of the patient. During treatment new things are being discovered constantly and as constantly eliminated, new forces are set in action, until for every false concept that is destroyed a true concept is created. The real secret of permanent healing is a building-up process in which the patient is re-created, mentally, morally, spiritually and physically. All cures obtained on any other basis can be of temporary value only. All healers know how easy it is to remove pain and to relieve acute conditions, and even with this broader idea in mind of re-creating the patient, it is sometimes advisable to make a demonstration in order to establish confidence in the healer. Thus I use hypnotism when I am convinced that it is necessary to carry out a plan I have in regard to the patient, though I seldom find it necessary.

In my treatment of disease I make every step an educative step. My work is so to educate the patient in the development and application of his own power that he is made self-sufficient. In the beginning I am the means, the scaffolding—if I may put it so—but, as in all construction, the scaffolding is a temporary

affair which is entirely removed when the building is finished, so, in my conception of the function of the healer, the removal of physical disabilities is accompanied by a complete reconstruction of the patient's mental and moral processes ; a philosophy of life and conduct ; the training of the mind to full self-expression ; the harmonizing of all the streams of his being until he is made whole and sound, and—what is most important—carries within himself the power to keep whole and sound through all the exigencies of life. So, I say, it is not enough to "cure a disease" in the ordinary sense, unless the patient is cured at the same time of the mental and moral conditions which have made disease possible. For though the poisonous currents may be so directed that they do not flow again in the same channel, they will unless removed or changed in quality invariably cut a new channel and express themselves in a new form. The majority of people in this way from youth to old age mark their years by the different physical manifestations of their own in harmony, or their lack of harmony with their environment. The harmony of the individual to the extent that it is at one with the universal harmony, creates the harmony of environment. It is impossible to conceive of disharmony in a world composed of individuals in harmony with the Infinite. If the healer couples his patients to the Infinite he is indeed a healer in the broadest sense of the word. To accomplish this he must base his work on the knowledge of life acquired through the ages. Life and the records of life are his text-books. There is nothing in the expression of life that is not of value to him. Occultism goes hand in hand with the work of the modern scientist on the material plane. The modern manifestations of the old, old truths acquire a new significance when viewed in the light of the universal harmony. The prevalent, conventional ideals of morality assume their proper niche in the scheme of things only when regarded by the free soul who has a knowledge of differing ideals, and who measures the whole with perfect faithfulness to his noblest and best desires.

In any constructive plan of treatment the healer is the teacher, the patient the pupil. All my patients are my pupils. With this relationship firmly established I find there is no such thing as an incurable disease any more than there is a universal panacea for disease. The organic and the inorganic yield equally to treatment. I need scarcely say, however, that I choose my patients, though the selection of patients does not depend upon their "faith," but upon an intelligent desire to be cured. The treat-

ment accorded them, through my method of synthetic psychotherapy, is determined by the ends to be accomplished through the material each patient represents. But as each patient is the pupil with a mind, I take this mind as the starting point and begin to train it in the knowledge of life, which is Mind *per se*. And as all life represents the operation of Intelligence or Mind, the Infinite or Cosmic Consciousness is approached through the mind or conscious mentality of the pupil, the Part which represents the Whole. The full realization of this ideal, although only reached by few, is the end sought by all desirous of true development. As the teacher has presumably taken the first steps upon the Path which leads to Cosmic Consciousness, his guidance is necessary to the pupil, not only for the attainment of health but for any real progress to be made. The teacher shows the pupil through regularity of mental exercises, such as meditation, how to think deeply, and takes into his own consciousness the whole life of the pupil in order to harmonize his mental states. At first the pupil is guided by a subconscious impulse toward health impressed upon him by the teacher, or by the sensing of the teacher's thought, or by reflecting the teacher's force. But in time all this becomes a part of himself, and he is able to take independent steps. This individual growth of the pupil is constantly assimilated by the teacher to the growth and development of the Race-progress, while this is in turn measured by the universal ideal.

So the pupil constantly contemplates the Perfect and Infinite Whole, and through this contemplation throbs in harmony with Perfection. His physical ailments drop from him like discarded garments which, instead of being resumed, are lost sight of in the shadows of the traversed road, and his eyes are fixed on the brilliant light which illumines his onward path, the path from which disharmony, the only cause of disease, is forever banished.

CORRESPONDENCE

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

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In further reference to my letter which appears in the current issue of the OCCULT REVIEW on Spiritual Mathematics, $+\sqrt{-1}$ may be regarded as the positive and negative spiritual essences (Chinese Yin and Yang, Zoroastrian Ahuramazda and Angromanyush, Christianity's S. Michael and Satan, etc.). Cyclic law (Theosophy's Avantara and Pralaya, Emerson's "circles," etc.) may be regarded as the continuous action of the function $\sqrt{-1}$,

$$1 = (-\sqrt{-1})^2 \text{ Positive Reality.}$$

$$\sqrt{+1} = (\sqrt{-1})^4 = (\sqrt{-1})^8 \text{ Positive Ideality.}$$

$$-1 = (+\sqrt{-1})^2 \text{ Negative Reality.}$$

$$-\sqrt{-1} = (\sqrt{-1})^3 = (\sqrt{-1})^7 = (\sqrt{-1})^{11} \text{ Negative Ideality.}$$

Note that the indices of reality are even (2, 4, 6, 8, etc.), while those of ideality are odd (1, 3, 5, 7, etc.). This agrees again with the Chinese Kabbala.

Yours sincerely,

HERBERT CHATLEY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I am most grateful to your correspondents in this month's issue. I gather from them that E.S. in the *Theosophist* was expressing his own views as regards Common Sense and Religion, and not those of the Theosophical Society. I quite agree that great teachers have existed from all time, but merely suggest we must put their teaching to the test of Common Sense—that is, Reason—and see how it is borne out by experience before accepting it too implicitly.

With regard to "A's" query as to whether I believe in Reincarnation? The subject is too long to enter into in a letter, but I suggest we can only accept the theory as applying to fractions of previously incarnated personalities who thus, in turn, attain to individuality through incarnation.

I see no reason to disbelieve that a discarnate intelligence could overshadow, or injure, an incarnated Ego, but it seems to me that it would be acting foolishly in so doing, as it prevents the embryo Ego from developing itself, and that any attempt at such "possession" should be resisted.

This is all the more important as it is not always clear that this supposed "possessing" entity is not merely diffused consciousness struggling to assert itself or, as some put it, opposition between subliminal and supraliminal.

Believe me, dear Sir,
Yours truly,
B. H. PIERCY.

11, SOUTH EATON PLACE.

April 5, 1913.

A PHANTOM QUEEN.

To the Editor of the OCCULT REVIEW.

SIR,—Amongst many extraordinary experiences, the following stands out so prominently as to be worth recording.

On the night of July 5, 1911, I was in my room alone, door shut, blind down, in a state of full wakefulness, when I was aware of a Presence in the room, which took the form of a lady, who pressed my hand, kissed me, and then slowly faded away.

On July 6 I went to my breakfast, and on taking up the *Daily Mirror* nearly dropped it in agitation to recognize in the portrait of Queen Maria Pia, of Portugal, whose death was announced, my visitant of the previous night.

I do not know what to make of it, as I have had no acquaintance either with Portugal or with its people. I can only surmise that in passing she must have noticed a mind sympathetic to her own, and gave me her blessing.

She has appeared to me several times since, always at midnight, in the same attire as worn in the *Daily Mirror* portrait.

Yours, etc.,

"PILGRIM IN THE UNSEEN."

PERIODICAL LITERATURE

WE regret to announce the death, unexpected to all except possibly to himself, of the Rev. G. W. Allen, whose mystical quarterly Magazine, entitled *The Seeker*, has been reviewed so frequently in these pages and has always done more than deserve the cordial appreciation with which we have welcomed its successive issues. Mr. Allen has left us at what is, speaking comparatively at least, an early age, and he is a real loss to a large circle of friends. The date of death was March 29, and it took place at his vicarage, Bretby, by Burton-on-Trent: he was buried on March 31. Mr. Allen's connection with literature began by the publication of a small volume of verse—*Songs of Thought and Feeling*—but he was brought into notice more prominently by his collaboration, in 1892, over a series of essays entitled *Things to Come*, to which he was the largest contributor. The papers were of mystical tendency and had been read before the Christo-Theosophical Society. As it so happens, one of the most important, so far as Mr. Allen's share is concerned, was omitted, apparently on the eve of publication, for reasons which were sufficient to the writer at the time. The subject was "Marriage from the Mystic's Point of View," and as a complete proof is fortunately in existence, being indeed in our own possession, we are in a position to say that it should be included in any memorial volume which Mr. Allen's friends may design to publish. We are glad to learn that *The Seeker* will not die with its founder, but will pass under the editorship of our own contributor, Mr. W. L. Wilmshurst, and that of Mr. Percy Lund, who has recently written some interesting articles in *The Path*. There is no question that under its new auspices the magazine will not only remain faithful to its first dedications, but will be extended along the same lines; we understand that it will be improved in appearance and that with the assistance of Mr. J. M. Watkins, the present publisher, it is likely to enter into wider general knowledge. Our best wishes are with it.

The debate on telepathy between Sir Oliver Lodge and Sir E. Ray Lankester continues in the last issue of *Bedrock*, and, though it is perhaps unsafe to hazard any definite opinion, it may be that we have reached at length a conclusion or suspension of the points at issue, for the time being at least. In any case, the "reply" of the first and the short "rejoinder" of the second show that Sir

E. Ray Lankester has seen the remarks of Sir Oliver Lodge prior to their publication. There is no need to state that neither has convinced the other. Sir Oliver Lodge holds by the fact of telepathy, while acknowledging that its explanation remains an open question, though he thinks that it is not a physical process but "a sign or incipient outcome of a faculty and a method essentially different" therefrom. On the other hand, Sir E. Ray Lankester continues to maintain that his opponent in the discussion and the associates of his opponent "have not given any demonstration" that telepathy exists as a fact, he himself denying all concern in the question of possibility, which"—he adds—"is not the business of an investigator of nature."

When we turn to *The Hibbert Journal*, the question of telepathy is again with us, but whether we have regard to the aye or the nay side in the previous case, the subject has undergone the "sea-change" of Shakespeare, becoming strange and rich in consequence. The Right Hon. G. W. Balfour discusses it under the light of metaphysics, in connection especially with the parallelistic view of the universe—in its modern form of Psycho-physical Idealism or Psychological Monism. It is much too technical for presentation in this place, but one point may be taken, and this is the parallelistic proposition that no consciousness can directly apprehend or perceive another consciousness in its true nature as consciousness, nor can communication be established between them "otherwise than by signs or symbols which are in their nature physical." In different words, we know one another as material phenomena only, through the medium of bodily manifestation; and, as Mr. Balfour points out, "the whole course of philosophic speculation" has hitherto supported this view. On the contrary, such view is rejected by religious consciousness, in so far at least as the relations between the human and Divine are concerned. "Not only are our thoughts supposed to be directly known to God, but the human mind, according to its measure, is regarded as capable of directly apprehending the thoughts and purposes of the Divine Mind." On this assumption, however, it will be seen that the question remains as between finite minds, and Mr. Balfour's inquiry is whether we have reason to believe that there exists between these "anything analogous to the direct communion" assumed by religion to obtain between the human and the Divine Mind. His opinion is that an affirmative answer will be "forced upon any candid inquirer who will take the trouble to make a thorough study of the steadily accumulating evidence in favour of what is known as Telepathy." It seems to us the most

suggestive article which has appeared for a very long time on this most far-reaching of all subjects, and though we cannot follow its presentation, Mr. Balfour at the end reaches a conclusion which has been expressed otherwise in a few notable words by the author of *The Rational Education of the Will*, when he alludes to an "un-ceasing control of the universe by a Reasonable Suggestion."

The Path makes a new departure by the issue in serial form—prior to its appearance as a volume—of Mme. de Steiger's most recent work, entitled *Superhumanity*. She will be known to many of our readers as the author of *On a Gold Basis*. The present work is an "inquiry into the material and mystic meaning and condition of regenerate humanity," and she tells us that the "strong cord" with which she proposes to bind the various strands of her materials is a personal "belief in the necessity of the regeneration of man," approached, however, not from the "church or doctrinal" standpoint but from that of humanity in general.

The Bulletin of the Pan-American Union has permitted *The American Theosophist* to reproduce in its last issue a number of striking illustrations from its own pages, and they lend their great importance to an article on Atlantis in America. The postulate is that the Atlantean was "the progenitor of the Indian of North and South America, and, together with other races, of the Egyptian and some natives of India." This stands at its value, but there can be no question that the author, Mr. F. Kunz, is correct in affirming (a) that the illustrations themselves are deserving of the closest study, and (b) that they are records of mighty monuments belonging to the cyclopean style. One would like to know more of the Bulletin which has thus enriched our contemporary's issue and what other treasures of pictorial reproduction it may perhaps contain. The representations of the Governor's palace, of the Stela in the ruins of Guatemala, and of the stucco altarpiece at Palenque are indeed extraordinary.

The Co-Mason devotes considerable space to a memorial notice of John Yarker, the well-known Mason. After reciting some points of his family history, there is a vast list of his Masonic dignities, authorized and otherwise, with some account of his writings. Several interesting portraits are included, but by some curious slip the date of his death is omitted, and it may be mentioned therefore that this took place, in his 80th year, on March 20 at his residence, West Didsbury, near Manchester. Though written from what is termed "The Master's Chair," and therefore in appearance an editorial, we infer that the notice is largely contributed matter and it does not do justice to the usually careful

and even scholarly style of the magazine. Mr. Yarker will be remembered chiefly as author of *The Arcane Schools*, which was noticed in the OCCULT REVIEW at the time of its appearance. It has a mass of important materials, but unfortunately apart from method and literary or educated ability. It will be of value to any future students who will be at the pains to disentangle and to verify its statements ; and if it serves in this manner we believe that Mr. Yarker, who was a man of fundamental good will, would have rested satisfied—had he remained to know.

The ninth issue of *The International Psychic Gazette* includes many familiar names among its contributors. Those who recognize, with Abdul Baha, the need for an universal language will be interested in his address on the subject to the Esperantists of Paris. The psychic side of astrology is represented by Alan Leo, editor of *Modern Astrology*, also a periodical which continues to receive and deserve the favour of its numerous readers, while those who are concerned more especially with the notion of "spirit-return" will find something to their purpose in an automatic message on spiritual healing, coming—as it is affirmed—from W. T. Stead, through the hand of Mrs. Annie Bright, the editor of another old contemporary and friend, *The Harbinger of Light*, of Melbourne. The anniversary of the *Titanic* disaster is also marked by another automatic message, this time through the hand of Miss Estelle Stead : it embodies a greeting from her father to *The Psychic Gazette* and its readers, and it proclaims that "there is no death."

It looks evident that we in England see the French periodical *Psyche* much too seldom, if we may judge from the contents of a recent issue. It is in the seventeenth year of publication and, after its own manner, is comparable in excellence and interest to its still older and perhaps better known contemporary, *Le Voile d'Isis*. Like this, it is a monthly review, and in the number under notice, it gives an adequate, though summary, account of a lecture by the French mystic Sédîr, which is remarkable in several respects. On the transcendental side of things the concern in France seems to be almost exclusively within the circle of occult science, psychic and spiritistic research, and philosophic or religious speculation arising therefrom. So far as we are acquainted with its literature—periodical and otherwise—one is disposed to think that Sédîr is the only prominent writer and speaker who would be prepared to describe himself as "a simple Christian mystic." In a few personal words he tells us that, like almost every seeker in the domain of the unknown, he began as an occult-

ist and that the description is still applied to him, but now falsely enough, set apart as he is from those who follow the paths of research into "dangerous or useless mysteries" and in their perilous pursuit of a mirage neglect the treasures that are within them. Here, as we think, is a noteworthy fragment of a soul's history, and the article to which it is a preface deals with the Macrocosmic Christ, with the Christ made flesh, and with Him Who is defined to be the Son in Deity, the Word in the manifest universe and the Christ in every soul. One does not follow the writer so readily when he speaks of the Anti-Christ, but this is to be understood, no doubt, only as that spirit of the world and prince thereof, concerning whom the Christ of Nazareth said: "In Me he hath not anything."

As we have mentioned *Le Voile d'Isis*, it may be added that herein also Sédir is represented by a monograph on the precursors of Christ, which is appearing in serial form and is treating—seemingly on warrants personal to the writer—of the enormous difficulties which had to be overcome in order that the advent of Christ might become possible on this earth. . . . We could wish that our contemporary did not reproduce at this day the processes of old grimoires for the manufacture of sympathetic powders, waters of youth, or so-called secrets of Cleopatra, Queen of Egypt, and the Queen of Hungary.

L'Influence Astrale, a bi-monthly magazine, is not only a new enterprise and the first issue thereof, but we believe is a new departure, being the first periodical dedicated in France to astrology exclusively. The programme states that it is designed to establish the positive correspondences which subsist between the stars and man. An example of astral heredity is given in the horoscope of Charles V of France and his son Philip II; another article deals with the nativities of twins; and lastly there is an initial paper of a series on astrology through the ages, which—if it is not limited to generalities—should prove an important contribution to the history of the subject. The magazine is creditably produced and is evidently a private venture on the part of some serious students.

We have received several recent issues of *The Vedanta Universal Messenger*, which deals exclusively with religion and philosophy, and is intended to put forward "Vedanta as the religion of the universe." The motto is: "That which exists is One." An appeal on this basis is made alike to East and West. The *Messenger* is one of several periodicals published in India, and is designed to elucidate the deeper aspects of Oriental faith and experience.

REVIEWS

THE HISTORY OF MAGIC; including a clear and precise exposition of its Processes, Rites and Mysteries. Translated, annotated and introduced by Arthur Edward Waite, with 20 plates. Large demy 8vo, 572 pp. London: Wm. Rider & Sons, Ltd., 8, Paternoster Row, E.C. Price 15s. net; edition de luxe, vellum, one guinea net.

A WELCOME and noteworthy production. Mr. Waite, to whom has been previously due the publication in England of Éliphas Lévi's *Doctrines and Ritual of Magic*, has now translated and annotated the first English version of Lévi's final and most important treatise, *The History of Magic*. No more competent editor of Lévi could be wished. He has also prefaced the book with an introduction indicating the position at which both Lévi and himself arrive after thorough investigation of the various branches of occult science. The book contains twenty full page plates, including two portraits of Lévi, one a posthumous one. It is turned out by Messrs. Rider in an extremely handsome, well-printed form, and is an indispensable addition to one's collection of books upon occult subjects. It is a wonder, perhaps a pity, that it has not appeared in English form before now; but its publication even at this day will prove of great value and instruction to inquirers into the tenebrous regions of occultism, and will indicate clearly the extent—a very limited one—to which it is prudent or worth while to exploit them practically, whatever profit we may derive from understanding them theoretically.

As regards Lévi's treatise itself, apart from the work of its present editor and publishers, we can only speak briefly here. Lévi did not possess all the qualifications of an ideal historian, and was without the abundant material that since his time has gathered from all sides upon this old and vast subject; but he certainly possessed sufficient of both to enable him to compile a striking and sensible survey of it, whilst his first-hand investigations and experience, his learning and level-headedness, entitled him to speak authoritatively upon the results and the value of the quest of occult phenomena. If his *Doctrines and Ritual* set forth what he cared to make public about practical methods, he came in the fulness of his days and experience to declare his matured conclusions upon them for the benefit of others, and these conclusions were uncompromisingly adverse to the pursuit of magical practices in so far as they involve the attainment of abnormal physical powers or the production of phenomenal results for vain or personal purposes. Where such pursuit does not involve hallucination and delusion (to say nothing of the risk of falling into the abominations of black magic), it results in manifestations that are certainly veridic and amazing, but that can never add a cubit to one's moral or spiritual stature and that cannot be performed apart from danger and crime. "We cannot (he says) by such means extort from ourselves the secrets of our intimate communication with the astral Light. By evocations we compel our astral body to appear before us; in divination we force it to speak. We provide a body for our chimeras by so doing. To acquire the habit of divination and magnetic consultations is to make a compact with vertigo; and vertigo is hell."

There is, however, a magic of a transcendental as distinct from a phenomenal order, and the student will here learn wherein lies the difference and under what auspices and personal dedications the former may be followed. Lévi found that the Catholic Church, in virtue of its central doctrines and sacramental offices when rightly understood and applied, once became the depository of all needful guidance in this respect. He traces the historical progress by which this came to be so, and shows why the older pagan oracles became dumb and the theurgic mystery-cults invalidated. All events, whether of history or of the individual, are related to modifications of the cosmic Astral Fluid—that light, so hidden in its existence yet so protean in its manifestations, of which the primal *Fiat Lux* was uttered—and knowledge of magical working of whatever type involves the science of this light and its laws. In historical time, then, the present dispensation became a period when the need to practise phenomenal magic and theurgy, if indeed the need ever existed, became abrogated once and for all. The life of grace and sanctity under the ægis of instituted religion is itself, for those who follow it, an operation of transcendental magic of far greater moment than any of the perilous works of darkness. By infidelity to its own trust, however, the Church itself eventually became subject to schism and disruption and lost the secrets of its own transcendental influence and inherent magical power. And, save in comparatively few and isolated instances, the science of the Astral Light passed out of sight until, in modern times, Mesmer and some contemporaries, in the course of purely physical research, stumbled upon some of its phenomena that provided clues tending to the rediscovery of its secrets. It was largely because of the possibilities attending this rediscovery and of the chance that, in ignorance or wilfully, the subject might be exploited with disastrous results, that Lévi by way of guiding those whose inquiries might take them in that direction, felt impelled to publish his works upon the latent forces in man and their manipulation. For this reason his *History of Magic* is still, and will long remain, a work of great value and instruction to inquirers, and Mr. Waite and Messrs. Rider have rendered a great service by issuing it to English-speaking readers. I would add that it need not be supposed that this is a work of interest solely to those who concern themselves with abnormal phenomena. Open-minded students of philosophy, history and physics alike may profit by considering what is here disclosed of the hidden forces that operate in the world and that both by conscious and unconscious action may set in motion and may influence events of moment to both the race and the individual.

W. L. WILMSHURST.

THE LAW OF PSYCHIC PHENOMENA: A Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, etc. By Thomson Jay Hudson. Crown 8vo. London: G. P. Putnam's Sons, 24, Bedford Street, Strand, W.C. Price 6s.

THAT this is the thirteenth edition of Thomson Jay Hudson's work speaks for itself.

First published in June, 1893, the definite hypothesis put forward as a working basis for the study of psychic phenomena, in spite of the old truth that "one fact will destroy the finest theory," still holds good.

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The simple phrasing and the logical conclusions render the work comprehensible and eminently instructive alike to those commencing to study psychology and to advanced students.

"All psychic manifestations of the human intellect, normal or abnormal, whether designated by the name of mesmerism, demonology, hypnotism, somnambulism, trance, spiritism, miracle, mental therapeutics, genius, or insanity, are in some way related; and consequently are to be referred to some general principle or law, which, once understood, will simplify and correlate the whole subject matter."

Thomson Jay Hudson treats all these manifestations in a painstaking manner, and applies his working hypothesis.

The Law of Psychic Phenomena is a work that no one interested in Psychology or Occultism should omit to study.

S. D. J.

WIND ALONG THE WASTE. By Maude Annesley. *Fifth Edition.*
London: William Rider & Son, Limited: Cathedral House,
Paternoster Row, E.C. Price 1s. net.

We know something about "the cost of production," and its thorny paths, and we do not hesitate to say that Messrs. Rider are giving excellent value, as the saying goes, for the money. What can a reader want more—good paper, attractive type, a pleasing page, substantial binding, a coloured illustrated wrapper, a satisfactory size, a capital story, 308 pages—for a shilling? Two other recent Rider shilling books are: Bram Stoker's *Dracula*, and the same author's *Jewel of Seven Stars*. Mrs. Annesley writes with great dramatic force, and *Wind Along the Waste* is one of her many novels in which this power is wonderfully exhibited. Movement, fire, verve, thrilling—are things that one might truly say of this romance.

X.

TALES OF DESTINY. By Edmund Mitchell. London: Constable & Co., Limited. 1913. Price 5s. net.

IN the preface to this admirable and artistic production we read that one summer night in the year 1580, eight men were assembled on the veranda of a caravanserai built for the accommodation of travellers by the Emperor Akbar just outside the gates of Fathpur-Sikri, the City of Victory. They were: a Rajput chief and a General of the Afghans; a hakeem, or physician, and an astrologer, both Moslems; two Hindus, a tax-collector and a city magistrate; and lastly a Bombay merchant and a fakir. After discussing the topics of the day their minds turned on story-telling, dear to the hearts of all natives of Hindustan, and the stories they told, each contributing his quota, together compose *Tales of Destiny*. These tales possess great original merit, and place Mr. Mitchell in the front rank of present-day writers of short stories. His classic simplicity of style, and the brilliancy of a tactful and fertile imagination, are qualities which will not only speedily endear him to the reading public, but will also bring him enduring fame. These stories are filled with the subtle Fatalism of the East. "The Maid of Jhainagor," "The Blue Diamonds," and "The Sacred Pickaxe," which in my opinion are those

most deserving of commendation, do not suffer by comparison with *The Thousand and One Nights* and *Hajji Baba of Ispahan*. "The Sacred Pickaxe," which is about the worshippers of Kali, is one of the most blood-curdling tales I have ever read. The terrible disasters that befell an unfortunate wretch who stole an idol from a Hindu temple are recorded in "The Blue Diamonds," and "The Maid of Jhalnagor" tells how the infant daughter of a proud Rajput chief whom he had ordered to be slain at birth, but who was surreptitiously kept alive by his wife, afterwards saved her father's life by apprising him of an ambushade. The spirit of the East which, although shrouded in seeming passivity, is really intensely alert and active, throbs in every page of the book. As a study of the intricacies of the Oriental mind I know of few books which can compare with *Tales of Destiny*, and I have no hesitation in saying it is a consummate work of art.

MEREDITH STARR.

THE MYSTIC WAY: A PSYCHOLOGICAL STUDY IN CHRISTIAN ORIGINS. By Evelyn Underhill. xii + 395 pp. London: J. M. Dent & Sons, Limited. Price 12s. 6d. net.

IN a recent work on the mysticism of Dante, issued by the same publishers, Mr. Gardner divides mysticism into two varieties—Subjective Mysticism, and Objective Mysticism; Mysticism as an experience, and Mysticism as a science. The present volume, without doubt, falls into place in the category of Objective Mysticism. Spiritual growth and unfoldment, like all other growth, must be subject to law, and the study and comparison of the revelations and experiences of others, is the first step towards wresting from Life the secret of its purpose.

Since the theme of the work is a psychological study of Christian origins, perhaps it is but natural to find the Christian mystic regarded as a thing unique, and other mystics—Oriental, Neoplatonic, or Mohammedan—relegated to a secondary position. Our author holds to the opinion that the emergence of Christian mysticism "as a definite type of spiritual life, coincides with the emergence of Christianity itself, in the person of its Founder." At this we are not disposed to cavil, except to hazard the opinion that spiritual growth depends upon the following of no one teacher, or rather upon the following of that one (whether Christian, Buddhist, Hindu, Mohammedan, or what not) to Whom the student is bound by occult ties. The laws of growth are the same for all—Nature makes no exceptions; but we *do* believe that any disciple having "taken dikshâ" in any particular line, there finds the path of least resistance. What may be termed "occult heredity" plays no small part in this choice.

Subject to the limitations of scope implied by the title, Miss Underhill's most recent work gives evidence in every page of deep historical and literary research, and should prove of lasting value to the student of Mysticism, although of still more decided value, perhaps, to the mystic within the Church.

H. J. S.

NYRIA. By Mrs. Campbell Praed. London: Wm. Rider & Son; Ltd., Cathedral House, Paternoster Row, E.C. Crown 8vo. Price 2s. net.

THIS is a new and cheaper edition of Mrs. Campbell Praed's famous novel, and, as it is one of those imperishable works which by their beauty are made immortal, it is quite safe to predict that it is a book for which there will always be a demand. Would that there were more novels such as this! The story is woven around the subconscious memories of a young woman—a friend of Mrs. Campbell Praed—whose mind was carried back to an earlier incarnation in Rome in the days of the Emperor Domitian. Nyria, though of royal birth, her tribe having been subjugated by the Romans, was compelled to live the life of a slave, and had to endure the most humiliating and excruciatingly cruel treatment at the hands of her first mistress who, although a lady of high position, was one of the most vindictive and sordid characters of decadent Rome. Her second mistress, for whom Nyria had previously contracted a deep and unswerving affection, was kind enough to her, but used the girl as a tool to further her own ends and ultimately deserted her. Meanwhile Nyria had become a Christian, and what further befell her I will leave the reader to find out, and will only add that, when, after being condemned to death as a heretic, she might have easily secured her pardon at the price of her loyalty, she unhesitatingly chose death rather than do what she knew to be wrong. Nyria is a type of the lofty unconscious morality which needs no persuasion to do what is right, a type which has ever ruled the world, since it unites the liberty of the individual with the laws that govern the Universe; and it is only by conforming to these immutable laws, and not by opposing them, that man can realize his union with God. The book is instinct with that wide sympathy with human nature which makes the whole world kin, and so vividly is the story portrayed that the scenes seem to be enacted before my eyes. The veil of the past is rent, and once more I seem to behold in the Akasic Records "the mystic blending of mirth and tears, of materialism and poetry, of gloom and glory which, from the beginning of its history, has made up the enduring spell of Rome."

MEREDITH STARR.

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