

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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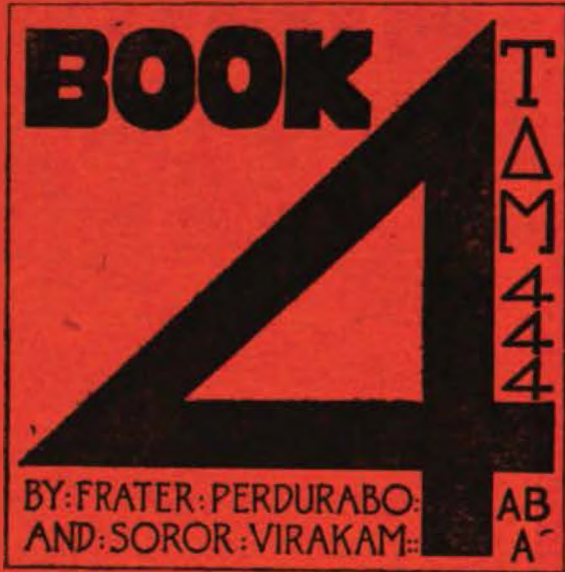
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OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

I HAVE received quite a large number of communications from various readers on the subject of my recent Notes on Reincarnation. These were not, for most part, intended for publication, but serve to show the wide interest felt in the subject, and the differing points of view from which it is regarded. Some readers, as, for instance, my correspondent who signs himself "Omnia Vincit Amor," in last month's issue, seem to look upon the whole scheme of Reincarnation as a sort of magnified "Cat-and-Mouse Bill." He observes that, to his thinking, "there is little to choose

"THE
ENDLESS
TREADMILL
OF REIN-
CARNA-
TION."

between the almost endless treadmill of Reincarnation and the never-ending Hell of the Calvinist." I confess to a certain latent sympathy for this point of view, but it is well not to lose sight of the fact that the conception of existence that appeals to one's temperament may be, and not improbably is, very far removed from what is true in actual fact. The

fact that our souls revolt against the idea of materialism does not

in itself disprove the materialistic standpoint, and similarly the repulsiveness to the individual of the conception of this "endless treadmill" does not prove the endless treadmill to be otherwise than a reality. Then again, how is man to build himself up, to build up, that is to say, his own character and individuality, except by effort and suffering? Looking back at the distance we have traversed from the amoeba to the man (if we have indeed traversed it) perhaps it may be admitted that, however much it cost us, the game was after all worth the candle. Rome was not built in a day, and the conception of life that constitutes us, in a phrase I have used before, "our own ancestors," is surely a higher one than that which assumes that we were dumped upon this planet as aggregations of qualities, talents, vices and virtues for which we had no responsibility.

But after all, is this endless treadmill quite as bad as my correspondent makes out? Really we are bound to say that we do not know. Many questions are inevitably raised in the attempt to solve this problem. We cannot tell, for instance, what is the duration of the intervals between our various reincarnations. The suffering entailed in a life on this earth may be a mere drop in the bucket compared with the spiritual contentment, or alternatively the ecstatic joy, to follow on another plane, i.e., at least, for those who make the most of their lives here. Again, we do not know that life on this earth is a fair sample of the other physical lives we are destined to live. Are they better or worse? Is this life, as some would have it, almost a hell compared with the happy conditions of other physical spheres of existence? It is easy to put these questions, and it is impossible to reply to them; but the validity of my correspondent's criticism entirely depends on the nature of the answers. It may, however, be permissible to suggest that the higher the development of the individual the longer (other things being equal) the interval between each incarnation; the more, that is, there is likely to be in proportion of the spiritual plane, and the less of the physical.

Throughout the whole subject of reincarnation, we are brought face to face with many of the most difficult problems of life, and one of these is, to what extent suffering is a necessary condition of progress. There are some who, taking up a very severe and Calvinistic standpoint, have accepted a view which practically implies that suffering is the *only* condition of spiritual advancement, while others have sought to deny the beneficence of a Deity who has allowed suffering and sorrow to hold such universal sway. Are either right? Can we conceive high moral qualities without

suffering? Where would be the hero who had performed no heroic deed? And how could heroic deeds be performed without effort and struggle, involving pain and suffering?

SELF-CONTRADICTION NOT A DIVINE ATTRIBUTE. To suggest that God could have created a hero of this kind is to suggest a contradiction in terms. It is equivalent to talking about a Deity who could make five of two plus two. And yet there are many who would like to postulate a God of Truth who all the while, on their own showing, is false to His own (and Nature's) laws. Such people argue in a vicious circle, and their conception of the Deity is self-contradictory and therefore unthinkable. The man who makes true use of his opportunities emerges the stronger from adversity, and failure becomes for him only the stepping-stone to success. As the poet says:—

" Men rise on stepping-stones
Of their dead selves to higher things."

To my thinking, however, it is by no means only through adversity that men grow. The sunshine is as necessary to the plant as the wind and the rain, and without the sunshine of happiness and prosperity, without, in short, all that makes the beautiful and pleasant side of life, man could never attain, whatever the churches may tell us to the contrary, to the "measure of the stature of the fulness of Christ." The gravest charge ever launched against the Protestant Divinity was that He was a Philistine, that He had, in short, no realization or appreciation of the artistic side of life.

" Not enjoyment and not sorrow
Is our destined end or way,"

But it should be recognized that enjoyment in its truest sense is, equally with suffering, one of the necessary means of growth. To realize and appreciate beauty is to get in touch with the Divine. To fail to appreciate and enjoy the beautiful is to that extent at least to cut ourselves adrift from our highest spiritual selves. It is clear, then, that on the artistic side enjoyment may and does serve as a means of spiritual growth. But even where enjoyment plays a part in the development of the soul of man, this very enjoyment implies through its nature, a corresponding increase of pain. The musician who finds his highest pleasure in harmonies of sound, in their diverse forms of expression, will suffer from the discord of a jarring note a sense of pain to which

ENJOYMENT A NECESSARY MEANS OF GROWTH.

the uneducated ear will be totally insensible. The artist, whose highest joy is the beautiful in form, will be abnormally sensitive to deformity and ugliness in the million shapes in which they present themselves in our everyday life.

Perhaps there is nothing in the world which holds within itself greater potentialities of happiness for the human race than the love between man and woman (nor indeed should the term love as a means of conferring happiness be so limited). But here again, in whatever form we meet with it, whether in its highest or its lowest shape, it involves through its presence the inevitable increase of suffering and pain. The poet's expression, "love's alternate joy and woe" has almost passed into a proverb, and the rose that is never without a thorn is equally proverbial. Yet it is love in its highest conception—the love of the human race—which is, if we may believe the Apostle, of infinitely greater moment in the pursuit of eternal life, than the sufferings of the martyrs. "If I give my body to be burnt," says St. Paul, "and have not charity * I am nothing." Without this, all the credit side of the account heaped up by the karma of past lives amounts to nothing on the spiritual plane—the result is mere material advantage in lives to come.

Though from the hero's bleeding breast
Her pulses Freedom drew,
Though the bright lilies in her crest
Sprang from that purple hue;
While Honour's haughty champions wait
Till all their scars are shown,
Love walks unchallenged through the gate
To sit beside the Throne.†

Herein lies the mistake of the Indian Fakir, in leading a barren life of self-martyrdom in order to avoid future reincarnations. By doing so he is merely wasting life's opportunities of learning what life was sent him to learn. He may be, doubtless he is, conquering the flesh with its affections and lusts, but he is getting no farther in life's pilgrimage, he is approaching no nearer to the Divine.

This brings us to a point which has been raised by my correspondent, and which has been raised by others before. The reply, he says, of Jesus to the question of the disciples, "Did this man

* I would point out that the Greek word is translated "love" in the Revised Version of the Bible, though there is no exact English equivalent.

† Oliver Wendell Holmes.

sin or his parents, that he was born blind?" is no evidence of reincarnation, but the reverse, for according to that doctrine the man's suffering should have been the result of sin committed in a previous life. Jesus, it will be remembered, specifically denies this. His blindness, he says, was not because of his sin in a previous life, but "that the works of God might be made manifest in him." Now, as a matter of fact, this is not a denial of reincarnation, but a denial of the applicability of the doctrine of *karma* to this specific instance. I should be inclined to suggest that this

KARMA AND REINCAR-NATION. doctrine of *karma* has perhaps been too much interwoven with the corresponding doctrine of reincarnation, and that confusion has in consequence resulted. I certainly should not wish to belittle

this ancient belief, which has been rebaptized with an Indian name. It is, in fact, one of the laws of nature, the law which in another form always causes water to find its own level. It has the sanction of Jesus Christ himself in the words, "As a man soweth so shall he also reap." It is Emerson's law of Compensation. But it cannot be expected to cover everything. As already indicated in my previous Notes, the main object of suffering is to develop character, and we can well understand that a man's ultimate gain in this direction might be commensurate with the price he has paid, altogether apart from any idea that a physical defect in this life must be inevitably regarded as a punishment for some sin in another.

I think my correspondent is rather hypercritical when he instances the case of a still-born child as an argument against the fact that successive earth lives are necessary in order that we may gain experience. What experience of earth life does an amoeba or a jelly-fish have? Probably less than a still-born child. Here, again, we are trenching upon abstruse questions, and are hardly in a position, therefore, to give a clear and definite answer. We do not know whether the spirit has yet entered the body of a child before birth. If it has done so it is probably to some infinitesimal extent only, and the frustrated effort to incarnate may to this extent have its own lessons for the embryonic life. My correspondent's questions, this one in particular, though they do not appear to me to be at all conclusive arguments against reincarnation, do at any rate serve to point the difficulties which we encounter if we adopt any alternative theory.

A further question that has been raised is that of the identification of Elijah with John the Baptist. Clearly we may be reincarnationists without accepting any specific historical instance

of reincarnation, nor should I be disposed to dogmatize about the point in question. There appear to be, however, two alternatives in this matter. We may either take the words of Jesus Christ in their plain and obvious meaning, and accept his statement literally that Elijah came again to earth in the person of John, or we may, doing as it seems to me some violence to the meaning of the language employed, maintain that Jesus was merely speaking in figurative language, and that John was another Prophet who came in the spirit and power of Elijah. To say that Elijah overshadowed John the Baptist does not really get over the difficulty. This is not what Jesus Christ is recorded to have said, and is not therefore presumably what He meant. Here, however, we are plunged once again into a singularly difficult problem. To what extent is it possible for an entity on a superphysical plane to overshadow and dominate the personality of an incarnate being? And alternatively may it not often be the case that the greater spiritual ego of an incarnate entity, rather than some alien consciousness, dominates through subconscious channels the life and actions of the incarnate self? If so, is it not, possibly, this higher ego which, from the spiritual plane, controls the earthly personality, and serving as a storehouse of memory for its different lives, links up the series of existences which constitute, in reality, the one life? On this assumption, it may be by means of this higher self that the lessons learned in one life are handed on to another, and that the fruits of its good and evil deeds materialize under new conditions, in spite of the inability of the new personality to probe the secrets of his own inner self and the source from which he has drawn his individuality.

If the reincarnating ego accepts the doctrine of reincarnation, that sense of injustice in life which to some extent is the portion of all, will surely be greatly lessened, in spite of the fact that he may be unable to recall the sins for which he suffers. This, says my correspondent, is "about on a par with thrashing a dog for stealing months after he has forgotten all about it." But he submits no alternative hypothesis which like that of reincarnation will at least modify this sense of injustice, while to those who believe otherwise it must necessarily be all the more acute. The reincarnationist in this case is at least better off than the votaries of the other creeds. I cannot follow the writer of the letter in his statement that the "reincarnationist denies individual growth on all planes except the material." It is possible that a few may do so, but this can hardly be considered a fair statement of the ordin-

ary attitude of the reincarnationist. For myself I certainly should not subscribe to such views.

I purposely did not lay too great stress on alleged memories of persons and places in the past as evidence of the truth of this hypothesis, but I think dream memories pointing to past existences are not entirely to be ignored. I inserted in a recent issue of this magazine a record entitled, "A Dream of a Past Life," by X.Y.Z. This dream, as the sculptor who experienced it has informed me, was not a dream in any ordinary sense, being much

A DREAM
OF A PAST
LIFE.

more vivid in character and much more akin to actuality. The experience, if it pointed to anything, pointed to a past life in an earlier civilization and under totally different conditions to the present, and to associations of the most intimate character which had no apparent relation with the events of his present life. The recollection, if such it was, was so vivid as to make the dreamer recall the smallest points in connexion with the scene witnessed, and even the most trivial details of the dresses of the actors in that scene. There was the consciousness that amounted to a certainty that the dreamer had been in the place before, and as he describes it, he walked back to the seat and "looked for the exact spot between the masses of ivy on the low stone wall on which *he had been accustomed* to sit." Everything was vivid with the colours of real life and the sense of actual presence. Is the imagination so strong as to paint such vivid realities in the shadowy realm of dreamland? Or must we look elsewhere for the explanation of phenomena of the kind?

There are very many people, I fancy, who refuse to believe in reincarnation purely and simply because they dislike the idea. The thought of the "endless treadmill" to which I have already alluded, gives them a headache. They experience "that tired feeling," for the cure of which, I believe there is a patent medicine prescribed. This is not unnatural, especially if the strain of life has been severe. But is not the sense of a need for rest in the nature of a prophecy that that rest will be found on another plane? The emotions and outlook of one who retires to rest after a long day's toil are naturally of a totally different character to the standpoint with which on the following morning he enters upon the duties of the new day. May there not be some parallel experience of the soul, wearied with the continual struggle of life? And may not that outlook give place to a far different one when the much-needed rest cure has had its desired effect?

One word more and I have done. It seems to me that the

objections which have been recently raised to the tentative acceptance of the hypothesis of reincarnation as at least a plausible theory, have been of too negative a nature to affect the main line of argument in its favour. They have been, if I may use a metaphor, assaults on outlying forts, but no onslaught has ever been directed against the citadel itself. When all is said and done the hypothesis stands out as the one and only theory which boldly faces the difficult problems raised by the conditions of our existence here, and if it is not the true one, some alternative should be brought forward. This is the positive side of the attack, and if this attack is to constitute anything more than a beating of the air, or at best the scoring of isolated points against opponents, the problem will have to be taken up from this side, and the alternative hypothesis will have to be clearly formulated and logically substantiated. So far, unless I am unduly biased, the opposition has not made out its case.

I have already drawn my readers' attention to Dr. Stenson Hooker's very pretty and charming Health and Rest Home at Grove Court, Totteridge, Herts. I am asked to state that this establishment has now been taken over by Miss Edith Mackay. The home, I may add, has both its medical and social sides. Massage, electric, magnetic, and vibration treatment, vapour and Nauheim baths, can be obtained here, and for those who suffer from tired nerves it is an ideal spot with pure and bracing air, only eleven miles from King's Cross and standing 400 feet above the sea level. It has three acres of fine grounds where croquet, golf, tennis, etc., can be played. There is in addition to this a small lake where fishing may be indulged in. An illustrated descriptive article dealing with the main attractions and objects of this unique Home will appear in the next number of the magazine. The proprietress is well known in New Thought circles, and her establishment is rapidly becoming a rendezvous for people who are interested in such subjects.

ARCHITECTURAL SYMBOLISM

BY H. STANLEY REDGROVE, B.Sc.

IN an essay "On Symbolism in Art," published in *THE OCCULT REVIEW* for August, 1912, I suggested that "a true work of art is at once realistic, imaginative and symbolical," and that its aim is to make manifest the spiritual significance of the natural objects dealt with. If these suggestions are accepted, then a criterion for distinguishing between art and craft is at once available; for we may say that, whilst craft aims at producing works which are physically useful, art aims at producing works which are spiritually useful. Architecture, from this point of view, is a combination of craft and art. It may, indeed, be said that the modern architecture which creates our dwelling houses, factories, and even to a large extent our places of worship, is pure craft unmixed with art. On the other hand, it might be argued that such works of architecture are not always devoid of decoration, and that "decorative art," even though the "decorative artist" is unconscious of this fact, is based upon rules and employs symbols which have a deep significance. The truly artistic element in architecture, however, is more clearly manifest if we turn our gaze to the past. One thinks at once, of course, of the pyramids and sphinx of Egypt, and the rich and varied symbolism of design and decoration of antique structures to be found in Persia and elsewhere in the East. It is highly probable that the Egyptian pyramids were employed for astronomical purposes and thus subserved physical utility, but it seems no less likely that their shape was suggested by a belief in some system of geometrical symbolism, and was intended to embody certain of their philosophical or religious doctrines.

The mediæval cathedrals and churches of Europe admirably exhibit this combination of art with craft. Craft was needed to design and construct permanent buildings to protect worshippers from the inclemency of the weather; art was employed, not only to decorate such buildings, but it dictated to craft many points in connection with their design. The builders of the mediæval churches endeavoured so to construct their works that these might, as a whole and in their various parts, embody the truths of the Christian religion. Thus the cruciform shape of churches, their

orientation, etc. The practical value of symbolism in church architecture is obvious. As Mr. F. E. Hulme remarks :—

“ The sculptured fonts or stained glass windows in the churches of the Middle Ages were full of teaching to a congregation of whom the greater part could not read, to whom therefore one great avenue of knowledge was closed. The ignorant are especially impressed by pictorial teaching, and grasp the meaning far more readily than they can follow a written description or a spoken discourse.” *

The subject of symbolism in church architecture is an extensive one, involving many side issues. I intend, in this essay, to touch only upon one aspect of it, namely, the symbolic use of animal forms in English church architecture. A volume on the subject has recently appeared by Mr. A. H. Collins. It does not deal with the matter exhaustively, nor very philosophically, but it contains materials for such a study. In a word, it is a book of data rather than a book of interpretation ; and as a book of data ought to prove of great value to students.†

As Mr. Collins points out, the great sources of animal symbolism were the natural history books of the Middle Ages (generally called Bestiaries) and the Bible, mystically understood. The modern tendency is somewhat unsympathetic towards any attempt to interpret the Bible symbolically, and certainly some of the interpretations that have been forced upon it in the name of symbolism are crude and fantastic enough. But the belief of the mystics, culminating in the elaborate system of correspondences of Swedenborg, that every natural object, every event in the history of the human race and every word of the Bible, has a symbolic and spiritual significance is, I suggest, fundamentally true. We must, however, distinguish between true and forced symbolism. The early Christians employed the fish as a symbol of Christ, because the Greek word for fish, ἰχθύς, is obtained by *notarigom* from the phrase, Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ—Jesus Christ, the Son of God, our Saviour. Of course, the obvious use of such a symbol was its entire unintelligibility to those who had not yet been instructed in the mysteries of the Christian faith, since in the days of persecution some degree of secrecy

* F. Edward Hulme, F.L.S., F.S.A. : *The History, Principles and Practice of Symbolism in Christian Art* (1909), p. 2.

† *Symbolism of Animals and Birds represented in English Church Architecture*. By Arthur H. Collins, M.A. 8½ in. × 5½ in., pp. vi. + 118 + 60 plates. London : Sir Isaac Pitman & Sons, Ltd., 1, Amen Corner, E.C. Price 5s. net. The illustrations here given are reproduced from this book by kind permission of the publishers.

was necessary. But the symbol only has significance in the Greek language, and that of an entirely arbitrary nature. There is nothing in the nature of the fish, apart from its name in Greek, which renders it suitable to be used as a symbol of Christ. Contrast this pseudo-symbol, however, with that of the Good Shepherd, the Lamb of God, or the Lion of Judah. Here we have what I regard as true symbols, something of whose meanings are clear to the smallest degree of spiritual sight, though the second of them has frequently been misinterpreted.

It was a belief in the spiritual or moral significance of nature, similar to that of the mystical expositors of the Bible, that inspired the mediæval naturalists. The Bestiaries always conclude



AGNUS DEI, SIXTEENTH CENTURY FONT, SOUTHFLEET, KENT.

the account of each animal with the moral that might be drawn from its behaviour. The interpretations are frequently very far fetched, and as the writers were more interested in the morals than in the facts of natural history themselves, the supposed facts from which they drew their morals were frequently very far from being of the nature of facts. Sometimes the product of this inaccuracy is grotesque, as shown by the following quotation—

“The elephants are in an absurd way typical of Adam and Eve, who ate of the forbidden fruit, and also have the dragon for their enemy. It was supposed that the elephant used to sleep by leaning against a tree. The hunters would come by night, and cut the trunk through. Down he would come roaring helplessly. None of his friends would be able to help him, until a small elephant should come and lever him up with

his trunk. This small elephant was symbolic of Jesus Christ, Who came in great humility to rescue the human race which had fallen 'through a tree.' *

I do not think this absurd legend found its way from the Bestiaries into church architecture.

In some cases, though the symbolism is based upon quite erroneous notions concerning natural history, and is so far fantastic, it is not devoid of charm. The use of the pelican to symbolize the Saviour is a case in point. Legend tells us that when other food is unobtainable, the pelican thrusts its bill into its breast (whence the red colour of the bill) and feeds its young with its life's blood. Were this only a fact, the symbol would be most appropriate. There is another and far less charming form of the legend, given by Mr. Collins, according to which the pelican uses its blood to revive its young, after having slain them through anger aroused by the great provocation which the young are supposed to give it.

Mention must also be made of the purely fabulous animals of the Bestiaries, such as the basilisk, centaur, dragon, griffin, hydra, mantichora, unicorn, phoenix, etc. The centaur was a beast, half-man, half-horse. It typified the flesh or carnal mind of man, and the legend of the perpetual war between the centaur and a certain tribe of simple savages who were said to live in trees in India, symbolized the combat between the flesh and the spirit. †

Concerning the griffin we read that—

"The griffin is a fabulous bird which lives in the deserts of India, where it can find nothing to eat. To obtain sustenance for its young it will go off to other regions, and it is so strong that it can fly away with a live ox. The griffin signifies the devil, who is ready to carry away our souls to the deserts of hell." ‡

The mantichora is described by Pliny, on the authority of Ctesias, as having—

"A triple row of teeth, which fit into each other like those of a comb, the face and ears of a man, and azure eyes, is of the colour of blood, has the body of the lion, and a tail ending in a sting, like that of the scorpion. Its voice-resembles the union of the sound of the flute and the trumpet; it is of excessive swiftness, and is particularly fond of human flesh." §

The unicorn is described by the Bestiaries as "a small animal with the body of a horse, the head of a stag, the feet of an ele-

* *Symbolism of Animals*, pp. 41 and 42.

† *Ibid.*, pp. 150 and 153.

‡ *Ibid.*, p. 186.

§ *Natural History*, Bk. viii, ch. 30. (Bostock & Riley's trans., vol. ii., 1855, p. 280.)

phant ; and it has one long straight horn four feet in length." Its horn preserves one against poisoning. To capture the animal a chaste virgin bedecked with ornaments is set in the middle of a forest. As soon as the unicorn sees her, it comes and places its head in her lap and may then be easily captured. For this reason it was supposed to symbolise the Incarnation, the virgin typifying Mary, the unicorn's horn the unity of the Godhead, and the



PELICAN IN HER PIETY, INSET IN PULPIT, ALDINGTON, KENT.

smallness of the animal the great condescension and humility of Christ ; though the symbols are crude and inappropriate enough.*

The belief in the existence of these fabulous beasts may very probably have been due to the materializing of what were originally nothing more than mere arbitrary symbols, as I have already suggested of the phoenix in a former contribution to THE OCCULT REVIEW.† Thus, the account of the mantichora may, as Bos-

* *Symbolism of Animals*, pp. 210, 215 and 216.

† "Superstitions Concerning Birds," OCCULT REVIEW, vol. xvi, 1912, p. 264.

tock has suggested, very well be a description of certain hieroglyphic figures, examples of which are still to be found in the ruins of Assyrian and Persian cities. This explanation seems, on the whole, more likely than the alternative hypothesis that such beliefs were due to mal-observation ; though that, no doubt, helped in their formation.

It may be questioned, however, whether the architects and preachers of the Middle Ages altogether believed in the strange



UNICORN, SIXTEENTH CENTURY FONT, SOUTHFLEET, KENT.

fables of the Bestiaries. As Mr. Collins says in reply to this question, " Probably they were credulous enough. But, on the whole, we may say that the truth of the story was just what they did not trouble about, any more than some clergymen are particular about the absolute truth of the stories they tell children from the pulpit. The application, the lesson, is the thing ! " With their desire to interpret Nature spiritually, we ought, I think, to sympathize. But there was one truth they had yet to learn, viz., that in order to interpret Nature spiritually it is necessary first to understand her aright in her literal sense.

SOME REMARKABLE HANDS

By C. W. CHILD, Author of "Scientific Palmistry," etc.

THE HAND AT BIRTH.

NOT only is the hand of the newly-born babe perfectly formed, but the lines are also clearly traced on the palm and fingers. I have in my collection an impression of one of my children's hands taken thirty minutes after birth, on which the lines show up remarkably well. This goes to prove that the hand bears the stamp of the type to which each subject belongs, and contains the map of his natural course through life.

AN INTERESTING FACT.

Medical men have observed that, at the moment of birth, a child, before he has drawn the breath of life into his lungs, extends his fingers with a quick, spasmodic jerk, remaining perfectly straight and rigid, following which the lungs begin their function. Thus the hands, even before the lungs, signify their readiness to be at the service of the organism.

AN ERRONEOUS ASSUMPTION.

The chief argument used by opponents of Palmistry as a science is based upon the erroneous assumption that the shape, formation, and markings are caused by the constant folding of the hands, and to the pursuits of the individual. That certain occupations and diseases will often coarsen and distort the hand, no one accustomed to the examination of hands will deny. But it is surely a very simple matter at once to detect the abnormal from the normal and to assign its cause?

THE HAND REFLECTS THE MIND.

It is a remarkable fact that, in certain diseases, such as disorders of the mind and paralysis of the brain, the result is the obliteration of the lines of the hand, while in other illnesses, such as tuberculosis, in which there is a wasting of the body, while the mind remains, not only unimpaired, but more active and intense the lines increase in number and distinctness.

THE SUREST AND EASIEST GUIDE TO IDENTITY.

The importance and value of finger prints is now universally accepted. The peculiarities of the ridges of the skin covering

the first (nail) phalanx of each of the thumbs and fingers form patterns of varying sizes and design. These, it has been proved, possess the unique merit of being self-signatures, thus affording the surest and easiest guide to the identity of any individual.

SOME REMARKABLE HANDS.

I.—"BABBACOMBE" LEE.

This impression of the right hand of John Lee was taken by myself nearly three years after his release from Portland Prison.



I.—THE HAND OF "BABBACOMBE" LEE.

This unfortunate man was condemned to death on February 4, 1885, and on the morning of February 23, 1885, three attempts were made to hang him. But remarkable to relate, this was found to be impossible to effect. The mechanism, from some mysterious cause, failing to operate, the death penalty had to be commuted to one of penal servitude for life. His prison record

stands as follows : Pentonville, March 23, 1885, to June 10, 1885 ; Wormwood Scrubbs, June 10, 1885, to October 28, 1885 ; Portsmouth Public Works, October 28, 1885, to 1892 ; Portland, 1892 to December 18, 1907. It will be seen that this extraordinary man has spent nearly twenty-three years in prison and has passed through an ordeal of unparalleled severity and torture. His hand is abnormally marked. Both the lines of heart and head are exceptionally long, broad and deep. The former reveals a very emotional, ardent nature difficult to control, while the latter denotes great mental activity and intelligence. The line of life sweeps well out into the palm and branches near the end. This testifies to a strong, robust constitution and to the possession of enormous vitality. This is further corroborated by the presence of the line of Mars, which runs parallel on the inner side of the Mount of Venus, an excessively rare marking. The heavy, tortuous ascending lines are very sinister and entirely correspond with his awful experiences and shattered career. The line of fate (Saturn) commences inside the forked line of life and is deflected in order to form a huge island. This latter encloses a well-defined cross, from which emerges a snake-like line running up to the base of the third (Apollo) finger. It unmistakably bears witness to notoriety arising from some untoward event, and becomes inseparable from the subject for the rest of his life. The huge square in the centre of the palm is the most striking feature in the hand, and records a miraculous escape from death. The strong bar cutting the line of life at the age of twenty-two, means a disastrous event, while the stopping of the line of fate by the line of heart clearly demonstrates that the environment was henceforth ruthlessly determined until the period of his release some twenty-three years later, this being the age indicated. Attention should be called to the short first finger and to the strong little finger, which betrays the weakness that unquestionably led up to the terrible ordeal of 1885, with all its subsequent suffering, viz. : lack of self-respect and tendency to talk too much. Altogether, this hand proclaims a tragic life and records an extraordinary escape from impending death.

II.—GIFFORD, THE WORLD'S MOST DARING CYCLIST.

At the London Hippodrome in the Spring of 1902, Gifford's sensational dive on a bicycle from the roof into a tank of water on the stage beneath, proved a very attractive and much applauded feat.

His hand is small, thick, firm, compact and sparsely lined. These traits reveal great ambition, enormous energy, much combativeness, power of concentration, fearlessness and unimpressionability. The thumb is exceptionally strong, and proclaims an invincible will and dogged pertinacity. The fingers are set very evenly on the palm, the first three being of equal length and leaning towards the thumb. This is unique and testifies to a forceful



II.—THE HAND OF GIFFORD, THE WORLD'S MOST DARING CYCLIST.

personality, the born adventurer, and one wholly incompetent to see things from a serious standpoint, or to be cognisant of danger. Impulse, daring, and love of publicity are much in evidence, and irresistibly lead to the pursuit of an extraordinary career.

The markings are deep, distinct, and ominous of disaster unless prudence is cultivated. Both the lines of fate and head terminate abruptly, and the line of heart is also defective under the third

finger, these all occurring at the same period.* The rising branch from the line of head cutting the line of fate clearly points to ambition, and desire for wealth as being the probable cause.

III.—A LIVING "MOWGLI."

This impression of the right hand of a successful animal trainer and performer reveals a very strong, capable person, and denotes splendid powers of endurance, self-reliance and indifference to danger.



III.—THE HAND OF A LIVING "MOWGLI."

The markings are very clear, and as in the previous hand, are somewhat inauspicious. The line of fate is stopped by a semi-circular line coming from the lower Mount of Mars, and the line of life fades out at about 38. This shows the possibility of a serious accident occurring at about 25 and finally ending fatally some thirteen years later.

The hand as a whole reveals a very steady, reliable, self-contained nature, great fondness for animals, and bespeaks one who has had to make his own way in life.

* Gifford met his death through an accident whilst diving with his bicycle in America, in 1908.—ED.

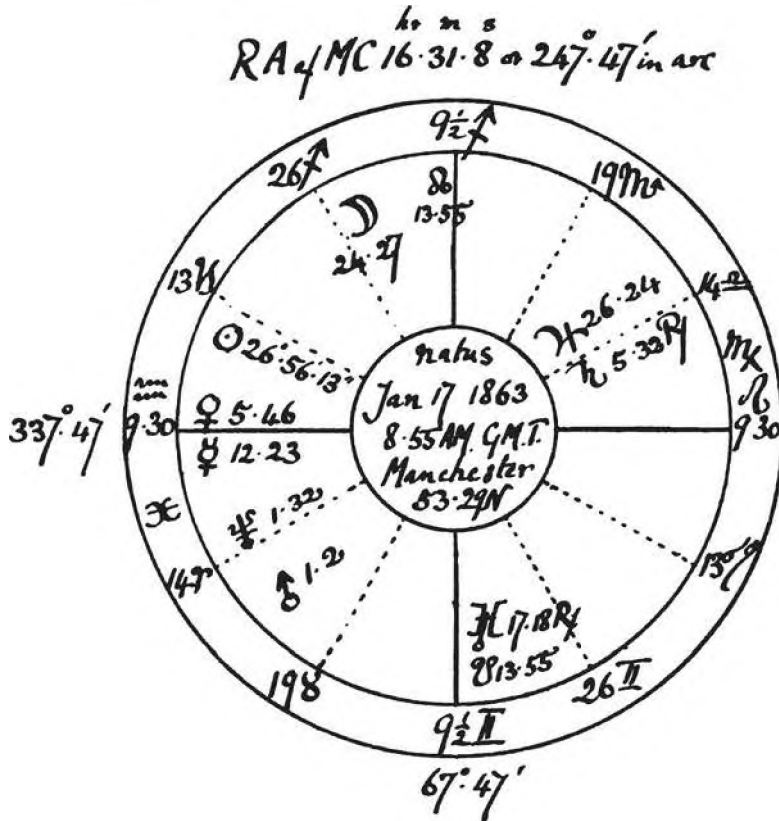
THE HOROSCOPE OF DAVID LLOYD GEORGE

BY THE EDITOR

I AM taking the present opportunity to present to my readers the horoscope of the Rt. Hon. David Lloyd George, who has now been Chancellor of the Exchequer in the British Cabinet for upwards of five years. Whatever other charges may be levelled against this much-criticized statesman, it must at least be admitted that he has got a very interesting, and, I may add, a singularly characteristic horoscope. I think it quite probable that any intelligent person, even unversed in this science, could have guessed which were the dominant planets at his birth. This test, as a matter of fact, is one which may frequently be applied successfully in cases where the horoscope is one of a very marked individuality, and is, as will be at once apparent, one of the strongest forms of evidence in favour of astrological truth. I have already cited a very appropriate instance of this in the case of the letter in which the Editor of *Punch* addressed the German Emperor, evidently quite without any knowledge of his nativity, as "Mars-Neptune," a conjunction of these two planets, as every astrologer knows, being the dominant influence in the Kaiser's natal figure. So with David Lloyd George. The two planets rising at his birth, and whose influence is dominant in his horoscope, are, as might readily be surmised, Venus and Mercury. Venus, in fact, is exactly on the Eastern horizon, and in trine aspect with the planet Saturn, and it is to this eminently favourable position as well as to the culmination at his birth of the Moon's north node, that the Chancellor of the Exchequer owes, in the main, the good fortune which has followed him through life. The sign rising is Aquarius, a sign that denotes a Bohemian, independent, and withal a somewhat superstitious temperament, and it was indeed to this last characteristic that the Editor owes the information on which he has based the present astrological figure. For it appears that many years ago, before Mr. George had reached his present height of eminence, he had the curiosity to make inquiry of some student of the stars as to what fortune might be in store for him in life, and, as was necessary in the case, appended the day and hour of his birth. The figure given has been drawn by myself from the data supplied, and can,

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I think, be taken as fairly accurate. A speculum giving the Latitudes, Declinations, Right Ascensions, Semi-arcs, etc., of the planets is appended.



	LAT.	DECLIN	RT. ARC.	MER. DIST.	SEMI-ARC.	PROP LOG S-ARC.
☉	~	20.48 S	298.52	51.5°	59.8	.48344
☾	0.49 N	22.32 S	263.59	16.12	55.55	.50773
☿	1.30 S	18.30 S	315.16	112.31	116.52	.18758
♀	1.18 S	20.5 S	308.45	119.2	119.35	.17760
♂	0.59 N	12.47 N	28.33	39.14	72.9	.39704
♃	1.19 N	8.57 S	204.58	42.49	77.43	.36476
♄	2.23 N	0.0	186.2	61.45	92.0	.30103
♅	0.6 N	22.56 N	76.11	8.24	55.9	.51373
♆	0.40 S	1.24 S	1.53	65.54	91.53	.29204

NB ♀ is 33' below Ascendant -

The oratorical gifts for which the Chancellor is justly celebrated are indicated by the association of Venus and Mercury close to the ascending degree, and his originality, free-and-easiness, and social talents by their presence in the rising sign Aquar-

ius. This sign, according to old tradition * which identified the twelve signs of the zodiac with the twelve tribes of Israel, was held to correspond with the tribe Reuben, of whom it was declared by Jacob "the excellency of dignity and the excellency of power, unstable as water, thou shalt not excel." The symbol of Aquarius is two wavy lines (♒), but the undulations represent the undulations of air rather than of water, Aquarius being a sign of the Airy Triplicity. The natives of this sign are frequently rather smart and stylish, and have an eye to creating a favourable impression among their neighbours. They are extremely independent in their ideas, and are always emphatic in asserting their freedom from the tyranny of custom and tradition. To do what other people do, and to say what other people say because this is the proper and the correct thing, is by no means an Aquarian trait. Though tenacious in the pursuit of their aims, they are not always successful in inspiring confidence, and they are frequently lacking in the power of concentration. Writing of this sign, the author of *The Light of Egypt* says that "on the physical plane it gives a very prepossessing appearance, disposition elegant, amiable, good-natured, witty, and very artistic. Fond of refined society." Turning to other sides of the Chancellor's horoscope, the Moon is elevated above the other planets, and is the "hyleg," or giver-of-life in this horoscope. As it applies closely to a sextile aspect of the benefic Jupiter, the constitution may be considered a fairly sound one, though its proximity to the opposition of Uranus is a warning against overtaxing the vital energies. This position, too, is a caution against the caprice of popular favour, and is indicative of the fact that the Chancellor's good fortune cannot last in any case till late in life. The Fourth House dominates the latter years of life, and is occupied by the malefic Uranus, conjoined with the Dragon's Tail. Students will note with interest that this planet Uranus has comparatively recently entered the Chancellor's ruling sign, and within the last month or two has been stationary close to his ascendant. This position is fraught with trouble to Mr. George during the ensuing two years, though there are periods during the year 1914 when the presence of the planet Jupiter may be relied on to counteract this evil influence. Note should also be made of the fact that the conjunction of Mars and Saturn which occurs this coming August falls on the place of Uranus at his birth. Curiously enough, this evil planet in the Chancellor's horoscope falls exactly on London's ascending

* Which we may take for what it is worth.

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degree, and the conjunction therefore threatens trouble to London at this date, and by implication to the British Empire as a whole.

Good as are many of the aspects in this nativity, what many will turn to with greatest interest are the financial indications, and it is not a little remarkable how singularly bad these are. Clearly, no astrological Prime Minister would have chosen Lloyd George for his Chancellor of the Exchequer. Neptune (allowing for its latitude) is well within five degrees of the cusp of the Second House, the house of money, and is in opposition to Saturn, while the prodigal Mars is in the heart of the same house, and opposed to Jupiter. Mars, curiously enough, occupies Ireland's ruling sign, Taurus, where this planet is in its detriment. Neptune, it may be stated for the benefit of those who are not familiar with the philosophy of the stars, is the planet that rules speculations, over-capitalized companies, booms that eventuate in slumps, and in short, everything that comes under the heading of fiasco, whether in matters of finance or otherwise. When seriously afflicted as in the present case, it indicates bad speculations and unsuccessful business ventures. The good aspects of Neptune may represent success through similar ventures or through psychic or intuitional powers. The planet is almost invariably predominant in the horoscopes of clairvoyants and mediums. Quite apart from his political proclivities, one would judge the Chancellor of the Exchequer to have a natural tendency to extravagance and to be inclined to let money slip through his fingers. Fortunately for him the dominant influence of Venus has come to his rescue, but the horoscope suggests that there may have been many times of financial stress in the past. The Sun (the significator of Kings and Noblemen) in this horoscope, though it is attended by Venus, is cadent in the Twelfth House, the house, as the ancient astrologers used to call it, of "self-undoing," and is afflicted both by Jupiter and Mars. One would not need to look further than his natal figure to know that Mr. Lloyd George would be likely to be in no favour with the Lords Temporal.

Astrologers will note with interest the affliction of the Sun and the Fourth House, and the opposition of the Moon and Uranus from the angles, as indicative of the domestic bereavements which clouded the early years of our subject's life. Those who observe the connection between the entry of Uranus into Mr. Lloyd George's horoscope and its coincidence with the Marconi scandal, will inevitably recall a similar connection between this

planet and the unfortunate Baccarat scandal, when the late King was Prince of Wales, where the same planet's malign influence was brought into prominence. In the present case not only was Uranus close to the ascendant in the figure given, but the sun had also reached the exact square of its radical position when the Marconi Commission was appointed. The report of this Commission and debate in the House of Commons fell under a favourable aspect in the horoscope, the Moon having by secondary direction exactly reached both the radical and progressed places of Jupiter which synchronized at this date. It is particularly noteworthy that the present year sees the arrival of Neptune at the exact opposition of Saturn (degree and minute) in this horoscope, these planets being wanting at birth four degrees from this exact aspect. Neptune by transit, moreover, reaches the opposition of the Sun at birth in the late summer, the period of its approximate opposition extending over some eleven months. It appears from the appended horoscope, if the time is exactly correct, that the culmination of the Sun by primary direction is near at hand, and from this increase of honour might be anticipated. But in view of the affliction of the luminary at birth and the opposition of Neptune by transit, much gain from this position is hardly to be anticipated. Should Mr. Lloyd George ever have the good fortune to become Prime Minister, which seems at least problematical, his tenure of office would be very stormy and very brief indeed, the horoscope indicating unforeseen reverses and loss of position in the latter part of life.

Altogether the horoscope is indicative of a singularly interesting, and with all its faults of a remarkably versatile and sympathetic character. The conjecture may be hazarded that had the subject of this sketch tried his fortune on the stage, he would have made his mark as certainly as he has in the political arena. The defects of the figure are those to which many brilliant speakers are liable: lack of application to detail, and constructive ability. Of one so brilliant as the Chancellor it may seem an inappropriate observation to make, but there is a sense in which it is true, that Mr. Lloyd George's heart is better than his head. With all his brilliance and versatility his judgment is frequently at fault, and this defect is nowhere more constantly shown than in the financial sphere over which an unkind Providence has called upon him to preside.

STRANGE SIGNS AND OMENS

By A. LEONARD SUMMERS

A WEIRDLY extraordinary incident was related by the Crown Counsel at the Sligo Assizes a few years ago, in connection with a charge of murder against a man named James Doherty, an elderly man, who was alleged to have shot his son Patrick. The crime was a particularly brutal one, and Mr. Justice Wright described it as "inhuman and appalling."

The evidence showed that the elder Doherty wanted to marry again, but the woman to whom he proposed refused to enter a family where the father and son quarrelled. Doherty blamed his son for this, and purchased a revolver, with which he shot and fatally wounded his son. Young Doherty escaped through a window, but was pursued by his father, who again shot him. Two bullets passed through his head, putting one eye out; one went through his heart, and another through his hand.

On the body being brought into the house after the tragedy, the arm which had been raised as though for protection was put down by a neighbour, but when later the corpse was uncovered and the father looked at it, the wounded hand bearing the mark of the bullet slowly rose to its former position and *pointed accusingly directly at the father!* This remarkable accusation by the dead hand caused a profound sensation among the persons assembled, and the accused man, apparently stricken with remorse, fell down in an epileptic seizure.

Doherty was afterwards tried at the Leitrim Assizes and sentenced by Mr. Justice Wright to be hanged in Sligo Gaol.

Of course, medical men were strongly in favour of the theory that the action of the dead man's limb was due to *rigor mortis*; but students of psychical phenomena have good ground for attributing it to a more significant cause.

Some one signing himself "Perplexed One" recently wrote to a contemporary giving the following details of some singular signs he experienced:—

"My son was employed on one of the big liners. Last October he accidentally fell overboard and was drowned. He was last seen in his cabin asleep at 1.15 a.m., and on the 27th of that month, at 4.15 a.m., his bunk was found to be empty.

At what part of those three hours he left the cabin will never be known. We surmise that, feeling ill, he got up and went along the deck to an open bulwark-door, and that he must have overbalanced and fallen overboard. He was homeward bound, and on the table by his bed was a letter which he had intended to post at the next port of call. It was addressed to the lady to whom he was shortly to be married, making an appointment with her.

"Well, yesterday was the 27th of October, and the first anniversary of my poor boy's death. His watch hangs over my bed, and a canary which he brought home some years ago is also in the room. *At a quarter past four precisely*—the time my son was missed—I was awakened by the bird whistling in a peculiar manner. During the ten years we have had the bird he has never been known to utter a sound in the dark.

"Now guess my surprise to find that the watch—which had never stopped in the night before—had *stopped at 1.15 a.m.*—exactly the time my son was last seen alive."

The double coincidence of the awakening at 4.15 and the watch stopping at 1.15—the vital periods in the case—is certainly startlingly significant, and the more remarkable from the fact of it being the anniversary of the young man's death. There is a strange mystery about this happening. Why, for instance, should it have occurred on the *anniversary* of the event? It will be interesting to know if such incidents again occur on the second and succeeding anniversaries.

Watches and clocks appear to have a peculiar sensitiveness to psychic conditions, and have frequently been known to stop at intensely dramatic and tragic moments; though why is a mystery. The present writer's mother experienced this phenomenon when her father died. She was awakened early one morning and seemed unaccountably worried and confused. Consulting her watch, she observed that it registered five o'clock, but had stopped. Later on in the morning she received a telegram to inform her that her father passed away at five o'clock the same day.

At a famous old inn at Richmond, Surrey, known as *The Cobwebs*, established in the year 1601, the tenants and also the neighbours complained of uncanny disturbances both by night and day, about the time that the place was undergoing reconstruction a few years back. The omen created much alarm and a party organized a thorough search and watch over the premises. Two domestic servants saw a shape clothed in white flitting about during the night, and when one of them screamed it mysteri-

ously vanished. Among other gruesome relics which hung in the bar at that time were the skeleton of a hand and the shoes of the notorious Kate Webster, who brutally murdered her mistress at Richmond.

Whether these associations were instrumental in influencing the appearance of an apparition, or whether the demolition of the old house disturbed its haunting spirit, is not definite, but since the rebuilding of the premises such occurrences have ceased.

That signs and portents are transmitted through the medium of inanimate objects is clearly established by such omens as the falling of pictures, etc., which the writer always regards as sinister, having frequently noted that disaster to him or his family has followed in the wake of these occurrences. He takes particular care to make quite sure that all his pictures and other wall-decorations are firmly secured, and yet, in spite of this precaution, they manage to fall! The last notable occasion of the kind was a day or two before Christmas, 1908, when a valuable old Japanese plate (a present from the writer's mother) fell from the bedroom wall and smashed to atoms, although securely hung, and no cause for the mishap could be ascertained. On the Christmas Day an uncle of the writer's—a Balaclava veteran, and his mother's brother—died, as the contemporary newspapers duly reported.

The fact is on record that upon the day Sir Henry Irving died—October 13, 1905—a large framed portrait of him, hanging among several other pictures in the office of the editor of the *Berwick Journal*, suddenly fell from its place on the wall to the floor.

In her *Reminiscences*, Lady Dorothy Nevill relates an example of the malevolent influence of an inanimate object which seemingly foreboded ill so long as she retained it. From the moment a miniature Buddha from Burmah, a splendid piece of workmanship, entered the house, everything went wrong—in fact, she declares it entailed a "perfect avalanche of catastrophes." Within a week a son failed in business; household pets met with tragic ends; a favourite pony became paralysed—and on the eve of an election in which it was to assist in conveying voters to the poll; and a few days later a chimney crashed down upon a wing of Lady Dorothy's house, doing considerable damage! When, shortly afterwards, the Buddha was sent on loan to the India Museum, the affairs of the household became normal again.

That unfortunate monarch, Charles I, whilst fleeing before the rebels, several times complained to his attendants that he saw—or thought he saw—blood-spots upon the moon and elsewhere, and firmly maintained that this was an ill-omen and sure sign of his approaching doom. And, truly enough, he was shortly afterwards captured, tried and beheaded.

The reign of Charles's second son, James II, another unfortunate monarch, was inaugurated by evil omens. Blennerhassett, in his *History of England*, relates:—

“The crown being too little for the king's head, was often in a tottering condition, and like to fall off.” This was generally observed by spectators of opposite feelings; but another simultaneous omen caused considerable alarm: “The same day the king's arms, pompously painted in the great altar window of a London church, suddenly fell down without apparent cause, and broke to pieces, whilst the rest of the window remained standing.” Blennerhassett observed darkly, “These were reckoned ill-omens to the king.”

It is not generally known that the late King Edward VII held at least one superstition about what he evidently regarded as a sign of disaster to himself. His valet has stated that the king would never permit the mattress of his bed to be turned on a Friday. Strangely, too, the king died on a Friday, and the doctors forgot the royal patron's wishes during the crisis of their patient's sudden alteration for the worse in his condition, and ordered the mattress to be turned, hoping to afford him greater relief. But the king died soon afterwards.

The world is ever ready to laugh and scoff at the “unlucky No. 13,” but those who have had occasion to encounter that peculiar number frequently and persistently, as the writer has, must pause and reflect before ridiculing it. And, according to reports, there is a fairly remarkable percentage of railway and shipping disasters in which these figures occur—the greatest ocean tragedy, the *Titanic* wreck on April 14 last year, seemed dangerously near to, if not actually recorded on, the 13th!

This writer once experienced a most disturbing recurrence of “13,” and was not at all surprised that nothing but ill-luck and discomfort dogged him everywhere at the time. He was journeying to the North and arrived at the London terminus to entrain on August 12, midnight. He was directed persistently to platform No. 13, where stood the train labelled boldly “No. 13.” Being a trifle late, it started at 12.2 a.m., August 13. Settling down to his paper, the writer observed the date—August 13. At the

hotel on arrival, the traveller was shown (uneasily) into room No. 13; and at an important interview later in the day he was asked to wait a considerable and vexatious time in a room numbered "13"! Result of the whole troublesome business—nil.

The story of an evil omen is recorded of Pitt Place, a fine old mansion near Epsom, at which a Lord Lyttelton used to stay, and where he died under the following uncanny circumstances. A person who was present relates: "I was at Pitt Place when Lord Lyttelton died. Lord Fortescue, Lady Flood and the two Miss Amphletts were also present. Lord Lyttelton had not long been returned from Ireland and had frequently been seized with suffocating fits; he was attacked by them several times in the course of the preceding month, while at his house in Hill Street, Berkeley Square. It happened that he dreamt three days before his death that he saw a fluttering bird, and afterwards that a woman in white appeared and said to him: 'Prepare to die, you will not exist three days.' His lordship was much alarmed and called to a servant from a closet adjoining, who found him much agitated and in a profuse perspiration. The circumstance had a considerable effect all the next day on his lordship's spirits. On the third day, while his lordship was at breakfast with the above personages, he said, 'If I live over to-night, I shall have jockeyed the ghost, for this is the third day.' The whole party set off for Pitt Place, where they had not long arrived before his lordship had one of his accustomed fits, recovering after a short interval. He dined at five o'clock that day and went to bed at eleven, when his servant was about to give him rhubarb and mint water, but his lordship, perceiving him stirring it with a toothpick, called him a slovenly dog, and bid him go and fetch a teaspoon. On the man's return he found his master in a fit, and the pillow being placed high, his chin bore hard upon his neck, when the servant, instead of relieving his master, ran in his fright and called for help, but on his return he found his lordship dead."

And now, as a further instance of the kind dealt with in the above article, I have, by a most extraordinary coincidence, profoundly dramatic, yet exceedingly pathetic, to record a remarkable and (to me) very sad incident.

Since the foregoing article was penned, as the editor knows, several weeks have elapsed, during which interval my father was taken to a hospital in Bloomsbury in a dying condition, and I deeply regret to say expired there a few days later. On the day he entered the hospital a picture in my room fell heavily to the ground, the cord appearing as though cut through with a knife.

THE KING'S TOUCH

BY HORACE LEAF

IT is not generally known that in addition to the belief that kings and queens were divinely ordained to hold their exalted position, it was also believed that they possessed magical powers. By the ancient English the King was regarded as having descended from Odin, or Woden, the chief god of Scandinavian mythology, who was supposed to be the greatest master of sorcery, which art he bestowed upon his favourites and particularly upon his descendants.

One of the earliest recorded manifestations of this belief is that of King Canute, who was declared by his courtiers to be so wonderful that he could even command the waves of the sea. Similar claims were made by other nations. Waldemar I, a mediæval King of Denmark, was said to be able to heal the sick, particularly children, by merely touching them with his hand, and for that reason he was much sought after by mothers, who brought to him their children to be cured of their maladies; and farmers begged of him to aid them by throwing their corn for them, as it was believed that a good harvest would necessarily follow.

The chief way in which the magical power of English monarchs showed itself was in healing, presumably after the manner of Waldemar I. By the mere act of touching or stroking with the hand the sick on the parts affected, the reigning king or queen was declared to be able to cure them. In consequence of this the practice was known as the King's touch, "a divine gift of healing." It was said by some authorities to have been bestowed upon the monarchs by the act of anointing at the coronation. Only certain diseases were amenable to the touch, including epilepsy and cramp; but its power lay principally in the curing of scrofula, a tuberculous complaint mostly affecting the lymphatic glands, joints, bones, skin, and mucous membranes. On account of this, scrofula was generally known as "the King's evil."

The practice is, by some people, believed to have commenced with Edward the Confessor, who is stated to have possessed the power of healing in a remarkable degree, even blindness being subject to his touch. With this he is said to have coupled a

wonderful gift of prophecy. It is claimed for French kings at a much earlier date than the Confessor. Laurentius, physician to Henry IV of France, states that the practice commenced with Clovis I, the founder of the Kingdom of the Franks. He also says that Louis I, A.D. 814, added to the ceremony of touching the Sign of the Cross.

An account of the first case dealt with by the Confessor, when king, is recorded by the ancient historian, William of Malmesbury, in his *Life of the Confessor*. This historian wrote about eighty years after the king's death; and as he is the first writer known to refer to the king's touch, it is probable he received his information by hearsay.

According to this account, "A young woman had married a husband of her own age, but having no issue by the union; the humours collecting about her neck, she had contracted a sore disorder, the glands swelling in a dreadful manner. Admonished in a dream to have the part affected washed by the King, she entered the palace, and the King himself fulfilling this labour of love, rubbed the woman's neck with his fingers dipped in water. Joyous health followed his healing hand: the lurid skin opened, so that worms flowed out with the purulent matter, and the tumour subsided. But as the orifice of the ulcers was large and unsightly, he commanded her to be supported at the royal expense till she should be perfectly cured. However, before a week was expired a fair new skin returned and hid the scars so completely that nothing of the original wound could be discovered."

The account continues to the effect that those who knew the Confessor intimately affirm he often cured the complaint in Normandy, "when appear how false is their notion, who in our times assert that the cure of this disease does not proceed from personal sanctity, but from hereditary virtue in the royal line." As the King resided in Normandy previous to ascending the throne, and therefore before his coronation, if he did heal, it must have been due to some power apart from the act of anointing. Jeremy Collier, the famous ecclesiastical historian, says, that this prince cured the king's evil is beyond dispute; to doubt it, he argues, is the excess of scepticism and ridiculousness.

Shakespeare refers to the Confessor's gifts of healing and prophecy in his play "Macbeth," Scene III, described as "England. Before the King's Palace." The great dramatist, it appears, is in error in attributing to the Confessor the use of a religious ceremony, referred to in the words "holy prayers," when exer-

cising the touch ; and also the giving of a " golden stamp," or coin, to the patient. Both of these were introduced at a much later period, by another king. There are no satisfactory records of the method employed by Edward the Confessor, nor is there any reliable reference made to any piece of money having been bestowed by him.

Edward the Confessor was, for his religious devotion, canonized about one hundred years after his death, by Pope Alexander III.

Notwithstanding the presumed transmission of the Confessor's gift " to the succeeding royalty," there were occasional lapses, and various explanations are given regarding them. Of William the Conqueror and Rufus it has been humorously suggested that they were too much occupied killing those who were healthy to have time or inclination to heal the sick.

The practice appears to have been revived by Henry II, and then continued almost without break till the reign of Queen Anne, after which, as regards reigning monarchs, it entirely ceased. The king's touch was therefore practised on and off from the time of Edward the Confessor to Queen Anne, a period of about seven centuries.

The reign of Henry VII, in regard to the touch, is conspicuous for the introduction of the religious ceremony and the presentation of the coin mentioned by Shakespeare. It was a current coin of the realm, called an Angel Noble, made of the purest gold, and of the value of 6s. 8d. ; but allowance must be made for the difference between the money value standard of that time and the present. The Angel Noble was used partly because, being pure gold, it was regarded as helpful to the cure. These coins, from the time of their introduction, played an important part in the ceremony, being strung upon a piece of ribbon and placed round the neck of the applicant after being touched.

There still exists the Ancient Order of Service, printed by command of James II from the original MS. In it is set forth, that after certain prayers, the chaplain reads from St. Mark's Gospel, ending at the words, " They shall impose hands upon the sick, and they shall be made whole." It then proceeds to describe the general procedure of the ceremony of touching. The rubric is a splendid piece of ecclesiastical literature, whilst the special prayer to be secretly said by the monarch is most apt and well worthy of perusal.

It is recorded of Queen Mary, who was an earnest Roman Catholic, that she exercised the touch with compassionate devo-

tion, even repeating the Confession and receiving Absolution from the Legate before doing so.

This cannot be said of her half-sister, Queen Elizabeth. She was averse to the practice, and for some time discontinued it, finally yielding to it through the pressure of custom; she then practised it extensively. During a Progress through Gloucester, being importuned by numerous sufferers, she was constrained to say: "Alas, my poor people, I cannot cure you; it is God alone who can do it." Yet, according to Dr. William Tooker, Chaplain to the Queen, and Canon of Exeter, she possessed the gift in an extraordinary degree. Her surgeon, William Clowes, supports this testimony by saying that she cured "a mighty number" of sufferers.

Some remarkable individual cases of cures wrought by her are recorded.

She is said to have refused no one who was properly certified to be suffering from scrofula and incurable by ordinary medical means. Certificates to this effect were granted by the Queen's physicians and surgeons, by whom the applicants were examined. Nor did she refuse to treat any who were too poor to pay medical fees.

An excellent example of inconsistency is the case of James I. "The wisest fool in England" wrote against witchcraft, and during his reign persecutions of persons suspected of practising occult arts were rigorously pursued. Yet he practised the king's touch, and apparently with great success. He is stated to have touched and cured of the king's evil the son of the Turkish Ambassador, on November 3, 1618.

In the collection at the State Paper Office there are some letters written by a Mr. Pery to Sir Dudley Carleton, British Ambassador at The Hague, in which an account of this incident is recorded. It is stated that after King James had asked many questions of the Turkish Ambassador, the Turk said that his son was suffering with a disease in his throat, and that he had heard of His Majesty's gift of healing. Whereat the King laughed heartily, and stroked the young fellow with his hand, first on one side of his neck and then on the other, "Marry, without Pistle or Gospel."

A subsequent letter from the same gentleman to Sir Dudley Carleton announces the intention of the Turkish Ambassador to visit The Hague, and states that "on Tuesday last he took leave of the King, and thanked his Majesty for healing his son of the King's Evil."

King Charles I is affirmed to have cured sickness, not only during life, but in death also ; for it is recorded that at his execution hundreds of reputed cures were effected through sick persons collecting the royal blood on handkerchiefs, pieces of wood, etc. That this monarch exercised the king's touch extensively is revealed by the fact that there are preserved in the State Paper Office no less than eleven proclamations relating to the curing of the king's evil, and issued during eleven years of his reign. A perusal of these proclamations show a desire on His Majesty's part to shun rather than to exercise the gift. He was much pestered by sufferers from scrofula ; and as the task of touching must have been irksome and unhealthy, efforts to avoid it can be well appreciated.

Some writers say Charles I excelled all his predecessors in the power to heal : " For it is manifest beyond doubt, that he not only cured by his sacred touch, both with and without gold, but likewise perfectly effected the same cure by his prayer and benediction only."

Through financial difficulties, and because of the great number of applications, he reduced the value of the coin, sometimes substituting silver coins for the gold Angel Noble. But as these coins were not always regarded as essential to the cure, being esteemed only as a token of the king's good will and best wishes for the recovery of the sick person, the substitution of one coin for another was probably considered to be of little importance.

Extraordinary as the touch of Charles I appears to have been, that of his son, Charles II, was even more so. During the reign of this gay monarch, the practice, both in efficacy and frequency, reached its zenith. Prior to the time of Charles II, no special coin appears to have been executed to be given at the time of healing.

Lord Braybrooke states that in the first four years of his reign Charles II touched for the king's evil nearly four thousand people. There are records preserved showing that he touched over ninety-two thousand persons during the years 1660 to 1682 ; and as he occupied the throne till 1685, and practised the ceremony during the three remaining years, this list could probably be considerably extended. So many people applied for the favour from this king that special regulations ordering them had to be passed, previous to which several persons were crushed to death in their endeavours to obtain the royal touch. According to a Parliamentary Journal of the first year of his reign, every Friday was appointed for the cure, and no more than two hundred persons were to be presented to the king on each occasion. Other days were fixed at

various times. So great became the demand that sometimes His Majesty had to touch three times a week. Like Queen Elizabeth, King Charles II demanded credentials from the patients, who had to bring certificates from physicians, vicars, parsons or ministers, churchwardens, etc. On account of the virulence of the plague during the years 1665-6 the king appears to have refrained from the practice.

John Browne, Royal Surgeon to Charles II, gives the best contemporary account of this function. He states that foreigners as well as English reaped the benefit of the king's touch.

The following is part of his interesting description of the methods in which the cures occurred: "None ever hitherto, I am certain, missed thereof, unless their little faith and incredulity starved their merits, or they received his gracious hand for curing another disease, which was not evermore allowed to be cured by him; bright evidences hereof, I have presumed to offer that some have immediately upon the very touch been cured; others not so easily quitted from their swellings, till the favour of a second repetition thereof. Some also, losing their gold, their diseases have seized them afresh, and no sooner have these obtained a second touch, and new gold, but their diseases have been seen to vanish as being afraid of His Majestie's presence, wherein have been cured many without gold; and this may contradict such who must needs have the King give them gold as well as his touch, supposing the one invalid without the other."

This writer also asserts that more people have been cured by the King's hands in one year than by all the physicians and surgeons of the three kingdoms since the Restoration. Other medical authorities of this time write to the same effect.

Both Pepys and Evelyn, the famous diarists, witnessed Charles II touch for the King's Evil. Evelyn in his *Diary*, under date July 6, 1660, gives a long and picturesque account of what he saw on an occasion when His Majesty touched no less than 600 persons.

Queen Anne is said to have resumed the practice in order to better assert her claim to both Plantagenet and Stuart rights, and also in opposition to her brother, the "Old Pretender," who performed healing at St. Germain's, whither people made pilgrimages seeking his touch. Slight alterations in the religious service instituted by Henry VII were made during her reign, as well as during that of Charles II.

The service is printed in the Book of Common Prayer of the time of Queen Anne.

This Queen's performance of this function is famous for her having touched the celebrated Dr. Johnson, when he was a child. He is said to have been in no way benefited by the act, continuing to suffer from the complaint till his death. On this occasion, March 3, 1714, the last year of her reign, Queen Anne touched two hundred persons.

Although as regards English monarchs the ceremony terminated with the decease of Queen Anne the Pretenders continued to practise it several years longer. Bonny Prince Charles, the Young Pretender, touched a child at Holyrood in 1746; the child was cured within twenty-one days. The Pretenders undoubtedly maintained the practice to aid them in their claim to the English throne.

An example of the importance attached to the king's touch as a prerogative of royalty, is the case of Thomas Carte, the historian, who as late as 1748 lost a subsidy he was receiving from the Common Council of London because he ventured to state in the first volume of his history that a man had been healed of the King's Evil by the touch of the Pretender, at Avignon, in November, 1716.

The Pretenders appear to have performed the ceremony after the manner of the kings and queens, using coins according to the royal custom. Examples of the touch pieces of several monarchs and of the Pretenders may be seen in the British Museum.

Belief in the efficacy of the King's touch was very general among both the ignorant and educated. So many learned and capable eye-witnesses testify to its power that it is difficult to doubt it. To admit this raises the query, by precisely what means were the cures effected? It has already been shown that the possession of the healing power was not due to the act of anointing at the coronation, as it is said that Edward the Confessor healed people whilst he was an exile in France, before ascending the throne. It is also reported that Charles II healed at Breda under similar conditions; whilst the Pretenders further support the contention, as it appears from the evidence that they actually healed people by touching them and presenting them with a coin amulet.

Nor could the gift have descended from the Confessor to his legitimate heirs, as some writers have held to be the case, for the simple reason that royalty in England changed from one family to another several times, the rightful heir not always being successful enough to occupy the throne; yet the usurper had the gift.

Notwithstanding the extremely religious service which usually accompanied the practice, the cures cannot be attributed to

special spirituality on the part of the monarchs. Such men as Henry VIII and Charles II, noted for their general depravity, make that explanation impossible, as both exercised the supposed prerogative with success.

Two probable explanations remain: one, personal healing magnetism; two, suggestion. Suggestion is undoubtedly the most frequent cause of the cures. The mere act of briefly touching or stroking the affected part could not have been sufficient to allow healing magnetism to act, as it usually requires a long process. Owing to the great number of persons touched the act could not have been long in any case.

The faith in the king's power which brought the sufferer to him, the elaborate religious ceremony and splendid surroundings, for both Church and Court were fully represented on such occasions, and finally the solemn presentation of the coin, all served to stimulate the patient's imagination and to act suggestively. All the cures, however, cannot be attributed to this cause, as the evidence says young children at the breast, too young to possess the necessary imagination, were also cured.

THE LAW OF NUMBER

BY PROFESSOR HERBERT CHATLEY, B.Sc. (LONDON)

FROM a very remote epoch the principle of Number has been exalted into the realm of mystical philosophy. Modern thought, while it attaches the utmost significance to quantitative relation, has tended to relegate mere numeration to the background. Students with unconventional minds do not, however, feel able to acquiesce in this attitude, and there is still a general interest in numerical problems. The revival of Kabbalistic study in the nineteenth century, and the recent publication of several works on Numerology,* shows this to be the case.

Some purpose may therefore be served by considering this question of the importance (or otherwise) of Number, with a capital "N."

There are three principal sources of "Numerical philosophy" in antiquity:—

- (1) The Pythagorean school.
- (2) The Hebrew Kabbalah (Gematriyah).
- (3) The Chinese "Yih."

There is also an Arabic system (see Hughes' *Dictionary of Islam*, Article "Da'wah"), but it is almost exactly the same as the Hebrew one, and in all probability is due to Jewish influence.

Most critics are inclined to attribute the Kabbala to Pythagorean influence, but on the other hand there is fairly definite evidence that the principle of Gematriyah goes back to the time of the Major Prophets. The Yih has been less studied than the others by Occidentals. Some information on the subject will be found in the author's article on "Kabbalism in China" (*Quest*, July, 1912).

Apparently the Jews were the first people definitely to attempt to transmute ideas expressed in words by means of the numerical values of such words, and it is of fundamental importance to know what basis there is for supposing the Hebrew alphabet to have such a profound significance that a method of this kind may be applied to it. It is now known, contrary to earlier belief,

* Should not this word be "Arithmology"? "Numerology" is one of those hybrid words which irritate pedants, who, as "weaker brethren," should have their feelings considered.

that Hebrew is NOT the oldest language on earth, but is a variant of a speech general in Western Syria about 2000 B.C., and that the alphabet was probably developed by the Phoenicians from a selection of "Hieratic" Egyptian characters. Under these circumstances it is somewhat difficult to place the doctrines of the Yetzirah and Zohar in a proper position. The Egyptians do not seem to have had a system of numeration which employed these particular characters, and, again, while there are some points of contact between Egyptian and Hebrew, * the transference of character from one language to another must, to say the least, have a confusing effect on any Kabbalistic interpretation of words.

It might be conceived that the efforts of the Hebrews to attain Righteousness so spiritualized their thought that the "Divine Principle of Number," as soon as the number-alphabet was invented, found an outlet by which it might convey to human minds those inexpressible things which are necessary to Jnana-Yoga, but is there really any good reason for supposing so?

Yet another difficulty arises in regard to the scale of notation. It could be wished that those who expound the doctrine of Gematriyah would study the theory of notation as given in any standard book on algebra. The universally recognized method of notation is by tens, and there can be no doubt whatever that this is due to the fact that human beings possess ten fingers. No practical reason exists why another unit, more or less than ten, should not be employed.

Leibnitz noticed that the Yin and Yang trigrams formed a scale of notation from zero to seven on a base of two, † i.e. instead of writing—

0	I	2	3	4	5	6	7
the trigrams have							
000	00I	0I0	0II	I00	I0I	II0	III

A mystical evasion of this difficulty may be arrived at by

* Thus PTaH ("To open," "The opener," "The Creator God Ptah") appears in the Hebrew word PaTaCh, "To open," and ANUK ("I") in Egyptian corresponds to ANoChI in Hebrew with the same meaning. These were words in *common use*, and their identity implies a close connection at some epoch.

† Non-mathematical readers may be confused in reading this, so it should be explained that in a notation each place is made by using the "powers" of the base number (first, square, cube, etc.). Thus in the usual decimal system, all numbers less than ten take the units' place; all between ten and one hundred (ten squared) take the tens' place; all

assuming a dual and fivefold propagation of the stream of life (cf. the Sephiroth, Vedanta system, Yin-Yang and Five Elements, etc.), but there remains a suspicion that these ideas have been expressed through the medium of "ten" rather than that "ten" should be their expression.

Finally, we come to the root of the matter. Is there any virtue in Numbers, as such? Unity and Duality are most certainly preponderating characteristics in all things, but once the number "two" is exceeded, in the attempt to numeralize the universe one has a natural tendency to make an arbitrary selection. If you take any of the lists compiled by Westcott, Sepharial or Kozminsky, almost all the references under one number will be found to refer to IDEAS evolved by men, not to cosmical or even psychic phenomena. Take "Seven" for example: There are seven planets ACCORDING TO THE ANCIENTS, there are seven TRADITIONAL days of the week, there are seven angels ACCORDING TO MEDIEVAL THEOLOGY, etc.

It must not be supposed that the author aims at a purely destructive criticism. He feels most strongly the force of the Number idea, but in a spirit of reverent investigation of spiritual law, he cannot but notice these difficulties. Redgrove's *Root of Minus One* stands out like a clear star amongst other lights which look suspiciously artificial.

between one hundred and one thousand (ten cubed) take the hundreds' place, etc. In the trigrams—

Six = (two squared) + Two + zero.

Using two as the basis we have—

Two squared = one in the third place from left.

Two = one in the second place.

Zero = 0 in the units' place.

Total is 110 (NOT to be read "One Hundred and Ten").

FROM A MYSTIC'S NOTE-BOOK

BY REGINALD B. SPAN

TURNING over the leaves of my note-book in which are stored voluminous notes on every branch of Occultism and Mysticism, I cull at random a few thoughts which will be of interest and value to those who are students of the Psychological and Spiritual, especially as these thoughts are the gist of important subjects and little known Truths.

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MYSTICISM.

Mysticism is a peculiar and vital apprehension of Spiritual principles and energies, and of their functional operation in and through Man and Nature.

It is the merging or sublation of our alien and separative self-consciousness into the Divine and Universal Life.

THE ASTRAL.

The invisible or *astral* body within the visible and material form is the mainspring of life and action. Each act performed by the material body is performed and caused by the invisible (or astral). If an injury is inflicted on the invisible man it will be reproduced on the visible and material.

Thought forms infused with life through power of the will are termed *astral projections*. They become for the time being independent creatures with an intelligence of their own and a power of individual action, by means of which they execute the commands or wishes of the magician.

These thought forms are materialized by means of *mumia* (magnetism) and ceremonial magic, so that they can be made visible and tangible.

The health and activities of the human body are to a great extent dependent upon the vital forces of the astral body, or Etheric Double.

The absorption by the etheric double of the vital force which emanates from the sun and its transmission to the physical is an important factor in the health of the body.

If we could come to understand the working of these vital forces and control and regulate them, we should obtain far more command over our physical health than it is possible for us to do with our present limited knowledge.

THE AURA.

The aura is a specialization of the ether or astral fluid. This aura acts as the medium between one mind and another for the transmitting of thought, and of the human magnetism on which Fascination depends. Though it exists generally throughout all Space, it is yet more dense around certain objects by reason of their molecular action. This is especially the case around the brain, spine, and nerve centres of human beings.

The vital force is not enclosed in man but radiates round him like a luminous sphere and may be made to act at a distance. Its range of influence varies according to a person's evolution.

The lower the development, the more opaque, cloudy and restricted will be the aura. With the more evolved man its size and influence increase, and as he gradually develops the aura radiates more life and magnetism.

Such a man may be termed a human sun; he has the power of pouring out vitality, and it is a certain quality of this aura which the mesmeriser may be said to pour into his subject.

The whole secret of Personal Magnetism is the Aura. It is the real keystone, for without it the subtle forces could not be used. On it depend telepathy and thought-transference, and in it lies the power of attraction and repulsion. The aura is much affected by the health of the body. In good health it radiates out in straight lines. In disease these are tangled and mixed over the parts affected. The auric sphere of a person fully charged with magnetism will protect him against disease germs, as they can find no entrance to his body.

THE SUBJECTIVE MIND.

The subjective mind directs and controls the lower mind, for it is the "double" which is wiser and better than we are. It requires no rest like the objective mind (or Conscious Self), but will carry out any suggestion, during sleep, trance or dormant condition of the physical body. All events in a man's life are ticketed and packed away by this mind, and nothing once learned is lost (this is proved by hypnotic experiments), and things long forgotten by the waking memory can be recalled during the hypnotic trance. So will it be when the soul passes out of the body at death. *Everything will be remembered!*

* * * * *

Faith and Imagination are the two pillars supporting the arch of the Temple of Magic. They act powerfully when they are one. Man has a visible workshop in his body, and an invisible one in his mind. His will is the creative power, and his imagination the soil in which forms germinate and develop.

Nothing can be done without that internal conviction, called Faith. It is Faith which gives power. Through the power of Faith we realize that we are Spirits ourselves, and thus become able to use

Spiritual powers. Faith renders the Spirit strong. Doubt hinders and destroys the work.

IMAGINATION AND WILL.

Imagination is the faculty for forming images in the mind. By putting into motion the combined forces of Faith, Will and Imagination, all things are possible.

True will may be likened to a wave, since it consists of innumerable subtle but attractive vibrations proceeding from the soul battery, pulsating through the psychical and physical man, beating its way through etheric matter into muscular contractibility, through the flesh, through brain cells, quietly, persistently, and intensely.

Every one coming into contact with the possessor feels the force of such desire and purpose, and so is led to find that he must do that which the willer is aiming at.

The man of strong will brings all his faculties to a focus.

* * * * *

We may find the underlying principle of the existence of some mighty force connected with the human mind, or WILL, that was at the bottom of the mysteries, magic and miracles, the rites, ceremonies and incantations of the great magicians and adepts. At the back of the charm and amulet was the working of the *will* of the person wearing them, which was called into effect by the faith or imagination (a real power and not a fancy, as most people suppose) of the man ignorant of the real force.

Imagination, which Kabalists call the Diaphane, or the Translucent, is actually the eye of the soul, and it is therein that forms are delineated, and preserved. By its means we behold the reflections of the invisible world ; it is the mirror of visions and the apparatus of magical life. Thereby it is possible to cure diseases, modify the seasons, ward off death from the living and resuscitate those who are dead, because this faculty exalts the will and gives it power over the universal agent. *Imagination determines the form of the child in the mother's womb.*

"Imagine yourself invulnerable as Achilles and you will be so," says Paracelsus.

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There is no invisible world, *but merely various degrees in the perfection of organs.* Cultivate the faculty of Clairvoyance, and the Spiritual Spheres will no longer remain unseen (but very few human beings have attained such a state of perfection in regard to this psychic power).

The soul can perceive by itself, without the mediation of the corporeal organs by means of its sensibility and the Diaphane.

THE SUBCONSCIOUS SELF.

All thoughts and impressions when much reiterated and dwelt upon, are stored up by the Subconscious Self in the cells of subliminal

consciousness, and *eventually become concrete*, appearing in the outward form, and in the character, really forming our habits and characters, so it is important to be careful of what we think and the ideas we harbour.

As a man thinketh so he becomes. The mind is the measure of the man. We form ideals, and they react and form us.

THE ASTRAL BIOSCOPE.

We may conceive in Space a vast series of pictured events (reflected automatically on the Astral Light) by which a spectator with command of the whole might become conversant with the history of Humanity. Such pictures, made by the action of the cosmic elements, are not more wonderful than the production of an ordinary plate by the sun's rays acting on a chemicalized surface. *Here indeed is a realization of God's Judgment Book!*

* * * * *

Those who by means of meditation rise to that which unites man with Spirit, are bringing to life within them the eternal element which is limited by neither birth nor death. The student should seek the quietness and sweetness of Nature's solitudes at all times.

This develops the inner organs and forces, in a harmony which cannot be acquired otherwise.

To make himself *absolutely natural* is the first step of the Occultist. Gentleness, quiet reserve, and true patience open the soul to the world of souls, and the Spirit to the region of Spirits. Persevere in repose and retirement, be still and silent within, then will the higher worlds begin to develop the sight of your soul and the hearing of your spirit. The gaze of the eye becomes calm and tranquil, the movements of the body become sure and deliberate and the resolutions well defined.

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The nervous force is a modification of the force which produces the phenomena of electricity and magnetism; the generation of it by the oxygenated blood on the grey substance of the brain and spinal cord, may be compared to the production of electric force by the action of the acid substance on the metallic plates in the cells of a voltaic battery.

The nervous substance is distinguishable from the other tissues by the very large amount of phosphorus which enters into its composition.

THOUGHTS AND SUGGESTIONS.

Any thought, good or evil, will only fulfil its mission if the aura of the person to whom it is directed responds sympathetically to the vibrations of the thought, or can only find a dwelling in that aura which has vibrations of a like nature. If no such vibrations are

found, then it will rebound on the sender with disastrous force and effects. A man's best armour against evil thoughts consists in surrounding himself with good and pure thoughts which cannot respond to vibrations of a coarse nature. The same rule applies to the thought influences of discarnate intelligences—especially evil obsessions.

* * * * *

As we become more potent in our Spiritual natures we draw to ourselves all that we may require. To desire a thing is to obtain it sooner or later. Desire makes opportunity, therefore choose wisely.

The great occult law of nature is that *exercise increases life*. It is so with the muscles of the limbs, the organs of the body, the faculties of the brain, the desires and passions of the heart, and the spiritual and psychic powers of the soul, but be careful that you exercise all in the right direction and cultivate only the *highest* and the *best*, for in that lies the "Kingdom of Heaven."

THE FOUNT OF ELECTRICITY.

Professor Tyndall tells us in his work on "Heat" that every mechanical action on the earth's surface, every manifestation of power, organic or inorganic, vital and physical, is produced by the Sun. This luminary is the reservoir of the electrical, magnetic and vital forces for our system. It pours them out abundantly, and they are taken in by all vegetables, animals and men, and by them are transmuted into the various life energies needed.

The Sun is the life-giving central power. By man the force is converted into Human Magnetism, which is really a specialization of the ether.

By this subtle essence man can control all things and his destiny, and make of himself a potentate in any sphere of life. It can be cultivated and developed, as can the muscles and faculties.

HUMAN MAGNETISM.

The will regulates the amount of magnetism expended, and is the force by which it is expelled.

It has wonderful power of penetration and can be directed from one brain to another regardless of distance and obstacles. This subtle fluid is generated in the nerve centres, and conveyed through the body by the nervous system.

The more nearly a person approaches perfect health, the greater will be the storage of this fluid.

It can run to waste by: Worry, Temper, Melancholia, Ill-health, Wrong-living, or any means whereby the nervous system may be devitalized.

The body is a human magnet, and has its positive and negative poles.

Every nerve cell is a tiny magnet constantly generating this wonderful fluid.

Magnetism is the servant of the will, therefore Will-power should be cultivated. It can be strengthened and developed in the same way as any other faculty by constant (but not excessive) use. A strong will depends on confidence, and confidence comes from healthy nerves and faith in oneself.

Every successful experiment will add to it, and a high standard of nerve force can be obtained by keeping the body fit and in good condition. There is a great difference between *willing* a thing and *wishing* it.

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MENTAL MAGIC.

The word *Imagination* signifies the formation or reflection of an image. When the power is pushed to a greater limit than mere fancy it causes to be evolved in the astral substance an actual image which may then be used in the same way as an iron moulder uses a mould of sand for molten iron.

The human brain is an exhaustless generator of force, and a complete knowledge of the inner chemical and dynamic laws of Nature, together with a trained mind, give the possessor power to operate magical laws.

A knowledge of the law when added to Faith gives power over Mind, Matter, Space and Time.

Using the same power the Adept can produce before the eyes, objective to the touch, material which was not visible before, and in any desired shape and form.

PRECIPITATION OF MATTER.

Matter is held suspended in the air about us. Every particle of matter visible or still unprecipitated has been through all possible forms, and what the Adept does is to select any desired form—existing as it does in the Astral Light—and then by an effort of the Will and Imagination to clothe the form with matter by precipitation.

The object so formed will fade away unless other processes (which cannot be here described) are resorted to. If it is desired to make visible a message on paper (or other surfaces) the same laws and powers are used.

The distinct image of every line, of every letter, or picture, is formed in the mind of the operator, and then out of the air is drawn the pigment to fall within the limits laid down by the brain, the exhaustless generator of force and form. Imagination is the picture-forming power of the Mind. When well trained it is the constructor in the Human Workshop. Arrived at that stage it makes a matrix in the astral substance through which effects objectively flow.

It is the greatest power after Will in the human assemblage of complicated instruments.

If a person desiring to precipitate matter from the air wavers in the least in forming the image in the Astral substance, the pigment will fall in a correspondingly wavering and diffuse manner.

COHESION AND DISPERSION.

The power of cohesion is a distinct power of itself and not a result as supposed.

This law and its action must be known if certain phenomena are to be brought about, as, for instance, the passing of one solid iron ring through another or a stone through a wall.

Hence another force is used which can only be called dispersion.

Cohesion is the dominating force, for the moment that the dispersing force is withdrawn the cohesive force restores the particles to their original position. The Adept in such great dynamics is able to *disperse the atoms of an object to such a distance from each other as to render the object invisible*, and can send them along a current formed in the æther to any distance on the earth. At the desired point the *dispersing* force is withdrawn, when immediately *cohesion* reasserts itself and the object reappears intact.

POLARITY AND LEVITATION.

Weight and stability depend upon polarity, and when the polarity of an object is altered in respect to the earth immediately beneath it, then the object may rise. But as mere objects are devoid of the consciousness found in Man, they cannot rise without certain other aids.

The human body will rise in the air like a bird when its polarity is thus changed. The change is brought about by a certain system of breathing known to the Oriental. It may also be induced by certain natural forces. Levitation of the body in apparent defiance of gravitation is a thing to be done with ease when the process is completely mastered. It contravenes no law.

Gravitation is only half the law.

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.*]

REINCARNATION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Every theosophical reader of the OCCULT REVIEW—and I believe there are many—must have read with pleasure your article on Reincarnation in the May number; for even our most determined opponents—and these also appear to be many—must concede that it is largely due to the Theosophical Society that this ancient Eastern belief is beginning to permeate the modern Western world. Ridicule and misrepresentation were the reward of the early pioneers, H. P. Blavatsky, A. P. Sinnett and others; to-day we find—as you point out in the first paragraph of your article—a clergyman of the Church of England affirming his belief in Reincarnation; and that this is by no means an isolated case is proved by the fact that clergymen of all denominations are members of the Theosophical Society and active workers in the movement; all presumably accepting Re-incarnation, if not as a dogma—Theosophy has no dogmas, and consequently no heretics—at least as a good working hypothesis, a satisfactory answer to the problem of human origin and destiny.

That there is still, however, a great deal of misconception on the subject is proved by the letter signed "Omnia Vincit Amor" in the current number of the OCCULT REVIEW. What is it that reincarnates? is a question often asked, often answered, yet rarely understood. The writer of this letter complains that there is no justice in the idea of reincarnation, because, if "suffering in this earth-life is the result of evil done in a previous one, of which the ordinary man has no recollection," then this is "on a par with thrashing a dog for stealing, when he has forgotten all about it." True, if it were the transient, personal self which re-incarnates, and not the real self, the Ego, divine and eternal man. It might be said that the Ego is to his limited, and limiting, personalities very much what the actor is to the various rôles he has created. One day he may be Hamlet, another Julius Cæsar, yet *he is himself* in all his rôles; and just as in the mind of the actor is the connecting link between the various rôles which he has played, the memory of every one, and *the experience gained through every one*, so it is said that in the causal body, the subtle vehicle of our Higher Self, is stored the knowledge of all our past, the long cycle of our earthly pilgrimage. (It is interesting to note that the modern

conception of the subliminal and the supraliminal self is here in accord with the most ancient sacred science.) When the memory stored in the Higher Self filters down into our normal waking consciousness, the result is an actual remembrance—albeit often fragmentary—of our past lives.

“*Omnia Vincit Amor*” also asks, “What experience of earth-life does a still-born child have” if the object of earth-life is the gaining of experience? The objection is valid; nor is it easy to meet, except by saying that the cause of such an event had probably better be sought in the *karma* of the parents than in that of the offspring. But is not the difficulty a thousand times greater if we do *not* accept Reincarnation? For in the light of this doctrine the tragedy—if tragedy it be—of the still-born child is but a single event in a long series of lives, a brief “dip” into matter for a purpose which, to us, may remain unknown; but at least the Ego attached to the body of the still-born child has had many lives, and will have many more, and so will not have missed the lessons which the Great School is meant to teach. But what of the still-born child if we do *not* believe in Reincarnation? How can we reconcile its fate either with the justice or with the love of its heavenly Father?

There are several other points in your correspondent's letter which I would like to take up, did space allow; but the whole question calls for volumes instead of one short letter! Besides, in my last book, *Letters to Louise*,* I have dealt with the subject as fully and clearly as I am able to; so I will merely refer your correspondent to chapter ix of Book III—“In the School of Life.”

Yours faithfully,

JEAN DELAIRE.

* Published by Wm. Rider & Son, Ltd.

A GHOST IN A CAB.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—A rather curious experience has just befallen a friend of mine, that I think might interest some of your readers.

I will quote her own words:—

“I will tell you a queer experience I had last Sunday. A man and I were looking for a taxi to take us to Church. We were in Gordon Square and saw one coming. Simultaneously, we remarked that there was somebody in it (it was open), and yet we noticed that the flag was up. As it went by we saw it was empty and managed to catch it. My friend told the driver he had a ghost in his cab. ‘I might have had a dead person there and seven-and-six into the bargain if I'd waded into the mud and picked out a corpse I saw there an hour ago,’ was his reply. We at once concluded that he was thinking so much about the ‘deader’ that it materialized and sat behind him!”

I think my friend's idea is a feasible explanation: I can think

of no better. Truly, "there are more things in heaven and earth than are dreamt of in our philosophy," as the above incident will prove.

Yours faithfully,
"VERITAS."

SCIENCE AND THE INFINITE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have just read your "Notes of the Month" in the current number of the OCCULT REVIEW and your reference therein to Mr. Klein's book, *Science and the Infinite*. It is very interesting reading, but I fail to see whither these intellectual excursions lead. Is it not something like travelling round and round a circle? We know there is the infinitely small as well as the infinitely great. One can halve a thing for ever just as one can double it for ever without getting any nearer the limit, for there will always be a half left. We can place a row of figures on the right hand of a decimal point, as on the left, thus constantly lessening the quantity without ever nearing the end, for more figures can always be added. No finite number of points placed side by side will produce a line. A million, a billion, or even a trillion, is no nearer doing so than two or three, since a point has position, but neither parts nor magnitude. It necessitates an infinite number.

These mental gymnastics may serve a use by strengthening our reasoning faculties, but they can never bring us to the Source of all truth. Love alone will take us to the *heart* of God, the centre from which all radiates. The intellect may apprehend some of the attributes of the Supreme, but only love enters into conscious relationship with Him.

Yours faithfully,
OMNIA VINCIT AMOR.

MODERN ASTROLOGY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—As in your "Notes of the Month" in the March Number of the OCCULT REVIEW, in which you have so comprehensively and impartially dealt with the contrast between the methods of ancient and modern science you have honoured me by referring to my paper on "The Relationship of Astronomy to Astrology at the Present Day," may I ask you to insert a further quotation therefrom showing that I am opposed to the doctrine of Fatalism.

"There is nothing fatalistic in Astrology: 'Astra agunt non cogunt.' The failure to realize this truth is one of the reasons why many students of Astrology have gone astray in the past and brought discredit on the Science. . . . The science can tell us much as to the general effect of cosmic forces on matter and man, and at what periods certain forces were operating or will operate in future. Hence, if

the birth-time be known it can be ascertained under what cosmic conditions any individual was clothed with his material vehicles."

From this I argued that it is possible to deduce from the indications of a horoscope how an individual *is likely* to act under the influence of cosmic and other stimuli *if he follows the line of least resistance*, and that predictions based thereon are guess-work rather than prophecy, from which it follows that the value of such forecasts depends mainly upon the experience and astuteness of the practitioner.

As you say that you gather that I regard the Universe as a field of force played upon by electric waves, it would appear you have not quite fully understood the ideas I wished to convey in my paper, as I endeavoured to show that sufficient data have been obtained from which to postulate the existence of *other* media in space besides the luminiferous ether, and a *variety* of influences which are continually operating thereon, and these I designated "cosmic forces," but as I was addressing a society of scientists the allusion to an electric field and a composite magnet was analogical, and was used to suggest how it might be possible for cosmic forces to act apparently at a distance.

It is gratifying to note that you hold that while the data of Astrology may be used as arguments in support of the teachings of various schools of Theology they logically *prove* the truth of none, since it is undoubtedly detrimental to the prospects of obtaining recognition for Astrology as genuine Science, to find in the latest work on the subject by an author of the standing of Mr. Leo the statement that: "To-day my whole belief in the Science of the Stars stands or falls with Karma and Reincarnation" (*Esoteric Astrology*, p. vii). The question of the inter-relationship of Astrology and Theosophy was recently the subject of a debate at a meeting of the Astrological Society, and the papers and speeches thereon have been published in the form of a booklet entitled *Esoteric or Exoteric*, obtainable from the office of *Modern Astrology*, which would afford food for thought for such of your readers who are interested in this aspect of the subject.

My objects in writing upon Astrology are to show: (1) That there is a fundamental difference between Astrology as a branch of Natural Science and Astromancy as a method of divination; (2) that if the data of Astrology were taken into account by astronomers, psychologists and experts in other branches of Science, not only would our knowledge of the Cosmos become greatly extended but valuable practical results would be obtained; and (3) that the data of Astrology, apart from the inferences and theories based thereon by individuals, are not opposed to, but rather confirm the truth of the facts relating to, the Supernatural Order which Christians believe to have been revealed by the Supreme Being.

Yours very truly,
JASPER GIBSON.

SOUTH PARK, HEXHAM,

To the Editor of the OCCULT REVIEW.

SIR,—I think that many astrologers maintain that a nativity in which most of the planets are situated below the horizon accompanies a character which will not express itself in life at all completely; and conversely, that if most of the planets are above the horizon, it is unusual for the native to have much within him which he cannot use with effect.

I have just been re-reading that noble work, *Human Personality and its Survival of Bodily Death*. Now it occurs to me that possibly the planets in any figure which are below the horizon may correspond to that part of our nature which Myers called "the subliminal self." If this were so, we should expect that those in whose horoscopes any planet or planets were about to rise would show, more markedly than others, the abrupt changes of outlook which occur in certain lives, and it would be safe, perhaps, to predict that if at birth the moon were below the horizon, such a change of temperament would happen early and noticeably. Since we know nothing of supraliminal down-rushes, the fact that in every horoscope the moon must at least progress below the horizon, does not invalidate the suggestion.

Possibly it is rash to speculate in two sciences which are at present so immature, but it is the privilege of the layman to be irresponsible!

If ever the suggestion were to be supported by sufficient evidence, its use to the science of astrology will be plain to every student.

Yours faithfully,
CLIFFORD BAX.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In your April "Notes of the Month," in reviewing Leo's *Esoteric Astrology*, you quote him as saying, "That birth takes place when the planets are in the positions they ought to occupy according to the pre-determined plan which constitutes the horoscope." Birth takes place at a certain definite time after conception, therefore, according to the above, conception cannot take place unless the planets are in certain positions according to a pre-determined plan. When one stops to consider that proposition from all sides, can it be considered probable?

Yours truly,
GEO. R. WRIGHT.

DEANSBORO, N.Y., U.S.A.

DREAM PREMONITIONS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have two rooms at the subjoined address where I see my clients daily. I dreamt on the night before the death of the late King of Greece that Queen Alexandra came in to consult

me, and as soon as I saw her I began crying most dreadfully. She was dressed in very heavy mourning, with a long black veil hanging from her small bonnet which had a narrow white ruching around the front. I dreamt I was very excited about her coming, and went into the other room to keep people from coming in. When I returned she had gone, but had left on the table a *new* sovereign for me.

The night before the death of the late King of Denmark I had a dream very like this one. On that night I thought the Queen looked so ill. I can't account for it, that I should have these dreams. I have written just as briefly as possible. If you care to use this letter you may.

Yours faithfully,

OLIVE ARUNDEL STARR.

96, BISHOPS ROAD,
BAYSWATER, W.

WATER FINDING.

To the Editor of the OCCULT REVIEW.

SIR,—There is much talk in Paris and elsewhere of sorcerers—or source-finders—says a Swiss paper. There is one, a peasant, at a little place named Gorgier, at the foot of the Neuchatel Jura. He uses a forked hazel-stick, a shoot of this year's growth. When there is subterranean water beneath the spot where he is carrying it, the rod twists round, and one cannot stop it, even by exerting force with both hands. But *ce qu'il y a de curieux* is the fact that if some one else takes the rod into his hands, nothing happens; from which it may be inferred that the water-finding virtue resides less in the stick than in some psychic peculiarity of the man, though the hazel-rod may possibly be sympathetic thereto. This water-finder claims to have discovered two springs, one a powerful one, and great interest is locally expressed in the matter, for if the "finds" can be practically verified they may tend to remove what is here, as in not a few villages of Western Switzerland, a standing nightmare to peasants with cattle in times of drought.

Yours faithfully,

D.

PERIODICAL LITERATURE

WE have mentioned on at least one previous occasion certain native Indian periodicals which appear in the English language and have expressed the wish that some better opportunity could be found to place before readers of the OCCULT REVIEW the results of their valuable work in the elucidation of the sacred books of the East. This of course is by no means their sole concern, but it is that which is most important from the standpoint of scholarship. *The Vedic Magazine* makes a claim on all who are interested in Vedic law and literature, as well as in the regeneration of India. Perhaps on account of the last, it is more popular and general in its contents than some of its press companions. *The Kalpaka*, on the other hand, though devoted by its sub-title to Indian mysticism, has been concerned of recent times more especially with modern phenomena, including hypnotism. It has, however, provided some lessons from the Bhagavad Gita, and these will be helpful to students in the earlier stages. *The Vedanta Universal Messenger* has invariably many excellent articles, and some of them would appeal strongly to western admirers of Swami Vivekananda, Sri Ramakrishna and Abdul Baha. The really deep wells of Indian thought are perhaps to be found only in *The Light of Truth*, published monthly at Madras. It is difficult to open any issue without feeling that we reach in its pages the root and essence of Hindu mystical philosophy, and we commend it with no uncertain voice to all who are drawn in this direction. There have been some admirable elucidations recently on the true understanding of Maya, or the doctrine of unreality in respect of phenomenal things. It is really a doctrine of transitoriness and it is part of our own counsel to hold fast to that which is eternal. There have been also some priceless distinctions on subjects connected with the search after divine union, on that which passes from personality in the course of attainment and on that which remains with the soul. We are assured that the Vedic philosophy does not degenerate into pure pantheism; it is objective consciousness which perishes and in the blessed state "the soul's personality will subsist free and unencumbered." It is obvious that this is also the teaching and the aim of western Christian mysticism.

The Journal of the Alchemical Society has completed its first volume, and the felicitations which are due to all concerned in the

undertaking must be offered in unstinted words. The issues have been of singular interest and the last, which is more especially under consideration in the present place, is a worthy conclusion to the Society's work during its first session. Setting aside the business report and some matters of a subsidiary kind, there is a valuable account of David, Lord Balcarres, under the title *A Scottish Alchemist of the Seventeenth Century*. It is by the Venerable Archdeacon Craven, who is known to students for his excellent volumes on Robert Fludd and Michael Maier—the one a learned philosopher of Kent and the other a German alchemist, of whom it is sometimes suspected that he had a hand in organizing the original *Rosicrucian Society*. The Lord Balcarres was alive at the very period when Europe was filled for two or three years with the Rosicrucian rumour. It was the day of the *Fama Fraternalitatis*, the Confession of the Brotherhood and the wonderful allegorical romance called the Chymical Marriage. The interest in the article does not reside in the life of its subject, but in particulars of the library which he collected. There is little need to say that it has been scattered long since, but it has been possible to trace some of the items, and very curious they are, though in several cases there are opportunities to become acquainted with them at first hand by reference to the great libraries. Dr. Craven tells in conclusion a good Scottish story of the Rosicrucian experience which befell a schoolmaster in Fife, though it does not redound to the credit of the great company of adepts.

We observe that *Le Voile d'Isis* has also remembered alchemy and gives us suggestive examples of the manner in which the Christian scheme of redemption may be contrasted with the purpose of the art. The authority is a tract entitled *The Water-Stone of the Wise*, which appeared in the *Museum Hermeticum* and was translated some years ago into English. It is the institution of a complete parallel between the philosophical and theological work, and it may be recommended to those who believe that the secret of the Hermetic Art—at its best and highest—was no experiment in metals but in the attainment of things divine. As the tingeing stone of the philosophers is to base metals, so is the corner-stone Christ to those who are redeemed by His Blood. On the surface analogies like this may seem artificial, but if presented to indicate the real alchemical purpose they are memorable in every way, and in this case *The Water-Stone of the Wise* assuredly lifts a corner of the embroidered veil which is laid over the Hermetic work. We have also to remark that *Le Voile d'Isis* reaches the conclusion of its articles on Eugène Vintras. It is regrettable

that they are the work of an uncritical partisan, and we have been disappointed by the paucity of additional facts respecting the life of Vintras and his so-called mission on its external side. We stand much as we were in these matters; the story of the "work of mercy," its magical cultus, its masses and the perfervid adjurations of its ritual still, remains to be written. Are the mass-books still extant? Were they ever reduced into writing? Did the procedure depend on inspirations which came to the prophet? Or, finally, was it merely the Latin rite with certain variations? We must go elsewhere for an answer than to the writer of these papers. He gives, however, some doctrinal reveries founded on works which can hardly be obtained in England. They reflect from many sources in the past, and if Vintras was entirely an unlettered man their origin may have been super-normal. He is said to have written fifty or sixty volumes, but those with which we are acquainted are intolerable in manner and without root in the universe of thought.

The Healer continues to offer several points of interest by the discussion of matters which are not of less moment because they lie outside the usual offices of speculation, even within its own subject. As regards the latter, its standpoint is that spiritual healing is not only possible but actual in the twentieth century, as in the Apostolic age of Christianity. The world being full of witnesses hereto, both within and without the churches, it is enough to say that the periodical presents its views with a certain sweet reasonableness. It does not "scoff at the work of the physician," nor believe that work unnecessary. It holds that "every good and every perfect gift is from above," that the "skill and understanding of the physician are alike bestowed by God"; but it recognizes another kind of healing which is another and particular gift of God, and it is this which it characterizes as spiritual. The foundation is that many bodily and mental ills are due to spiritual causes and that an effective cure must go to the root of the matter by bringing the sick man to God. In the last issue a question is raised whether the sacrament of the Eucharist should be received as one of physical healing. The answer is that, according to the earliest liturgies, it was instituted for the sanctification and amendment of body as well as soul. . . . In connection with this subject, it seems an act of justice to speak of Mr. J. I. Wedgwood's article on the Doctrine of the Sacraments in the last issue of *The Vahan*, though it really arises out of the question as to the validity of Anglican Orders discussed in a recent work by Archbishop

Mathew, of the Old Catholic Church. It is a rare thing to find in a class periodical so informed and impartial a study of a complex question and one, moreover, outside the concern of the class. **Mr. Wedgwood** believes personally that the Orders are valid because of his own experience in the Anglican Church. He has interesting things to say of the sacramental offices generally, and recurring to the Eucharist, we can ourselves speak of the sense of divine things which has been experienced in recent days by many sincere and gifted persons who are in the habit of frequenting English churches where it is administered.

A recent issue of *The Northern Freemason* offers several points of interest. The place of publication is Liverpool, and when the necessary allowance has been made for a quantity of official information—largely provincial, as would be expected, in this case—there remain several articles which are of more than adventitious moment. There is in the first place one of a series of papers on the Master Grade in Freemasonry and on its origin, by Count Goblet d'Alviella, which seems calculated to throw much light on the debated question respecting the number of Grades practised originally by the Speculative Art. The author is well known by his *Migration of Symbols*, and is one of the Hibbert lecturers. Another article is a biographical notice of the Count by R. F. Gould, the well-known Masonic Historian, and is taken from the pages of our excellent American contemporary, *The New Age*. The first place is given, however, to a study of the Rose Croix Grade by the Rev. J. G. Gibson, and this is better in design than execution. The intention is apparently to present the Craft Degrees as the sum of all Masonry, to the exclusion of the High Grades and those especially which are of Christian complexion. On such a subject dogmatic affirmations are insufficient and the scheme therefore fails. Moreover, as regards the Rose Croix, one feels inclined to question the validity of the sources from which much of the information is derived on the historical side. Let it be added that the editorial notes are excellent, especially those which contain a plea for the support and development of Masonic research and the inner symbolism of the Rituals.

It is somewhat difficult to place *The Constructive Thinker*, a new venture dedicated to that particular variety of higher thought which assumes the title of *Harmonistic*. It is the organ of an Unity Brotherhood. The intention seems good and the expression is on the whole sensible, though a little amateurish in flavour; but the form of production is ridiculous in these days of creditable printing.

REVIEWS

RELIGIOUS BELIEFS OF SCIENTISTS, including over one hundred and forty hitherto unpublished Letters on Science and Religion from eminent Men of Science. By Arthur H. Tabrum. With an Introduction by Rev. C. L. Drawbridge, M.A. New and enlarged Edition. 7 in. × 4½ in., pp. xxi. + 309. London: Hunter & Longhurst, 9, Paternoster Row, E.C. (for the North London Evidence League). Price 2s. 6d.

THE "Rationalistic Press Association" is a society whose aims and methods are at once humorous and pathetic. The wild misstatements of men like Mr. Joseph McCabe and Mr. Vivian Phelps are certainly very funny, but there is something of pathos in their attempts to persuade their readers and hearers that *their* views are representative of the world of culture and thought, and are backed by the opinions of every man of eminence. Unfortunately half-educated, and especially young, persons are apt to take the self-styled "Rationalist" at his word, and accept his fantastic statements. One of the most pathetically humorous of these—a statement more wildly fantastic than that of the wildest inmate of Bedlam—is to the effect that "it is extremely doubtful whether any scientist or philosopher really holds the doctrine of a personal God." Of course, there is no reason why the religious beliefs of a scientist as such should be more valuable than the scientific theories of a theologian. But, obviously, were Religion and Science hostile camps, it would be necessary to choose under which banner one would serve.

Mr. Tabrum, who believes that investigation is better than conjecture, has collected the religious opinions of the majority of eminent men of science of Great Britain, and has also extended his inquiry to America. To each he addressed the questions: (1) "Is there any real conflict between the facts of Science and the fundamentals of Christianity?" (2) "Has it been your experience to find men of Science irreligious and anti-Christian?" The answers are full of interest. It is difficult to pick out those of special moment, but I would like to direct particular attention to the letters of Professor G. S. Boulger and of Dr. F. Cavers. To sum the whole matter up, it may be said that the reply to question 1 is uniformly in the negative. Certainly opinion differs as to what are "fundamentals"; but if not true of all, many of the views expressed are quite orthodox. As to question 2, the general reply seems to be that, whilst many scientific men (particularly specialists) are too engrossed in their studies to take much interest in religion, none are anti-religious, and the majority of truly scientific men are truly religious also. It is impossible to express anything but the highest praise for Mr. Tabrum's work; it is not only an adequate antidote to "rationalistic" poison, but it is also a most interesting contribution to comparative psychology.

H. S. REDGROVE.

THE BLACKBERRY PICKERS. By Evelyn St. Leger. New York and London: G. P. Putnam's Sons. 1912. Price 6s.

THIS is a very clever and unusual novel, and one we have much pleasure in placing upon our shelf. It is excellently well written and the characters are admirably drawn. It is a story of men and manners and two fine women. The characters are well drawn and their virtues and vices sustained throughout. The dialogue is clever and natural. Miss St. Leger is obviously a keen and observant student of human nature, moreover: she knows how to draw a mean-spirited cad as correctly as a high-minded gentleman—neither are overdrawn. Her style is of the present day—terse and concise. The plot is a slight one, being woven round the "ragging" of an officer who richly deserves it, as he shows by his subsequent career. But we will not spoil the reader's interest by any further revelations. Let him read for himself, he will find a treat in store.

VIRGINIA MILWARD.

PRENTICE MULFORD'S STORY; OR, LIFE BY LAND AND SEA. A Personal Narrative. With a preface by Arthur Edward Waite. New volume of the *New Thought Library*. London: William Rider & Son, Ltd. Price 3s. 6d. net.

MOST scientists nowadays are agreed that environment probably plays a more important part in human development than heredity, and if this indeed be so, then Prentice Mulford's Story should prove of extraordinary interest to the psychologist, since although a biography, it is curiously external, and almost impersonal. It gives simply a vivid picture of the material circumstances and conditions of life which, after a moulding of fifty years' duration, produced a dreamer and a mystic stamped with that practicality which is the unmistakable hall-mark of all genuine mysticism.

Throughout the book there is no rending of the material veil to reveal the soul shaping behind it; only once for a moment one glimpses the dreamer in the lonely lad creeping away to the market loft of San Francisco, where, in twilight gloom amid the dust of years, lay the forgotten belongings of those adventurers who had fared forth to test the truth of that alluring legend of the fifties anent "gold in Californy," and never returned either to verify or deny. And once one visions the mystic in the tired man who was wont, forsaking the red glare and the chatter of the log-hut fireside, to steal out into the white stillness of the Sierran heights—and there touch the Infinite. He does not say this last, only one divines it, and to those that have ears to hear the book is full of such speaking silences.

It will perhaps come as a strange revelation to many of his admirers that Mulford the seer was once Mulford the sailor, Mulford the cook, Mulford the whaler, Mulford the schoolmaster and, above all maybe, Mulford the gold-digger. These occupations accounted for the first forty years of his life and formed his apprenticeship to the Infinite.

But even the casual reader to whom Mulford the seer makes no appeal cannot fail to be arrested by his obviously first hand record of those rough pioneers who capture Nature's strongholds and deliver over the keys to their fellow-men. Both they and their background are etched in with a sure and unsparing hand, but touched always by the softening light of that kindly humour—another characteristic of the mystic—which surely has its origin in the heart of God.

N. A.

THE MIND READER. By Max Rittenberg. Cr. 8vo., 325 pp. Price 6s. London and New York: D. Appleton & Co.

DR. WYCHERLEY, whose mysterious cases and thrilling adventures form the subject of this novel, is a hypnotist of exceptional power who, since he is a man of means, practises through sheer devotion to his profession and in order to find an outlet for his benevolent instincts. The characters of the various people with whom he comes in touch to help or experiment with are the most diverse, and to watch the effects of his lopping and pruning of these various personalities, eradicating undesirable traits or bringing forgetfulness of the regrettable past, is a matter of intense interest to the reader attracted to the problems of psychology. The development of the plot in each instance is carefully handled, the *dénouement* in many cases coming with the startling suddenness of the well-conceived detective-story. We have no hesitation in assuring those readers who may be in search of mystery and adventure that they will here find both in plenty.

H. J. S.

LIBER CCCXXXIII. The Book of Lies, which is also falsely called Breaks. The Wanderings or Falsifications of the one Thought of Frater Perdurabo, which Thought is itself untrue. 5 in. × 3½ in., pp. 116. London: Wieland & Co., 33, Avenue Studios, S. Kensington. Price 21s. net.

I AM not at all sure what is the meaning (assuming there to be one) of this fantastic book by Mr. Aleister Crowley. Some of its chapters (of which there are ninety-one, varying in length from one word to a page and a half) seem entire nonsense, but in others I can discern something of a philosophy which is the negation of philosophy—a philosophy (if it may be so termed) which regards thought as the excrement of mind and symptomatic of disease, and reason as foolishness, and whose ethics may be summed up in two sentences: (i.) Do as you please, (ii.) Strive to be annihilated, for therein only is lasting bliss to be found. Certainly such philosophy as this is a lie, if that is the meaning of the title.

But, indeed, I am inclined to regard the book rather as a fantastic and elaborate joke; and I can imagine its author laughing at the thought of its readers striving to extract a profound meaning out of words which have no meaning. Certainly, there are times when Mr. Crowley is very funny. Thus, it is hard to resist laughing at the following: "Asana destroys the static body (Nama). Pranayama destroys the dynamic body (Rupa). Yama destroys the emotions (Vedana). Niyama destroys the passions. Dharana destroys the perceptions (Sañña). Dhyana destroys the tendencies (Sankhara). Samadhi destroys the consciousness (Viññanam). Homard à la Themindor destroys the digestion. The last of these facts is the one of which I am most certain." But I do not think Mr. Crowley's humour is always in the best taste, nor can I always see the point of his jokes, and at times his words and suggestions seem quite deliberately and unnecessarily blasphemous and objectionable. I regard sexual symbolism as a valid method of expression; but I like it unperverted. And certainly the joke is not on the side of the reader who, purchasing this book, finds that he has paid for it at the rate of over

fourpence per leaf. There is an errata slip inserted at the page from which I have just quoted, correcting the spelling of "Themindor" to "Thermidor," which commences by informing us that "It seems absurd [to have an errata slip], as the whole book is a misprint: however——" Shall we let the book pass as that? Perhaps the price is also a misprint!

H. S. REDGROVE.

THE DIVINITY OF JESUS, AND THE CHRIST-SPHERE. By James L. Macbeth Bain. London: Morton & Burt, Ltd., 187, Edgware Road, Paddington. Price 6*s.*

THESE letters, dictated by a husband in spirit life and revised and corrected under his direction by his wife, have been prefaced by Mr. Macbeth Bain, to whom, in the absence of other ascription, I have referred authorship. They are of the inspirational and lofty nature which distinguishes the writings of that exponent of Christian mysticism, and one may readily understand how nearly they apply to the spirit of his thought and teaching. There are in all thirteen letters, six being on the divinity of Christ and seven upon the Christ-Sphere. To these letters, all of which are very luminous, there is added a section on "The Spirit Body," which tells us "how the dead are raised up and with what body they do come."

SCRUTATOR.

TANTRA OF THE GREAT LIBERATION—HYMNS TO THE GODDESS. Trans. from the Sanscrit by A. Avalon. Demy 8vo. Paper. Pp. 360 and pp. 180. London: Luzac & Co. Price 10*s.* net. and 4*s.* net.

THE ancient Tantras embrace a great deal of occult science, and students of Indian philosophy and esotericism owe a debt of gratitude to Arthur and Helen Avalon for undertaking the laborious task of rendering them into English. The present translation is the first ever published in Europe of any Indian Tantra, and we are glad to note that the translator has in preparation three other works in fuller exposition of the subject. But however many translations may appear, it must be remembered that the difficulties of the subject are many, the key to the Tantrik formulæ being closely guarded by the initiated, where they have not been altogether lost. The student who approaches the subject in the proper spirit, however, may succeed to some extent in penetrating beneath the surface symbolism and glean many hints of great value in the domain of esoteric physiology. But, as stated, he must approach the subject with an open mind: for to many, owing perhaps to the abuses to which Shakti worship, with which it is intimately connected, has been subjected, Tantra is synonymous to many with black magic pure and simple. The worship of the Divine Feminine as Devi or Shakti, however, despite the frailty of human nature, is fraught with great possibilities for ennobling and dignifying the lives of men, and the *Hymns to the Goddess* especially, while affording the student an opportunity of gaining a more intimate knowledge of the Hindu Shaktas, offers to the devotee a fountain of mingled tenderness and splendour from which many a life-giving and inspiring draught may be quaffed. We can there-

fore warmly recommend these works to the open-minded occultist and mystic alike—but only to such; to all but these they will remain “a sealed book.”

H. J. S.

MYSTICAL THEOLOGY. By G. B. Scaramelli. Cloth, 176 pp. London: J. M. Watkins, 21, Cecil Court, W.C. Price 2s. net.

THE student of Christian mysticism has learned to welcome the appearance of the neatly printed and tastefully bound little volumes in dark blue cloth issued from time to time by Mr. Watkins. This latest is not, of course, a translation of the voluminous *Direttorio Mistico*, but an able abridgment by D. H. S. Nicholson. It gives the pith of the subject without unnecessary verbiage, dealing not only with Purgation and Illumination and the various degrees of Contemplation, but with the more abnormal phases of mystical experience, such as Visions, Locutions, Revelations, Obsession, Stigmata, Rapture, etc. The neat index at the end facilitates reference, whilst the Scholastic-psychological diagram of the principles of man should prove permanently useful to the serious student, seeing that the scheme is adopted by Roman Catholic writers generally. Although Mysticism is the prerogative of no one religion or Church, nevertheless, as the author points out, the mystical theories and methods of the West “have unquestionably been reduced to whatever degree of order is possible by the Roman Catholic Church.” To the Christian mystic especially, therefore, will this epitome of Scaramelli prove of value.

H. J. S.

THINKING IN THE HEART. By Kate Atkinson Boehme. Cr. 8vo. Cloth gilt. Pp. 110. London: Power Book Co., 329, High Holborn, W.C. Price 3s. 6d. net.

“THINKING in the heart is *live* thinking or realization.” Here at the outset we have defined the scope of the little work before us. And realization, again, means the withdrawing of the externalized consciousness back to the centre of divinity within us. The instructions for so doing are written in simple, lucid style, made all the more plain by the use of diagrams. The book should prove a helpful introduction to the practical application in daily life of the principles of New Thought for those who are just taking up the subject.

H. J. S.

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