

OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"*Nullius addictus jurare in verba magistri*"

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No. 3

NOTES OF THE MONTH

THE outbreak of the war in Europe has led to various inquiries being made relative to the horoscopes of the monarchs most directly concerned, and also with regard to predictions which have been current for many years past in connection with the alleged threatened downfall of the German Empire during the present Kaiser's reign. When his father, the Emperor Frederick, died I was on a journey to South Africa, and I remember a discussion on board ship in connection with his son's accession. I do not know the source of the prediction cited on this occasion, but it was quoted as an old French one and foretold that there would be three Kaisers of a great German Empire, the first of whom would live to an abnormal age, while the second would only reign a few months, and during the reign of the third,

PHOPHECIES
ABOUT THE
KAISER.

who was described in the prediction as a young and impetuous man (*jeune, fougueux* were the actual French words) who would suffer from some physical incapacity, there would be a great war which would lead to the downfall of the Empire. No dates were

given in this rather vague prophecy, but it serves to show how early predictions of the kind were current. A much later one was published in *L'Echo du Merveilleux* three years ago. The horoscope, which appears to have been cast by the Kabalistic Astrology of the kind explained in Sepharial's work of that title, and which must not be confounded with the more generally practised mathematical science, ran as follows: "William II, born at Berlin, Thursday, January 27, 1859. The conjunction of Saturn, Mars and Taurus predict the fall of the House of Hohenzollern and of the German Empire in 1913 or 1914. Jupiter predicts that William II is the last German Emperor of the House of Hohenzollern. If there is war in 1914 between France and Germany, France will be victorious."

To the threatening aspects in the astrological horoscope of the present Kaiser I have alluded more than once in the OCCULT REVIEW, as also to the fatal positions as regards a great war, and the inevitable disaster which this must involve. A fatality is invariably indicated in a horoscope where the Sun and Moon are both afflicted by oppositions from the malefics, and where malefics occupy the mid-heaven. In the Kaiser's horoscope the Sun has the opposition of Saturn and the Moon that of Uranus,

THE
KAISER'S
HOROSCOPE.

while the dominant position is a conjunction of Mars and Neptune at the mid-heaven. Saturn in the second house, opposing the Sun, would be an indication of bankruptcy in the case of an ordinary individual. The position of Uranus ruling the eleventh house in opposition to the Moon indicates faithless friends for a man, false allies for a monarch. The wonder to most astrologers has been that the German Emperor should have retained his throne so long. Mars, however, has an exact trine with the Moon, and there is some mitigation of the affliction of the Sun by a trine of Jupiter. In a series of letters to celebrities under the pseudonym of Rollo Ireton, in October, 1902, I wrote a letter to the German Emperor, which I think under the present circumstances will bear repetition, as allusion is made in it to the fatal positions in his natal figure. It runs as follows:—

MY DEAR WILHELM,—

I remember some years ago taking up my *Punch* and seeing a letter—such another as this—addressed to you, in which you were apostrophized as "Mars Neptune," and I said to myself on reading it, "Is *Punch* also among the prophets?" For the fact remains, whether the writer of the letter was aware of it or not, that you were born under a conjunction of Mars and Neptune—two evil planets which culminated at your birth; but to which the Moon, lord of your ascendant, threw a benignant ray.

And truly, you are outspoken and bellicose as Mars ; lover of the water and of strange novelties and inventions and always ready to absorb the very latest idea afloat, as the Neptunian ; and changeable and impressionable as the changing Moon that rules your ascending sign.

You are not a wise man ; but you are a very versatile one, marvelously clever in many ways, and at times almost you seem to me a genius. Moreover, you appeal to the imagination in a quite peculiar way. You have proved yourself more than once, in spite of a certain undue fondness for the telegraph office, a good friend to England in her time of need ; and we have got used to your dramatic affectations, your sensational speeches, and your eternal *Ego et Deus meus*, as you flaunt it melodramatically upon the European stage. It certainly will never be said of you, as it was of our second Charles, that you never said a foolish thing. Your Chancellors remember only too well the number of rash after-dinner statements they have had to explain away.

Neither could you be included in the long list of celebrities referred to in that song in a certain famous comic opera, " They'd none of them be missed." No, Willy, we should miss you—we should indeed. You would leave a blank, hard—nay, impossible—to fill. Our morning papers would become duller than ever without your speeches and the record of your latest antics. We should feel that we had become of a sudden all pompous old fogies together, and that youth and romance had fled from Europe for ever.

Well, Wilhelm, you have my good wishes for your success ; and though when I look at your horoscope sometimes there comes over me a queer sense of impending catastrophe, and an impression that some sword of Damocles is hanging over you suspended only by a hair, at least may the ill-fated hour be postponed to its utmost limit, and when Fate claims its victim, if claim he must, may you not forget that exquisite sense of the dramatic which you have shown so often during your lifetime ; but at least, like Cæsar of old, make an effective tableau in expiring.

Your well-wisher,

ROLLO IRETON.

The attitude of the Kaiser to this country, here alluded to as friendly, has, as all readers know, undergone considerable fluctuation from time to time, and perhaps may be most aptly described as an attitude of admiration tempered by jealousy. Though his actions forced our hands in the present war, no one was less anxious to be involved in war with England at the present time than himself. The old Latin saw, " *Quem Deus vult perdere prius dementat,*" is curiously applicable in his case.

ASTRO-
LOGICAL
INDICATIONS
OF THE WAR. It is strange that he should have chosen an opposition of Uranus to the Sun exactly across the place of the opposition of the Sun and Saturn in his own horoscope to launch his ultimatum to Russia. This position of the planet Uranus has been troubling him for some three years past, and it has now returned once more and for the last time to the critical place in his natal

figure. In the month of October it becomes stationary there. This month should therefore be one of peculiarly evil import in his case. I alluded to the position of this planet in my issue of November-December, 1911, and it is one which had, before this, brought him to the very verge of an international conflict. It is not a little remarkable that Saturn becomes stationary on the Austrian Emperor's mid-heaven, and in square with his Mars also in October at exactly the same time as Uranus becomes stationary on the German's Kaiser's Sun. The position of Uranus is indicative of sensational reverses and threatened bankruptcy, and that of Saturn of defeat in war. Another month of which special note should be taken by students of astrology is the month of December, in which Mars will be in conjunction with the Sun and will meet with the opposition of Saturn at the same time, almost at the moment of the winter solstice, a planetary position of the most violent character.

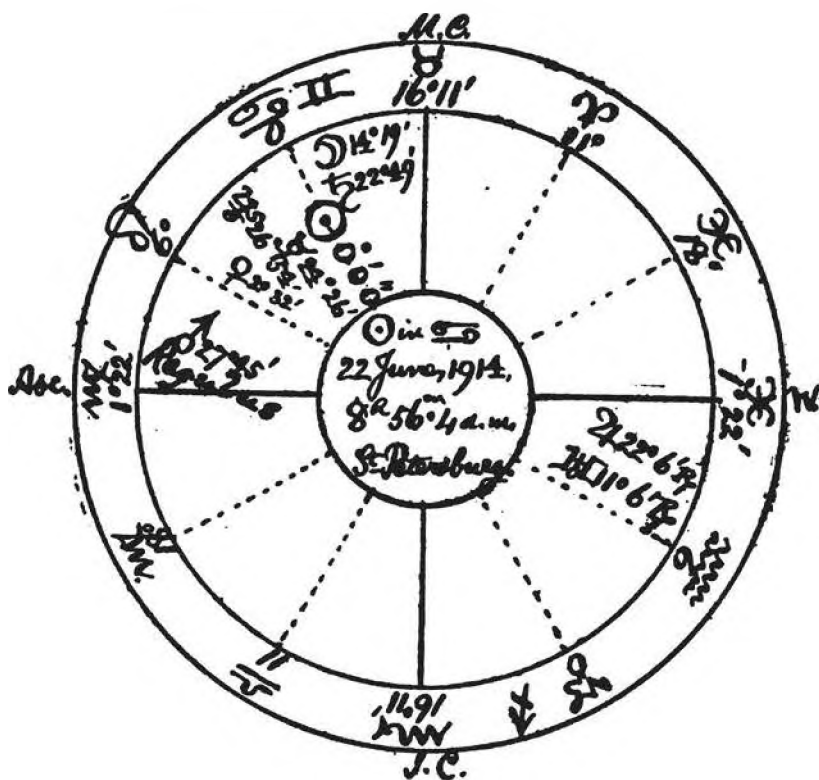
We might be justified in associating these violent positions with the final catastrophe. In view of the proximity of the Sun and Mars during December, it is improbable that the fighting will be over before mid-winter. It is, however, to be borne in mind that the war is likely to be followed or indeed put a stop to by internal troubles, and that both Austria and Germany are most seriously threatened in this direction. It is indeed to be feared that the Polish question may yet prove a thorn in the side of Russia itself, and our own Irish question may lead to grave developments if not very carefully handled. We must not, therefore, anticipate that the break-up of the military power of Austria and Germany will be followed immediately by a period of general peace. Austria may have to surrender her Polish and Slavonic provinces, and the Southern German states such as Bavaria and Würtemberg may gravitate towards a resurrected Austria.

I have already mentioned in a review of Zadkiel's Almanack his reference to the figure for the summer solstice of the present year. I will, however, quote here in full.

VOICE OF THE STARS—JUNE, 1914. Jupiter stationary in Aquarius $22^{\circ} 18'$ on the eleventh day and in opposition with Mars in ZADKIEL'S Leo $22^{\circ} 17'$ on the twelfth, are the chief phenomena occurring in June this year, and as those Zodiacal signs are PREDICTION. "fixed" and rule Prussia, France and Italy respectively, there is a risk of a serious crisis near at hand in those countries which, if not skilfully and patiently handled by the respective Governments, might develop alarmingly. At the summer solstice Mars is in the ascendant at

Berlin, Rome, Constantinople, and Cairo, and has only just risen at St. Petersburg! The Eastern question is only too likely to destroy the harmony of the "Concert of Europe" and may incarnadine the Middle East. The twelfth and twenty-eighth days will be very critical for Europe and Asia. Increase of armaments and a busy time for armourers and ironworkers will be experienced in England.

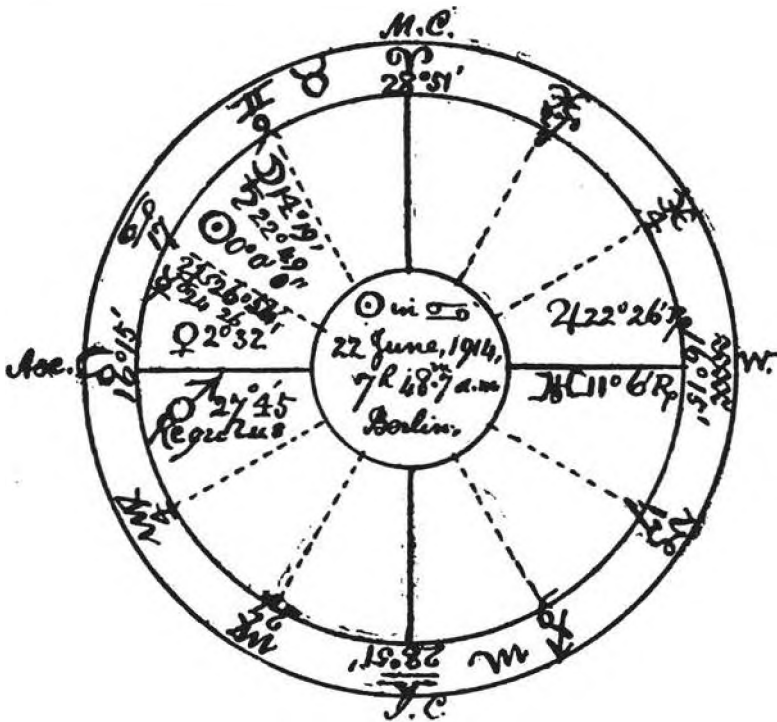
The figure of the summer solstice, it should be remembered, rules the succeeding quarter of the year. It will be noted that June 28 was the date of the assassination of the Archduke Fer-



dinand and his wife, which was the immediate cause of the war between Austria and Servia.

As a matter of fact, it was not merely Mars that was ascending at the summer solstice, but Mars in conjunction with a martial star of the first magnitude, Regulus (or α Leonis), and this no doubt greatly emphasized the martial influence. It is an astrological theory, to which perhaps some credence should be given, that fixed star effects are of a sudden and dramatic character. It is curious that the eclipse of the Sun on August 21 of this year fell on the identical place occupied by Mars and Regulus at the summer solstice. According to the celebrated astrologer,

Junctinus, a great eclipse of the Sun in Leo "presignifies the motion of armies, death of a king, danger of war, and scarcity of rain." The martial effect of the eclipse would be greatly accentuated by the fact of its falling on the place of the martial fixed star Regulus. It is noteworthy that the eclipse in question afflicts the horoscopes of the German and Austrian Emperors as well as those of the Czar of Russia and the King of Italy, and also falls exactly on the place of the Sun at the birth of the President of the French Republic.* Mars occupies the mid-heaven at this eclipse in Central Europe.



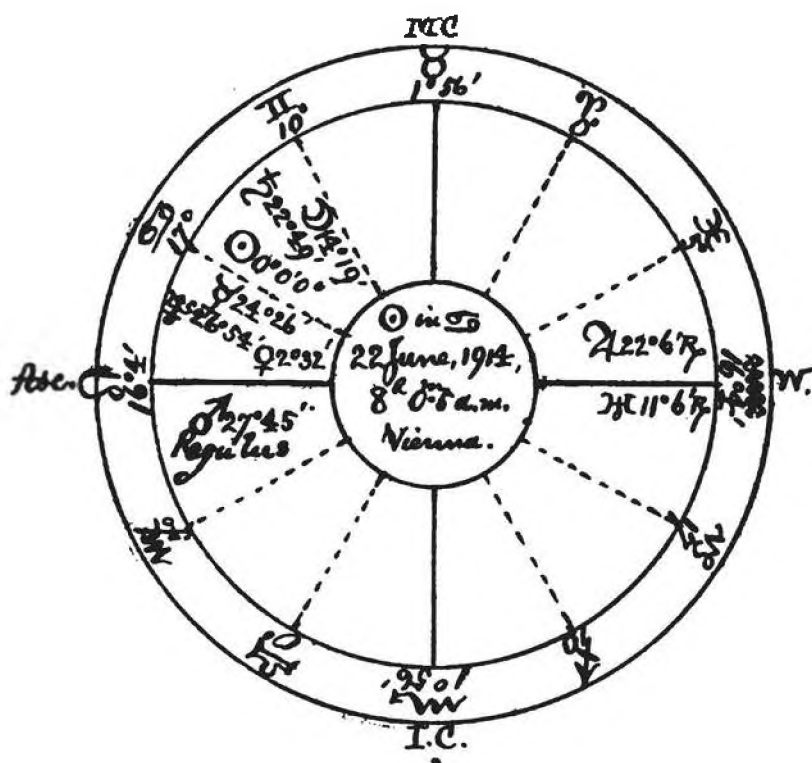
It is generally held by astrologers that great wars are heralded by eclipses. The central eclipse of the Sun on April 17, 1912, which occurred in twenty-seven degrees of Aries, was thus alluded to by the editor of Zadkiel's Almanack:—

As the central line of the solar eclipse of this year passes across Europe

* The eclipse alluded to falls in square with the German Emperor's Moon and Uranus in opposition to the King of Italy's Moon and in trine aspect to the Czar of Russia's Mars and in square with his Sun. It falls close to the Sun, Moon and Saturn of the Austrian Emperor, whose ascendant will also be afflicted shortly after by the culminating position of Saturn—aspects which might well prove fatal to a man of his years.

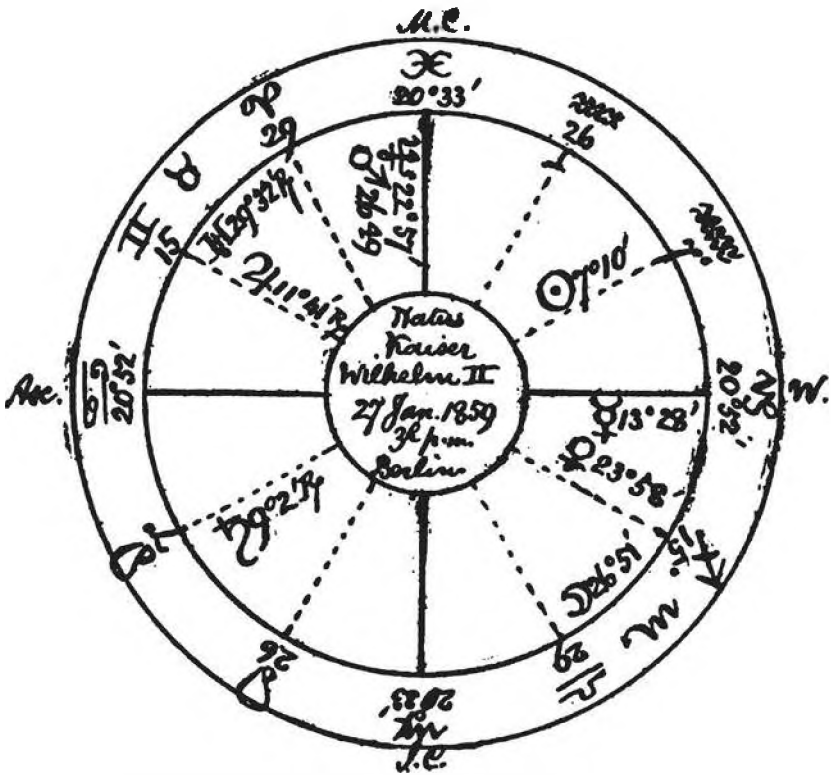
and is more or less visible as a partial one over the whole of Europe and the greater part of Northern Africa, and as Mars is in extreme north declination and in the oriental quarter of the heavens over Europe at the time of the eclipse, the danger of war in Europe is imminent. At St. Petersburg and Constantinople Saturn at the time of the eclipse will be very close to the upper meridian at the conjunction of the Sun and Moon.

This eclipse was followed in the middle of October by the outbreak of the Balkan War, exactly at the time when Mars transited the opposition of the place of the eclipse. At the autumn equinox of that year Mars was culminating at Vienna



and in the Balkans. An eclipse is traditionally held to rule as many years as it lasts hours; the duration of the rule of this eclipse would thus be three years. It must not, then, be assumed that its effect was exhausted by the Balkan War, which as a matter of fact was in its nature merely the forerunner of the present conflagration, the cause of the conflict between Austria and Servia, from which it resulted, being due to the aggrandisement of Servia as the result of her success and the determined opposition which Austria offered to her access to the sea.

In turning from the astrological question to the omens which have been interpreted as threatening the Kaiser's throne, I hope I may be pardoned some slight repetition from previous issues of the OCCULT REVIEW. At the celebration of Sedan Day (Sept. 1) the French anniversary of disaster, at the Saxon town of Artern, in 1911, hundreds of the inhabitants had gathered in the large square which has Bismarck's statue in the centre, when suddenly the sword which the figure of the maker of modern Germany holds extended at length dropped from the statue's hand

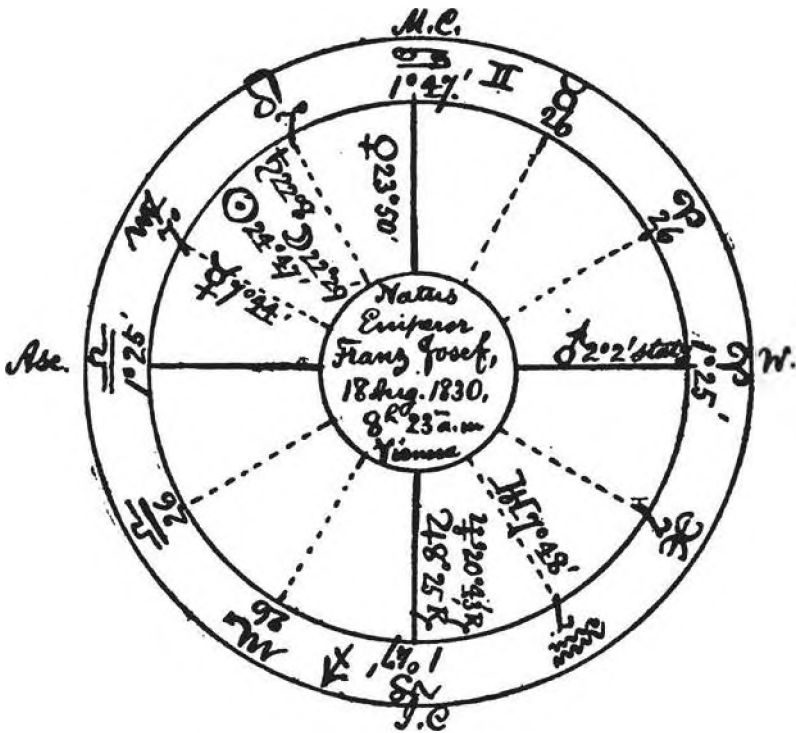


and fell noisily to the ground. The fall of the sword was immediately followed by that of the sword arm of the Imperial Chancellor. In the next year, 1912, the Balkan War broke out, which was the precursor of the present crisis. About the same time, or shortly after, as one of the results of an earthquake which, it may be remembered, took place that autumn on the Continent of Europe, a colossal statue of Germania was overthrown at Constance. Another even more significant result of this earthquake, in the eyes of the superstitious, was the rend-

OMENS
OF THE
KAISER'S
DOWNFALL.

ing of the solid masonry of the towers of the Burg Hohenzollern, the ancestral castle of the reigning house.

The tendency to anticipate the actual outbreak of the war by a year and fix it at 1913 is worth noting. This was the date anticipated by the popular French prophetess, Madame de Thèbes. "Germany (she says, in her almanack for 1912) menaces Europe in general and France in particular. When the War breaks out, hers will be the responsibility, but after the War there will be no longer either Hohenzollern or Prussian hegemony. This is all Berlin will gain by her violence and the brutality of her



political methods. I have said, and I repeat, that the days of the Emperor are numbered, and that after him all will be changed in Germany. I say the years of his reign, I do not say the years of his life."

The same date 1913 appears in the prediction made to the Kaiser Frederick when he was Crown Prince of Prussia. The prophetess in this case was a juggler with figures. On being consulted she took a sheet of paper and wrote down the date of the Prussian Revolution of 1849. Placing the same figures in a vertical position and adding them up beneath the original, the

total brought her to the date of the German Empire, 1871. Taking this date again and placing its own digits beneath the other, she arrived at 1888, the date of her consultant's death. On being asked then how long the German Empire would last, she took the figures again, and placing them vertically beneath their sum added them once more and gave the figures 1913, as below :—

1849	1871	1888
1	1	1
8	8	8
4	7	8
9	1	8
—	—	—
1871	1888	1913

Doubtless this prediction was familiar to the present Kaiser. Did it, one wonders, have any influence on him in inducing him to stave off the inevitable conflict which threatened so menacingly in 1913?

Not the least remarkable of the prophecies made in connection with this war is that appearing in Madame de Thèbes' Almanack for 1913, in which she not obscurely hints at the disappearance from the field of action of the Austrian heir apparent, the Archduke Franz Ferdinand. Writing of Austria she says—

He who expects to reign will not come to the throne, and a young man who should not come to the throne will reign.

Also of Poland she says in the same Almanack—

Poland! Poland! You have done well not to despair. It is on you that the future smiles. Great but bloody deeds will be accomplished at Warsaw before long.

Again of Italy she writes in the same Almanack, alluding to the Tripolitan war—

Italy has only just entered on the path of war. May she march in accord with France. Any other course will be disastrous to her, but she will perceive this in time. . . . A new King, perhaps; a new Pope certainly, and between King and Pope open conflict, overthrow of Rome.

I am subjoining figures of the horoscopes of the Kaiser Wilhelm and the Austrian Emperor. Of the former I have already written. In spite of the black indications in the horoscope of the Austrian Emperor who, it will be noted, has also both the Sun and Moon afflicted by a conjunction of Saturn, and Mars in close opposition to the ascendant, the planet Venus, lord of the ascendant, dominates the horoscope and has enabled this monarch to weather many a storm and survive many a tragedy. Venus is the Emperor's lucky planet, and Mars his planet of dis-

aster, and it is curious to note how throughout his reign he has always gained by peace and lost in war. The greatest addition to his empire was the province of Bosnia and Herzegovina, which was transferred to him by the Treaty of Berlin after Austria had remained a passive spectator of the Russo-Turkish war. To both Germany and Italy Austria lost large provinces as the result of disastrous wars. The position of Mars setting is also indicative of a martial consort destined to a violent end. No great war could be successfully waged by a monarch with such a horoscope. In connection with this figure Alan Leo observes (*Modern Astrology* for July, 1910) that the planet Mars is exactly on the ascendant of King George's nativity, "therefore it is no idle prophecy to say that if a European war breaks out during the lifetime of these two monarchs the Emperor of Austria will be the direct cause of drawing England into the struggle."

We still await some scientific explanation of a phenomenon that has been alluded to on a number of occasions in the OCCULT REVIEW, viz. the appearance of phantom battles in the clouds, either before or after the corresponding event. My readers will remember that the full narrative was given of the occurrences in this connection which followed the battle of Edge Hill (October 22, 1642), and similar phenomena that preceded the battle of Mook Heath in Holland (April 14, 1574).

A MIRAGE OF WAR. A similar story of a mirage of a naval engagement is stated to have been witnessed by the Very Rev. Alexius Calderbank, rector of the Franciscan College at Cowley, Oxford, and two Dutch students at the same place.

The "mirage," according to the report, was first seen by Mr. Calderbank about 8.15 p.m. on Wednesday. It lasted about twenty minutes. Beyond the phantom shore, at an apparent distance of many miles, was a ship enveloped in smoke. Around this ship smaller boats were encircling, some with two funnels, others with three funnels. Viewed through binoculars, the masts could be seen quite clearly. Later on other ships appeared like specks upon the horizon. Finally, just before the mirage disappeared, two boats left the principal ship, which had broken into flames.

In reply to criticisms of the statement, Mr. Calderbank insists that he and his students were not misled by a combination of clouds. The coast line remained stationary, whilst the ships changed their positions. The mirage did not provide an inverted picture. Every detail was in its natural position.

MAGNETIC REPULSION : ITS PRACTICAL SCIENTIFIC VALUE AND OCCULT PSYCHOLOGICAL SIGNIFICANCE

PART I

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

THERE is an old saying that "seeing is believing." For most of us, however, it would, perhaps, be more true to say that "feeling is believing." Our concept of reality is closely bound up with that of solidity, and our concept of solidity is the product of tactual and muscular sensations. It is not until we have learnt to associate visual sensations with those of a tactual and muscular nature that we *see* things as solid. Perhaps this fact explains why many people, though entertaining no doubts as to the reality of matter, are very sceptical as to the existence of the ether; because, although the existence of the ether is involved in every act of vision, it does not, usually, appeal to the sense of touch. But, as a matter of fact, both matter and ether are, so to speak, in the same boat on the waters of reality. They are both constructions of the scientific imagination, built so that the mind may more easily deal with its sensations, and are both equally real or unreal, whichever way one likes to look at it.

In certain electrical and magnetic phenomena, however, the ether is made apparent to our muscular sense, and in no way more strikingly than in the phenomenon of magnetic repulsion—a phenomenon by no means as well known as that of magnetic attraction.

It was a stream of thought much like the foregoing that ran through my mind a few days ago when I visited the laboratory of M. Bachelet, the French savant concerning whose extraordinary invention—the levitated railway—one has been hearing so much nowadays—mostly inaccurate information, by the way.

Here was an ordinary electro-magnet, through which an alternating* current was passing at a pressure of 3,000 volts.

* An alternating current is one which continually changes its direction to and fro.

I placed my hand on top and could feel nothing, but an aluminium disc placed on the back of my hand was immediately shot off. It was in vain that I tried to force an aluminium cup on to the magnet by pressure perpendicular to it: an invisible stress in the ether defied all my efforts. When an aluminium disc was placed over the magnet and restrained from flying off at a tangent by a piece of wire through the centre, it remained sus-



By courtesy of the Bachellet Levitated Railway Syndicate, Ltd.]

M. BACHELET, THE INVENTOR OF THE LEVITATED RAILWAY.

ended in the air (or, rather, in the ether) a couple of inches or more above the magnet. If two discs were used, one of aluminium, the other of iron, both were forced up; if the iron was uppermost, the aluminium screening it, as it were, from the action of the magnet. When, however, a direct current was used, the iron was attracted and forced the aluminium down. When the iron disc was placed underneath, the alternating current

being used, it was strongly attracted to the magnet, whilst the aluminium was repelled.

It would be futile to pretend that modern science has completely solved all the theoretical problems of magnetism; but the theories advanced by Ampère and Weber will help us very greatly to understand these facts.

According to Ampère, magnetism is nothing more or less than a whirl of electricity. What is electricity? There is the problem. But let us say, waiving any attempt at a complete explanation, that it is a strain, or some sort of singularity, in the ether. So far as that statement goes, it is certainly correct. Ampère's theory is borne out by the fact that an ordinary solenoid (*i.e.*, a coil of wire through which a current is passing) behaves like a magnet. But Ampère's currents are not currents through matter in bulk, not currents from atom to atom, but within the atom itself. Ordinary currents stop, because they meet with resistance in passing from atom to atom. But Ampère's theory asserts that a current within an atom meets with no resistance, and continues forever.* This explains the permanent magnetization of iron.

When a piece of iron, or other magnetizable body, is placed in a magnetic field (*i.e.*, near a magnet), it becomes a magnet itself. Why is that? At first we might suppose that it derives some sort of energy from the magnetic field. But experiment shows that this is not the case, because a magnet used to magnetize bars of iron, etc., becomes in no way weakened by the continued process.

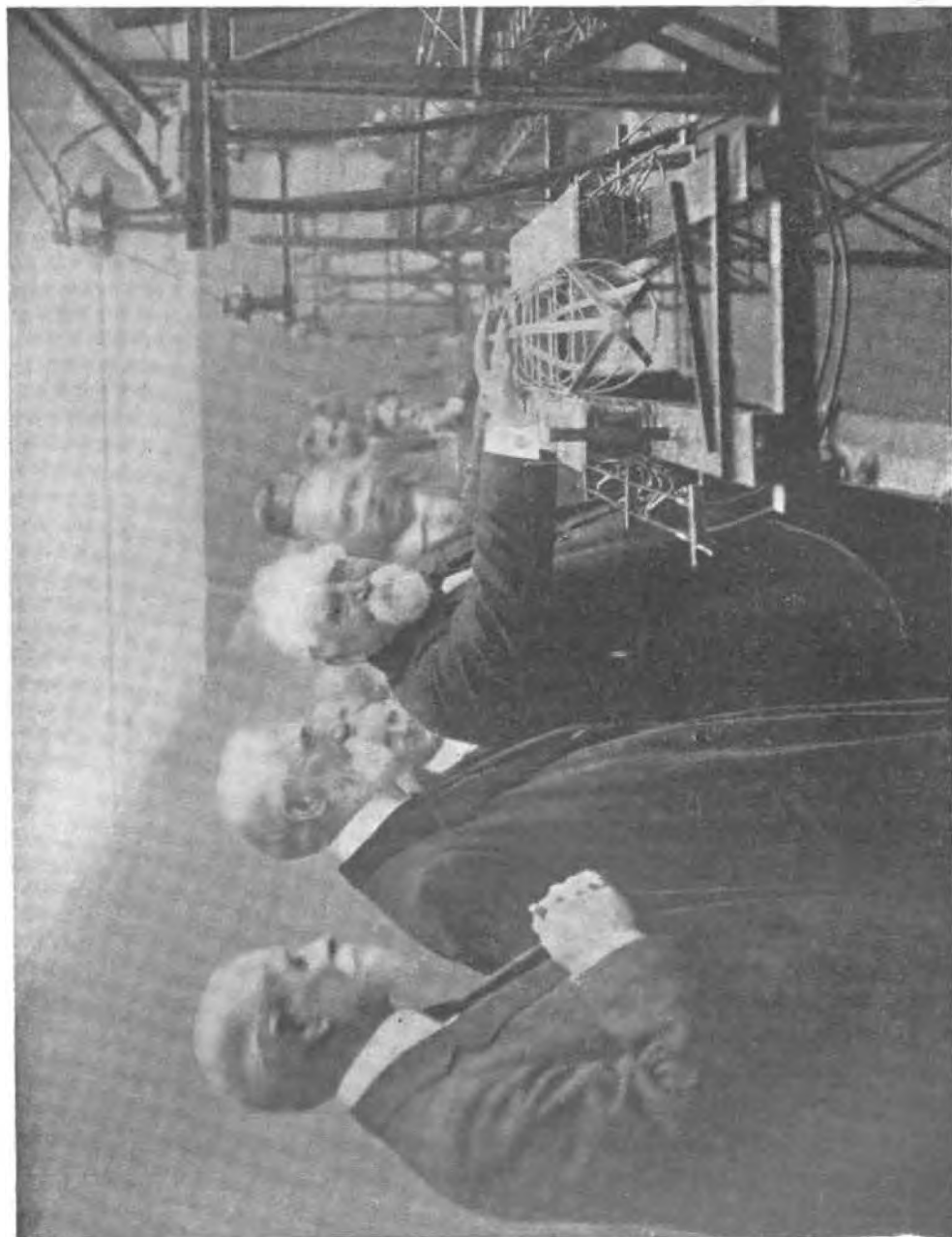
The iron becomes a magnet because, as Swedenborg † first divined, every particle of the iron is already a magnet. The magnetic field drills these particles into order, or polarizes them (as we say), so that their magnetism becomes apparent, whereas formerly the magnetic field of one particle neutralized that of another. The result of this is that the iron, now become a magnet, is attracted by the original magnet.

But the magnetic field has another effect also. Any conductor placed in an electric field has generated in it (by "induction" as it is called) a current opposing that of the original

* This theory meets with support from the recent experiments made by Prof. Kamerlingh Onnes, who has found that metals at a very low temperature (*i.e.*, in a condition in which their particles are almost stagnant) offer no resistance to the passage of an electrical current (see report in *The Chemical News* for July 10, 1914, vol. cx, p. 23).

† See Sir W. F. Barrett's Foreword to the new edition of Swedenborg's *Principia*.

current. This current almost immediately dies away, because of resistance. But in the case of atomic currents, there is, according to Ampère's theory, no resistance. Hence, as Weber



By courtesy of the Bachelet Levitated Railway Syndicate, Ltd.]

SIR HIRAM MAXIN AND OTHERS VIEWING A MODEL OF THE BACHELET LEVITATED RAILWAY.

has pointed out, the current in each of the atoms of iron will be weakened, through the generation in them of an opposing current, and each atom will be actually a weaker magnet than before.

Now, if a body is used whose atoms are either neutral or diamagnetic (that is, have currents in them opposite to that in the iron atom), it is obvious that a current will be generated in these atoms (or intensified if already present) opposing that of the magnet. The result is that the body will be repelled. This phenomenon (called "diamagnetism") is, however, very slight in effect. But if an *alternating* current is used, a whirl of electricity (eddy current) in the body of the material will be continually induced (each time the direction of the original current changes) as fast as it dies away through resistance. This produces the strong repulsion in the experiments described.

The question may be asked: If this is the true explanation of magnetic repulsion as exhibited by aluminium, copper and other neutral and diamagnetic bodies, why is not a similar phenomenon exhibited by the human body? The solution of the difficulty lies, no doubt, as pointed out by M. Bachelet, in the fact that these metals have a very much greater molecular density than that of flesh and bone. Their particles are small and closely packed, whereas the much larger molecules which make up the human body are comparatively few and far apart.

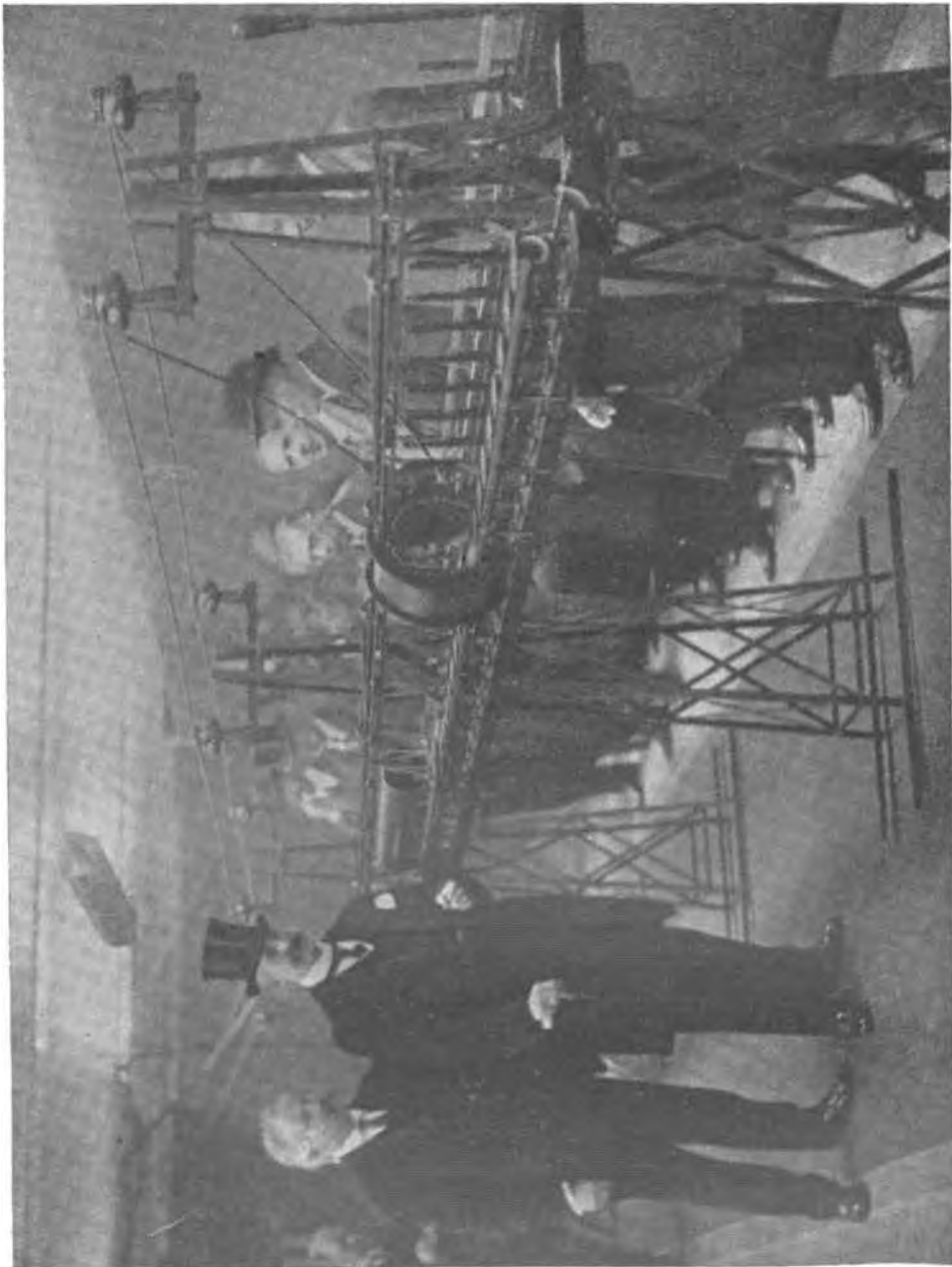
The phenomenon of magnetic repulsion has been known for long, but it appears to have been little studied with a view to its practical utilization. To M. Bachelet belongs the honour of bending this natural force to man's use. In his railway, the moving carriage is, essentially, an iron cylinder, with an aluminium foot running its whole length. Throughout the whole length of the line electro-magnets are placed at short intervals, which, acting on the aluminium, raise the carriage in the air (it is kept in position by guides), thus destroying its weight* and all friction save that of the air. The carriage is drawn along by solenoid magnets, placed at intervals along the route, through which the carriage passes.† These solenoid magnets act on the iron-core of the carriage, drawing it forwards. Immediately the carriage reaches any solenoid, the current is cut off in that solenoid, the momentum of the carriage carrying it forward until it reaches the sphere of attraction of the next solenoid.

M. Bachelet claims that he can by this means attain a speed of 300 miles per hour, and that the cost of construction and running is comparatively small.

* The weight is not really "destroyed," but transferred from the carriage to the rails, as an experiment devised by M. Bachelet shows.

† In another form, the carriage is driven by an electric or petrol motor acting on a propeller like that used on an aeroplane.

Whether the invention will be found suitable for the transit of passengers is a moot question. Devices which work admirably on a small scale not infrequently fail on a larger scale ; and



By courtesy of the Bachelet Levitated Railway, Syndicate, Ltd.]
THE LORD MAYOR VIEWING A MODEL OF THE BACHELET LEVITATED RAILWAY.

statements in certain of the daily papers, that we shall soon all be travelling to Brighton in a quarter of an hour, must be taken *cum grano salis*. What M. Bachelet proposes to do immediately,

however, is to apply his invention to the rapid transit of mail-matter, for which it seems admirably suited, and I believe that an offer respecting this was received from the Russian Government prior to the European war.

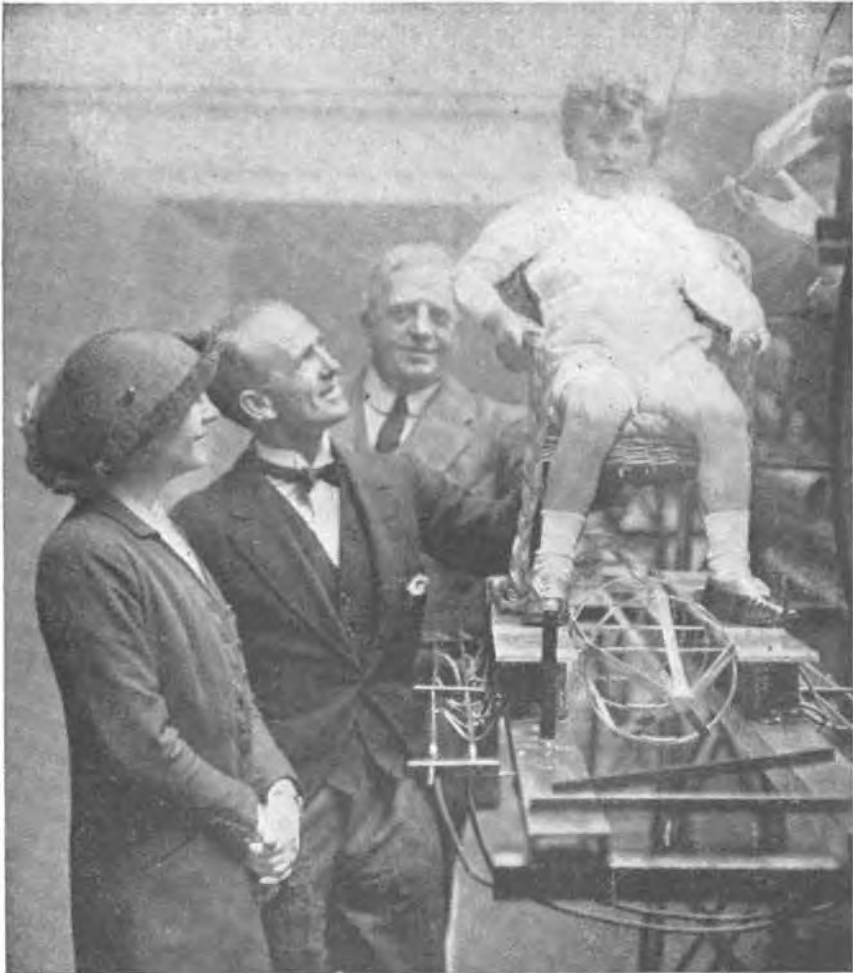
PART II

BY WALTER GORN OLD

IN reviewing the facts so clearly set forth in the above report by Mr. H. Stanley Redgrove, B.Sc., I am strongly tempted to traverse the whole ground, both from the position of theoretical science and that of psychology. But I am forced by limitations to confine myself to the consideration of the psychological value of M. Bachelet's demonstration, at which I also had the pleasure of being present. It may, however, be worth while to note, *en passant*, that the whole of the phenomena tend to uphold the vortex theory of cosmogenesis and the theory of matter which is now gaining ground in the scientific world, which is to the effect that matter is solid to the extent that it is non-etheric, a theory which has given rise to the quaint idea of the planet as "a hole in the spatial ether." Ampère's theory of the atom as invested with a continuous current of electricity which meets with no resistance, may be employed to explain the axial rotation of planetary bodies. The whole ground is most inviting, but there is other pertinent matter to consider.

Most readers of the OCCULT REVIEW will be familiar with reports of human levitation. We have indubitable testimony of the levitation of solid bodies in the report of the Dialectical Society, which is concerned solely with a series of experiments made under scientific test conditions in the laboratory of Sir William Crookes. The conclusion that intelligent agency was employed to produce these phenomena not only shows that such intelligences were capable of functioning apart from organism as we know it, but also that they employed a force which, while producing dynamic and static effects, did not answer to the tests of any form of energy now known to us. The fact that solid bodies were so displaced, lifted into the air, suspended and lowered at will, proves, of course, that a force was used. I suggest that what we call ether is, in regard to the ethereal organisms of such intelligences, practically what solid matter is to us, and that it is by the manipulation of etheric matter that the various forms of energy necessary for the production of the observed phenomena were produced.

The argument that human bodies cannot be magnetically levitated in the same way as aluminium, goes no further than to show that the form of force involved in either case is dissimilar. But whenever we see a human body levitated we know that some form of force is employed to overcome what we call gravita-



By courtesy of the Bachelet Levitated Railway Syndicate, Ltd.]

BOY AND CHAIR LEVITATED BY MAGNETIC REPULSION ON A MODEL OF THE BACHELET LEVITATED RAILWAY.

tion, which may be etheric push or magnetic pull. Well, I have seen the body of a fakir sitting in mid-air as motionless as a statue. It is credibly testified that the late D. D. Home was on several occasions not only levitated, but also carried from one room to another. No human body of ordinary weight could lie down, as the fakirs do, upon a bed of sharp spikes without being lacer-

ated. Occasionally we have instances of involuntary levitation, as in the case of the Seeress of Prevorst, but certainly in others there are positive indications of the conscious use of a form of force as yet unknown to science. If we assume that the human body is normally held to the earth by weight, we have to employ a lifting power proportionate to that weight or proportionate to the force of gravitation that is said to hold it down, in order that it may be raised. The phenomenon of levitation may be due either to the exercise of a force capable of resisting the attraction of gravitation as aluminium does that of the electro-magnet, or, assuming an analogy between gravitation and magnetic attraction, to the depolarization of the body. A magnetized bar of iron may be rendered non-magnetic by merely heating it, a process effecting a molecular change which destroys polarity. I am disposed to think that the Yogi, by means of what is called the *Kundalini S'akti*, or Sacred Fire, produces a temporary change in the molecular state of his body by which the polarity of the body as a whole is partially destroyed, so that, instead of being attracted by the earth, it is repelled. An easier explanation would be to call in the aid of extraneous agencies such as that of jinns and Nature-spirits, but such an explanation is only easier to those minds that are already assured of the existence of such entities (see *Le Comte de Gabalis*). The fact that pure metals, as Sir J. J. Thomson has shown, offer the least resistance to electrical energy, and the further fact that the fineness and compactness of the particles in aluminium enable it to exhibit the phenomenon of magnetic repulsion, seem to have a human interpretation, if we allow that changes of the spiritual state have their corresponding physical effects, as argued by Swedenborg; for it then follows that the higher the organic quality, the more readily does it express the impulses of the Spirit, and the finer the molecular structure the greater the resistance the body is capable of offering to extraneous magnetic forces. The spiritualized adept thus becomes a perfect "diamagnet." It is possible to think of the embodied Christ as illustrating these electro-magnetic relations in the most complete manner known to us.

IN THE NIGHT-WATCHES

By MAUDE ANNESLEY

I ASK for such a small thing, such a small sign that you're near me,
I do not ask to hear you,—my heart-beats lie between ;
You who refused me nothing—Give a token that you hear me,
I do not ask to see you,—my tears will be the screen.

The flowers that you loved so, that you tended, that I'm tending,
Creep up around the lattice. Ah, Love ! can you not see
The roses and the jasmine boughs all wet with dew, and bending,
And ready for your plucking ? Oh, gather one for me !

Was it too hard a thing to do ? The roses nod above me
In the dim light, in the star-shine, as though they wished to say
That you would do the utmost, that you're near me, that you
love me,
That my token's long in coming, but love will find the way.

The book we knew together, that we loved so, and were reading,
Lies open where we left it, ere the fear came, and the grief.
We left it there to finish, never knowing, never heeding
That night comes, and that Death comes. . . Will you not turn
the leaf ?

I know just where we finished ; Oh ! turn it, I shall know it ;
I will not move, or listen, or look towards the place.
I *know* you're near and love me—Ah, but give this sign to show
it !
I will not even hope for the glory of your face.

Too much again ? Then see ! the curtain hanging straightly :
Take one soft fold, and draw it from the flow'rs steeped in dew.
And when I lift my eyes again, I'll see, and wonder greatly ;
I'll know that you have touched it, for the moonlight will steal
through.

At last the light, the mystic light, steals slowly from behind me ;
At last I have my token ! I *knew* that you would hear.
. . . Ah God ! 'tis only dawn again, come harshly to remind me
Another day is coming, and the pain, and the fear.

THE GHOST OF THE WINTER PALACE

By M. E.

IT may not be well known that the Winter Palace, St. Petersburg, is haunted by the grandmother of the present Emperor, the wife of Alexander II, who gave liberty to the serfs, and who met with his death by a bomb thrown at him in the streets of St. Petersburg. The late Emperor, his son, never lived in the Palace after the assassination of his father, but preferred to reside in Anitchkoff Palace, where he had lived as Tsarevitch, and it was when the present Emperor married Princess Alix of Hesse that the Winter Palace was made habitable for the young couple. The suite of rooms prepared for the Grand Duchess Olga Nicolaivna was the same which had been inhabited by the wife of Alexander II.

When I first went to the Winter Palace, the Imperial family had only been in St. Petersburg a couple of days, having arrived from Tsarskoye Selo, and both of my little charges were ill. The eldest was at the time three, the youngest one and a half years of age, and they had not been in the palace for ten months, nor out of their suite since their arrival. All these particulars, though tedious, are necessary, as people who have heard the story have said, "The child knew the history of her great-grandmother."

I had nursed the children through their little attack of influenza, when the doctor said to me, "You have been five days in the house, and must have some air. Go out and walk up and down the quays for half an hour." So I went, and when I returned the Grand Duchess Olga looked at me and said, "The old lady was here when you were out." I asked what old lady, and was told, "The old lady who comes in often."

"Princess Galitzin?" asked I.

"Oh! no," came the answer. "This old lady wears a blue dress."

Now at the moment the court was in half mourning for the Queen of Denmark, mother of the Dowager-Empress of Russia, so I said, "Mauve, not blue."

"No," said the child, "blue; it's a funny dress, not like what mamma wears."

"What is it like?" asked I. She rapidly showed me with her hands that the bodice was pointed, and said, "The sleeves are

funnier, for they are open and falling off, and underneath they are white." She attempted to show me by gestures what she meant.

I turned to the nurse who had been with the children while I was out, and asked if anyone had been there in my absence. To my surprise she said, "No one." I still pressed the question, but she denied having seen anyone. I asked if she had left them alone, and she still said, No.

Olga Nicolaivna began to explain in Russian what the visitor was like, and what she had done, but Marya still persisted in saying that no one had entered the room on any business while I was out. I thought the nurse was telling untruths, and that the mysterious visitor was a friend of hers, who had no business there, but of course I could not prove it, so let the matter drop.

A couple of days after this I was playing with the children when the Grand Duchess Olga suddenly said, "There is the old lady."

I looked up, but there was no one in the room. "Where? Where?" cried I.

The child pointed with her finger, and described a semicircle such as a person going from one door to the other would have made. "Now she's gone into the next room," said the little one; but the door between the two rooms was still shut.

I hastily ran through the suite in the direction the Grand Duchess had indicated, and came out on the lobby, but there was no one there. I went so quickly, that had there been anyone there I must have come up with her preparing to go on the street, for it was mid-winter in St. Petersburg and to leave the warmed house for the street would have meant certain death, without plenty of wrappings.

I returned to the children and Marya, and sent the latter out to question the sentry as to whether anyone had passed through or not. But the reply was still in the negative, I said to Olga Nicolaivna, "You see there was no one in the room"; and she replied emphatically, "You and Marya are both very stupid, because I saw the old lady, and now you say she was not here."

I still thought the child was romancing, and changed the subject.

A couple of days afterwards the Empress told me to take the children into the state rooms for a change and to get their rooms thoroughly aired, so we went. In one of the rooms were hanging life-size portraits of Alexander II and his wife, the Empress Marie Feodorvna. Olga ran towards the latter, exclaiming, "That's a picture of the old lady who came into our rooms. You see," she

went on, "she has on her blue dress, and it is not like what mamma wears."

The dress in question had a pointed bodice, angel sleeves falling away from the elbow, and white lace under-sleeves. Just as the child had described.

"But," said I, "that is your papa's grandmamma. A long time ago she went to heaven. People don't come back from there."

She looked a little disconcerted, but never again did she speak on this subject.

Some time after, it probably was the next year, we were again in the Winter Palace, and one night in my bed I was suddenly disturbed by hearing sobs, and I found myself listening to a woman's complaints of her husband's infidelity. The matter talked of was so private that I sat up in my bed, feeling sure I should not listen, yet not quite knowing what to do, for there were the children sleeping in the same room. I ceased to hear the sounds as soon as I sat up. I thought, "Some poor soul in the room under me is in sore trouble"; and lay down again. Directly I heard the same story. I sat up, and began to wonder if I should go and leave the children in charge of the nurse, find out what was wrong, or wait till the Empress came to kiss the children the last thing at night, as was her custom; and decided to wait.

It was after 1 a.m. when she came, and she expressed surprise at seeing me sitting up in bed. Irish fashion I answered her by a question. She told me that underneath the room were store rooms, etc., but no one lived there; and I told her some one was in that room and was in trouble.

"If you think so," said she, "get out of bed and put your ear to the ground and you will see."

I did so, but could hear nothing, so I said, "Thank Heaven, it has ceased."

"I shall be thinking of you all night," said she, "if I don't see you settled before I leave."

I got into my bed again, and lay down, and immediately the same disturbing noise began again, so I said to the Empress, "If your Majesty will put your ear here you will hear it for yourself."

She did so, but could hear nothing.

She then told me to lie down again, which I did. Immediately I heard the same words and the same sobbing and crying.

She asked me to repeat what was said, which I did, only translating from French into English.

"Is it in English?" she next asked.

On my answering in the negative, she told me to repeat them

as they were spoken. I did so. She asked me if what I was saying reminded me of any story I had ever heard. I answered, "No."

She then said: "I shall ask you the same question in another form. Do you know who inhabited these rooms before Olga?"

Of course I knew that, and she asked me to tell her as much of the sorrowful story as I could. I ended with: "She never spoke of her grief, but when she heard the patter of the other woman's children's footsteps above her head she used to turn her face into the pillow, and those around her could see her poor body shake with suppressed sobs."

"Your story breaks down just here," replied the Empress; "for she spoke once to her daughter of her sorrow, and she used the words you have just repeated. She habitually spoke French," went on the Empress; "that is why I made you repeat just what you heard."

There is something in us all that revolts against being used as a medium for the spiritual world, so I cried: "No, but that is where your story breaks down, your Majesty, for the world knows her children were Alexander, Vladimir, Alexis, Serge, Paul and Mary—six in all—and she said, 'I gave him eight children, were they not enough, that he must have these others?'"

"You forget," came the answer, "that Nicholas died after his mother and before his father, and little Alexandra died in childhood."

I had forgotten them both. Sleep was impossible with this crying under my head, but I got out of bed and changed the pillow. Strange to relate, in the other pillow I heard no sound. Subsequent inquiries proved that I was sleeping in the bed in which the hapless lady had suffered so much. In some way the pillow had acted like a phonograph record and gave back sounds to those who had ears to hear; I often heard the same sounds again, but curiously enough was always able to sleep, by putting that particular pillow out of the bed and taking the other.

This story is perfectly true in every particular.

BLACK MAGIC IN SOUTH AFRICA

By IRENE E. TOYE WARNER, British Astronomical Association ; Société Astronomique de France ; etc.

THE belief in magic—and particularly black magic—amongst the native races of South Africa seems to be so ingrained and universal, and there is such a vast amount of material from which to draw, that it is somewhat difficult to know how much to include in this article. There are numerous cases of black magic recorded by various missionaries and travellers, but I propose confining myself in the main to some of the authentic accounts contained in the *Report and Proceedings of the Government Commission on Native Laws and Customs* (published at Cape Town in 1883). My interest was particularly aroused by these *Reports*, as one member of the Commission, Colonel W. E. M. Stanford, C.B., C.M.G., is my relative, as are also several other gentlemen who gave information to the Commissioners, i.e. the late Rev. E. J. Warner ; also R. W. Stanford, Esq., A. H. B. Stanford, Esq., Rev. H. B. Warner, etc. Perhaps one of the best known authorities on Kafir laws and customs was the late Rev. Joseph Cox Warner, who was for many years British Resident of the Transkeian Territories. He collected Kafir laws, and gave a report to the Government in 1856, long before the Native Commission undertook their arduous work.

Clarence J. Warner, Esq., a present Resident Magistrate for the Transkeian Territory, and grandson of the above, has sent me the following remarks about Kafir Magic :—

“ These people are firm believers in witchcraft, and if enteric fever breaks out in a native village, or some disease appears among the cattle, they believe it is due to some evil supernatural agency employed by an enemy, and go to consult the *isanusi* (witch-doctor). When the *isanusi* denounces some person as a wizard, his audience hasten to wreak vengeance on the unfortunate individual. . . . Before the British assumed the government of this country the accused was invariably killed if caught, and even now most of the murders with which we have to deal arise out of the universal belief in witchcraft. Usually the practice now is to go at night and set fire to the dwelling of the accused person while he or she is asleep inside. I have to investi-

gate many cases of mysterious fires during a year, and everyone knows that when a dwelling has been burnt in this way, the occupant has been denounced at some secret meeting as a dealer in magic, and as one who employs supernatural powers to injure his neighbours, but it is very rarely that the persons, who have had to do with the burning of the hut, can be discovered. The natives may suspect who they are, but they are afraid to give information . . . it is therefore seldom that they are brought to justice. It is only when one of the party consulting the *isanusi* is denounced (which happens occasionally) and flees to his Magistrate for protection, that we can get evidence to convict."

Thus we see that witchcraft does still exist in the native territories, despite the numerous penal laws against it. In the *Native Territories Penal Code*, No. 177, it is stated that "whoever names or indicates another to be a wizard or witch (*umtakati*) shall be punished with a fine . . . or in default of payment, with imprisonment, with or without hard labour, for fourteen days." In No. 178 we are told that a reputed "witch-doctor" (*isanusi*) "shall be punished with imprisonment, with or without hard labour, for a term which may extend to five years, or with a fine, or both." No. 179 provides for the punishment of anyone who employs a witch-finder, by a fine, or hard labour, for anything under three months. No. 180 says that the penalty for supplying anyone with the means of bewitching another, or his property, is imprisonment with or without hard labour for twelve months or under, or with a fine, or sometimes both! The same applies also to the one who uses the charm, etc., with intent to injure.

At the close of the Kafir war of 1835 the Governor, Sir Benjamin Durban, made the first attempt at modification of Kafir law and procedure. Resident Government Agents were appointed with power to deal with certain criminal matters, including witchcraft, according to British laws.

An attempt to put down this terrible scourge had been made by the native chief Moshesh before he came into contact with Europeans. In a treaty between Sir Peregrine Maitland and the chief Eno, dated January 30, 1845, the latter agreed that persons "shall not be disturbed or injured in their persons, families, or property, for refusing to comply with the Kafir customs of witchcraft, rain-making, polygamy, circumcision or forcible abduction or violation of females." This was looked upon as the Christian missionary charter in South Africa. Another treaty to the same effect had previously been entered into between Sir T. Shepstone and the chief Krelî.

It is most probable that Kafir black magic came originally from an Arab source, or even from a still more remote branch of the Semitic race, who were also responsible for the marvellous ruins at Zimbabwe, and the ancient gold-mining industry of Rhodesia. Barrow believed that the Kafirs are descended from the Bedouin Arabs, for he says, "these people penetrated into every part of Africa. . . . By skirting the Red Sea, and turning to the southward, the great desert which divides Africa into two parts would be avoided," . . . and the journey therefore a fairly simple one.

The Kafir witch-doctors appear to be of quite a different class to the "wonder-workers," "medicine-men," or sorcerers of the West Coast of Africa (whom I described in a former article). That magic of an evil nature is practised amongst the native tribes is abundantly proved by the enormous number of people put to death as being guilty of an attempt to "bewitch" their enemies; and also by the number of priests, whose main business seems to be that of "smelling out," i.e. finding and bringing to justice the supposed worker of black magic.

The point I wish to emphasize is that, unlike some of the West African sorcerers and the Voodoos of America, the Kafir "witch-doctor" is *not, in theory, a worker of evil, but a punisher thereof*. Our standards of right and wrong, of course, differ greatly in many matters from those of the Kafirs, but, according to *their* ideas, the witch-doctor is a necessity as an instrument for the punishment of the worst crime recognized by their laws—namely, witchcraft. It has been said that to punish a witch-doctor because he has put an accused sorcerer or witch (*umtakati*) to death, is just as if we were to punish a policeman for capturing a murderer, and a judge for sentencing him to death! This is how the majority of Kafirs used to regard our laws for the suppression of their custom of "smelling out" and "eating up" sorcerers.

A wizard or witch is called *umtakati*, i.e. "evil-doer," but a notorious criminal is often spoken of as an *umtakati*, even though he may not be guilty of witchcraft. In many parts of South Africa workers of evil magic are called *amagqwira*, and the witch-doctor or priest whose business it is to expose them is called *isanusi*, *intongo*, or *igqira*. The ceremony of "smelling out" is spoken of as *Umhlahlo*.

Among the American Voodoos, women appear to be by far the strongest in numbers, but this is not the case in South Africa. In Natal and Zululand very few women take part in the black

art, but they often do so among the Amaxosa Kafirs dwelling between Cape Colony and Natal. All sorcerers are expert in the use of poisons, so it is probable that they accomplish much of their evil by this natural means. Besides these poisons they use what is called *ubuti*, or bewitching matter. This they place in secret in the hut or cattlefold of the person or family they wish to injure. As the ordinary law can never find out or touch such cases, the great need of the witch-doctor is keenly felt by the natives.

The witch-doctor plays such an important part in Kafir life, and, under British law, is held responsible for so many murders, that some details about him and his qualifications may be of interest. Colonel Stanford, in examining the Rev. J. A. Chalmers in 1881, elicited the information that there are six classes of Kafir doctors: i.e. (1) the *awoluqxa*, or herbalist, who attends cases of illness; (2) the *awokupata*, or doctor, who manipulates the body; (3) the *awokuvumisa*, who dreams and sees visions; (4) the *izanuse*, who "smells out"; (5) the *amatola*, who regulates the conduct of war; and (6) the *awemvala*, or rain-doctor.

J. T. Bent describes the dress of a witch-doctor whom he saw in Mashonaland: "Small gourds with seeds inside to rattle were tied to his calves; a buck's horn with a chain was hung around his neck, together with odd chains of beads, and his arms and legs were a mass of brass bracelets and anklets, whilst his hair was resplendent with feathers!"

A Kafir doctor is supposed to be called to the profession by a supernatural agency. "Sometimes," says Dr. J. P. Fitzgerald (superintendent of Grey Hospital, King William's Town, in 1856), "during a sickness he acquires, or fancies he does, a knowledge of the medicinal properties of some plant which he informs his friends have been communicated to him by the spirits." The doctors of the tribe are consulted, and, if it is decided that he has a call, he goes into solitude in his hut for a limited period to get into touch with the spirit world. At the end of his term of seclusion the doctors assemble and the candidate is examined and the herb or plant the properties of which are said to have been revealed to him is cut up, boiled in water, and poured over his head. This ceremony is called *ukuphlelewa*, and is performed by the principal doctor, who gets the fee from the candidate if he is admitted. If the man is not considered fit to qualify he is sent back for further instruction, and after a time another examination is held, which, if he passes,

entitles him to practise either medicine, "smelling out" for witchcraft, or both combined. As nearly all the native doctors believe that most disease is caused by witchcraft, they, naturally, opposed the advent of European doctors!

During the time of seclusion the candidate allows his hair to grow very long, he does not paint, and becomes very emaciated by fasting. His experiences, then, are called *ukutuasa*, or moon changes, and he is said to be *twasa*, or changing; in other words, his spiritual eyes are opened.

Certainly these doctors have great clairvoyant and hypnotic power, for though, doubtless, many are frauds and acquire their seemingly occult knowledge by "natural" means, yet, after allowing for all that, there are still some cases where only genuine psychic power could have been used. Persons wishing to consult one of these men will often go miles into another village, where they are quite unknown, they will ask for the witch-doctor and he will tell them their business, from whence they have come, and many other details. I regard it as impossible that they should have gained this information *in all cases* by previous questioning or any secret or fraudulent method, though such may have happened occasionally. We must give the Kafirs some credit for the usual amount of astuteness that most half-civilized races possess, and when a doctor has cheated he has often met with a summary end.

A celebrated Fingo doctor was once employed by the chief Kreli to make his army invulnerable before it started for a war. This ceremony is performed by making cuts in every man's forehead and rubbing in a specially-prepared medicine. Well! on the return of this contingent it was found that the chief had lost an uncle and a son, or at any rate they were badly wounded! The doctor was sent for, and the enraged people surrounded him and cut him to pieces before the very eyes of his own sons. His medicine had not been strong enough, they thought!

Perhaps this incident shook the faith of chief Kreli, and he was suspicious of the witch-doctors and their methods on other occasions! It happened that a relative of Kreli's was ill, and of course, according to custom, the doctor was sent for to find out the cause. After the usual ceremonies the latter announced that he had found, and extracted from the sick man's body, the *ubuti*, or "bewitching matter"; he at the same time mentioned the name of the person who had done this evil deed. The accused man was brought and charged with the crime, Kreli saying, "Here is the very matter with which you bewitched

this person, and which the doctor has taken from his body. *Now put it in again or die!*" The poor man protested his entire innocence, and said he had neither inserted it nor could he do so then.

Kreli, turning to the witch-doctor, said: "Now you say that this man infused the matter and you see he cannot re-infuse it. You have extracted it; now *put it in again!*" "What?" said the alarmed doctor, "this is a new thing. We can only extract *ubuti*; we cannot re-infuse it!" But the astute Kreli perceived that the doctor was only deceiving him and was an impostor, so he ordered his men to fall upon him, and in a few moments the witch-finder was a corpse!

Owing to the stringent laws against witchcraft in British territory the doctors who do the "smelling out" do not now denounce any person by name, but simply indicate so that the law cannot reach them. Neither does one doctor state the whole case but only a part of it, he then sends the consultant to another doctor, who tells him a little more, and then on to yet another! In this way most doctors escape danger of detection.

Kafir witchcraft is something more than the producing of physical effects by charms and other means secretly; it includes also *the use of secret means to produce effects which might naturally result from those causes, as poisoning and infecting.*

Major H. G. Elliot, C.M.G., when before the Commission, gave it as his opinion that witch-doctors were responsible for most of the murders which took place in the territory. In one case, in which a murder was the result of the doctor's "smelling out," Major Elliot confiscated the whole of the doctor's property, inflicted twenty-four lashes, and sentenced him to three years' imprisonment with hard labour upon the breakwater at East London.

The native law regards a wizard as worse than a murderer, because, they say, "a man may defend himself against an open assault, whereas in witchcraft he is wholly defenceless."

The Rev. J. C. Warner says, "There is not the slightest doubt that the Kafirs do frequently attempt to bewitch each other." (*Kafir Laws and Customs.*)

Chief Khama, who was so friendly to the Christian missionaries, abolished witch-doctors and their craft throughout all the Ba-mangwato, despite the fact that the whole native population believed so strongly in witchcraft that they were "charmed" by their doctors every two or three days!

The great Chief Gcaleka himself adopted the profession of a wizard-doctor.

Most people have heard of the renowned King of the Zulus, Cetewayo, who was deposed by the British, and who gave much evidence on Kafir laws and customs before the Commission in 1882. He tells us that a weak, worthless and bad person was known as *umtakati*; this individual is supposed to be enabled by his medicines to mesmerize people and kill them. He can also mesmerize animals, such as tigers, wolves, and owls. "The tigers he sets on to his intended victims; the wolves he uses as horses, and the owl is simply an attendant." Poisoning does really occur in Zululand, and that, says Cetewayo, is the chief attainment of an *umtakati*. Some Zulus say that the *umtakati* can make his medicines have effect on a person simply by getting any part of a person's clothing and mixing it up with some of his medicines. Against such a person and his evil deeds, the help of the *isanusi* (priest or witch-doctor) is, according to native ideas, a real necessity. Occult force must be met by other and stronger psychic force supplied by the *amahlozi*, or ancestral spirits, and the spiritual eye of the *isanusi* is the only one able to detect the wizard or witch.

The reader must keep well in mind the great difference between a witch-doctor (*isanusi*), and a wizard or witch (*umtakati*), the former is the punisher of the latter, the protector of the native against the awful power (real or supposed) of the *umtakati*. It is the *abuse* of the power of a witch-doctor that has become such a great danger to society, second only perhaps to the evil which it was originally meant to find out and punish.

The most usual charge brought against a person accused of witchcraft is, that the wizard has gone to a grave and dug up the body and cut bits off it, or has taken small pieces of articles of clothing, or anything whatever, and has used it as a means of sorcery. The doctor may produce a twig or a bone or even a piece of soap as the "charm" laden with evil. He often professes to have seen the whole thing in a dream, and he is not compelled to prove that a grave has actually been disturbed!

The *umtakati* (witch or wizard) uses parts of the human body in the evil work, and the frontier Kafirs are firm believers in the potency of human fat and flesh as motive powers in witchcraft. Graves are often ravaged by wolves and dogs, but the natives usually attribute it to those who practise magic.

The *umtakati* will sometimes resort to murder if he cannot obtain the necessary pieces off a human body; the following case, related by the Hon. C. Brownlee, Chief Magistrate of Griqualand East, to the Government Commission in 1881, is so

characteristic of the black art that I will give it here. A little girl about three years old was left in charge of her grandmother, whilst the adult members of the kraal had gone to their gardens. The child played with others and then suddenly disappeared. The magistrate sent out all the inhabitants to search the country in every direction. At length the body of the poor little girl was found in a gully, with some portions of the flesh cut away.

Now it is a common belief among the Griqualand natives that certain parts of the human body are potent charms in the practice of witchcraft, therefore the reason for this crime was suspected. The child's grandmother was arrested on suspicion, and, whilst in prison, stated that her husband had murdered the girl; that some children had seen him come to the village in the afternoon; that he sent them to the hut when his little granddaughter went to meet him, and that when they returned the old man and the child were gone! After dark the man returned to the hut quite wet; his wife expressed surprise at his bathing at that time of the night; he made an evasive reply, and she set up a wail and said that she knew he had murdered the little one and therefore had washed to purify himself! He did not deny the charge, but threatened his wife that he would kill her if she betrayed him!

The man was arrested, and then confessed to having taken the child away; he had an accomplice who had offered to pay him a cow for a female *ntswelaboeya*—i.e. a person killed for the purpose of making charms with his, or her, fat or flesh; he had obtained a male previously, but required the female to complete his charms. Therefore the man agreed to give his grandchild for that purpose. At his trial the old man admitted he was guilty of murder because he had delivered the victim up to the accomplice, but the latter had actually killed the child.

In the war between Kreli and Gangelizwe in 1874, a Basuto doctor and his companion from Tembuland were both captured in the Gcaleka country. They were then killed, and the heart and liver of the Basuto doctor were taken to the Gcaleka war-doctor, and used in his medicines to charm the warriors!

Many more instances of black magic could be given, but space forbids their inclusion in this article. Enough has been said to show that witchcraft exists, even to this present day, throughout the native territories under the British flag in South Africa. No doubt the spread of education will in time eradicate the evil, though it is probable a great number of years will elapse before the practice of witchcraft will entirely cease.

BAPTISM AS AN INITIATORY RITE

By DUDLEY WRIGHT

THERE are many people who, despite recent researches into the field of Comparative Religion, still believe and maintain that the ordinance of Baptism is essentially a Christian institution, the inauguration of which they attribute to John the Baptist as the herald or forerunner of the Founder of Christianity. As a matter of fact, Christianity did not introduce any fresh ordinance, though it dispensed with, at least, one—Circumcision. Baptism was known and practised, not only by the Jews, but so far as research can prove, it was known and practised by every nation on the face of the earth, and was regarded as one of the ceremonies of initiation into what are known as pagan religions. It would appear to have had its origin in the observation of one of the phenomena of nature. The nightly disappearance of the sun, apparently into the waters, was succeeded by its reappearance with new life and vigour on the following dawn. So the doctrine of the revival of life from a decayed or deceased husk is found in the most ancient mythology. From these and other phenomena it was argued that at the conclusion of certain periods of time the earth resolved itself into its original chaotic condition, but that it again emerged from its deathlike state and came forth endowed with new life and splendour.

This, in the opinion of Faber (*Pagan Idolatry*) and other writers, is the explanation of the origin of the baptismal rite and its adoption by all religions—Pagan as well as Christian—as one of their initiatory rites. The unbiased student of religious systems looks upon the eternal squabble between the immersionists and sprinklers with a feeling somewhat akin to amusement. The term "baptism" can have no other meaning than immersion. "What do you understand by the term 'baptism'?" was the question put recently to an eminent Jewish rabbi by the writer. "Baptism is baptism—immersion, of course," was the immediate reply, and this is the interpretation of the term by practically every nation and religious system since the world began. Its meaning was—and is—to symbolize the washing away of sin and the inauguration of a new life. The Hindu believed that the sins of a lifetime might be removed by a plunge into the Ganges, a process

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known to the superstitious Roman, whom Juvenal satirized for washing away his sins by dipping his head three times in the waters of the Tiber. Legendary lore has it that people bathed in sacred rivers for the purpose of changing their sex, and young women, to avoid the attentions of an amorous god, threw themselves into a river, when they were immediately metamorphosed into nymphs or naiads.

Thales taught that water was the first principle of all things, that it had the greatest share in the production of bodies, that it made nature fruitful and prevented the earth from becoming a sterile mass. The oceans, seas and rivers thus became objects of religious worship, and Neptune an animated god who presided over them.

In the religion of Isis, the rite of initiation included baptism, with godfathers or sponsors. After the ceremony the initiated were regarded as regenerated. In Mithraism, also, baptism by immersion was one of the ceremonies attendant upon initiation. After initiation repeated ablutions, to which frequent flagellations were added, became necessary before the votary dare approach the altar. The initiates believed themselves purified of their guilt by these ritual ablutions, and baptism lightened the conscience of the weight of their heavy responsibility. In the Phœnician religion baptism was regarded as the similitude of drowning, the baptized person rising out of the waters to a new life. Baptism was practised by the Manichæans and Mandæans, and total immersion was also practised by the Greek Church. Initiates into Druidism had to pass through the waters as one of the initiatory rites.

In Brahminism, one of the many ceremonies which the candidate for initiation had to undergo was plunging into the waters to represent the fish-god who descended to the bottom of the ocean to recover the stolen Vedas. Part of the ceremonial attached to initiation into the Grecian mysteries consisted in placing the candidate in a well for a specified period as the medium of regeneration. Even after this, the candidate, whether male or female, was carefully purified in the pellucid waters of a running stream. There was a primitive belief that no spirit or evil could cross running water, and it is a Moslem custom, to the present day, always to wash in running water. In the mysteries of Bacchus the place of initiation was always a range of caverns, through various parts of which streams of water ran into which the candidate was plunged for the purpose of purification. In the Gothic mysteries the candidate was ordered to plunge into a

sluggish stream and cross to the opposite bank—the stream being called the water of purification.

Among the orthodox Jews, down to the present day, baptism is as obligatory upon a proselyte as circumcision. The custom in former days was for the three teachers who had instructed the neophyte in the Law to become his sponsors and conduct him to a pool, where he stood up to his neck in water while the Commandments were recited to him. He then gave his promise to keep these. A blessing was pronounced, at the conclusion of which he plunged beneath the water, taking care to be entirely submerged. In the *Story of Adam and Eve* it is stated that Adam stood up to his neck in the Jordan for forty and Eve in the Tigris for thirty-seven days. According to Pirke Rabbi El, Adam stood for forty-nine days up to his neck in the river Gihon. Baptism was the public form of admission into the brotherhood of the Essenes, an open acknowledgment that the initiate renounced his old ideas and beliefs, was willing to forsake sinfulness and enter upon the obligations attached to his new life. This was called by the Essenes "the new birth." The Essenes also practised a daily baptism every morning, in order that they might pronounce the name of God with perfect purity. Baptism by total immersion is one of the ceremonies of admission into the faith of the Mormons, or Latter-Day Saints. Amongst modern orthodox Jews also total immersion as a sign of cleansing from impurity is practised at stated periods by the Jewish women. In Egypt the Copts used to observe the eve of the Epiphany as a great river festival, plunging into the Nile as a memorial of the baptism of Christ, believing that on that night it could prevent and cure all illnesses.

THE ETHEREAL PLANE

BY HELEN BOURCHIER, Author of "The Crown of Asphodels"

I. THE HALL OF LEARNING

ON the ethereal plane there are many places to which the student of occultism may be admitted. I say "places" advisedly, for there is no other word that describes them. Each one of them is distinct and individual and presents always the same appearance to all those students who have ever seen them, except in some minor details, about which I may say that there are certain variations, but that the variations are always the same. Their description can always be recognized by those who have seen them, as the description of buildings and places on the material plane can be recognized by travellers.

The first place to which the student is admitted is that known as the Hall of Learning. I believe this Hall to have been the first model of all temples and cathedrals. Of its outward appearance I can say nothing beyond the fact that it stands on a vast plain, and that a broad flight of steps leads up to the great door, which I have always seen open.

Inside it is like a great cathedral, with the floor space clear and unoccupied by pews or seats. Opposite the door is the great, high east window, and, below it, the altar on its raised platform. On each side are rows of pillars that form side aisles. Down the length of each of these two aisles there are several closed doors that shut in the chapels. There is one very curious detail about these doors; they are invisible to anyone in the Hall until the moment when they are opened to admit him into the chapel, and then only the one that is opened becomes visible. But when once a student has entered one of the chapels, he can always perceive the door afterwards, and open it to enter whenever he chooses to do so.

Students who are so advanced in occultism as to be allowed to attend the secret ceremonies, have seen the Hall under other aspects, but the only change that I, personally, have seen in it is that on most occasions the floor appears to be of white marble, but that, sometimes, the middle of the floor, from the steps of the altar to the great entrance doors, is open, and down the

channel thus formed there flows a river. A river, which I have been told, is the river of the "water of life."

The Hall of Learning is, as it were, the vestibule of all the mysterious and wonderful places on the ethereal plane. And there the student meets the guides who can take him to other unimagined scenes on that plane.

But the greatest glory and wonder of the Hall of Learning is that there, while still in the body, we can meet again the spirits of those who have left the material plane: that we can hold intercourse with them, more complete and more intimate than we could ever do when they were still veiled in the garment of flesh.

The first person I remember meeting there was a man who had been a fellow disciple of mine in India, a much more advanced disciple than I was, whom I used even then to call "the Seer." He had been dead some years when I met him in the Hall, and I believe that he had helped me to find my way there. How he did it, I cannot tell. I only know that, meeting him there, I was able to communicate with him much more intimately and with much clearer understanding than I had ever been able to do when he was alive.

I cannot now remember how I was first enabled to enter the Hall of Learning, I only know that, having once entered, I have always since been able to go there whenever I wished. Different people enter in different ways, I have been told, but I remember only one instance, in which I was a witness of the first entrance by a new disciple.

This disciple had been a widow for many years. I had told her that I had seen her husband in the Hall, and she was very anxious to be able to enter there. On several occasions she sat with us in séance when we went to the Hall. We tried to take her with us, but we were never able to do so. At last, one day, when we were all sitting together, she said: "I am out on a great wide plain, sitting at the bottom of a flight of stone steps. I cannot get up, but I see a door at the top; a great double door that stands open."

I was in the Hall, and I went out and down the steps, and there at the bottom, I saw her sitting. She had a thick veil over her face, and she seemed unable to stand up. I tried to lift her and carry her up the steps, but I could not move her. Then I went back into the Hall. And there I saw her husband coming down the Hall to meet me. "You had better come and help," he said. We went down together and between us we carried her up into the Hall, and set her down just inside the door.

“ Can you see where you are ? ” I asked her.

“ No. I have got a veil over my face ; I cannot see anything.”

Then I asked her if she had seen her husband, and she said, “ No.”

The husband had gone away, but he came back presently with a very tall and wonderful figure, of extraordinary beauty. A woman who had been a favourite sister of his mother's, who had died when she was a young girl, and when he himself was a baby. She came down the Hall with a wonderful, graceful swiftness, and took the veil off the other woman's face, and lifted her in strong arms, and then she saw and was able to move.

When I heard the name of that gracious spirit, I remembered that I had often heard of her as a girl who had been always extraordinarily unselfish and generous and helpful, who had always, in all her short life, thought more of others than of herself.

From that moment, the disciple was always able to go to the Hall with us. There was one curious detail about her. She always went into a trance when her husband came to her in the Hall. The others who sat at those séances remained quite wide awake, conscious of everything around them all the time they were in the Hall. We would see her husband come down the Hall towards her, and we would see them go away together, and immediately the figure sitting with us would go into a deep sleep.

When she came back she would say to us, “ Charlie came and fetched me.” But she was very rarely able to say where she had been, as we who remained awake were always able to do.

Of the many people I have met in the Hall of Learning, one stands out with special interest and significance.

He was a doctor, and he was one of the small circle of disciples who began to study occultism in India. He and the Seer and I were the three English ones of the group. The rest were Brahmins. We used to meet very often to discuss the great questions of occultism, which, I may truly say, interested us more than anything else in the world. We were all doing Pranayam and trying to raise Condalini and do levitation. We none of us succeeded, but it may have helped us afterwards.

After I left India I saw him very rarely, when he was at home on furlough, until last year when he came home for good. The last time I saw him we were talking of the Hall of Learning. He had never been there. And when I told him that I frequently met the Seer there, he said : “ I am unable to believe that we keep the memory of this life, after death. I wish I could believe it, but I cannot. I believe we fall asleep and do not wake any

more. At least not to any remembrance of the life we have just finished."

"Then what you believe is simply annihilation?" I said. It seemed incredible that anyone who had ever been a student of the occult could hold such a creed as that.

"Yes. I suppose you might call it that," he said.

"But I have seen several people there, myself, after death," I said, "and they are themselves exactly as they were when they were alive on this plane."

"I believe we drink the waters of Lethe directly we die," he went on. "Don't you believe it?"

"I believe that we wake up and find ourselves on the other side, among our friends who are waiting for us," I answered; "either in the Hall of Learning, or on the Golden Shore, or in some other of the wonderful places of the ethereal plane. I believe we drink the waters of Lethe, as you do, but we do not drink them at the moment of death but at the moment of reincarnation, just before we are born again, so that we may forget for a little while, for the one life."

"I wish I could believe it; but I have no proof," he said. And then he went away.

A week later I heard that he had dropped down dead in the street.

I was sitting alone, a day or two afterwards, when I felt a most urgent call to go to the Hall of Learning. There I found him, looking exactly as he had looked on the last day I saw him.

"I had to call you," he said, "to tell you that you were right, and I was wrong, about the waters of Lethe."

Before I go on to tell of the chapels which open on to the aisles of the Hall, I must set down one more incident that happened to me in the Hall itself.

I had been ill and crippled for a long time, and I went one evening to the Hall of Learning, very tired of the pain and helplessness and much in need of comfort. There the Seer came to me. The marble floor was open that evening, and the river was flowing through the Hall.

"Bathe in the river," said the Seer. "Don't you know that it is the river of the water of life?"

I stepped in and swam down to the end and back again, feeling the flow of its water against me, and the great clouds of silver spray that rose up and showered over me.

Next day I had a letter from the disciple with whom I had first gone to the Hall. "I think you will soon be better," she

said; "for I saw you last night bathing in the river in the Hall."

I did begin to get better from that time, but what I want to point out specially is that the other disciple saw me bathing in the river, although I had said nothing to her about my intention of doing so.

I will pass on now to the chapels; to those of them which I have seen. There are probably others which have not, so far, been opened to me. Entering by the great doors, on the right-hand side, there is first the Chapel of the Tomb. It is a very small room, and in the middle of the floor there is a grave, with a headstone. This is where those mourners come to weep and bewail themselves, who have no hope nor faith in the life after death, but can only cling to the memory of the worn-out body that once clothed the spirit they loved. The spirits who have laid aside that earthly clothing never come into the Chapel of the Tomb, and those who mourn them with futile regrets, lose all opportunity of meeting them. This is the explanation that was given to me on the only occasion when I entered that Chapel, but I understand also that there are other deeper meanings which were not explained to me.

The next door that I am aware of in the right aisle is the door of the Chapel of Rest. It is a pleasant place with a long window opening upon a green and shady garden, very quiet and restful. In the chapel itself there is a bath, full of water and growing plants, in which the tired ones who come there from the earth may lie and rest and recover from their weariness. It is not for those who have left the earth, but for those who need a rest before they take up again the burden of a difficult life. I have lain once in that green and living bath, and I know that the delicious healing of it is indescribable.

At the top of the aisle is the last of the chapels on that side—the Chapel of Power. There are many in between, I have no doubt, but none of them have been opened to me. The Chapel of Power has four doors: The one by which you enter from the aisle. A second, which exactly faces it, opening on to a narrow beach, the shore of a great ocean. I have seen the disembodied spirits come there from across that dark sea, in boats that landed them on the narrow beach; and I have myself gone from there to strange places. The third door, which is on the left as you enter, opens into the Chapel of Fire. The fourth is not actually a door; it is a wide, open archway, with a flight of steps going down to a dark river which seems to flow away along a perfectly dark tunnel; by the steps you can sometimes dimly see boats passing, but

where they come from and where they are going, I have not been told. Against one wall of the chapel there is an altar with a crucifix over it. In the middle of the chapel there is a long table with chairs round it, where I have many times sat with a mixed company of embodied and disembodied souls. I give this long description of the Chapel of Power so that those who have been there may be able to recognize it. For I believe it is a place much used by disciples.

The last chapel on that side of the Hall is the Chapel of Fire, the door of which faces down the Hall. The souls who go into that chapel are those who are undergoing great physical suffering. There is nothing whatever there except a great fireplace where a glowing red fire is always burning. On several occasions when I was in the Hall, I saw a friend of mine whom I had lost sight of, go into that chapel. I said to my fellow disciple, who was with me in the Hall, "Did you see A——? I wonder why she has gone into the Chapel of Fire." And she answered that she had seen my friend. "And those who go into the Chapel of Fire," she said, "are people who are going through great physical pain." Some months after that I heard, quite accidentally, that A—— had had a very painful illness, and gone through a very serious operation, at about the time I had seen her going into the Chapel Fire.

On the left-hand side of the Hall, in what I may call the north aisle, the first chapel, by the great entrance doors, is the Chapel of Light on the Path, where the book *Light on the Path* was written on the walls and read by Mabel Collins, as she describes in her book, *As the Sun moves Northward*. The Brahmin adept, Subba Row, said of this book, *Light on the Path*, that it was the best book on occultism that had ever been written. And there is no doubt that it has brought the beginnings of knowledge, and immeasurable comfort, to thousands of souls.

This Chapel of Light on the Path has been so fully described by the author of *When the Sun moves Northward* that it would only be a repetition for me to describe it and its wonderful uses here.

On this same north side of the Hall of Learning there are three other chapels which I have seen once or twice, very vaguely. There was some kind of teaching going on in them, and one of them was arranged like a schoolroom, with desks and benches, but I was unable to bring away any definite remembrance of what was taught there. I can only suppose that at the time when I was admitted to them I was not sufficiently advanced to under-

stand the special teaching that was given there, and therefore the vague vision of the places passed out of my mind.

At the top of this aisle there is a door, looking down the Hall, which opens into the "Old Master's" garden; a place of sunshine and lilies and beauty, with an atmosphere of indescribable peace and joy, which the Disciple may carry away with him into his life of the world. And in this garden the Master himself may sometimes be seen—the Master of the School of Love.

THE DOORS

BY JESSIE ANNIE ANDERSON

I SPEND my strength to gain a pass from Sleep
 To that Starred Tent which Night doth softly pitch—
 Dream-tapestried, and warmed, and lit by Love,
 Whose vigilance no warring thing can pass,
 Whose tender truth the world could only prove.
 And, taking passport, Sleep flings wide her door.

And, there within, bankrupt in life, I creep
 To arms of Love, whose great Dream made us rich.
 Hearts'-Joy in each, which built our life's alcove,
 Builds still our Home:—there, past Time's blurring glass,
 Love having paid the Dark Door-Keeper of
 Life's Inner Place, I hear along the Shore

A Moving Sea of Joy, and Deep on Deep
 Of Silences, such as do Makers witch
 To make great verse and music which have shrove
 Ages confessed of Life, Love's Votive Mass,
 For All-Souls, held by all who heard and strove
 To tell what Silence sayeth at her Core.

And in that Sea of Living Joy I steep
 My earth-parched soul of nights, and hear the pitch
 Of Unimagined Music, high as Love
 Grown strong as Death to bring to me dear pass
 To Inner Places, so that I may prove
 That Death, like Sleep, but keeps a Silvern Door.

THE GREAT EUROPEAN WAR

A VIEW FROM THE POINT OF MODERN PSYCHOLOGY

BY FLOYD B. WILSON

THE energies of man, in the ranks of those representing the advanced intelligence of modern times, are, and have been for a decade of years or more, directed to establishing a permanent peace among the nations of the world. Internal strifes might come, forms of government be overthrown by war or peaceful revolutions, within a nation's boundaries; but their energies were directed to keep wars at least within that limit, if not to overcome them entirely. The general trend of thought representing modern civilization and advancement, seemed to be united to work for that end. We now know that the hope and optimism of the many nations was not the hope and the optimism of all. The greed and desire for conquest still lived with one or more nations, and a deeper current of thought than appeared on the surface suggested to all the nations of the world to be prepared if it came. The argument of statesmen and congresses and houses of parliament was that the way to prevent war is to be prepared to crush it, should another nation refuse to submit its grievances to a Peace Tribunal for arbitration. In short, no nation of the world, however prominent it made itself in the Peace Congresses, lessened its preparations to meet the demands of war if it came. Psychologically, then, the war was destined to come.

As a student in the economic diplomacies of nations, and noting the desire of some for aggrandizement through the extension of territory, it became plain to me that the time was not fully ripe for the International Peace to be established and made permanent. The psychological reason being, that this spirit of unrest on the part of some as to advancing their place and position in the great International Congresses (which might be called the ancient spirit of the right of the conqueror to absorb and make his by annexation without consent of the conquered), still, to a certain extent, prevails. The desire of Germany to be the one great power of Europe is the primary cause of this awful war, from the standpoint of modern civilization and superficial

reasoning. It has come, says this same intellectual trend of thought, to settle that question. Germany, on the one hand, claiming its right to a possible domain beyond its own present boundaries; and the rest of Europe contending that such absorption is unthinkable in modern civilization, and under existing treaties, and the written and unwritten international laws.

The struggle is on, but there is a psychological cause which brought it on more forcibly than the ambition of the German monarch. From my point of view, he was simply the tool to be used to bring on this terrible conflict of arms. The real cause was a consensus of wrong (war) thinking by all the peoples of the various nations of the world.

Here in England, where I have talked or written, saying that wars between nations would be a memory of the past, from ten years later, I have been met everywhere by one after another who said, in substance, "Possibly—I question it though; before permanent peace there must be one European war, and Germany will lead it."

I found this to be almost a universal belief, and it seems this thought (arising perhaps from study of the ambitions of the German nation) had penetrated and established itself in the minds of thinking people everywhere. What, then, is the real cause of this war? What brought it on? I reply, THAT THOUGHT. Some may ask, Could the war have been prevented? And I reply, No, unless the consensus of thought of the intelligent throughout all the world could have been suddenly and completely changed, that consensus of thought being that no permanent peace was possible till the great anticipated (half-threatened) European war was over. This war has come, and it is fraught with wonderful import. May it be the cause to cement, after it is over, the bonds of peace so strong that armaments and armies may exist only for peaceful protection from internal strifes within each nation's own borders?

It has been said that if the Empire of England and the United States combined with Germany, war could be abolished between all nations—these three standing a unit for peace. The causes of this war show clearly that Germany does not belong to modern ideas that ensure the peace of nations. Must we turn from the Teutons to the Latin race? Has it progressed to modern industrial ideas in the 2,000 years since Cæsar spoke for it, and called it Rome? The situation at present suggests that it has, and possibly the Slav may be included in with these peoples who make for peace—the peoples who create the sentiment of peace

—the peoples whose ideals are known—the peoples who openly stand for their ideals, and are honest enough not to claim an ideal that they do not aspire to.

Thought-currents determine the thinking of the masses, and these thought-currents are the invisible heralds which lead, sometimes by a circuitious route to the upliftment of men and nations. I do not know but that in the mighty trend of evolution for progress this war was essential to make permanent the peace the civilized and enlightened world desires. The permanent peace must come ; it is in the minds and hearts of all who joy in intellectual and industrial progress. Thought had declared a great war in Europe, led by Germany, must be fought before the peace of Europe could be permanently established. Thought prepared the various nations for that war by naval armament, aeroplanes, rapid firing guns, and educating brave men to handle them. Thought desired to use all this equipment that some might be honoured in their conduct of the great battles that make for peace, and that others might fall, no less heroic in a way, for they fought to give permanency to a false conception of what once stood for Truth. A higher civilization is appearing, and a grander thought-wave will rise, carrying the long-desired ship to harbour, bearing the dove that will symbolize a lasting Peace.

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.]

RE ANNA KINGSFORD'S HOUR OF BIRTH.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I am able to give the real explanation of the confusion that seems to exist with regard to Anna Kingsford's hour of birth. Having been acquainted with her, I was interested in having her horoscope cast. The astrologer gave such an accurate character delineation, that thinking it would interest Mr. Maitland to see, I sent it to him through a mutual friend, little realizing how very unfortunate the result would be. He, finding Libra was not the rising sign, conceived the idea that the family record of the hour of birth ought to be disregarded in favour of her own belief that she was Libra, and followed this remark in his letter by saying he had made up his mind to write to his publisher, Mr. George Redway, to alter the hour from 5 p.m. to 5 a.m. in the event of the *Life* going through a second edition, as he felt "her own deep conviction was more reliable than the family tradition" (his own exact words). Finding that nothing would deter him from carrying out this astonishing decision, I wrote to Mr. Redway explaining the matter and how unfair it would be to A. K. and to astrology if a false hour were substituted; and how concerned I felt about it, because it had been through my showing the horoscope that this misfortune had come about. (So little did Mr. Maitland understand of astrology that he seems to have taken it for granted Libra would be ascending at 5 a.m., and did not trouble himself to make sure.) Mr. Redway replied that he quite understood the situation, but there was not the least probability that the *Life* would go through a second edition. I kept Mr. Maitland's letter to my friend (she giving it to me) for a great many years, and only destroyed it when I thought the matter could never come to the fore any more. The letter was of value, as it constituted conclusive evidence that there was a family record for the hour of birth as 5 p.m. It is most probable that Mr. Maitland did tell people of his acquaintance of his intention to alter the hour of birth to a.m., and those who had no understanding of astrology would not comprehend that it was quite unwarrantable to substitute fancies for facts. He had no intention to make Virgo rising, and most certainly had A. K. seen a horoscope made out for Libra rising and had the reading of it been explained to her, she would not have persisted in her fantastical belief, which is all the Libra idea was.

Another mistake which was responsible for several false horoscopes with Virgo rising was a notice of the *Life* in *Borderland*, giving

the hour of birth as 5 a.m. I wrote to the Editor, pointing out the error, and that the horoscope given for A. K. was for the wrong hour, which brought an apology from Mr. Stead to the readers of *Borderland* for his "unfortunate blunder." Mrs. Kingsford has, I believe, never had her horoscope published for the correct hour till now in the OCCULT REVIEW, and all persons interested in astrology will feel grateful to you for doing her this tardy justice.

Yours faithfully,
E. FOUNTAINE.

PSYCHIC HELP IN SHOOTING.

To the Editor of the OCCULT REVIEW.

SIR,—Can any of your readers explain the following, which, I find, on comparing notes with other shooting men, occurs to them as well as myself.

At times, only for a few minutes, when shooting in competitions there comes a period when *one cannot miss*. The sensation is as if some invisible power had control of one's shooting; it feels as if something had hold of the muzzle of my rifle and held it firmly against the bull's-eye. As you raise the rifle this attraction to the bull's-eye begins to be felt, and as the rifle comes to your shoulder the sights, seemingly of themselves, are alined on the bull's-eye (if it is a moving target, they follow the bull's-eye), and it would take a great effort to jerk away the sights from the bull's-eye.

Now normally it is just the reverse; the sights keep wobbling away from the bull's-eye, in spite of all one does, and one has to fire at the moment one wobbles on to the bull's-eye.

I only find first-class shots experience this invisible force holding them on to the bull's-eye; a moderate shot does not get it. It only occurs at long intervals and only for a very short time, but just when needed.

Yours very truly,
WALTER WINANS.

SURRENDEN PARK,
PLUCKLEY, KENT.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—On the night of May 8, 1910, Bartzabel, the spirit of Mars, was evoked to visible appearance by a naval officer highly placed at the Admiralty, a well-known violinist, and myself.

The Spirit was asked whether there would be war in Europe, replied Yes; soon; within five years. Asked to name the countries, answered, Turkey and Germany.

These being the countries responsible for the Balkan War and the present war, the prediction may be considered fulfilled in detail.

Yours faithfully,
FRATER PERDURABO.

33 AVENUE STUDIOS (76 FULHAM ROAD),
SOUTH KENSINGTON, S.W.

PERIODICAL LITERATURE

AMONG articles in *The Seeker* the place of first importance must be assigned to a translation into English—as we understand, for the first time—of a sermon by Eckehart, or at least of its part in chief. The original is called "The Kingdom of God," but the portion rendered is here entitled appropriately "The Grades of Mystical Death." The translation is by Mrs. Helen Rand, who has used, we believe, Büttner's rendering into modern German side by side with Eckehart's own text, written a little later than 1311. The collection of MSS. in the Nuremburg State Library includes a copy of the sermon. Mrs. Rand's undertaking has been well and lucidly accomplished, and so far as mystics in this country are concerned we have a new and helpful contribution to the better understanding of Eckehart. The three grades of mystical death are : (a) to the soul's state as a creature ; (b) to her own being in the Archetype, which means that she must pass through Christ ; and (c) to her being in the Creative Divine Nature, which is in the Father. Then she finds that she is herself that which she sought, namely, the Kingdom of God, or otherwise that "the soul is God"—not perhaps *ab origine* but in her final estate. The end, if not the beginning, is therefore pan-theism, so far as the soul is concerned. But as in other writings this seems to be virtually—if not categorically—denied by Eckehart, the inference is that advanced mystical experience, being ineffable, is liable to contradictory appraisal, even by those who know it at first hand, when reduced to the terms of logical understanding. This is borne out by the unintended testimony of mystical records, and this also is why they are not a guide to doctrine. In another article Mr. W. L. Wilmshurst gives his personal understanding of Wagner's "Parsifal." We have met with more than one recent interpretation, and a few have been mentioned in these pages. Hermeneutics of this kind are of course no criterion of the meaning intended by a given writer and therefore present to his mind. A different significance is found by each who comes to the work of unfolding ; the value of this finding lies in its measure of suggestion and is a variable quantity. For Mr. Wilmshurst the "Parsifal" is "a stage-spectacle of the Christing of man" ; our readers know his talents

and will be prepared for that which he provides—namely, deep intimations of spiritual life in commentary.

We have drawn attention on some previous occasions to an exceptional position occupied by *The Open Court* among American periodicals and to the tireless activity of its editor, Mr. Paul Carus. The current issue is devoted entirely to Roger Bacon, and contains a memorable collection of articles which should be made available in permanent volume form. After some introductory remarks by the editor, a considerable biography of Bacon is reprinted from *Old English Worthies*, a London publication of 1853. There follows in the next place a comparison between "the two Bacons," developing the identity of their point of departure and the similarity of their enterprise, but designed to prove that, alike in character and results, Francis Bacon, Lord Verulam, was by far inferior to the thirteenth-century sage of Ilchester. This study is translated from Dr. Dühring's *Critical History of Philosophy*, and it is an exceedingly good piece of work, though much more trenchant than convincing, so far as the comparison is concerned. Mr. Alfred H. Lloyd next considers Roger Bacon as a philosopher and is followed by Karl E. Guthe, who writes on his position as a scientist. The symposium ends with remarks of Mr. P. E. Jourdain on "Roger Bacon, Logician and Metaphysician." It is said that Bacon "had a low opinion of the utility of logic, because reasoning seemed to him to be innate." We offer our congratulations to *The Open Court* for a remarkable issue, which is an honour to the memory of its subject, and we agree with the editor that Roger Bacon—within his particular sphere—was "the greatest man of the Middle Ages." There were, however, other departments and each had its greatest man; they cannot be compared with one another for want of a common ground.

We cannot help feeling that *The Co-Mason* is beginning to experience and illustrate the difficulties attaching to a class-periodical of this kind. It contains only 32 pages, apart from advertisements, it appears quarterly only, yet in spite of obvious care in editing the contents are becoming somewhat occasional and scrappy. They tend also to drift from what one would have thought was the periodical's sole work and object. The truth is that first-hand research on Masonic subjects is a difficult business and calls for particular qualifications. There is nothing of importance in the current issue, though a few things are interesting. We sympathise with our little contemporary because that is not forthcoming which it needs most. Larger ventures

are not immune from the same difficulty—witness the many uninforming and almost dull issues of *Ars Quatuor Coronatorum*.

The Co-Mason leads by a natural transition to its more orthodox and authorized *confrère*, which continues under the title of *The New Age*, though—as announced—it has abandoned most of its general features and is now devoted especially to Masonry. It has promised to be more comprehensive in respect of Masonic news, but it is still the official organ of the Scottish Rite in its Northern American Jurisdiction, and seems to have little horizon beyond it. We are confronted in a recent issue with some particulars of a rival Supreme Council, called “the Cernea body”—anathema among the regular High Grades—which having instituted an action for libel against the Grand Lodge of Carolina has now moved for permission to vary the indictment, so that the defendants are charged by substitution with “a conspiracy in restraint of trade.” The enemies of Masonry have called it by many names, but it has remained for the Cernea Supreme Council to suggest that the word “trade” is a synonym for the Royal Art.

Our Los Angeles contemporary *Reason* has surprised us on previous occasions, and we do not turn in vain, or perhaps unprofitably, to its recent issues. Comprehensive and unflinching, Mr. Edgar Lucien Larkin informs us that “the entire period of time since man appeared on earth may be called an age of delusions, deceptions, false impressions,” etc. When these and the rest of them came to be recorded in writing there was begotten the most “appalling curse” of “inspired religion.” At that dreadful moment it would have been “better that man had been annihilated.” Another writer tells us that “Christianity was born in a *séance*.” According to a third, who is proving Shakespeare to be “the world’s greatest psychist,” a ghost “is, necessarily, an evil spirit,” because it “always comes for a sinister purpose.” Macbeth is “the whole philosophy of spirit communications.” Hereof is some transatlantic *Reason*. Now, what is its cause and cure?

The greater part of *L’Influence Astrale* is occupied by an elaborate study of the calculus of probabilities in astrology, which appears to be a serious contribution to its subject. It is continued from month to month and should interest English students.

There is one sense in which *Modern Astrology* is, in its last issue, rather like *The Open Court*, for it is devoted to one subject. In this instance, however, it is a recent law case, and it does not call

for remark on our part, as the episode was commented on in *Notes of the Month* some three issues ago. Mr. Alan Leo writes on the "Status of an Astrologer," and on astrology as "the Law of God." There are "readers' views" on the question whether astrology is fortune-telling, and a sheaf of personal testimonies to the value of horoscopes drawn by Mr. Alan Leo. . . . Los Angeles has of course its theosophists, probably in great numbers, and these have not only a "United Lodge," but a magazine established last year and now drawing to the close of its second volume. It is entitled *Theosophy*, and in the issue before us has several papers of almost archaic interest. One of them is on the reincarnation of animals, reprinted from an old volume of *The Path*. With perhaps a single exception, all the articles are derived from the past, either from the periodical mentioned, from *The Theosophist*, or from *Lucifer*. They are old enough to be quite new at the present date and in their place of issue. . . . There is good reading as usual in *Light*, articles on "Providence and Divine Fatherhood," on "Glimpses of God," and an editorial on a larger view of the present "World Tragedy" being among them. . . . *The Journal of Abnormal Psychology*, which is the official organ of the American Psycho-pathological Association and of the Psycho-medical Society (England), appears at Boston, U.S.A. Recent issues have articles on Dream Interpretation in the light of Psycho-analysis and on Psycho-analysis itself, the latter by Professor Paul Janet, who tells us that it is "like a revolution in the science of psychology," though it had its beginnings in certain observations of Charcot. *The American Journal of Psychology* (Albany, N.Y.) has articles on the "Genetic Study of Fear" from a synthetical point of view, and on what is called the "perseverative tendency," being "the fact of abnormally persistent repetition or continuation of an activity"—e.g. "the frequent speaking or writing of a given word or words in unsuitable places." . . . *The Hindu Spiritual Magazine* has a curious article on the alchemical dream concerning an *elixir vitæ*, or medicine of adepts for the health of human bodies and the prolongation of physical life. There is nothing new so far as the West is concerned, but recipes of a similar kind are said to be numerous in Hindu medical works and in Tantras. Mercury and *mico*—presumably a kind of vegetable butter—are said to be the male and female principles of Nature, and the combination of these principles in a human body leads to rejuvenation.

REVIEWS

THE TRUE MYSTIC. By the Rev. Holden E. Sampson. Crown 8vo, 210 pp. London: William Rider & Son, Ltd. Price 2s. 6d. net.

THE assumption by the author of the necessary qualifications for differentiating between Mysticism "true" and "false" is based on the claim that his own life bears personal witness to the validity of mystical Christian experience. At the outset he urges that the orthodox systems of organized religion are for the most part hindrances to true mystical development. Within the narrow confines of the creeds the Saint may flourish, but the point of differentiation between Saint and Mystic lies in "Initiation," from whence the true mystic walks alone. The author himself is a man of no little originality and independence of thought. Take, for example, his theory that the existence of Evil is attributable to the Fall of man dragging down with him the whole of terrestrial nature; the consequent suspension of Evolution; and the substitution of the process of Redemption "to restore to the system of Creation the lost and shattered parts broken and disorganized by the disobedience of man"—a theory worked out in detail in his larger works on "Progressive Creation" and "Progressive Redemption." That this conception invites criticism is obvious, and we venture to think will give rise to much discussion. Although inclined towards asceticism, the author, we may note, defines this as "an attitude of mind, and will," an effect rather than a cause, the absorption of the inner life automatically relegating the physical faculties to their proper place in the life of the mystic. Those who have yet to make the acquaintance of Mr. Sampson's work will find in his writings a great deal provocative of thought, and in the little treatise under consideration a handy introduction to the subject as a whole.

H. J. S.

THE GOLDEN MEAN. By Hugh Churchill Mason. Cr. 8vo, pp. xv, 173. London: Kegan Paul. Price 4s. 6d. net.

I AM tempted to think that this somewhat miscellaneous volume, which is pleasant within its modest measures, may have been written originally for personal use—to clear certain issues in the author's mind. Such an expedient has been adopted on many occasions, has proved helpful, and has had an appeal occasionally beyond its first province. It is not too easy to see where such appeal may lie in the present instance, but some observations and contemplations stir reflection in the reader. I have found on my own part a certain freshness, and this makes for service. A subtitle describes the book as the faith of an unbeliever, and analogous confessions are to be met with at the present day. Mr. Mason feels that he has proceeded so far that he can term his opinions a philosophy, but seeking a more definite title he has decided to call them "fideism"—meaning "a habit of faith in the power of Faith itself," or perhaps more logically in the value of the will to believe. It has psychological suggestion for a basis, and as Mr. Mason is in some respects agnostic, one of his chapters

is on faith apart from creeds. He debates, however, whether an agnostic religion is possible and, facing the mystery of the universe, he concludes that an attitude akin to worship is not only tolerable but proper. So also he has an apology for prayer, because of its "beneficial effect on the subjective life of the worshipper"; and he would rationalize it, though this is difficult. He gives us prayers of his own in a kind of rosary. It is not a book which will please the less "negative" agnostic, and it is all too vague for the theistic school. This notwithstanding, I call it sincere and truth-loving after its own manner. A. E. WAITE.

THE UNKNOWN HISTORY OF THE JEWS, DISCOVERED FROM THE ANCIENT RECORDS AND MONUMENTS OF EGYPT AND BABYLON. By E. E. Jessel. 8½ in. × 5½ in., pp. xii + 158 + 29 plates. London: Watts & Co., 17 Johnson's Court, Fleet Street, E.C. Price (paper cover) 6d. net; (cloth) 1s. net.

WHAT are regarded as the historical portions of the Old Testament were written by Ezra and his fellow-scribes during the Exile. They embodied in their books traditions belonging to several different races, particularly the warlike Israelites, who were a dark-skinned race akin to the Arabs. The Jews, on the other hand, are the descendants of the Amorites and Hittites, closely-related fair-skinned peoples. The Hebrews constitute still another tribe. Ezra's object was the inculcation of monotheism and the ascendancy of the priestly power. Such is what Mr. (Miss, Mrs.?) Jessel calls the unknown history of the Jews, though his theories are not very clearly expressed, and, in his anxiety to discredit the orthodox view, he seems occasionally to put forward suggestions which mutually destroy one another. The author describes himself as "one who claims no special knowledge," and he may be taken at his word. But his style is certainly readable, and at a work of a confessedly imaginative character he should prove not unsuccessful. H. S. REDGROVE.

MORE RAYS OF THE DAWN. By Rachel J. Fox. London: Kegan Paul, Trench, Trübner & Co., Ltd, Broadway House, Carter Lane, E.C. Price 3s. 6d. net.

THE author writes interestingly upon the teachings of some Old Testament problems, and Mr. T. Troward, late Divisional Judge, Punjab, India, contributes an earnest introduction. There is much conviction in Miss Fox's volume, and it will find acceptance with many readers. Some inspiration for it is claimed by the author: "It was not planned or carried out by human wisdom; what was begun in almost childlike simplicity, steadily grew in intricacy and subtilty till, as it were, the flower opened and I saw the reason for the state of the bud." Students of the Old Testament should add this book to their collection. X.

L'INITIATION MAÇONNIQUE. Par Charles Nicoullaud. Préface de M. L'Abbé Jouin. Paris: Perrin et Cie. Pp. xvii. + 306. Prix 3 fr. 50.

"FREE-MASONRY has accomplished its work of ruin and demoralization." That sentence from our author's last page is indicative of the morbid and ludicrous details and allegations contained in his book. From the point

of view of the folk-lorist and the student of religious or pseudo-religious eroticism, M. Nicoulland is decidedly worth listening to. He takes us back to Isis, whose rites are, we are invited to believe, paralleled by modern secret societies. Silence is the soul of secrecy, and therefore we must not look forward to refutations and revelations from members of the Grade of Séraphine or of any other of the high mysterious grades of freemasonry.

W. H. C.

THINGS THAT HAVE HAPPENED. By Reginald B. Span. London: Theosophical Publishing Society, 161 New Bond Street, W. 1914. Price 6*d.* net.

THE pamphlet before us is a collection of some previous experiences which have happened to Mr. Span, who has had many more experiences of a very varied kind than have come to most people. There is a wealth of evidence in this book, told in simple and convincing language of things and affairs associated with the Author, and which would not only interest, but even instruct.

X.

THE COMING OF CHRIST. By Jōhannā. Letchworth: Garden City Press, Ltd. 1914. 5*s.* net.

THE *Coming Christ* is the general title of what we might call a series—at least there is to be another volume by the same author, "Jōhannā." This first book concerns "Christ in You," while the second work, which we understand will shortly be published, will concern "Christ in Humanity." This too will be published at five shillings net, and will be duly reviewed in these pages. The spirit of this good work is to be found on the title page, and gives the keynote to a well expressed and reasoned consideration of the subject: "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?" The book is very helpful, and gives us a guidance which all thoughtful persons will be glad to have. We have seen a good many books which have come from the Garden City Press, Ltd., and we have come to the very definite conclusion that the art of typographical excellence is very fully understood by the Directors.

X.

PERSIAN LITERATURE. By Claud Field. London: Herbert & Daniel, 96 New Bond Street, W. Price 3*s.* 6*d.* net.

THOSE who have had the good fortune to come across the anthology entitled *The Charm of India* and edited by Mr. Claud Field, will have remarked on the good taste that graced the selections in that volume. The same pleasing quality has been extended to the quotations in *Persian Literature*, which touches upon practically every phase of the literature of Irán, beginning with Zoroaster, the reputed author of the Zend-Avesta, and ending with Abbas Effendi (Abdul Baha), the venerable promulgator of Universal Peace. The chapter on Sufism is one of the most striking chapters in the book, though I think Mr. Claud Field is rather hard on Bayazid, who was an adept of no mean order. In conclusion, I will add that lovers of the beautiful, be they never so fastidious, will revel in *Persian Literature*.

MEREDITH STARR.

THE BAREFOOT LEAGUE. London : Theosophical Publishing Society, 161 New Bond Street, W. 1914. Price 6d.

MR. JAMES LEITH MACBETH BAIN is an earnest man, and he has written an earnest little pamphlet. The present reviewer does not accept his opinion, but he accepts and respects his sincerity. The plea for naturalness needs no justification, but is in itself justified. The booklet in front of us is "a tête-à-tête on the virtues and delights of barefoot walking, between you and your brother in life." We advise our readers to get this little book, even if it only be for an exercise in toleration, and become acquainted with a new point of view. X.

THE CHURCH AND FOOD REFORM. By Rev. A. M. Mitchell, M.A. London : Order of the Golden Age, 153-5 Brompton Road, S.W.

WE have travelled a long way from home, and the way back becomes every hour more difficult. It is easy enough to cry, "Back to Nature," but we are walled in by the accumulated appetites of centuries—all of them unnatural, undesirable and detrimental, repudiating alike nature, humanness and dietetic values. There is the whole position, well put by the author of this trenchant little pamphlet, and our case is as bad as that of Israel in the wilderness, who cried aloud : "Give us meat to eat or we die." If the argument of this brochure does not appeal to the human carnivora it is not on the grounds of inadequacy or lack of evidence regarding the superlative value of a natural diet, but rather because the appetite for flesh food will not permit of a dispassionate and sober judgment of its merits. If every carnivorous man were compelled to go out and kill his own prey before he could eat there would presently be a well-worn short track between his home and the nearest fruit shop or orchard. It is, however, in its bearing on life and character that the Food Reform is chiefly desirable, and much that is valuable on this point will be found in these pages.

SCRUTATOR.

THE RELIGION OF THE SIKHS. By Dorothy Field. London : John Murray, Albemarle Street, W. 1914. Price 2s. net.

THIS is the latest addition to Mr. Murray's well-known series, "Wisdom of the East." Sometimes we had thought that this wonderful collection of little books was published at too high a price, but we have finally come to the conclusion, bearing in mind the valuable subject-matter in each volume, that such is not the case. In these works, of which quite a goodly number have appeared, there is, in terse, simple, and therefore understandable form, a wealth of the most deeply interesting information. It is provided in a manner unique in itself, and we know of no other series like it. The collection makes a library dealing with eastern thought, which should find a place on the shelves of all serious-minded people. And what a museum of philosophy, religion, and knowledge there is in the mystic East, of which we know hardly a tittle ! The little book in front of us tells of the Sikhs (disciples) and their "pure, lofty monotheism, which sprang out of an attempt to reform and to simplify Muhammadanism and Hinduism." There are many wise things in this book : wise enough to save the souls of many, many Westerns. It is a worthy little book.

X.

LIFE'S ORCHESTRA, AND OTHER ESSAYS. Hallie Killick (Mrs. Eustace Miles). Eustace Miles. Paper, 1s. net.

THE present generation have, or think they have, rediscovered the influence of sound on personality. Whether we read a book on education, or a book like this one intended to remind a busy world of the silver lining to every cloud, we find the same insistence on sound.

Many of us feel that we are only too well aware of the effect of sound, and would far rather bring forward the claims of silence. Certainly neither church bells nor the human voice inspire us all with the feelings Mrs. Miles would have us entertain. Doubtless, we are to blame.

Seriously, there is indubitably much waste of pleasure and happiness going on in the world, and anything that can be done to stop this extravagance is to the good. Therefore, we would advise all to read Mrs. Miles' little book. Though we may feel we have heard a good deal of it before, "to have heard" is not always "to have in mind," and it is well to be reminded that life is full of beauty if we will but look for it.

CLARE ELIOT.

THE WAITING PLACE OF SOULS. By the Rev. Cecil E. Weston, M.A. Pp. viii, 72. London: Robert Scott. Price 1s. 6d. net.

THESE brief sermons are clear, sane and hopeful in their contemplation of an intermediate state. As to their particular subjects, they are Paradise, Recognition, Purification, Communion of Saints and Prayers for the Departed—"all that is nearest and dearest to us in a future state of being," as a Masonic Ritual says. Mr. Weston puts forward certain wholesome facts which may prove a little unpalatable to any elements of Protestantism which remain among us. When the Reformation rejected an intermediate state of souls and determined once and for all their everlasting future, either in height or depth, it removed whatever reason might attach otherwise to the idea of resurrection and judgment therein. Mr. Weston does not exactly enforce this, but it arises from his strictures on popular non-catholic notions concerning the immediate *post-mortem* state of human beings. Persons of all shades of opinion, even within our own movement, will do well to read these sermons. I confess that I have profited on my own part, though the voice of Mr. Weston is speaking to me at I know not what distance from my own paths of thought.

A. E. WAITE.

POUR COMBATTRE L'ENVOUTEMENT. Par Papus. Paris: Henri Durville, 23 Rue St. Merri.

THE subject is considered under three heads: The rendering of the mind to a positive attitude; The increasing of the spiritual forces; The action of astral forces. Under these three heads, Mons. Papus has been able to collect a lot of curious information including the effects of magnetization, the magical processes of the Hermetists, and the remedial processes derived from talismanic magic, etc. The pamphlet, which runs to 44 pages, is a strange conglomeration of bizarre notions and occult traditions which come strangely from the pen of Dr. Papus, and it is hardly to be expected that the brochure will advance his reputation.

SCRUTATOR.

THE PURPOSE OF EDUCATION. An Examination of the Education Problem in the Light of Recent Psychological Research. By St. George Lane Fox Pitt. 7½ in. × 4½ in., pp. ix + 83. Cambridge: The University Press. (London: C. F. Clay, Fetter Lane, E.C.) Price 2s. 6d. net.

THIS is a closely-written little book which has very much in it of interest and value. The writer takes a broad and comprehensive view of education, in which he sees, as all must see, the main factor in the solution of the problems of modern life. His psychological attitude is that of the modern school of thought which has more affinity with Herbart (whose shortcomings, however, are recognized) than with the older "faculty" psychology. Education for him means the development of character—self-realization in the sense of the realization of that great complex which constitutes the whole personality, not merely the aggrandisement of one lesser complex or ego-centric phase of mind above the rest.

He is rightly critical of the too commercial outlook of the modern day. "The economic sphere," he says, "has become too dominant, too insistent; it no longer occupies its proper place in our lives. The instrument, or servant, has become master!" And again: "The delusion that money is an universal power, meeting all human needs, is a superstition amounting almost to idolatry." It is, indeed, true, as Mr. Pitt says, "If we concentrate our energies upon commercial pursuits and deliberately adopt their methods, aims and ideals, as our own, making them the dominant purpose and mainspring of our lives, to the neglect, or subordination of our spiritual capacities and potentialities, we can, beyond doubt, achieve a certain kind of temporal success; but the spiritual side of our nature will not for ever be denied."

As an epistemological idealist, Mr. Pitt recognizes the futility of materialism. Materialistic views of the nature of mind have too largely dominated educational methods. It is only a completer study of mind that will make a better educational theory and practice possible. The faculty-training fallacy must be given up; and, whilst the needs of the body must not be forgotten, they must be subordinated to those of the spirit. That, I think, is Mr. Pitt's message to modern educationalists.

H. S. REDGROVE.

KING DESIRE AND HIS KNIGHTS: A FAIRY TALE FOR CHILDREN AND SOME PARENTS. By Edith F. A. U. Painton. New York: R. F. Fenno & Co., 18 East Seventeenth Street. Price \$1.00.

THIS is a clever exposition of "New Thought" for children, under the guise of a fairy story in which many old ideas will be recognized under their modern garments. To "count ten" before speaking, when angry, and to say "I will try," instead of "I can't," were maxims inculcated by one's elders, and these old-time suggestions have been elaborated so much in the present day as to threaten, perhaps, to become somewhat pedantic, for children will not follow ethical laws by rule of thumb. Nevertheless, such patient sowing of "New Thought" seeds must surely bear good fruit in the long run, and this earnest little story of the White Knights of good resolutions, and the Black Knights of bad habits, is well worthy of its author's aim.

EDITH K. HARPER.