

# 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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## NOTES OF THE MONTH

TWO objects very naturally present themselves to those who are investigating the question of the survival of the consciousness after bodily death. The first and most important of these is to establish beyond cavil or doubt that such survival is an actual fact in nature; the second is to ascertain the conditions that prevail on the other side of the Great Divide. The efforts of the Society for Psychical Research have been almost exclusively devoted to the first of these two inquiries. Having found it difficult to arrive at a unanimous and conclusive decision on the first point, they have hesitated to commence investigating the second, in spite of the fact that the evidence they have accumulated has established something more than a *prima facie* case

for this survival. Independent investigators who have arrived at more confident conclusions and have established to their own satisfaction the certainty of the survival of the individuality and its entry into another state of consciousness, have started on this assumption and proceeded to acquire such knowledge as they were able with regard to the life and conditions of

this form of existence. Hence such books as *Through the Mists\** and *The Life Elysian*, by R. J. Lees, *Letters from a Living Dead Man*,† by Judge Hatch, written down by Elsa Barker, *Words from Within the Veil*,‡ by W. V. L. Witley, and numerous others more or less plausible, purporting to give descriptions of this other life, with regard to which our knowledge is admittedly so slight and shadowy. Various methods have been adopted to secure this evidence. There is the obvious though only too frequently unreliable method of automatic writing. There is again, for the clairaudient, the spirit communication audible to the astral ear and taken down from dictation. Yet again there is the cruder method of table-turning and the utilization of an agreed alphabet something after the manner of the Morse telegraph code, based on the numerical values of raps or motions of the

METHODS OF INVESTIGATION.

table, or on raps given in response to the reading of an alphabet. A further, and in some ways a more satisfactory method, is the employment of a medium who is placed in a trance and whose body is temporarily tenanted by the communicating intelligence who supplies evidence as to his or her identity which can be subsequently verified or disproved. Over and beyond these there is the rare phenomenon of materialization, during the temporary unconsciousness of the medium, as in the case of Katie King, investigated by Sir Wm. Crookes, or on the other hand the still rarer case of apparitions from the other world who can be induced to enter into verbal communication with the living. These last are perhaps the most unsatisfactory of all, in view of the fact that there are hardly any cases in which a returning spirit can be satisfactorily interrogated about anything except the one particular point which has led to its remaining within the physical sphere. These spirits, in fact, are almost invariably earthbound, and their presence has some direct association with the incident in their lives which prevented the escape of their spirit from earth conditions. Outside of this their consciousness almost invariably appears to be a blank. Nor are we in the habit of receiving from this source even the faintest glimpses of a world outside their own, which it is to be presumed the wandering spirit has never yet entered. It is curious to note that generally speaking we get the fullest detail with regard to the other world from those sources where the identity of the communicating intelligence is most

\* London: W. Rider & Son, Ltd. 3s. 6d. net.

† London: W. Rider & Son, Ltd. New York: Mitchell Kennerley.

‡ L. N. Fowler & Co., London. 1s. net.

difficulty to establish. This fact not unnaturally adds to our scepticism in relation to such records, even if we are not prepared to go as far as the present Dean of St. Paul's, and state dogmatically that we "know nothing about it at all."

Among the evidence collected on this head some of the most remarkable ever published has been obtained through the mediumship of Mr. J. J. Morse. Records of this evidence appeared originally in a spiritualist paper entitled *The Medium and Daybreak*, and selections from it were made and republished in a shilling pamphlet by the late Edward T. Bennett, entitled *Automatic Speaking and Writing*.<sup>\*</sup> Periodical séances were held, and the communicating intelligence spoke with his own voice through the mediumship of Mr. Morse, the manner and tone of voice being one of the points in evidence as to the identity of the spirit control. The communications were published regularly in the *Medium and Daybreak*, and correspondents were invited to supply evidence confirmatory or otherwise of the statements made, as in almost every case the names and facts given in connection with them were unknown to any members of the circle. The information, therefore, when it came to hand, was naturally of a strongly evidential character. Whereas in numerous instances the publication of the communications elicited no response, it is perhaps rather noteworthy that particulars were subsequently obtained in as large a percentage as was actually the case. Generally speaking, these confirmations were of a very remarkable character, though, as will be seen from the subjoined instances cited, they proved to be seldom absolutely and exactly accurate. Here are several cases in point :—

STARTLING  
COMMUNI-  
CATIONS  
THROUGH  
J. J. MORSE.

JOHN BEST.—The control spoke through the medium in a low, faltering, gentle voice. He said : " This is the first time I have controlled a medium. I have nothing new to say, but would state that the scene which presented itself to me as I entered spirit-life was grander than I had conceived of. I come to add my testimony to the truth of spiritualism. I heard little of it while in the flesh ; and though I did not like it outwardly, yet inwardly I liked it. I died the second week of February in this year. My name—John Best, Chriselton Lodge, Chester." The reporter had written the name of the lodge " Chrysalton " when the medium felt his right arm and hand so severely cramped that he could not move them. He motioned for a pencil, which was placed between his contracted and rigid fingers, when he wrote out automatically " Chriselton Lodge, Chester."—*The Medium and Daybreak*, April 15, 1870.

VERIFICATION.—The *Chester Observer* quotes the above message, and

<sup>\*</sup> London : W. Rider & Son, Ltd.

says: "Mr. Best did not die in the second week in February, but in the fourth; the name of his residence is spelt 'Christleton.'" With these exceptions the spirit's account is quite correct.—*The Medium and Daybreak*, May 6, 1870.

"A gentleman in Chester" writes: "The statements about the gentleman you name are very nearly but not perfectly correct as reported in *The Medium* of April 15. He died suddenly on the night of the 22nd or 23rd February at Christleton Lodge, Chester. His way of speaking was as described, 'hesitating and gentle.'"—*The Medium and Daybreak*, May 13, 1870.

WILLIAM JAMES LAY.—At a séance, December 30, 1870. "The medium stood up and spoke in an ostentatious forcible way. He coughed and said, 'As a spirit I claim the privilege of saying a few words. I must say that I am destitute of spiritual knowledge, which I find is a very general predicament amongst those who enter the spirit-world.

"WELL  
CONTENTED  
WHERE I  
AM." This new life suits me; but there is an utter absence of everything we have been taught to believe or expect. It makes me feel that in these matters of spiritual life all men are liars, and that the people are being humbugged, and that it is kept up to fill lazy people's pockets, called ministers. I am well contented where I am, and if I never get to heaven, I shall not be in a hurry to move. One of my wishes is to get a knowledge of man's future life and spiritual destiny. Law and logic are the two worst things that men labour under. All are suited here and dropped into their proper places. The next world picks you up where this one leaves you. It is merely a change of carriages on the railway of existence, and the telegraph of progress runs along the side. The country where I am is the most beautiful imaginable. It could not be improved. I left your world in May last, and found a multitude on this side to welcome me. I lived in Addington Square, Camberwell, and my name was William James Lay, a solicitor."—*The Medium and Daybreak*, January 6, 1871.

VERIFICATION.—In *The Medium* for the following week is a letter signed J. G. Robson, 24 Lower Stamford Street, Blackfriars, saying that he has referred to the Law List, and finds the following among the list of London solicitors: "James Lay, 44 Poultry; 24 Addington Square, Camberwell."—*The Medium and Daybreak*, Jan. 13, 1871. In *The Medium* for the week after is a lettersigned Thos. A. Reed, 37 Cursitor Street, Chancery Lane, in which he says: "I see a communication in your paper with reference to a message at a spirit-circle from a Mr. Lay, who stated that he was formerly a solicitor living at Addington Square, Camberwell. You inquire whether anything is known as to the decease of this gentleman. Permit me to say that I knew him when in the flesh, and that I have before me his memorial card, which states that he died at Addington Square on May 16, thus confirming the statement made at the circle. I may add that a relative of his informs me that the sentiments expressed in the message are in remarkable harmony with those which he entertained in his earthly life."—*The Medium and Daybreak*, January 23, 1871.

DELIAH STRINGER.—At the close of the séance on April 28 a control spoke as follows: "Mr. Chairman, the early part of December last year I was released from the mortal frame after two years' bodily suffering, sustained by my faith and confidence in the love of our great Creator and His Son Jesus Christ—ever wishing for my release, yet willing to bear the

Cross for the sake of the Crown. Watched over lovingly and attended by my dear husband, I passed at last to that brighter land across the river, and I now return to console him with a message of love and sympathy that may perhaps repay him for his watchful care, urging him to fulfil his duties as a Christian and a man. His name is John Edwin Stringer; my name Deliah. He lives at 40 Fleming Road, Walworth, thirty-seven years of age. Commending him to the care of God and the Son, farewell!"—*The Medium and Daybreak*, May 5, 1871.

DISCREDIT—AND VERIFICATION.—In *The Medium* for June 2 the Editor says, in reference to the above: "We have received several confirmations of the message and one discrediting it."

The two following letters are then given:—

"Dear Sir, . . . I read the account given (May 5) of one Deliah Stringer. . . . I have written to the address given . . .

A TISSUE the reply received this morning is that the person's name OF LIES (?) is not 'John' and that it is a tissue of lies. Now there is something wrong somewhere. . . . I am not a spiritualist, neither am I one to cry 'Bosh!' Respectfully yours, Daniel Thompson."

"Dear Sir, . . . I have made inquiry of some persons living in Fleming Road, who knew Deliah Stringer for some years previous to her departure to the better land, and in answer they said it was perfectly correct except in two particulars, viz., 'Deliah' should be 'Delliah' and 'John' should be 'Thomas.' Yours truly, C. P. Allen."

The Editor adds these words: "The spirit is not responsible for the spelling, which is that of the reporter. Mistakes often occur in the giving of proper names."

REV. WALTER GALE TOWNLEY.—This control, in a calm and dignified manner, gave an address, in the course of which he said there had been "some inquiries in that room as to redemptive agencies in the after-life."

TESTIFIES He had held and taught beliefs, "which a residence in the world of the newly-arisen had banished from his mind."

AGAINST "Finding these . . . fallacious, as a Christian and a man,

HIS OWN I am bound, in the cause of eternal truth, to record my testimony against them."

TEACHING. "The subject of spiritualism has engaged the attention of some of the inhabitants

of the town close to where I live, and perhaps my brief communication here will arouse interest in that direction." "I left the mortal frame in September, 1869.—Rev. Walter Gale Townley, Hayle's Place, near Maidstone."—*The Medium and Daybreak*, June 2, 1871.

VERIFICATION.—Thomas Grant, Shirley House, Maidstone (a very well-known resident), writes that the first name should be William. That the clergyman was rector of Upwell, Norfolk, and died while on a visit at Hayle's Place, and was buried in the neighbouring churchyard of Tail. The inscription on his tombstone is as follows: "William Gale Townley, Rector of Upwell, Norfolk. Born November 6, 1827; died September 4, 1869, aged forty-one years."—*The Medium and Daybreak*, June 9, 1871.

The above are fair samples of the communications received through the mediumship of J. J. Morse, of which it is naturally impossible to quote many here *in extenso*. There are certain sentiments and statements that are reiterated time after time in

these messages. One is the repudiation of the commonplaces of Christian orthodoxy, and this repudiation is even more frequently found in the mouths of ministers of the church than in the statements made by other communicants. The Rev. James Martin, for instance, who is evidently accustomed to addressing meetings, standing up and speaking "in a quiet and refined style"

**THE CLERGY** begins with the words "Mr. Chairman, Ladies and  
**REPUDIATE** Gentlemen," and goes on to state that "in his life  
**THEIR** he tried to follow the light he received, but taught  
**ORTHODOXY.** many strange things which he did not believe." He then adds, "When death came the change was very different from what I had expected. I asked, 'Where is Heaven, God, the Saints?' But I found none of these things, but men and women inhabiting a real country. . . . I find that the teachings of my earthly life were wrong in many respects, and without foundation in the facts of spirit life."

The words "I find men and women inhabiting a real country" strike a key-note which is reiterated again and again in these communications. The reality of the world of spirits, its apparent materiality, the similarity of scenes and landscapes to those of the earth, above all the naturalness of the conditions and of the inhabitants themselves, are incessantly emphasized. The communicants over and over again express surprise at finding everything so natural, at finding the world into which they have passed so like the world which they have left that they find it impossible to appreciate the fact that they are really what we call "dead." Thus William Lay says, "The next world picks you up where this world leaves you. It is merely a change of carriages on the railway of existence." And again of the scenery. "The country where I am is the most beautiful imaginable: it could not be improved." So also John Best alludes to "the scenery which presented itself" being "grander than he had conceived of." And again, Henry Fairfield, another control, states that he went "neither to heaven nor hell, but to a country something similar to what we have on earth." The *reality* of the life is again insisted on. Fairfield "found it a reality and gradually got to like it." "He had to work and strive." Even "Hanging Jock" (John Sunderland) after a period of persecution finally found himself clothed in "a robe of grey" instead of his old rags, and "flowers, splendid, beautiful flowers," surrounding him.

The fact that people after death are not transformed into angels with wings and harps, nor into consumptive ghosts on damp clouds, and that they do not undergo any other such ridiculous

orthodox transmogrification, has times without number caused the name of spiritualism to stink in the nostrils of orthodox ecclesiasticism. A truly delicious instance of this is cited without comment among other cases related in connection with the above-mentioned series of séances. A certain Mary Daynes who had died at the early age of twenty-four, sends an affectionate message to her father, to let him know that she is still living. "I have

THE LOCAL  
PAPER HAS  
A NASTY  
JAR.

come back," she says, "to assure my dear father that I still live, and watch over him, and that if he will form a circle at home I shall be able to communicate with him much more fully. He has dreamed about me—at least, he called it dreaming, but he saw me faintly." The lady, who had passed on four years previously, is duly identified in a subsequent communication to the paper, and the facts were shown to be perfectly correct. A pompous paragraph in the local paper, while admitting these, states that the father is one of the most influential tradesmen in the hamlet where he lived, and that a "considerable amount of disgust" has been excited in the town by the publication of the daughter's message. After quoting from the *Medium and Day-break* the local editor, in tones which would doubtless gladden the heart of Mrs. Grundy, observes: "We are informed that the publication of this 'bosh' has caused considerable pain to the bereaved family and that legal proceedings are likely to ensue."

People who live in glass houses should not throw stones. If the orthodox idea of heaven cannot be characterized as "bosh" it is difficult to know to what we should be at liberty to ascribe this colloquial slang epithet. The truth is that what is taken exception to in the heaven of which we receive descriptions through psychical methods, is the fact that it is too natural. Your orthodox Christian does not "cotton to" a natural heaven any more in truth than he cottons to a supernatural one. What he has put his money on is an *unnatural* Heaven. But unwilling as orthodoxy is to admit it, you can no more escape from Nature than you can escape from God.

Another of the communicants in a very brief message says that he wants his friends to know that "he is well." Another, a lady, states how, "as her body grew weak, her powers of thought intensified." "When she came to herself she felt free and well." Hannah Reeves, another communicant, was asked if she recollected dying. She ridiculed the idea that she could be dead, as she felt "so well and happy." The people she met in the spirit world then proposed that she should join them in a visit to

the earth in order that she might be convinced of the reality of her passing over. She found her husband and spoke to him, but he did not hear her. Here again we learn that the husband is annoyed at the news of his wife's attempt to communicate the fact of her continued existence. In the above case the communicant had only just passed over about a month, and the large

MOST COM-  
MUNICATIONS  
FROM THOSE  
LATELY  
PASSED  
OVER.

majority of these records, it is worth noting, come from people who have quite recently died, though there are one or two striking exceptions. The two most noteworthy of these are those of John Sunderland, the Glasgow hangman, who had apparently been dead some sixty years, and that of John Twyn, who was executed in 1663 for the publication of seditious literature. Presumably the hangman was earthbound for a protracted period, and the presence of John Twyn after so long an interval might be attributed to his violent death. The facts about both were investigated and verified, though John Twyn's name was erroneously given as "Jacob."

There are a number of records of a similar character to the above, but obtained through table-rapping assisted by the use of an alphabet, recorded in Dr. Joire's *Phénomènes Psychiques*, and there is again among these a case where a narrative of one of the controls, substantiated by subsequent investigation, dates back to a very early period. Here again the man, whose name was Bertolf de Ghistelles, was evidently a very abandoned character. The record in question is one of those made by the Société d'Études Psychiques at Nancy, of which Dr. Joire says that "these experiments were conducted and verified under scientific conditions which cause them to be of great value." On being cross-questioned Bertolf gives his name, nationality, and date of death (1081). On being asked what he

THE  
HUSBAND OF  
A SAINT.

was, he replies, "husband of a saint." On being asked if he meant that his wife had been canonized, he replies, "Yes," and gives her name as Godeleine de Wierfroy. He admits that he had had her strangled through jealousy, and desires her forgiveness. He also states that he died in the Monastery of Vinoca, and gives the name of the Pope who made him do penance—Urban. Being asked if he has suffered in consequence, he replies, "For long centuries." No one of the circle had ever heard of Bertolf or his wife Godeleine. They consulted the calendars, but could not find any saint of the name. Finally the Encyclopedia Larousse was searched, and the following statement discovered.



Godelive, Godelieve, or Godeleine of Ghisteltes (saint), born near Boulogne, in 1040, died at Ghisteltes in 1070. She married Berthold, Lord of Ghisteltes, near Bruges, who, after having subjected her to odious treatment, had her strangled and thrown down a well.

Berthold became a monk—impressed, it is said, by the miraculous cures effected by the water from this well, around which a Benedictine abbey was built which was afterwards transferred to Bruges.

I propose to resume this discussion with regard to communications from the other side in the next number of the magazine. Lack of space prevents my dealing further with the subject on the present occasion.

*Modern Astrology* for January has published, under the head of "Royal Directions," what are described as the prevailing influences in the horoscopes of monarchs and rulers of nations during the current year. It is natural that on account of the war more than usual interest should attach to these, and it seems

ASTROLOGY  
AND THE  
WAR. a pity, though the work would be a necessarily laborious one, that the Primary or Placidian directions should not be given as well as those based on the "day for a year" system of calculations.

The very numerous horoscopes involved in the present world conflict, and the doubt as to the exact time of birth in the case of some of them do not render the astrologers' task an easy one. It is for this reason that some astrologers have been disposed to lay less stress on the individual horoscopes and rather to look at the quarterly figures for the summer and winter solstices and the vernal and autumnal equinoxes, and the planetary positions at eclipses, as a surer method of determining the trend of events. Unfortunately these figures have also their drawbacks, being of a more or less general character, and having relation to a certain extent of territory where the positions occupied by the planets are practically the same, rather than to any particular country or place. Thus it is obvious that the general indications for the Balkan States will not differ so very widely whether the figure drawn is for Constantinople (where the vernal ingress shows a most threatening figure for the ruling powers) or for some neighbouring capital.\* We can indeed see that in a general way Mars exercises in these figures a very potent influence during a considerable portion of the year, while Venus and the Moon dominate at the autumnal equinox, and at the following winter solstice

\* This figure, however, would be more exact for Constantinople than elsewhere.

for December, 1916, though in the first of these two figures Mars is again predominant as well as Venus.

When we come to consider the question of the transit of the planets through the signs of the zodiac we are also confronted with considerable difficulty in a number of cases. Traditionally the sign Aquarius has been held to rule both Russia and Prussia, and its relationship to the fortunes of Russia can hardly be held to be in doubt. The transit of Saturn through this sign synchron-

THE SIGNS  
OF THE  
ZODIAC AND  
THEIR RULE.

ized with the unfortunate Russo-Japanese War, and the transit of Uranus with the present conflict, though at the commencement of the present war, at what has proved so far to be Russia's most successful period the benefic Jupiter was also transiting the same sign. Again both France and Italy have been held in a general way to be under the rule of the opposite sign of the zodiac, Leo, but here again the traditional view is open to very considerable dispute. Though Rome is almost undoubtedly under the rule of Leo, it is difficult to produce conclusive evidence that Italy falls under the same rulership, and it is quite an arguable point that France is more nearly related to the other fiery sign, Sagittary, while the French Republic has generally been placed under the dominance of Capricorn. As regards England, indeed, we have no doubt. Conclusive evidence has accumulated to show beyond cavil or question that Aries is here the ruling sign, and the entry of Jupiter into this division of the zodiac together with its sojourn there for four months, from February to June, may be looked upon as an indication of some very signal success during this period—at least as far as the part taken by Britain in the war is concerned. It is noteworthy that the return of Jupiter into Aries once more in the late autumn is rendered more remarkable by its stationary position in December in trine with its own place in King George's horoscope, while

JUPITER  
IN ARIES.

the fact that Aries is also the rising sign at the time of the King's birth gives the astrological indication based on the transit of Jupiter during the spring months a double significance. Such a position, say the ancient astrologers, "adds lustre to the King, increasing, his dignity and magnanimity." It will doubtless be remembered that the entry of Jupiter into King Edward's ascendant corresponded closely in time to his accession to the throne. The rise in British gilt-edged securities when Jupiter enters Aries has been frequently noted. On the present occasion Jupiter and Venus, the major and minor benefics, enter the sign together, and on

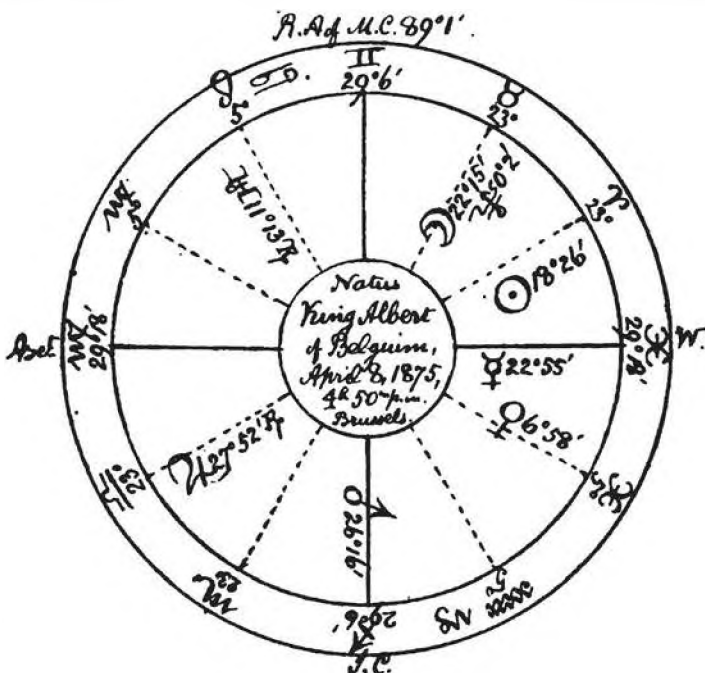
a previous occasion when this took place there was a sudden and unexpected rise in Consols of no less than four points. After passing out of Aries in June the major benefic spends a further five months in Taurus, the sign unquestionably ruling Ireland and also, as has been affirmed, ancient Poland. It is not without some show of justification that certain astrologers have contended that Aquarius is the meridional sign of Russia and Taurus its ascendant. It will be recalled that a period of disaster synchronized in the case of Russia with the transit of Saturn through Taurus at the time of the Crimean war.

Auspicious as are the indications for the immediate future of the British Empire, the eclipse of the Sun on February 3 must not be lost sight of. The figure as drawn for London throws a satellitum of planets into the Seventh House, the House of Enemies, and the Sun at the eclipse is conjoined with Uranus, close to the Midheaven of London's horoscope. This does not look as if London would be free from aerial assaults during the coming months. The position of Mercury during the months of May, June and July promises a very exciting time for the great Metropolis. News of the most sensational kind will be the order of the day. As the eclipse falls in conjunction with Uranus, great political changes are presignified in this country, as also in other countries under the rule of Aquarius, e.g., Russia and Prussia. Students of astrology will note the stationary position of Mars on the radical position of the Sun at the birth of King Constantine of Greece in the latter part of March. A sudden crisis is likely to develop in this monarch's affairs. Saturn reaches the exact ascendant of the German Emperor in the month of July, when crushing disasters accumulate and multiply. Should he still retain the throne, defeat in war and revolution at home may be confidently anticipated.

I am offering for the consideration of readers in the present notes four figures of some special interest in connexion with the present conflict. The natal figure of King Albert of Belgium, his revolutionary or birthday figure for the present year, and also the horoscopes of the Tsar and his son the Tsarevitch. In the case of each of the natal figures the speculum is subjoined, and I have to thank my friend, the Editor of *Zadkiel's Almanack*, for his courtesy in allowing me to reproduce these nativities from his valuable private collection of horoscopes of notabilities. King Albert's figures are of very special interest. As in the case of the Tsar and King George of England, we see a hostile malefic threatening

ASTROLOGY  
AND KING  
ALBERT.

the mid-heaven—a recognized sign of dangerous and powerful enemies. While Mars occupied this position in the case of King Albert, Saturn occupies a similar one in that of the Tsar, while the threatening planet in the case of our own King is the more distant but perhaps no less dangerous Uranus. The revolutionary figure of King Albert holding rule for the forthcoming year takes place

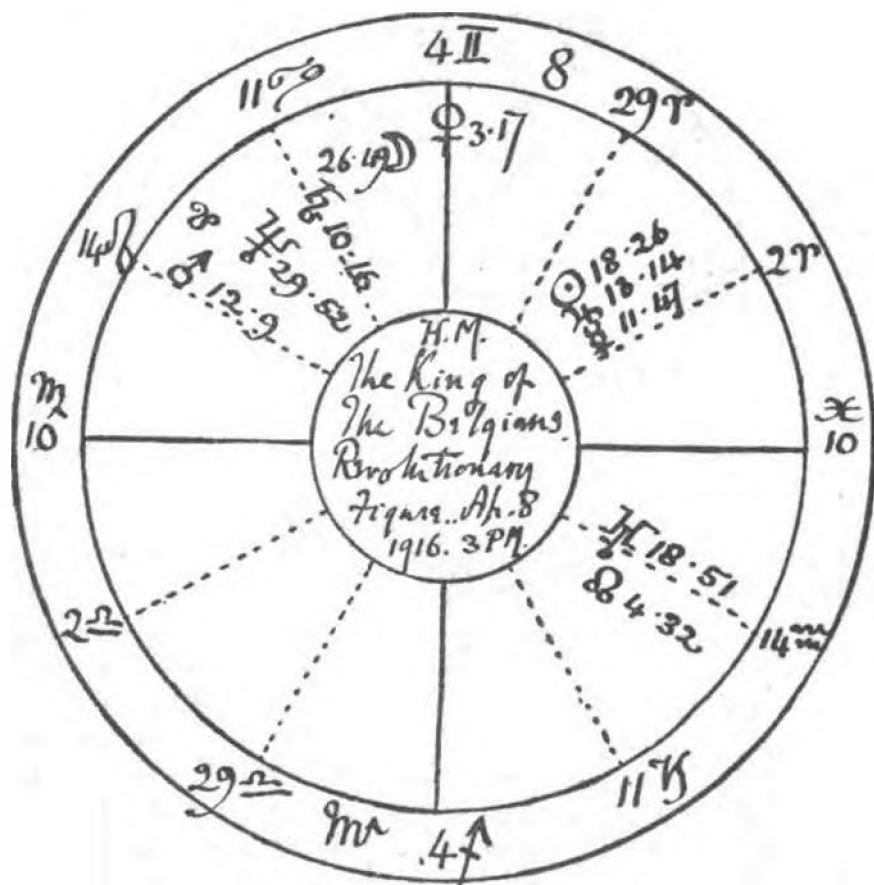


	Lat.	Declin.	R. A.	M. D.	Solar Arc
☉	—	7° 14' N.	17° 0'	72° 1'	98° 57'
☽	5° 1' N.	21° 16' N.	49° 1'	40° 1'	118 12
♀	2° 28' S.	5° 35' S.	354 28'	85° 27'	96° 53'
♂	0° 39' S.	9° 33' S.	338° 56'	69° 55'	101° 55'
♃	0° 3' S.	23° 27' S.	263° 55'	3° 6'	122° 11'
♄	1° 32' N.	9° 18' S.	206° 26'	62° 35'	101° 36'
♅	1° 2' S.	14° 42' S.	326° 7'	57° 6'	108° 47'
♆	0° 42' N.	18° 5' N.	133° 53'	44° 51'	113° 39'
♇	1° 42' S.	9° 54' N.	28° 32'	60° 29'	102° 23'

on April 8, about 3 p.m., and is one of singular and indeed startling significance. Venus, the planet of peace, is exactly culminating at the moment, while the Sun is attended by Jupiter and Mercury conjoined. The transit of Jupiter over the King's "radical" Sun follows immediately after—at the end of April—and the

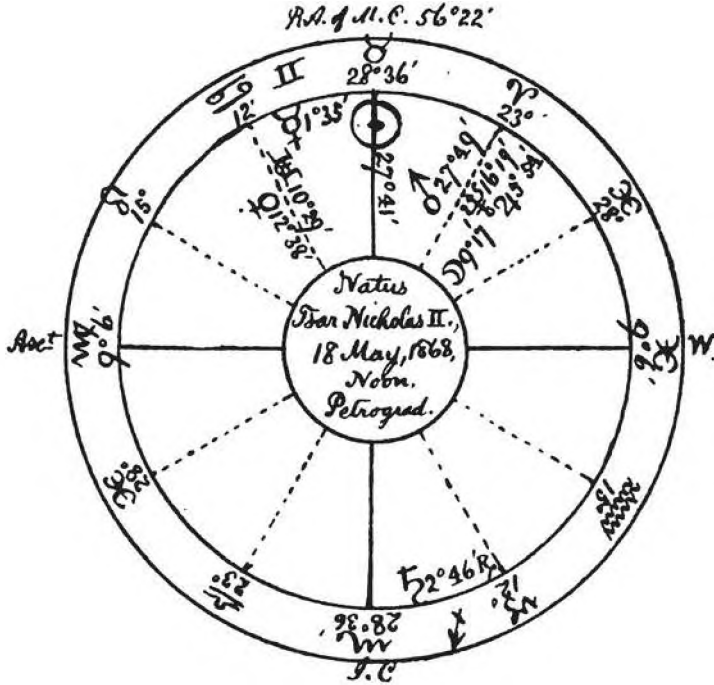
primary direction of Jupiter to the Ascendant is also due during the current year. It would be difficult to find a more striking combination of auspicious influences, and the fact of the exact culmination of Venus surely indicates that the return of King Albert to his Kingdom is not only certain astrologically but also imminent.

In the article to which I have made allusion in *Modern Astrology*, the planetary directions in the Tsar's horoscope do not present a very encouraging appearance; but a reference to



the primary directions dominant during this period gives a very different impression. The conjunction of the Sun and Uranus by secondary direction is noted for December last, and allowing for the discrepancy in the position of Uranus recorded in the Nautical Almanacs of that date, the conjunction would fall to the month of November, and the completion of the aspect would thus coincide very accurately with the over-running of Serbia by the German and Austrian troops. On the same system, Mars transits the opposition of the radical Saturn in the month of

May, and we may perhaps see a reflection of this in the curious afflictions in the horoscope of the Tsarevitch during the ensuing months. It will, however, be noted, in turning to the primary directions, that whereas the war broke out under the double affliction of the Tsar's horoscope of Sun conjunction Uranus, and Midheaven



	Lat.	Declin.	R. A.	M. D.	Solar Arc.
☉	—	19° 39' N.	55° 25'	0° 57'	128° 7'
☽	3° 7' S.	0° 48' N.	9° 43'	46° 36'	91° 24'
♀	0° 46' N.	21° 14' N.	59° 18'	2° 56'	128° 45'
♀	3° 13' N.	26° 4' N.	106° 3'	47° 42'	147° 43'
♂	0° 48' S.	9° 58' N.	26° 6'	30° 15'	107° 40'
♃	1° 9' S.	1° 17' N.	5° 52'	50° 30'	92° 14'
♄	2° 8' N.	18° 38' S.	240° 54'	4° 32'	125° 38'
♅	0° 22' N.	23° 24' N.	101° 26'	45° 4'	138° 25'
♆	1° 34' S.	4° 58' N.	15° 38'	40° 44'	98° 38'

conjunction Uranus, these are followed in due course in the present year by Sun conjunction Venus and Midheaven conjunction Venus, aspects as auspicious as the earlier ones were evil. The distance in time is measured approximately by the distance in the radical horoscope between the positions of Uranus and

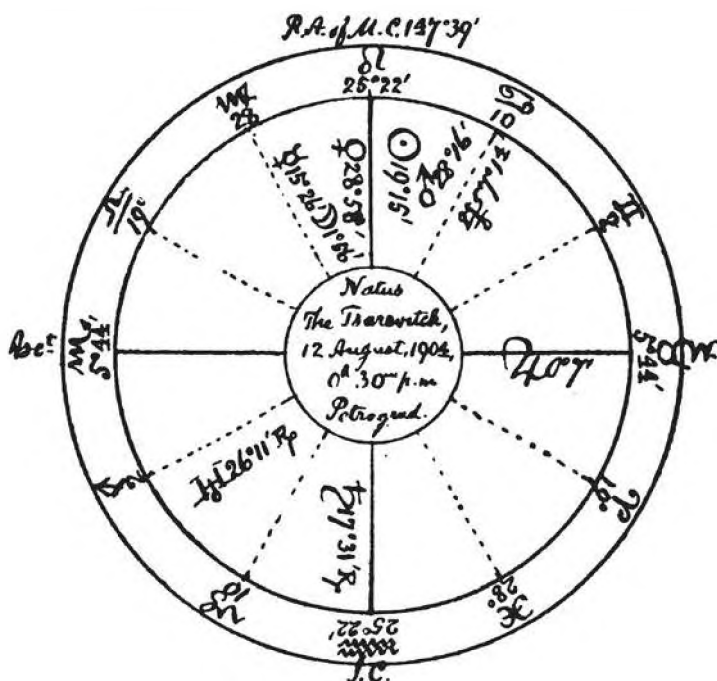
Venus, the two degrees between these planets representing a period of about two years. Here, again, we get an indication which seems most markedly significant of coming peace. The exact date of the culmination of Venus may be somewhat doubtful, but the conjunction of the Sun with this planet can be computed accurately for the second part of the present year.

The horoscope of the Tsarevitch, though not directly connected with the present war, is of so remarkable a character that I have thought this a favourable opportunity for giving it publicity. Though the Sun and Mars both occupy approximately the same positions as in that of the father, the two horoscopes could hardly indicate two more different types of character. Apart from one most dangerous position (the opposition of the Sun and Saturn) which has already once at least come into play in the early years of the boy's life, no horoscope could well promise a more brilliant future or a more splendid career. Unfortunately, the most brilliant horoscopes have generally somewhere or other some grave, if not fatal, drawback, and the present figure is no exception to the rule. There is a menace during the present year which his parents would do well to guard against. The months of April, May and June are critical, and threaten unexpected risks, and special precautions should be taken during the first week of May in particular. As the afflicted position is that of the Sun, there might be trouble to the father at the same time. It is a matter of congratulation in this horoscope that the conjunction of the Moon and Venus dominates the figure, and that the Moon from the point of view of health takes precedence, although indeed in no very decided manner, to the Sun. This conjunction of Venus and the lesser light is, indeed, one of singular power and most auspicious augury. The conjunction which is about to culminate at birth receives a favourable trine aspect from Jupiter, close to the cusp of the Seventh or House of Marriage, and also from the planet Uranus in Sagittary, in the Second House. This position promises the heir to the Russian throne a brilliant and happy marriage, and confers on the subject of the horoscope great personal popularity. The character is a singularly interesting one. The boy is by nature impulsive, lovable, and sympathetic; very self-confident and decided in his views. He is a curious combination of the practical and the romantic. He is, in short, one of those dreamers who live to see their dreams fulfilled. Should the boy live, the romances of his earlier life will become

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A CHARACTER  
STUDY.

the practical realities of his manhood's days. With Jupiter so near the cusp of the Seventh House, and Venus, Lady of the Seventh, elevated at the Midheaven, the heir to the Russian throne has little reason to fear defeat at the hands of his enemies, in spite of the opposition of Saturn to the Sun. Enemies he will



	Lat.	Declin.	R. A.	M. Q.	Semi-Arc
☉	—	15° 3' N	141° 29½'	6° 9'	117° 30'
☽	1° 28' S	9° 23' N	153° 23'	5° 44'	106° 28'
♀	0° 44' S	5° 4' N	166° 18'	18° 40'	98° 45'
♁	1° 26' N	13° 11' N	151° 36'	3° 57'	113° 43'
♂	0° 59' N	21° 29' N	120° 34'	27° 4'	132° 30'
♃	1° 25' S	10° 12' N	28° 31'	60° 53'	72° 1½'
♄	1° 10' S	16° 42' S	320° 21'	7° 18'	120° 54'
♅	0° 12' S	23° 36' S	265° 50'	61° 49'	138° 35'
♆	0° 59' S	22° 16' N	97° 49'	49° 50'	134° 38'

certainly have, and those in his own country are, perhaps, most to be dreaded. He will prove to have wide interests and sympathies, and much mental acumen, and a judgment which naturally penetrates to the root of the matter, brushing aside the unessentials. The Tsarevitch will not be unsympathetic to popular movements, but he will have no idea of playing the part of a



purely constitutional monarch. I doubt if his father's ideals of general disarmament and peace will altogether appeal to his temperament. But I should judge that he will always prefer peace to war, and that his reign will in the main be a tranquil one, as far, at least, as its external relations are concerned ; but, in any case, a very eventful one in the history of his country. The conjunction of the Sun and Mars threatens danger of a crisis about the age of eighteen.

I cull the subjoined psychic record from the columns of *Light*, which quotes it from the *Irish Times*. The narrator is Lord Powerscourt, and the story is obviously authentic. As a contribution to much correspondence which has appeared in the Press as to how to end this devastating war, it may be commended to the attention of readers of the OCCULT REVIEW. As Tennyson says in an oft-quoted passage—

More things are wrought by prayer  
Than this world dreams of.

Lord Powerscourt writes :—

A certain distinguished officer of the Irish Guards, a personal friend of my own, was in his office immediately behind the firing line in Flanders. He had a good deal of business to get through before morning, and was working well on into the night. He was, therefore, much annoyed at hearing a knock on his door. In answer to his call, "Come in," there entered a nun, who, without further invitation, told him that the war would continue so long as the inhabitants of Europe remained in a callous state, and failed to prostrate themselves collectively and absolutely before God. Having delivered herself of this message, she departed.

The officer did not think very much about it at the time, but resolved to pay a visit to the convent hard by on the first opportunity, and to ask the Mother Superior to stop interruptions to his work of this sort in the future. He accordingly visited the convent, but the Mother Superior assured him that no nun had been out on the night in question. He stoutly maintained that his visitor must have come from that convent, and so, to oblige him, the Mother Superior paraded all the nuns before him, as he averred that he could recognize the one in question. He, however, failed to do so, and, after having thanked the Mother Superior, he was about to leave the building when he noticed on the wall a large picture of his visitor. "There she is!" he exclaimed. "Impossible," said the Mother Superior. "She has been dead three years, and was the best Mother Superior that has ever been in charge of this convent."

I tell you the story as it was told to me. The officer has since been killed in battle, but of all men he was not prone to hallucinations of any sort, and was one of the most honourable and God-fearing gentlemen that I have ever had the pleasure of associating with.

## CHRISTIAN SCIENCE

BY ARTHUR LOVELL, Author of "Ars Vivendi," etc.

A LETTER of mine, which appeared in this REVIEW last October, on "The Teaching of Christian Science," brought me many interesting replies. Some challenged the right of any outsider to pass a verdict on the claims of Mrs. Eddy and her disciples; others told sad tales of disappointment at the healing effects that had been promised by Christian Scientists; others spoke triumphantly of "actual demonstration of truth." One letter particularly struck me. The writer insisted so emphatically upon "demonstration" in her own person that her enthusiasm infected me to such an extent as to conjure up a vision of supermen and superwomen radiating health, power, and beauty as easily as the sun radiates light and heat in the heavens. As the writer expressed a desire to convince me by a personal visit, and as I am always anxious to witness phenomena of "demonstration," I gladly embraced the opportunity of seeing and believing.

Alas! I was not convinced. The writer's idea of "demonstration of truth" was as different from mine as the poles are asunder. What she meant by "demonstration" was a wild hotch-potch of crude ideas, glibly rolled off the tongue, parrot-like, and abundantly interlarded with fine, big terms like "Truth," "God," "Science." What I meant by "demonstration" was a glorified appearance of the "human form divine," whose very presence was enough to convince the sceptic of the actual blending of inner and outer in complete union. The most prominent "demonstration" this Christian Scientist afforded, in spite of brave words, was weakness of vitality. "The proof of the pudding is in the eating," is a homely saying; but nobody can get away from it, for the goodness or badness of the pudding is the only "demonstration" required. In the same manner, the only satisfactory "demonstration" of one's knowledge of the laws of health is the outward appearance. The experienced eye can tell from a single glance at the face the state of the whole organism, for the simple reason that the face reveals the condition of lungs, stomach, liver, kidneys, etc. Each human being "demonstrates" naturally and necessarily the inner state

of health and disease, strength and weakness. The skin of the consumptive, from top to toe, corresponds to the inner state of lungs and liver, just as the bloom of health and vigour is reflected in the face and in every part of the body. You cannot have a consumptive skin clothing a healthy body, any more than you can have a healthy skin clothing a consumptive body. This is a law of Nature to which there is no exception. By "law of Nature" is meant ultimately the eternal decree of God, the Universal Spirit. "Demonstration" is a term which signifies this close correspondence between inner and outer. When a superman or a demigod "demonstrates" his existence, he can do so only in one way—expressing the existence of power, wisdom, health and beauty in actual appearance—not by using words as the Christian Scientist considers it sufficient.

That one term "demonstration," when thoroughly understood, is therefore quite enough to throw cold water on the most ardent enthusiasm that has violated the law of balance and health.

Man must have an eye for facts, otherwise he lives in a fool's paradise. An obstinate clinging to an idea in the mind, without reference to facts, is in itself a sign of weakness which may lead to fatal consequences. We must therefore be always on our guard against harbouring convictions which cannot be supported on reasonable grounds and dispassionate evidence. What volumes could be written on the religious manias and impostures which have flourished from time to time! When the enormous influence of mental suggestion is understood, the problem is easily solved. The mind that is under the influence of a powerful suggestion is not only not desirous but incapable of reasoning. Thus, for example, the Christian Scientist who babbled glibly of "demonstration of truth and health" in her own person, was a pathetic example of shutting one's eyes to facts as well as being unable to open them. To argue or reason with persons in this state is mere waste of time.

The only way to get "forrader" is to start by trying to compel them to open their eyes, and acknowledge facts.

Applying this method to Christian Science as laid down by Mrs. Eddy, we shall be able to put it in its proper place in the scheme of Nature, or, to use a more ambitious phrase, the providence of God. It must be remembered that if we profess to use the terms "God" and "Spirit," we must accept the "scheme of Nature," for the scheme of Nature is the expression of the Will of God, the two terms being merely different expressions of the

fundamental Reality of Being. To believe in the *Being* of God is tantamount to believing in the *existence* of Nature as manifestation of that Being.

It is necessary to emphasize this point, inasmuch as it is otherwise impossible to criticize Christian Science in such a manner as to demonstrate to the impartial inquirer exactly where the mistake of Mrs. Eddy lies. Once this point is grasped, the rest of the demonstration is easy. I may remark here that the human mind is ever urged onwards to a fuller knowledge of truth, and is thus compelled to discard erroneous conceptions, which perhaps served their purpose admirably for a while, but are no longer advantageous at another stage of development. So it is with Christian Science as formulated by Mrs. Eddy. It has undoubtedly done good work at a period of transition, but whether its adherents will degenerate into a narrow hide-bound sect like the Mormons, Plymouth Brethren, and a host of others, or regard it as a stepping-stone to a more profound study of original Christianity, remains to be seen.

Throughout the whole of the nineteenth century there was displayed in every civilized country a marked tendency to cast off the fetters of a rigid orthodoxy both in theology and in medicine. One after another, dogmas and beliefs of all kinds were cross-examined without mercy and forced to yield up their prerogatives, till there was left practically nothing of old-time orthodoxy as our forefathers regarded it. This, in its turn, paved the way for a more thorough and comprehensive study of the sayings and doings of Jesus Christ, as recorded in the Gospel accounts. The most marked result of this free and untrammelled study was the unavoidable conclusion that modern orthodoxy was in many points absolutely at variance with the very Gospel accounts upon which orthodox Christianity professed to be founded. The prominent feature in the life of Jesus was healing the sick combined with teaching in parables and similes. The Church simply ignored the practice of healing, in spite of strict injunctions to continue it side by side with preaching the Kingdom of God. But though the Church ignored this aspect of original Christianity, there was a current of opinion gathering strength steadfastly that healing and teaching must go together as part and parcel of real and actual religion. To talk of "saving the soul" and to regard the body in which the soul dwells as unworthy of attention on the part of a "Christian" is diametrically opposed to the teaching and practice of Christ. If we profess to adhere to Christianity, we must accept what the

Founder of Christianity says, rather than what this or that learned commentator says about what he says.

As soon as this attitude is taken up, we see immediately that the Church has for centuries interpreted the sayings and doings of Jesus in a totally unwarrantable fashion. Long before Mrs. Eddy appeared on the scene, individuals here and there had presented to the world a far more correct interpretation of the original Christian doctrine than prevailed in so-called orthodox circles. Pains-taking students of the ancient mysteries and of occult traditions were well aware of the fact that the healing done by Jesus Christ was no innovation whatever from the practice of the Essenes among the Jews, and of the various Temples in Egypt, Greece, etc. To put it briefly, it is an incontrovertible fact that Religion has been closely associated with health and healing from time immemorial. Indeed we have only to reflect and meditate deeply to see that the very essence of Religion is health, or wholeness of spirit, mind and body in the individual as a complete unity. This was the actual teaching and practice of Jesus Christ, and this must therefore constitute the true as distinguished from the false Christianity.

The actual practice of healing as carried on by Jesus Christ consisted in transference of nerve-energy by laying on of hands, or touching with the fingers, in addition to mental and spiritual influence brought to bear upon the sufferer.

The teaching, as distinguished from the healing, can be briefly summarized by saying that God is good, and the Father of good, and that those who want to worship God must do good, and not evil. "Religion," therefore, consists in doing good. This applies to the two aspects of man's nature, the will and the intelligence. It is not enough to will the Good. We must cultivate our intelligence, otherwise our will may be used wrongly. Thereby to will to be healthy is not sufficient, we must understand the how and why of health, in order to guard against disease, which is transgression against the scheme of Nature and the Will of God. Nature says plainly to any one who understands, that the root of all evil and disease is ignorance. In the underlying substance, the *prima materia* of the occultist, there is no evil or disease ; why then should man tolerate evil and disease? There is no reason whatever—beyond the very simple reason that he has not yet learnt the art of so dealing with the forces of Nature, that they become subservient to the spirit of the individual who wills consciously the good, the true and the beautiful to demonstrate their reality in a concrete form.

This is the point on which Mrs. Eddy has gone wrong, making a glaring exhibition of the errors of her own "mortal mind," and building the edifice of Christian Science not upon the rock of truth, but upon the shifting sands of want of spiritual perception and the glamour of mental illusion.

Starting with the religious consciousness that God the Universal Spirit is good, we must accept the belief that Nature, the outward manifestation of God, is good. To believe otherwise would be to set up two powers, God and Nature, eternally in a state of antagonism, and by their ceaseless conflict producing evil. Ultimately, this is unthinkable, for our very notion of God would be fundamentally altered. This is a side issue to the present assumption, that God is good. All I am now emphasizing is that if we accept the proposition that God is good, we cannot possibly escape from the conclusion that Nature is good, for Nature is the outward manifestation of God.

Now we put our fingers on the problem of problems. If God and Nature are both good, how is it that there is evil in the world in the shape of disease, poverty, misery, war? In order not to make the problem too vast, let us confine our attention to the question of disease. It would then present itself as follows to the mind:—If God and Nature are good, why does man experience pain and disease? Mrs. Eddy has answered that it is only an illusion of the mind, which will disappear as soon as the mind shakes off the illusion and denies the reality of evil. Consequently all one has to do when suffering pain and disease, is to deny them as strenuously as possible and to affirm the omnipotence of God as good. To the unwary, and the unthinking, this appears as a profound revelation from heaven, while, as a matter of fact, it only shows the utter incapacity of Mrs. Eddy's very much "mortal mind" to solve metaphysical riddles. It is only a relic of past superstition to associate religion with bad thinking, and to make faith answer for gross intellectual sins. Jesus Christ said expressly that man must cultivate his understanding as well as develop his will for good. The fatal error of all formal religious sects has been to suppress every vestige of intelligence in the thick-and-thin devotee. Thus "religion" has become the cloak for every monstrosity that ever emerged from the brain of unthinking men and women. Brigham Young committed enormities with the name of God constantly on his lips. As soon as the individual exercises a little play of independent thinking, he perceives the arrant folly of divorcing religion from intelligence, and especially the arrant

folly of associating the name of Jesus Christ with want of understanding.

Mrs. Eddy's fundamental conception that disease originates in the individual mind is a mere travesty of facts, as Nature (and by Nature I always imply ultimately the will of God, the Universal Spirit) displays them to man. Let us take, for example, a few samples from actual life. Here is a person in fair average health, here a victim of consumption, here a sufferer from dyspepsia, here a prey to nerves, here a lunatic, here one of superb mental and physical energy. Mrs. Eddy puts all down as varieties of individual belief; dyspepsia will vanish and consumption disappear as soon as the sufferer believes he is cured, and holds on to omnipotent Good, and the reality of Love.

Let us turn from Mrs. Eddy to the actual facts, as ordained in the scheme of Nature, and by the Will of God. Nature is no respecter of persons, and does not smite this one at random with consumption, this one with cancer, while she endows another with abundant health and the joy of living. *Nature could not give health unless she gave disease as well.* In other words, Nature acting upon the will of God ordains that health is the result of certain actions, and disease the result of certain actions. *Mrs. Eddy has entirely missed the point of health and disease in her doctrine of denial of pain.* Pain is the result of certain actions on the part of the individual, and has been ordained by God as the penalty of transgression against the law of Nature which works for good. To assert that there is no pain or disease is to stultify the decree of God. The consumptive is consumptive because he has violated, ignorantly it is true, but none the less unpardonably, the first law of Nature affecting living organisms—the law of breathing. And so with every form of disease—it is the result of transgression against the holy law of health. To deny pain and disease is in the long run to deny the will of God, and to assert the will of the Devil, that is ignorance and confusion. The house that Mrs. Eddy built is builded on the sands.

So much for the metaphysical Mrs. Eddy. Now for the practical Mrs. Eddy, a very different being for whom one's admiration and gratitude cannot be too great. She crystallized a dangerous and slippery period of transition from the old to the new interpretation of the original Christianity in a manner that admirably served the purpose of racial development, and paved the way for a more truthful presentment of the natural law of health and disease. When man realizes that neither

God nor Nature wishes him to be weak or diseased, but strong and powerful in the true sense of health or wholeness of spirit, mind and body, he will realize that his safety consists, not in denial of pain as the consequence of transgression but in understanding and obeying the law which has been laid down from eternity to eternity. The motto of the revived religion will be not blind credulity and unreasoning fanaticism, but the equal development of understanding and faith. "I believe in Spirit, and in Nature as the emanation of Spirit, and I breathe copiously the breath of Life." That sentence is all-comprehensive, for it blends together Religion and Science, Faith and Knowledge, Holiness and Health, as it was originally taught by Jesus Christ.

The influence of the mind upon the body, and conversely of the body upon the mind, is rendered possible through the third factor, nerve-energy, which is the governing principle of the organism, in other words, the life of the individual. That is the real explanation of health and disease. When it is deficient in quantity and negative in quality, disease of some kind is immediately started. Both consumption and cancer are varieties of deficient vitality. For these two diseases, drugs and sera and vaccines are acknowledged failures. Drugs have never been anything but temporary makeshifts to stimulate nerve-force. What Nature requires is a greater supply of energy, as well as greater knowledge of her laws.

In the science of health, therefore, the healer must be also the teacher. As I have written elsewhere: "The Science of Vitality is in its infancy. There is a principle which modern research tends more and more to establish as a truth of the first importance—that behind all phenomena is one force manifesting itself in various modes of activity. In the human organism this one Force works under definite laws which differentiate its action from other modes, and which, when understood, will produce a higher and more noble type of womanly beauty and of manly vigour, as easily and naturally as, when disregarded, the premature decay of consumption."

That is a very different view of health and disease from Mrs. Eddy's notion that all disease is unreality, which has to be overpowered by denial. The human mind can no more deny the existence of disease than the existence of health, for both are manifestations of the eternal law of God. What must be done, therefore, in all diseases, is to increase the vitality of the sufferer as quickly as possible, by imparting energy, as the records show was the practice of Jesus Christ. That is the real Christ Science.



# ADVENTURES OF A THOUGHT READER

BY GERALD ARUNDEL

“A RAMBLER’S Recollections and Reflections!”\* The very title arouses the expectation and whets the mental appetite of the reader—it conjures up vague visions of far distant countries, scenes of long ago, and the well-known faces of celebrities who have recently passed from the motley stage of actual life. Such a title promises the maximum amount of pleasure with the minimum of effort—an intellectual feast, an unsurpassed adventure of the imagination—not *per ardua ad astra*, but *per jucunda ad astra*.

The name of the author heightens curiosity and seems to ensure the prospective mental banquet. Who has not heard of Mr. Alfred Capper, the astonishing thought reader, whose unique performances have startled and delighted thousands of people, and whose large audiences have included some of the foremost men and women of two generations? Like Ulysses of old, he has studied men and their manners in many countries, and is at home alike with the prince and with the peasant. His equable temperament, his sociability, and his downright truthfulness and sincerity, are evident in every chapter of his work. Even when the reader disagrees with him on certain subjects, he cannot help enjoying his frank avowals and the agreeable expression of his happy moods, as also his lively anecdotes, and, at times, his beautiful reflections. We must observe, by the way, that though he humbly speaks of himself in his Preface as “an entertainer pure and simple, with no habit of the pen whatever,” his literary style is pleasing enough. It is just suited to the subject of his work; and at intervals it rises, spontaneously as it were, very near to those poetic heights of thought and feeling to which many an indefatigable scribbler persistently and vainly aspires.

It is no wonder, then, that Mr. Capper should be a popular favourite; and it is no wonder that he should have succeeded in giving us so entertaining a work.

\* *A Rambler’s Recollections and Reflections*. By Alfred Capper. London: George Allen & Unwin, Ltd. New York: Charles Scribner’s Sons. 10s. 6d. net.

Thought-reading has long been a crux to physicists and abnormal psychologists, and has long been claimed by occultists as incontestable evidence of the truth of some of their most esoteric doctrines. We are of the opinion that it depends on physical as well as metaphysical peculiarities, that there are innumerable degrees of it in mankind, that even the most insignificant-seeming of sane mortals has some slight capability in this direction, though quite unaware of the circumstance. We have seen curious instances of it in various persons who knew nothing whatever about the subject, and we think that many of the lower animals continually show indications of it among themselves. After considering all the data at present available, the unprejudiced inquirer must conclude that thought-reading is one of those essential powers of organic individuality which apparently are now in an incipient state, that, in certain peculiarly constituted persons, however, it seems to be greatly developed, and moreover, possesses yet undiscovered facilities for manifestation. Mr. Capper himself is amiably modest in his declarations of opinion. "I do not believe," he says, "that there is anything abnormal or spiritualistic in this power which I possess, for, of all people, I am the most normal person you could meet. I believe myself it must be the result of some perfectly simple law of nature which I have hit upon quite accidentally, but which yet remains in obscurity, although the advance we have undoubtedly made in psychological research may one day bring it out in the clear light of an established science." Of course, he uses the words, "normal," "abnormal," and "spiritualistic" in their ordinary meanings. Giving them their philosophical meanings, we should, we think, cause him to modify one or two of his statements; though, it must be added, his remarks are by no means to be ignored.

Instead of giving a digest of his book, let us devote a little time to the most enjoyable parts of it. We need hardly say that we refer to the anecdotes, of which there is an ample supply.

Mr. Capper brings us face to face with many noteworthy or distinguished persons, and, for our gratification, snatches from Fate diverting little passages in their lives. His book is more than a portrait gallery; it is a cinematographic display in print. The late Queen Victoria, the late King Edward, the Duke of Clarence, Bishop Basil Wilberforce, Madame Bernhardt, Father Adderley, Father Vaughan, Mr. Labouchere, John Bright, Mr. Gladstone, Sir Herbert Tree, Guy Boothby, the late W. T. Stead, Mr. Horatio Bottomley—all these are here, true to the life; and there is a host

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of others ; while in the background we catch hurried glimpses of the atmosphere that surrounded Tennyson, Huxley, Spencer, Browning and Carlyle.

One or two of his best anecdotes are connected with his own speciality of thought-reading. It is amusing to see the matter-of-fact, dry-witted Mr. Labouchere challenging Mr. Irving Bishop to give a specimen of his power as a thought-reader, and at the last, being quietly vanquished by his calm, irresistible opponent. We read that when Mr. Bishop's notoriety was at its height, Mr. Labouchere published a challenge in *Truth*. No answer was given to this challenge, and Mr. Labouchere no doubt felt that he had won an easy victory. However, one evening Mr. Bishop, having been challenged by Sir John Lubbock, in the presence of Canon Wilberforce and Mr. Capper, at the Deanery in Southampton, performed the wonderful feat of correctly reading the number of a banknote which was hidden in a room in the second story of the building. So startled were Sir John and the Canon, and so deeply convinced were they now that thought reading was a genuine human power, that they at once subscribed a statement in which the occurrence was minutely related. When Mr. Bishop returned to London, feeling more self-confident than he had ever felt before, he accepted Mr. Labouchere's challenge, and publicly announced the fact at the St. James's Hall.

On the evening of this unique tryst, Mr. Labouchere duly appeared, and there was a notable gathering of distinguished men. The great representative of common sense tested Mr. Bishop just as Sir John Lubbock had done—he defied him to read the number of a banknote selected haphazard from a roll of notes in the pocket of one of the gentlemen in the hall, and moreover, wagered a hundred pounds. Mr. Bishop was equal to the occasion. He read the number correctly, to the great consternation of the sceptical Mr. Labouchere and the unconcealed delight of those who believed in thought-reading. It must be added that, though Mr. Labouchere never paid the money, he ingenuously confessed to Mr. Capper, just after seeing one of that gentleman's performances, that he was perfectly convinced at last. "I really believe you have converted me," he said, "and that I shall be a new Saul among the prophets."

The account given of a demonstration before King Edward the Seventh, when he was Prince of Wales, and a group of princes, princesses and their friends, is indeed very pleasant reading. "We are all very excited about your visit, Mr. Capper," said

the Prince, as he greeted the celebrated thought-reader on one of the fair lawns at Marlborough House ; and when Mr. Capper said something about feeling nervous, he reassured him in his usual urbane manner: "It's we who ought to feel nervous," said the Prince of Courtesy; "for, as I understand, you are quite an autocrat at your entertainments. We are ready, however, to do just what we are told to do. Remember, you are boss of the show."

Mr. Capper then asked the Prince to concentrate his thoughts on any particular subject ; and within a few minutes, blindfolded, and holding the Prince's hand, he began his extraordinary performances. Every object about which the Prince thought with intentness was unerringly pointed out. Mr. Capper went to one of the parterres, for instance, plucked a flower, returned and presented it to the Princess of Wales ; this being exactly what the Prince had mentally desired him to do. He was equally successful with the Duke of Clarence, and indeed, with every other person who requested a chance to test his power.

As a rule, one of the most interesting items in his programme is this. He asks some one to write the name of a person on a piece of paper, to hide the paper and to think of that person. This being done, standing there blind-folded before the person who has written on the paper, he reads the name, and moreover, may give some unexpected information in connection with the person. On this occasion, the Prince of Wales wrote two names, and gave the slip of paper to Mr. Christopher Sykes, his intimate friend.

"There are five letters in the Christian name," said Mr. Capper, "and nine in the surname. Your Royal Highness has written the name of a lady," he continued—"one for whom you have a great admiration." These two statements caused much laughter, notwithstanding the sudden gravity in the Prince's countenance. When the laughter had subsided, Mr. Capper read the words, "Maria Ailesbury," whereupon the old lady cried out in astonishment, "Bless my soul ! How on earth does this man do it ?"

So successful was Mr. Capper that the Prince and several of the others paid him some handsome compliments. "Lady Ailesbury declares that you are one of the old Egyptian magicians come to earth again," said the Prince.

"Magician, sir !" said the old Marchioness. "I believe he is the very devil himself."

Mr. Capper had some remarkable experiences in India. At

the Jhansi Club, just as he was suddenly about to begin one of his performances, a woman arose and hurriedly withdrew from the hall. Mr. Capper expressed his surprise to his native servant, who told him that the woman's exit was caused by a guilty conscience. "We all believe she is a murderess," he said.

"A murderess!" Mr. Capper repeated in horror, "you must be joking."

The servant then told him that the woman was suspected of having murdered a young lady—Miss Garnett-Orme—who had died very suddenly in circumstances which suggested foul play and poison.

Some days after the chief of the Lucknow Police invited Mr. Capper to his house. He related the same story to the world-renowned thought-reader, and asked him whether it was in his power to do anything by way of assistance. Mr. Capper then informed his host of what had taken place at the Jhansi Club, and it need hardly be said that the suspicion of the police official became stronger than ever. The woman was arrested and brought to Lucknow. Her trial caused a good deal of sensation. There was much positive evidence against the prisoner, but it was not sufficiently substantial to justify a verdict of guilty.

Perhaps some of the lighter anecdotes in "A Rambler's Recollections" will not be altogether unacceptable.

When Mr. Capper was a boy, his aunt brought him to London for the first time and introduced him to John Bright. "Well, young man, what do you think of London?" asked the great parliamentary orator; "and what do you like the best of all you have seen?" "Well, sir," replied little Freddie, "I think I like Nelly Farren best of all—have you seen her?" This to John Bright, the strict, Quakerly moralist! No wonder the illustrious man grew angry.

More amusing is the story of the farewell sermon of a certain clergyman—the Rev. Charles Lesley, who was greatly disliked by his parishioners. "My dear friends," said the preacher, "before I give out the text of my last sermon in this church, I will tell you the three reasons why I am leaving you, and leaving you gladly too. First of all, I am leaving you because you do not love God, and this is proved by the fact that since I came here three years ago scarcely a soul has put his nose inside this building. This proves conclusively that you do not love God. That is Reason No. 1.

"Reason No. 2. You do not love one another. And this is proved by the fact that in this thickly populated parish there has

not been a single wedding since I came. This proves your dislike of yourselves.

"Reason No. 3. You do not love me. You know you don't! And how do I prove it? For the last three years I have been entitled, as every vicar is, to the annual Easter Offering, and yet the whole amount for these three years of my stay amongst you has amounted to the magnificent sum of three shillings and elevenpence farthing. That is Reason No. 3. Can you, therefore, dearly beloved—though, under the circumstances, it is a mockery to apply such a term to you, for you are neither dear nor lovable—can you therefore wonder that I joyfully accepted the offer of the Chaplaincy of Wormwood Scrubs Prison, which came to me from the Bishop ten days ago? Now, for my text, which is taken from the second verse of the fourteenth chapter of the Gospel according to St. John—"I go to *prepare a place for you!*"

We have often remarked that some of the most humorous, some of the drollest and most comical stories, are connected with priests and parsons. Who can read the anecdote related by the Vicar of Gorleston and remain serious? He had advised one of his junior brethren to be careful to stick to his text. "Get hold of a simple text, my friend, and then simply *talk* to the people." The young clergyman promised that he would do so. He took as the text of his next sermon the well-known words, "Are not two sparrows sold for a farthing?" and, informing his congregation that "Scripture can be explained and interpreted only by Scripture," searched for the parallel passage in the other evangelist. "Are not *five* sparrows sold for *two* farthings?" he read aloud. "Now, my dear friends," he continued, "this constitutes a serious discrepancy. Of that there is no doubt; nor can we deny it, nor ought we to deny it; and it is upon such a discrepancy as this that the critics, the so-called Higher Critics, would gladly seize, making use of it as an excuse for their infamous attacks upon the sacred doctrine of the inspiration of every single word in the Holy Book." He then explained the discrepancy in quite an original way. "You lay out one farthing and you receive two sparrows in exchange. Greatly daring, you venture on an expenditure of two farthings, and lo! the Almighty throws a sparrow in!"

Not seldom a clergyman tells a jocular anecdote against himself, for it is possible for a man to become a parson and yet remain a man. The Bishop of London was fond of telling this little story. He once met a ragged little urchin making mud-

pies in the gutter. "What are you doing, my boy?" he asked. "Building a kerfedral," replied the boy. "Oh, indeed! But where's your bishop?" "Ain't got dirt enough for a bishop," was the unintentionally crushing reply.

Not long ago this Bishop was at the front; and one day he met a body of French troops who loudly cheered him, whereupon he thought it his duty to try to say something to them in French. "Je ne parle pas le français très bien," he told the French Tommies, "et je ne puis pas faire beaucoup pour vous, mais je demanderai le bon Dieu qu'il vous *blessera* tous les jours!" This reminds us of the French curate's "May the Lord *pickle* you," for "May the Lord bless and *preserve* you."

But both time and space are limited, and so we must close. We cannot help saying, however, that the reminiscences of the Arundel Club, and of the Indian tour are exceedingly interesting, that the reflections in connection with the passing of Queen Victoria, the accession of Edward the Seventh, and the general retrospection in the last chapter are all excellent, and that the stories and the remarks devoted to the subject of the great international conflict which now occupies every mind are worthy of the man who has long done so much to increase "the gaiety of nations," and who was once a schoolmate and friend of Admiral Jellicoe.

## TO THE GOD WITHIN

By RATHMELL WILSON

O GOD within me, let me feel Thy strength;  
 Only through Thee may I be truly strong;  
 Comfort me when the way of life seems long.

O God within me, let me feel Thy Love  
 Blending the earthly joys with joys divine;  
 Only through Thee may I find Beauty's shrine.

# CONSTANTINOPLE AND ST. SOPHIA

By THE EDITOR

IT was about a hundred years after the foundation of Rome that the city, destined one day to be Rome's rival in the East, was first colonized from the small Greek state of Megara. For a thousand years it was fated to enjoy a somewhat chequered career under its early name of Byzantium, the unsettled political conditions of the neighbouring countries reacting unfavourably upon its political prospects and interfering gravely from time to time with its growing commercial activities. Once indeed the city was practically destroyed by Oranes and his Median army, in the reign of Darius Hystaspes, but it was subsequently recolonized by the Spartan Pausanias, who was thenceforward looked upon as its second founder. The extraordinarily favourable position of the town was early noted. It appeared indeed, as Gibbon states, "to have been formed by nature to be the centre and capital of a great monarchy. The climate was healthy and temperate, the soil fertile, the harbour secure and capacious, and the approach on the side of the Continent was of small extent and easy defence. The Bosphorus and the Hellespont may be considered as the two gates of Constantinople, and the prince who possessed these important passages could always shut them against a naval enemy and open them to the fleets of commerce." The Eastern Empire indeed survived far longer than would otherwise have been the case, owing to this singular security of its great capital. The barbarians of the Euxine "soon desisted from the exercise of piracy and despaired of forcing this insurmountable barrier," and in later times it was found possible to defend the city against the inroads of the Turks for many years after the Eastern Empire had seemed to be tottering to its fall. History, indeed, might have taught a lesson to our present European statesmen who anticipated that the capital of the effete Turkish Empire would fall a ready prey to the first daring assault.

This admirable site of the future capital of the Eastern Empire was in fact early recognized. Chalcedon, it is true, on the opposite coast of Bithynia, was colonized by an earlier settlement of emigrants from the same city, but the story goes that their folly was pointedly satirized by the pythoness of Delphi who, when consulted by the later emigrants as to where they should establish their new city, bade them "build it on the spot opposite to the



country of the blind men." "Blind men" of course referred to the Chalcedonian colonists who, having seen the better situation on the opposite European coast, deliberately chose the worse. Even in these earliest days a busy trade in corn passed through the straits from the countries bordering on the Euxine or Black Sea, and a large levy was raised by the Byzantines in the shape of dues on the ships that employed the Hellespont as their commercial highway. The magnificent harbour to the north of Byzantium was already known to Pliny, as it is to us, as the "Golden Horn," this being the recognized symbol of wealth and prosperity. It was in the year A.D. 324 that Constantine having, after a protracted siege, captured Byzantium from Lycinius, determined to rebuild the city and make it the capital of the Eastern world. It was first designated New Rome, and the idea of its conqueror was clearly to model it on the lines of the more ancient city. He had a forum built as in Rome itself, a circus, porticoes, baths, and aqueducts, and, in order to add to its attractions, if St. Jerome speaks truly, plundered almost every city in the Empire of its riches.

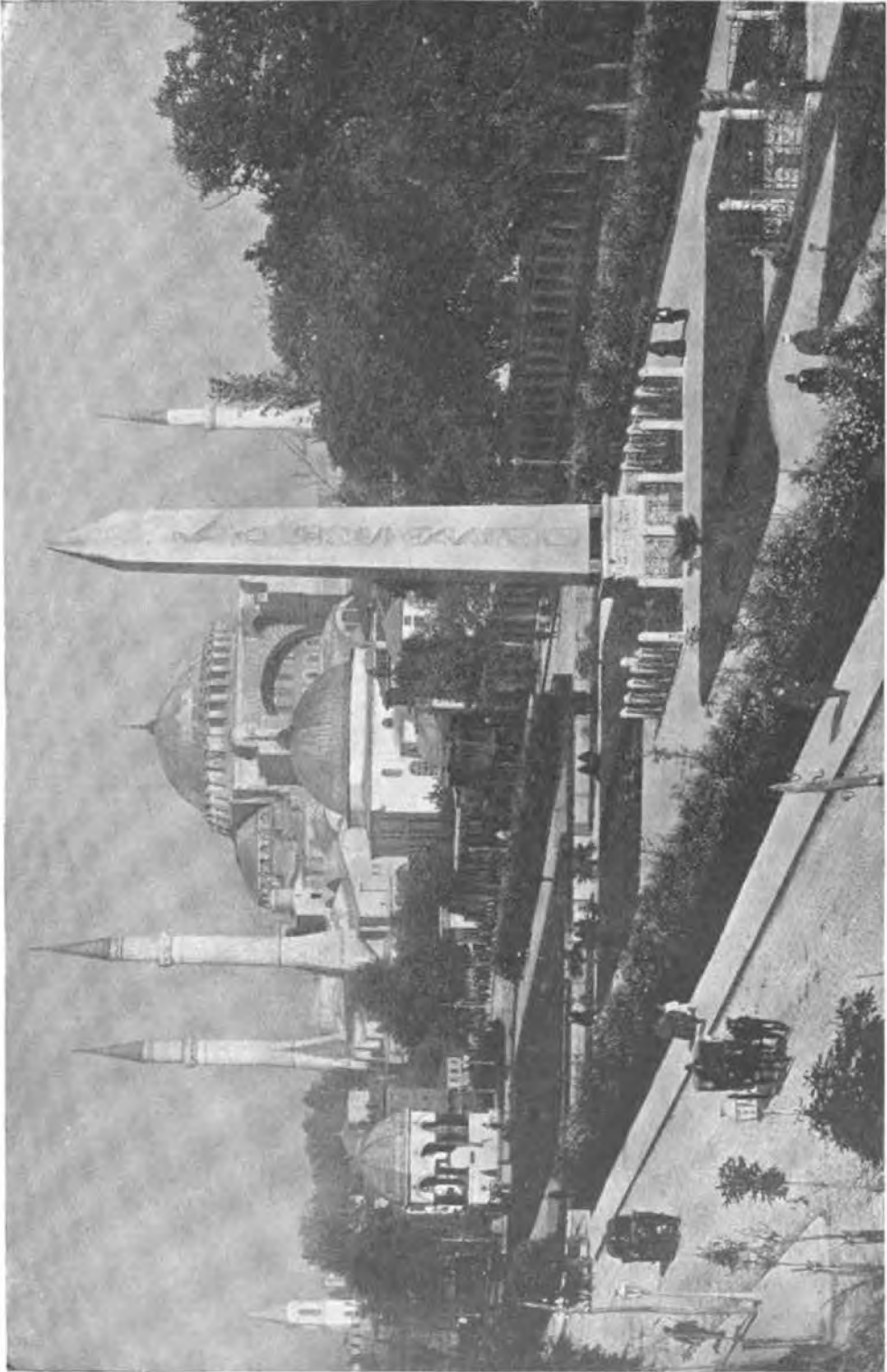
Although, as stated, Constantinople was eminently fitted to be the capital of a great empire, it was hardly suited to supersede Rome as metropolis of the Roman World. The adoption of the new capital, indeed, probably did more than anything else to lead to the disruption of the Eastern and Western Empires, and it might be anticipated that in the event of a Northern conqueror establishing himself permanently at Constantinople, the same fate would overtake his monarchy as befell the greatest of the empires of the past. The ambition of the Russians for an outlet to the Mediterranean is readily comprehensible, but it is doubtful if Petrograd and Constantinople could long remain the capitals of one empire. The future may perhaps see other political developments which shall give to Russia the requisite commercial facilities while leaving Constantinople either a neutral city or (should Greece elect, in spite of her king, to throw in her lot with the Allies) the head of some enlarged Grecian state.

It was after a lapse of another two centuries that the next most dramatic period in the history of the city of Constantine was entered upon. For a brief period a Roman Emperor was destined once more to rule from Constantinople over a united empire, and the world was to witness a revival of its ancient glories. The Emperor Justin and his nephew and successor, the Emperor Justinian, were both natives of a country now much in the eye of the public. The family were Bulgarian peasants, and natives

of a small village which, in later times, was destined to come into prominence as the city of Sofia. The uncle resolved to seek his fortunes in the Emperor's service, and with this object migrated to Constantinople. His abilities were recognized, and by making the best of his opportunities and keeping on good terms with the imperial entourage, and in especial with the eunuch Amantius, he succeeded by the aid of judicious bribery in securing his election to the imperial throne. His nephew Justinian, who succeeded him, was one of those people who, without any elements of genius or nobility of character, possessed the consummate art of making the wisest selection whenever it was essential to him to be well served. No warrior himself, he yet chose two of the greatest generals of all time, Belisarius and Narses, to carry his arms in triumph wherever his sovereignty was disputed. Belisarius, acting under his orders, reduced the Vandals, added Africa to the Empire, seized Italy, and rescued Constantinople from the Bulgarians, while Narses crushed the Goths and defeated the Franks and Allemanni. Neither met with the gratitude of their chief, who had utilized their services to the fullest extent, but the story of Belisarius begging coppers in his old age of the passers-by is without historical foundation. Justinian, indeed, entered upon the possession of a turbulent and mob-ridden city, and a shattered empire, and it was in one of the frequent outbreaks of faction in the metropolis that the first church of St. Sophia was burnt to the ground. The position at the moment was in the highest degree critical, and the Emperor in despair was contemplating a flight from his capital, when the courage and address of his wife Theodora saved the situation at the moment of most imminent peril. Justinian's peculiar talent served him once more in his selection of an architect for his metropolitan church, the success of this notable enterprise being doubtless again due to the Emperor's acumen and sound judgment in the choice of his servants.

Probably there will be no gainsaying the statement that the two most notable ecclesiastical edifices in the world's history have been the Temple of Solomon in Jerusalem, and the Church of St. Sophia at Constantinople. But whereas the former building was destined to destruction by Nebuchadnezzar \* after a comparatively brief existence of about 400 years, the Church of

\* The date of the reign of Solomon is somewhat doubtful. It has been put down at B.C. 1019 to B.C. 979, but some authorities give it as rather later than this. The date of the taking of Jerusalem by Nebuchadnezzar is B.C. 587.

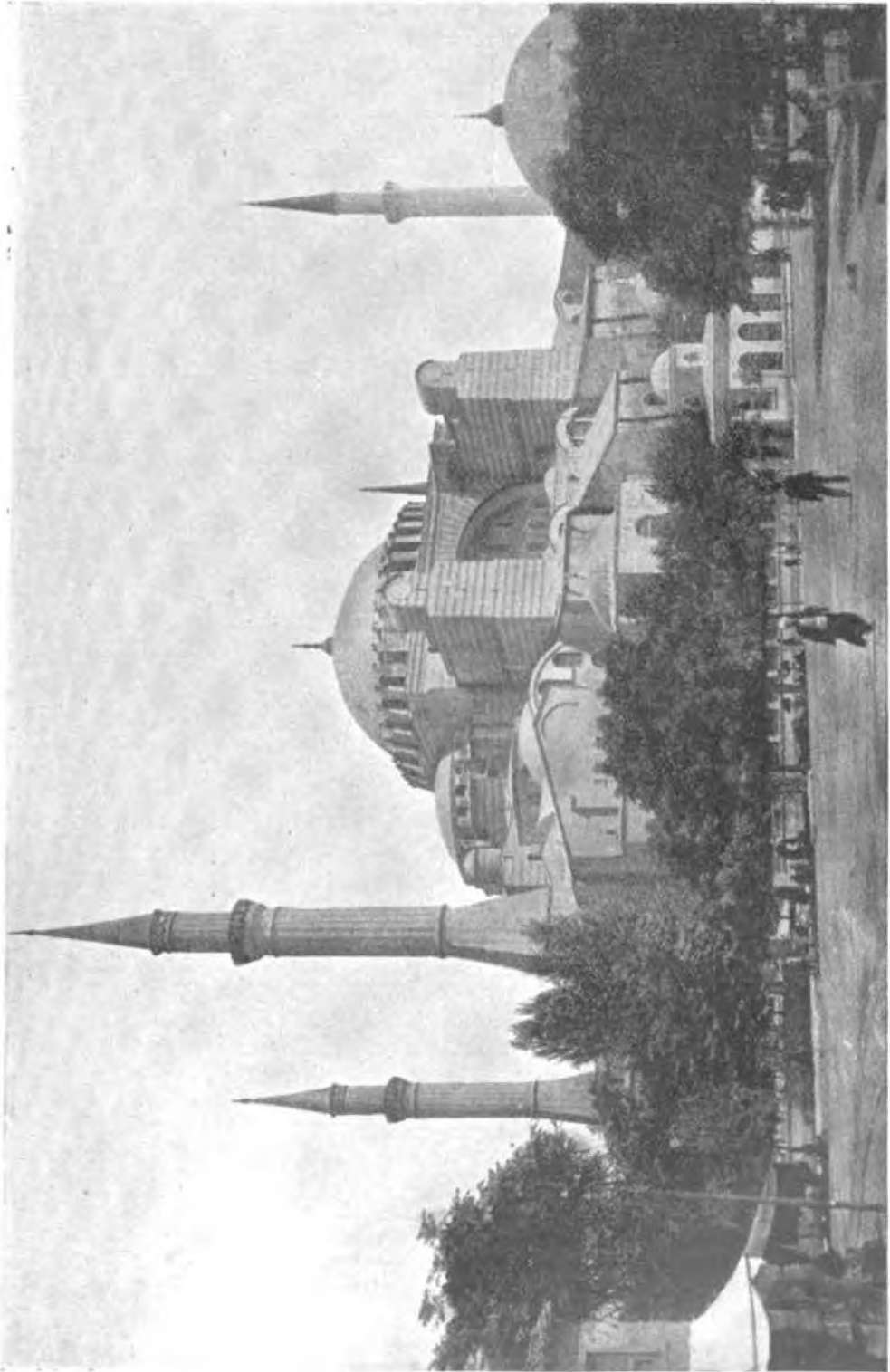


*[Señak Photo.]*

GENERAL VIEW, SHOWING ST. SOPHIA IN BACKGROUND.

St. Sophia which was rebuilt A.D. 532-537 is still standing to-day, in spite of sieges and captures of the city of Constantine both by Christian and by Turk, and numerous earthquakes which from time to time have shattered portions of the noble edifice. Thus the church which was solemnly dedicated to the Divine Wisdom, Sancta Sophia, by the Emperor Justinian in the eleventh year of his reign on December 26, 537, still stands after a lapse of nearly fourteen hundred years. Could Justinian have foreseen the destiny of the sacred pile on that eventful day, it would have imparted an added meaning to his perhaps not too vainglorious boast, when he exclaimed, at the ceremony of dedication, "Glory to God who has deemed me worthy to accomplish this great undertaking. Solomon! I have conquered thee." It is not, however, merely that the walls of this sacred edifice have echoed to the prayers of worshippers of the Almighty for many more centuries than any other church or temple that was ever built with human hands, but the circumstances and date of its erection endow it with a peculiar sanctity and a peculiar theological importance, owing to the fact that the discords of the early Christian Church had but lately been composed and set at rest in one of the most epoch-making of ecclesiastical councils, the Council of Nicæa, only twelve years before (A.D. 325). The opening of this new metropolitan church of Christendom seemed thus to place a coping-stone on the concordat of the warring sects. The dedication of the church to the Divine Wisdom, which was in some sort synonymous with the Word of God, in the sense of the Second Person of the Trinity, contained a deeper implication from this very circumstance; for did it not appear to the high ecclesiastical dignitaries of the day that the councils of Christendom had been led to a true interpretation of theological verities by the guidance of the Divine Wisdom at the great Council of the Church? The foundations of the edifice were indeed laid only one year after the date of the Council of Nicæa (A.D. 326), but the first church had but a brief existence of six years, having been, as already stated, totally destroyed by fire in the year 332. Good, however, was destined to arise out of evil; for it was this disaster that led Justinian to his decision to rebuild the sacred pile on a scale of unsurpassed magnificence.

The name of Sir Christopher Wren is a household word, but in spite of this exception to the rule, the majority of the great architects of the world's noblest buildings are buried in total oblivion. This, however, is not the case with the architects of St. Sophia. The name of Anthemius of Tralles is linked for ever



GENERAL EXTERIOR VIEW OF ST. SOPHIA FROM THE NORTH.

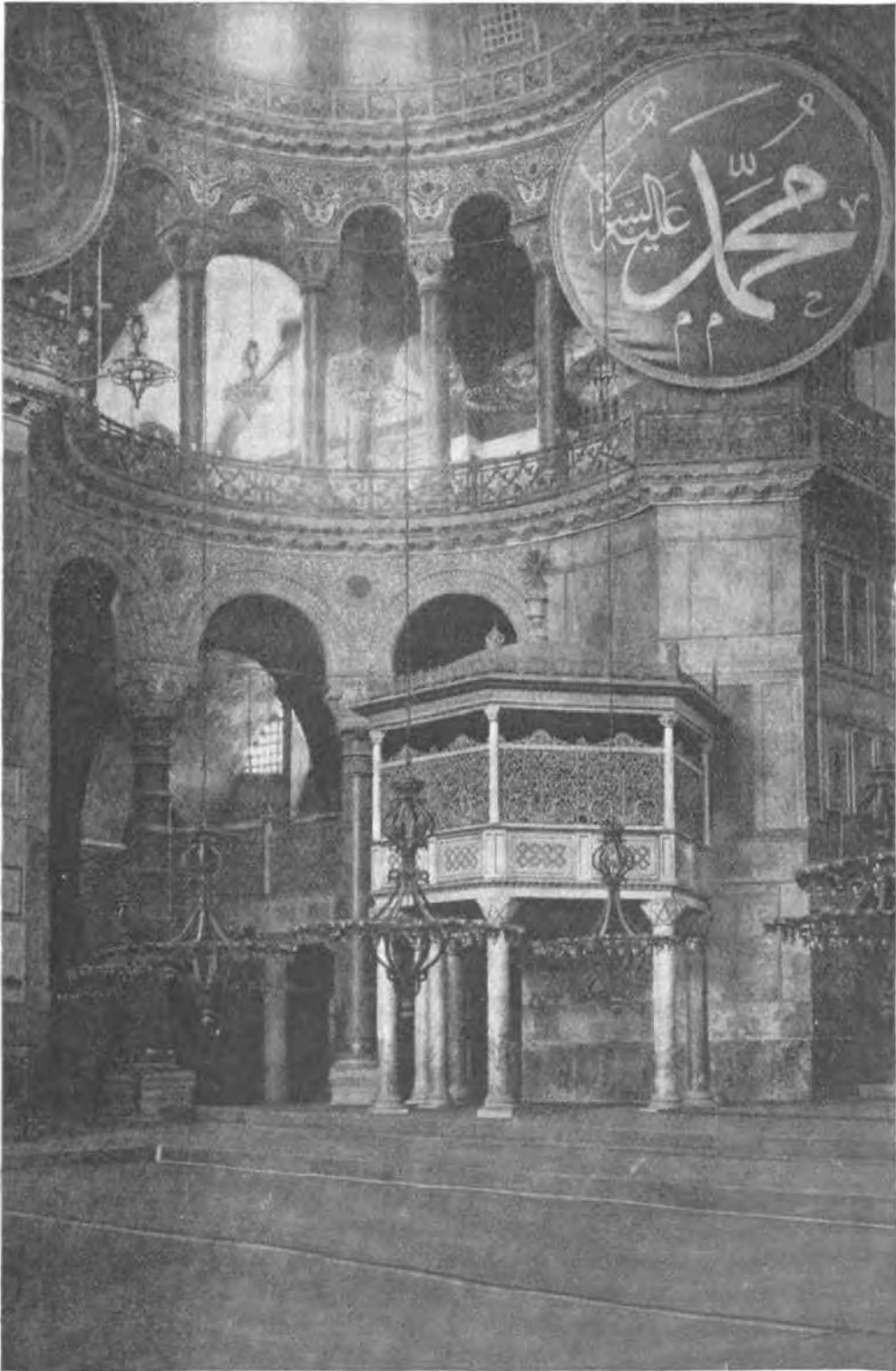
[S. 1914 Photo.]

with the glory of the building of the world's greatest church. He had, as his associates in the work of construction, Isidorus of Miletus and Ignatius, who also restored and built the Augustæum. It was, says the contemporary historian Procopius, "proof of the esteem with which God regarded the Emperor that He furnished him with men who would be so useful to him in effecting his designs." The credit, however, is judiciously divided by the discreet historian who is also "compelled to admire the wisdom of the Emperor in being able to choose the most suitable of mankind to execute the noblest of his works." In point of the period occupied in its erection the Church of St. Sophia cannot rival many other celebrated sacred buildings. St. Peter's at Rome, for instance, took 120 years in its construction; Notre Dame of Paris, 72 years; while Milan Cathedral was not completed for upwards of 500 years, and the Cathedral of Cologne was only finished in our own times, after being in process of construction for 615 years. This was doubtless due to the fact that when the great fane of Constantinople was erected there reigned an autocratic Emperor who was in a position to have his work pushed through to a finish and to allow no obstacles to stand in the way of the accomplishment of his design. It is to be surmised, indeed, that Justinian was not a person to tolerate the thwarting of his plans, and those were days in which, for good and sufficient reasons, the workmen were not in the habit of going on strike. The historian Procopius already alluded to thus describes the church as it stood in the days of Justinian:—

It is distinguished by indescribable beauty, excelling both in its size, and in the harmony of its measurements, having no part excessive and none deficient; being more magnificent than ordinary buildings, and much more elegant than those which are not of so just a proportion. The church is singularly full of light and sunshine. You would declare that the place is not lighted by the sun from without, but that the rays are produced within itself, such an abundance of light is poured into this church.

Now the head (prosope) of the church (that is to say the part towards the rising sun, where the sacred mysteries are performed in honour of God) is built as follows. The building rises from the ground, not in a straight line, but setting back somewhat obliquely; it retreats in the middle into a rounded form which those who are learned in these matters call semi-cylindrical, rising perpendicularly.

With regard to the Apsoid and Semidome.—The upper part of this work ends in the fourth part of a sphere, and above it another crescent-shaped structure is raised upon the adjacent parts of the building, admirable for its beauty, but causing terror by the apparent weakness of its construction; for it appears not to rest upon a secure foundation, but to hang dangerously over the heads of those below, although it is really supported with especial firmness and safety.



[Sebah Photo.]

INTERIOR OF ST. SOPHIA, SHOWING THE EXTERIOR OF THE NARTHEX.

Exedras.—On each side of these parts are columns standing upon the floor, which are not placed in a straight line, but arranged with an inward curve of semicircular shape, one beyond another like the dancers in a chorus. These columns support above them a crescent-shaped structure. Opposite the east wall is built another wall, containing the entrances, and upon either side of it also stand columns, with stone-work above them, in a half-circle exactly like those previously described.

Great Piers and Arches.—In the midst of the church are four masses of stone called piers (*pessoï*), two on the north, and two on the south sides, opposite and alike, having four columns in the space between each pair. Upon them, four arches (*apsides*) arise over a quadrilateral space. The extremities of these arches join one another in pairs, their ends resting upon the piers, while the other parts of them rise to a great height, suspended in the air.

Dome and Pendentives.—Now above these arches is raised a circular building of a curved form through which the light of day first shines; for the building, which I imagine overtops the whole country, has small openings left on purpose, so that the places where these intervals occur may serve for the light to come through. A spherical-shaped dome (*tholos*) standing upon this circle makes it exceedingly beautiful; from the lightness of the building, it does not appear to rest upon a solid foundation, but to cover the place beneath as though it were suspended from heaven by the fabled golden chain. All these parts surprisingly joined to one another in the air, suspended from one another, and resting only on that which is next to them, form the work into one admirably harmonious whole, which spectators do not dwell upon for long in the mass, as each individual part attracts the eye to itself. The sight causes men constantly to change their point of view, and the spectator can nowhere point to any part which he admires more than the rest.

Needless to say, numerous legends and traditions have collected round this historical monument. An angel was averred to have revealed the plan of the building to the Emperor in a dream. Later on, when Constantinople was captured by the Turks and St. Sophia became a Mohammedan mosque, further stories grew up in connection with the ancient fane. The Moslem victors, it was said, had committed sacrilege in the very precincts of the church itself and had slaughtered the priest who was officiating at the Mass. The bishop's door is still pointed out where the deed of sacrilege was committed. It is situated on the northern side of the gallery \* and is, says a recent writer, "filled by a mass of masonry on which are many traces of violence." The Patriarch, it was stated, had not yet completed the service when he fell a victim to the infidel invaders. On the day when St. Sophia again

\* From the gallery above alluded to the best view of the interior of the edifice is to be obtained, as the higher gallery which encircles the dome is at such a great height from the ground that it reduces the dimensions of the building almost to insignificance.



## CONSTANTINOPLE AND ST. SOPHIA 101

becomes a Christian shrine he will issue once more through this "bishop's door" in full canonicals and complete the ruthlessly interrupted ceremony. Over the high altar is still to be seen the fresco picture of Christ. The Turks we are told have endeavoured to obliterate this in every possible way, but without success, so that in spite of 500 years of Moslem services the face of Jesus still looks down upon the congregation. Other traditions have declared that when a Constantine and a Sophia reign in Greece, St. Sophia will once more become a Christian church. Others again foretell that the son of a Constantine and a Sophia will reign as a Greek king in Constantinople.

As already mentioned, St. Sophia has suffered on various occasions from the ravages of earthquakes. As early as 558 the eastern part of the dome, together with the apse, was overthrown in this manner. The Emperor, it is stated, restored the piers and raised the dome at this date 20 feet in height. The dome again fell in the year 975, and in 1203 some portion of the sacred edifice was destroyed by the turbulent Crusaders. In later times the church through long neglect fell into a very dangerous condition, and in 1847 the Sultan Abdul Mesjid began the much-needed work of restoration, which was carried out under the instructions of the Italian architect Fossati. The portions of the building that appeared most dangerous were then reconstructed and the lead roofs repaired. "The dome was relieved of four heavy buttress arches whose function was taken by a double cincture of iron around its base, while thirteen columns of the gynæceum which were inclining under the thrust of the great arches that support the dome were put straight again. At this date the Sultan's tribune was built in the Byzantine style."\* The walls of the church as at present existing form approximately a square, the length of which in the interior is (exclusive of the apse) 241 feet, and the breadth 224. The dome measures 100 feet across from the edge of the cornice, but above the cornice the vaulted space is 104 feet in width. It is 179 feet from the floor to the vertex. The dome rises above the square area on four huge arches, with a large semi-dome to the east, and another to the west, each of which embraces three smaller spans.

The edifice which was given over in 1453 to Mohammedan worship had already witnessed the crowning incident which led

\* See *The Church of Sancta Sophia: A Study of Byzantine Building*. By W. R. Lathaby and Harold Swainson. Macmillan & Co., London and New York. I am also indebted to these authors for the translation from Procopius.

to the schism of the Roman and Greek churches 400 years before. It was on July 16, 1054, while the church was thronged by the orthodox clergy and people, that Cardinal Humbert and two other bishops, legates of the Pope, walked up the nave till they reached the altar. Standing under the mosaic picture of Christ they laid upon the altar the Papal excommunication of the Orthodox Eastern Church and the anathema against the seven deadly heresies of the Greeks. Then they strode forth, shaking the dust from their feet. Thus was accomplished the first great schism of Christianity which was to have its sequel in the days of Luther in another still graver secession from the mother Church.

In the near, perhaps the immediate, future the imperial city of the East is destined to be the scene of stirring events. Prophecy and political probability alike point to some dramatic *dénouement*, as the outcome of the present great struggle, some *dénouement* which shall eclipse in historical importance the capture of Byzantium by Constantine, or Constantinople eleven hundred years later by Mohammed the Second. It may be questioned if any more suitable spot could be chosen by the victors to meet in final congress and remodel the map of Europe than this great seat of empire which has borne witness to so many fluctuations and changes of human destiny, and witnessed so many scenes of triumph and of disaster. It is to be hoped that the historical fame of Christian and Moslem will be spared from the ravages of the destructive weapons of modern warfare, and not fall a victim, like so many storied cathedrals of Western Europe, to the ruthless exigencies of military operations.

# APOLLONIUS OF TYANA

BY W. J. COLVILLE

ONE of the ablest followers of Pythagoras was Apollonius of Tyana, who was so great a wonder-worker that the Emperor Antoninus Caracalla worshipped him as divine, while Alexander Severus and other emperors showered upon him great honours and regarded him with high esteem. During a terrible plague at Ephesus it is recorded that he caused it to cease immediately he arrived at the city, having been summoned thither by men in high authority who firmly believed in his miraculous healing power. Concerning his many works of healing we are told that sometimes he was present with his patients and occasionally laid his hands upon them, but in numerous instances he is stated to have performed marvellous cures at a distance; he is indeed reported to have done as many mighty works as any of the great prophets or apostles of whom Holy Writ makes mention.

Like all other truly learned and holy men, Apollonius made a clear distinction between righteous magic and unholy sorcery. By true magic he understood that mysterious power which acts through sacred ceremonies performed with good intent by honourable persons, while under the term sorcery he included all acts which, however performed, proceeded from malicious motives and were worked with the intention of inflicting injury. Here we have one more illustrious tribute paid to a noble universal idea, which, though it has long been eclipsed, is now shining forth again in all its native brilliancy, inspiring men and women in this day in many lands to perform many similar benevolent works to those which wrought so much benefit in bygone times in ancient countries. The leading doctrines of Apollonius were so similar to those of many other great masters that his personal identity does not always stand out very clearly; he has been many times confounded with other illustrious spiritual teachers and mighty wonder-workers, but there seems good historical evidence for the fact that he was a very influential personage and one, moreover, who wrought great blessings in his own day and handed on a far-reaching benign influence to posterity. Speaking for himself, his biographers make him declare that his mode of life was very unlike that of the bulk of the people among

whom he mingled ; he took very little food, but gained much nourishment from an extremely simple diet ; he seems to have been entirely free from ostentation and simply went about doing good to the fullest extent of his opportunity. As a seer he takes exceptionally high rank, for he evidently possessed ability to foresee and foretell many important events as well as to heal many diseases, and indeed he quelled many riots by the exercise of a power entirely superphysical.

Apollonius lived at a time when faith in the gods and goddesses of the classic world had greatly waned, and when the priests and priestesses of once glorious temples had largely declined from their former high estate, and it was his earnest mission to seek not only to restore the ancient glories but to enkindle a new flame and fervour in his own generation surpassing in brightness and purity that of departed days. Like all other great teachers who undertook to enlighten the world, he was thwarted and persecuted by many classes of opponents, but he always showed himself able to so effectually defend his doctrine and his practices whenever they were attacked, that he made hosts of friends from the ranks of the opposition and surrounded himself with companies of faithful disciples who were loyal and devoted even unto death. This great teacher laid no stress on sacrifices and paid little heed to any ritual observances ; a pure life and a philanthropic temper he extolled far above all ceremonies, for purity and philanthropy he regarded as the only great essentials to spiritual attainment. Magical powers he looked upon as belonging by right to those who lived on a higher plane than the majority, and like all really spiritually minded teachers he expected higher human faculties to unfold normally when the right life was lived for their development, without recourse to any artificial means for stimulating them.

Philostratus, in a minute description of the life of Apollonius, says that he visited the temple of Æsculapius at Ægea, the Oracles of Amphiaraus, Delphi, and Dodona, the Magi of Nineveh and Babylon, the Brahmins of India ; he also travelled to Egypt, Ethiopia, Crete, Sicily and Rome. In his later years he resided for some time at Smyrna, Ephesus and Tyana ; the date of his death is given as 96 A.D. at the age of about a hundred years. Wherever he went he urged the people to a life of the strictest morality accompanied by works of piety and prayer. He is said to have cured every kind of malady, including the most dangerous and fatal diseases, and many of his predictions were accurately fulfilled. We can gather much from such recorded incidents which

throws bright light upon the early years of the Christian era, for at that period it seems impossible to doubt that some mighty spiritual wave was sweeping over this planet and manifesting its potency through the agency of a great number of contemporary wonder-workers, many of whom were unmistakably men and women of the noblest character, devoted to the highest ideals. It would be but a vain and useless attempt to endeavour to disentangle the exact works of this one man from those of all the rest of the world's enlighteners, and it is surely only necessary to consider the works themselves if our aim is to prove the reality of inspiration and its continuous flow through all the ages. Apollonius was one bright light shining with far more than ordinary brilliancy, but he was not a solitary figure, nor did he claim to be an only master.

We greatly need in our own day to take a far more intelligent and comprehensive view of so-called magic and all pertaining to it than can ever be taken by those who wish to prove too much for one teacher and, consequently, equally too little for all the rest. We might easily cite examples from an enormous array of testimony to similar works accomplished in all parts of the world and under many widely different auspices, but we hope enough has just been said to put our readers in the right mood for so considering the claims of ancient and modern mystery and revelation that they may search the records for themselves with renewed interest and vigour, and we trust always with the sole desire to discover truth and weigh all evidence impartially. The study of history is beneficial only in so far as it spurs us on to seek to duplicate, if we may not transcend, the good deeds that have been wrought by those who have blazed the path of human progress before our day. Century after century and millennium after millennium the same great problems are presented to humanity for solution, for similar needs continually arise for the exercise of that marvellous power to teach and heal which is the one supreme credential of the true prophet and the pure white magician. It will be well for us all if considering the great interest now everywhere displayed in psychic marvels, we learn to tread the consecrated way which leads to true adepthood which, in its last analysis, is the supreme triumph of the spirit over all that would fetter its radiant activity in individual and in communal life.

There is much deep significance in the following extraordinary testimony to what Apollonius conceived to be a mode of life and course of action conducive to the most beneficial results.

He says of himself: "I wear a robe of linen which as well as being conducive to cleanliness also produces more truthful dreams. Between God and man exists a bond of relationship, and by this is man in some measure a participator in the Divine nature. All are convinced that the powers of the mind and the soul are derived from God, and that those are the nearest to God who are most highly endowed with them. The Indian wisdom, to which the Egyptian is related, says that God created all, and the cause of creation was the goodness of God. If God is therefore good we may consider a good man as participating in the spirit of God. To what this leads he shall know who is acquainted with the philosophy of Eclectics." This philosophy is a combination of the purely Platonic and Pythagorean systems, which are, indeed, essentially at one. As the Dialogues of Plato are so easily accessible, and so well known to scholars, we need not proceed to dilate upon the leading tenets of that glorious Grecian school. Suffice it to say that a sense of harmony with all creation is the one great aim and object of all true philosophic doctrine, and the road to this attainment is through following out in all cases the innermost dictates of one's own interior self.

## 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.*]

### NATIONAL KARMA.

*To the Editor of the OCCULT REVIEW.*

SIR,—With regard to the correspondence which has been taking place in the OCCULT REVIEW on National Karma, may I quote a contribution to the subject from the *War Letters from a Living Dead Man* (written down by Elsa Barker).

Judge Hatch (who is now known to be the communicating entity) writes :—

“ I want to write of Belgium and of karma, race karma, karma old and new. With and behind the invading Germans, urging them on to murder, rape, burning, were not only the devils from the outer vast, whose time for activity had come, but with and behind the German army was a horde of undeveloped and earth-bound spirits who had suffered in the Congo. Karma, always karma ” (page 49).

Later in the same chapter we find : “ The karma of England. Have you ever thought about the karma of England ? Granted that she has done much wrong, as all old nations have, yet she has allowed herself to be used by the world-will. She, more than all the other old races, has been an instrument in the unifying of the races. Did you fancy that the British Empire was a fortuitous concourse of atoms ? Did you think the British Empire merely happened ? And now the British Empire *may* be used further. She may be used in Belgium. And I do not mean the mere presence of her army in Belgium.”

In answer to “ E. E.” may I say that personally I do not hold Mr. Sinnett's views on karma and the war ? I quoted them merely to give the various opinions on the subject.

Yours sincerely,

BATH.

ELISABETH SEVERS.

### LUMINOUS SHAPES.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Can any of your readers throw light on the following :—

I know a bedroom in an old house which has ordinary plaster on the walls, white-washed, and large painted cupboard doors on one side, where this strange phenomenon is seen sometimes at night—not every night, nor always at the same time. Luminous shapes varying

in size, rounds, squares, triangles and rods, which appear solid, not outlined—they move here and there while visible. Three persons saw them on one occasion, so it is not a case of the defective vision of one person. There are no lights either indoors or outside of any kind.

PLAS TEG,  
NR. MOLD, FLINTS.

Yours truly,  
MARY CROSLAND TAYLOR.

#### MORE DREAMS.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I wonder whether you or any of your readers could interpret two of many very remarkable dreams I have had recently! Last Monday, the 3rd, I dreamt I was in Rome, and waiting with an enormous crowd at the foot of a flight of terra cotta brick steps, which seemed to reach to the sky. The people were expecting the Pope, who was to drive up these steps; presently he appeared seated in an old Roman chariot, with two horses abreast and a leader, an immense bay animal, very restive and almost unmanageable. A voice said: "If he succeeds in accomplishing such a difficult task we shall know he is God's representative on earth"—and the crowd looked with breathless excitement and silence, as the horses slipped on almost every step and the chariot swayed from side to side. At last the Pope disappeared into the clouds at the top, while the crowd broke into frantic cheering.

Last Friday, the 7th, in the early morning I dreamt I was in the country in England going to one of the camps, quite strange to me as regards place and people, when there was a heavy peal of thunder, and looking up into the sky I saw the sun *burst*, or break into pieces, and out of the centre—*Christ* appeared; every one fell to their knees in fear and prayer. As He came nearer and nearer to the earth, the wonder that we were not absolutely destroyed overcame our awe and we looked up to see the Figure floating in the clouds towards the East, and all exclaimed, Is not Christ destroying the earth? when a voice said, "Not yet. He has gone to——," a word I could not understand, but knew it was a Greek name.

Yours faithfully,  
ATLANTIS.

#### INTERMENT ALIVE RISKS.

*To the Editor of the OCCULT REVIEW.*

SIR,—Referring to the interesting article, "Studies in Transformation," in your valuable magazine for January, may I venture to remind your readers of the fact that while the present-day amazing facilities for medical certification of the death of living persons exist, no one can be quite sure that they or their friends will not be buried alive? Writing in the Press, a well-known barrister-at-law says:—"I personally



know two gentlemen who possess their own death certificates signed by duly qualified doctors, and under which they would have been buried." At a public meeting of the Association for the Prevention of Premature Burial, a lady startled the audience by producing her death certificate, which, after careful medical examination, had been given in the belief that she was dead, and many similar cases might be cited. Reform of the burial laws is most urgently needed, and if any of your reflective readers are willing to assist in obtaining the necessary alterations in the law for the prevention of the tragedy of interment alive, I shall be happy to send them literature on the subject free on receipt of a stamped addressed envelope. Thanking you in anticipation of your customary courtesy and kindness,

I am, Sir, your obedient Servant,

100, CHEDINGTON ROAD,  
UPPER EDMONTON,  
LONDON, N.

JAS. R. WILLIAMSON.

### CHRISTIAN SCIENCE AND ITS OPPONENTS.

*To the Editor of the OCCULT REVIEW.*

SIR,—Mr. Edwards, in his letter appearing in your issue for January, refers to Christian Science as "a pretended power claimed by the worshippers of the late Mrs. Eddy as being specially bestowed upon them by Jesus Christ, through Mrs. Eddy." There is nothing whatever in the nature of pretence in Christian Science. Either one does understand it or he does not. He who understands the divine Principle of Christian Science and abides by the rules laid down, cannot fail in demonstrating this knowledge in healing sickness and destroying sin. The power that heals is the power of Truth, and any one who makes an unbiassed study of the subject may gain an understanding of the Truth which will make him free. The working out of a sum in arithmetic depends on the mathematical understanding of the student. It is precisely the same with a student of Christian Science. Christian Scientists do not worship Mrs. Eddy, and they acknowledge Jesus the Christ as the Way-shower.

Mr. Edwards closes his letter with the words, "Owing to the fraud of Christian Science, we, the *real healers*, are driven out of business." This is a very poor excuse for his failure. Christian Science teaches that Truth is omnipotent, omniscient, and omnipresent. Those who practise it cannot be driven out of business.

Dr. Helen Bouchier, in her article also appearing in your January issue, has misconstrued the cause by which the results of the application of Christian Science have been obtained. Our Master said: "Ye shall know the truth, and the truth shall make you free." This knowledge and the application of it is the sole cause of the results obtained in Christian Science practice.

To become conversant with a subject, one would naturally study

a text-book on it. Now there is only one text-book on the subject of Christian Science, namely, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. To read this book, as suggested by Mr. Horton in his letter, in conjunction with others which give a false statement with regard to its teachings, would certainly not be conducive to a clear understanding of Christian Science.

Yours truly,

TALBOT HOUSE,  
ARUNDEL STREET,  
STRAND, W.C.

CHARLES W. J. TENNANT.

### LATENT PSYCHIC POWERS.

*To the Editor of the OCCULT REVIEW.*

SIR,—In reply to "Nescio Quis" I would say that he or she can develop some degree of clairvoyance by obtaining a crystal or Fakir mirror and gazing into it under a reduced light. Usually after the first few days cloudy mists supervene, and then small bright Eastern scenes, while later there appear whatever the student is concentrating upon or often what he is looking for.

Another variety of clairvoyance may be cultivated by concentrating the gaze on your reflection in a mirror, the illumination being, say, an ordinary candle some few yards distant. If you concentrate on the head, you will first see the health aura, then flashes of the astral aura, and finally, if you practise for a few months, the inner fringe of the mental aura. It is advisable to sit while practising the above, as you may slip out of your physical while standing, in which case the latter will collapse on the floor.

Another psychic accomplishment which is almost necessary if one wishes to do work on the "other side" is that of functioning consciously when apart from the physical vehicle. If you have come along religious lines you may acquire this faculty by addressing a seven or ten word prayer to your particular Master stating you wish to remember what you do when "out" and that you desire to be of service. Repeat the prayer before going to sleep, and after a few clear dreams, there is every likelihood of your leaving your body quite consciously. Another method is to concentrate on retaining your consciousness after you have passed out on going to sleep, and if you assist this by placing the means handy of recording your dreams, much the same result will be brought about. The first named method, however, gives less unpleasant experiences to the novice on the astral plane.

The accomplishment of functioning apart from the body is, in my opinion, the most valuable possession of the occultist or even advanced student, and is quite invaluable in connection with the investigation of past incarnations.

With regard to hypnotism, Mr. H. Ernest Hunt's manual strikes me

as the one volume needful for any one whose wishes to take up the practice. It is an exceedingly good shilling's worth.

Yours faithfully,

6 TREWINCE ROAD,                      ARTHUR MALLORD TURNER.  
WIMBLEDON, S.W.

### THE SEXES HEREAFTER.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I have read with considerable interest and pleasure Hereward Carrington's article on *The Sexes Hereafter*, in which he asks what his readers think.

There is a great deal of misconception on the subject, even among those who claim to be more or less advanced occultists. Many look upon heaven as a state in which all sexual love is rigidly excluded. They seem unable to realize that love can exist between two of the opposite sex free from the lower animal passions. Duality, of which sex is one form or expression, is found on every plane from the highest downwards. We see it everywhere; attraction repulsion, positive negative, male female, truth love, straight curved, odd even, etc. The old hermetic axiom, to which all mystics and occultists assent, says, "As above, so below," the duality manifested here existing primarily in the Supreme, manifestation necessitating duality or differentiation.

Because the deepest, purest and most interior of all loves, that existing between counterparts, has been degraded and debased, as it has on this earth, is no reason why it should be destroyed; rather should the lower or baser metal of merely physical attraction, or at best intellectual affinity, be transmuted into the pure gold of soul love.

From Kether, the highest of the three Supernal Sephiroth or Emanations of Deity on the Kabbalistic Tree of Life, radiates Chokmah and Binah, wisdom and understanding, masculine and feminine potencies. Every soul as it issues forth from the Supreme is twain—one, containing within itself all that is masculine and all that is feminine, symbolizing the union of truth and love, the microcosm thus corresponding to the macrocosm. The two halves separate and gain, during long ages, their experience apart from each other till they become fully human, after which they meet and unite, generally in the astral or spirit world, when they become an angel, *vir* and *mulier* forming the complete *homo*. They are then one to all eternity, and yet two, for there would be no bliss in loving oneself.

Perfect bliss is unattainable until the soul meets its counterpart. My counterpart, who passed over many years since, tells me heaven is not heaven without one's counterpart; that counterparts are made for each other for all eternity; that while there may be many likes, or even many loves, there is only one *the* love, those who have never met their counterpart being unable to understand counterpartal love,

as it is outside their experience. I have also been told that counterpart love springs from the world of Atziluth of the Kabbala, corresponding to that of pure Deity, in other words it is divine.

Counterparts rarely meet on this earth at the present time, and this is the reason why so many marriages are unhappy; when they do meet and are united in marriage it is an ideal union. As Dr. Holcombe truly says, "They take on each other's mental states. . . . They grow more and more alike interiorly, increasing their spiritual power and perception by the union. . . . They approach ever nearer and nearer to the Source, the Fountain of all love and all wisdom." Similarly my counterpart once said to me, "We shall go hand in hand together to all eternity and learn all there is to learn." Perfect harmony exists between the two halves, the woman ever increasing in love and the man in wisdom.

Yours faithfully,  
UNITY.

#### TAKING IMPRESSIONS OF THE PALM.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I shall be much obliged if you, or one of your readers, will describe to me the best method of taking an "impression" of a person's hand for the purpose of delineating character therefrom.

Yours in grateful anticipation,  
P. V.

#### IMPERTINENT SPOOKS (?)

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Three or four days before reading Dr. Helen Bourchier's interesting paper on the Astral Plane in the OCCULT REVIEW, and her remarks anent "impertinent spooks," I had the following curious experience. I presume it is a case in point?

I had fallen asleep, on my second night in new "lodgings," for about half an hour, when I suddenly started broad awake. (There was the usual light burning in the room.) Between, but beyond, the ironwork at the foot of the bed was a sort of quivering shimmer visible, rising as from the floor, about a foot wide, the colour of candle-light. It was so perfectly distinct, and moving upwards, that I at first suspected that some one in the house had stealthily entered the room by the adjoining door—which was in reality locked. The quivering continued, rising and slightly spreading, and there came a perfectly distinct sound like "coc-coc" in a derisive and impertinent tone as of a rude boy in the street. Then, as by some instinct (for it is not a gesture I am addicted to) I crossed myself, and said aloud, "In the Name of God, go." The candle-light-coloured shimmering then (whether by condensation or concentration I am not clear) gave place to a small but very distinct *purple* light, which moved obliquely across

the room to the closed window, through which, apparently, it passed, quite simply; and I saw it no more.

What was it? and, whatever it was, is there any ascertainable reason *why* it should take that form both visible and audible? What did the shimmering in itself signify? Some abnormal rate of atomic vibration, or what? and *why*? Why should it have turned into, or been replaced by, a *purple* light? Any information as to the physics of the thing, and its occult significance, if any, would be gratefully received by

Yours truly,  
INQUIRER.

### ANGELS ON THE BATTLEFIELD.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I had a strange dream which alarmed me much two or three months before the war broke out. I dreamed that a brother of whom I am very fond was in danger of being murdered. I saw his horror-stricken face, when by some superhuman intervention in answer to my prayer, the life was spared, and my dear brother was safe. For a long time I could not forget the dream, and it was not till the war broke out that I realized what it meant.

About the month of October I became a little nervous for the safety of England, my native land, and was in great agony of soul. Being a great believer in God and His power to help and save in all circumstances, I prayed very earnestly night and day that the enemy might be subdued and kept from molesting England.

Just before Christmas last year I wrote to my relations on post-cards, in several places, that the Great Heavenly King had a great unseen heavenly host which He would send to their aid. I sent the same assurance to a lady whom I love very much in France. It may be those who got the tidings thought I was a little "mad," but later on no doubt when they heard what had actually happened they would admit that I knew what would take place, and that I had really been to my "Great Master" on their behalf and He granted my request, and the assurance that they would be unmolested.

When it was announced from the pulpit of the English Church, Geneva, that the troops had been seen I cried for joy and thought again of the messages I had sent. My faith was much strengthened in the goodness of God to His faithful children.

I saw, too, for my own comfort around England about Christmas time a thick hedge of beautiful peaceful angels, which gave me satisfaction of loved ones kept safe. Especially since the war I feel closely surrounded with sweet, unseen, holy guests, which enrapture and cheer me when alone more than the best human companions. For these experiences I am deeply grateful to my Heavenly Father to His exiled servant in a foreign land.

Yours faithfully,  
A. G.

[Further correspondence is unavoidably held over.—ED.]

## PERIODICAL LITERATURE

THREE articles which succeed one another in *The Hibbert Journal* may arrest even the casual reader by the contrast of their several titles. One is on the definite failure of Christianity, by Miss M. E. Robinson ; another answers the question whether Christianity is practicable, and this is by Professor W. A. Brown ; while the third discusses the incompetence of mere scholarship to interpret the Christian scheme : it is by Professor E. Armitage. According to Miss Robinson, Christianity has failed definitely to redeem human life from the worst of its evils, being war—as exemplified terribly in the present conflict. Christianity has failed, because it has been “founded on the apotheosis of suffering and the multitude of doctrines associated therewith.” But there is either another Christianity or at least there is another religion, which is “founded on the cult of joy.” It is along these lines that Christianity may be retrieved, but it must be recognized that “the day of the negative is closed” and that “the hour has struck for the positive to arise.” For Professor Brown the key-note is also the war, but the answer to his own question sounds halting and carries little conviction. Miss Robinson’s alternative religion, not otherwise specified, implies her resignation if Christianity perishes in failure, but Professor Brown holds that it remains practicable, at least from the individual standpoint, meaning that the Christian standard is still maintained by many persons, the whole world over. But in face of the War and the self interest postulated thereby, the social practicability of Christianity is for him another matter, and the answer of many to the question will be a decisive negative. The Fatherhood of God and brotherhood of man seem alike involved, while the self-justification of the warring nations is a sombre commentary on the tenet of redemption through Christ by the path of penitence and forgiveness. Finally, the leadership of Christian Churches has broken down, for “in each of the warring nations the ecclesiastical authorities have taken their cue from . . . their respective governments.” Professor Brown—who is of the Union Theological Seminary, New York—falls back, however, on “the unsuspected moral reserves of humanity” which the war has brought into activity ; but the question obviously arises whether these reserves are

essentially Christian elements. He believes also that we are in the presence of a "supreme opportunity for the Christian Church" to become in reality what it has professed to be always in theory—"the representative and spokesman of the spiritual unity of the race." It is difficult to see where this opportunity precisely lies, or in what sense the antidote to war-poison is in the hands of official religious bodies, who are a house rampantly divided against itself. In a very thin sense only can it be said that Christianity is practised socially, unless the name is synonymous with all morality and all goodness, and the proposition to replace "present methods of social control by those which are sincerely and genuinely Christian" seems part of an idealism which has failed us throughout in practice. It is difficult to believe in the churches as factors in a new administrative life unless they are themselves reborn. There may be a Christian answer to Professor Brown's question, but not where he is seeking it. Nor is it in the direction indicated, from quite a distinct standpoint, by Professor Armitage, who admits—like the others—that the career of Christianity is no story of a steadily brightening day. We believe with him that the historicity of Christ, however ultimately decided, can *per se* lead us nowhere in a religion of the soul, and the authorship of the Pauline Epistles is in like case, but his argument is vitiated by the fact that it can obtain only if the Christ of Palestine was a historical personality. For Professor Armitage, New Testament scholarship is incompetent apart from "inward knowledge of the Lord." The obvious answer is that without a historical Christ such knowledge—as he uses the word—would be illusory, which inward knowledge often proves to be. It is true that there is another answer, which Professor Armitage presumably does not know.

*The Quest* is not perhaps more excellent than usual, but it is certainly very good indeed. Under the title of "Our Spiritual Complement," Mr. Mead gives us the result of his close and ripe thinking on those higher possibilities for which some of us dare to hope, on our deepest intuition of transcendent and immanent reality, and on that spiritual faith which assures us (a) of the Supreme Good, (b) of the fulfilment of its Divine Life in and for our greater selves, and (c) the "master mode of this reality." The sum of the message is that we and all that is about us are "complemented and fulfilled by the divine spirit." Baron von Hügel's second paper on "The German Soul and the Great War" brings a memorable study to its conclusion. He looks for Germany to "reform her soul and its acts" by absorp-

tion in a vision "expressive of her own noblest self," rather than by self-criticism and the surrender of all dreams. It is useful to take it in connection with Professor Ladd's "Human Mind versus the German Mind" in *The Hibbert Journal*. True dedication to Christ is expounded by Mr. Orde-Ward. Such dedication, in the proper understanding, is to become but to be Christ, so that we may be also and therefore ourselves, and this "not from desire of heaven or dread of hell" but in "an unconscious outpouring of our best and utmost." Sir Rabindranath Tagore's article on "The Appeal of Christ to India" will attract, though it may only recompense moderately, the attention of many. It is a plea for the recognition of Christ apart from the Christianity of the creeds, for His consideration in the light of one who has shown us that man's true nature is neither realized in the pomp of empire nor in religious ceremonial. He who was Son of God has removed the ignominy of man, has extended his rights, and herein is the giving of salvation. The appeal is interesting enough, but there is nothing distinctive, and there is no special application to India. Perhaps the greatest revelation in all the pages of *The Quest* is the article on Brezina, a Czech poet, who is "a school teacher in an obscure Moravian township." The abundant quotations, excellently rendered into English, are not less than amazing.

There is an instructive article in *The Open Court* on four anniversaries in the history of Greek philosophy. The first is the prediction of a solar eclipse by Thales 2,500 years ago—on May 28 next. The second is the acquisition of the lost books of Aristotle and Theophrastus by the Roman general Sulla exactly 2,000 years since. The third is the martyrdom of Hypatia in the spring of A.D. 415, and the last is the death of Manuel Chrysoloras—restorer of Greek learning—on April 15, 1415. This anniversary has passed, but the account of Chrysoloras, though depending largely on J. A. Symonds, gives a good summary picture of the great Byzantine's work.

The last issue of *The Vahan* has a clear statement in outline of Sāṅkhya philosophy, the writer being Mr. W. L. Hare. We do not remember to have met with a more useful summary. It explains that the Sāṅkhya system, though almost obsolete in India, is an oriental rationalism which has an important place in Indian thought. It is referred for its foundation to Kapila, and is believed to have preceded Buddhism. It broke away from Vedic ritualistic religion and from the Upanishads, taking reason and experience as its basis. Like Vedic polytheism, it



held the plurality of souls, but—unlike it—denied God, whereas Upanishad monism identified souls and gods, and Buddhism denied both. It aimed at the discrimination of the soul from nature by the comprehension of Sāṅkhya philosophy, stillness of sense, obliteration of merit and demerit, and complete detachment. These things led to final beatitude. The great poem of the *Gita* takes the Sāṅkhya view of the soul and the world, but affirms their union with Brahma and through Brahma with each other, thus restoring monism in place of dualism. . . . We observe with a curious interest that according to *Theosophy in India* "as long as occultism remains occultism, the world will never know how it is shepherded and guided." A trap may be hidden, however, for any unwary person who suggests that the occultist should no doubt become a mystic. Meanwhile our contemporary has the pleasant benefit of the doubt respecting its meaning, as no explanation is offered. . . . A recent issue of *The Theosophist* is raised above the wonted category of its concerns to a high level of literary suggestion by an example of the cup of sacrifice in certain "Grail Glimpses" of E. M. Green. For all that we know, the account may be high invention or pure truth of spiritual history. It is part of a nurse's experience in a hospital for the congenitally insane and paralytic; but nothing can be summarized without murdering the effect. Be it said only that a Christ came to her who believed that she was ministering to souls in pain, not merely to bodies; and the art is such that the visitant—who, even as the risen Christ, is first taken for the gardener—may have been a vision from beyond, or a director of the hospital.

An interesting experiment is inaugurated by *A Voice from India*, which is now in its third issue. It is part of a movement "to bring before the world-public" the art, literature, philosophy, and life of the Hindu race, and those connected therewith. It holds that imperialism counts next to universalism, and that a broader imperialism will make war impossible. It regards British imperialism as keeping the ways open for that further progress which will actualize this ideal. In the words of Aga Khan, it desires that day when all India shall look upon the English King as its national Emperor, "like the great Akbar." On another side of its concern, the new periodical propounds two aphorisms which correspond to vital dedications. It affirms that "the East is the Mother of Religion, and India is the heart of the East." It says also and truly that "India is a great land of dreams, and her great dream is of God." The last issue con-

tains notable contributions from Moslems, Hindus and English writers.

Those who are dreamers and would like to experiment in the regulation of their dream life should read an instruction in a recent issue of *The Kalpaka*. We are not commending the process, which looks towards danger, but it is set forth plainly and does not disguise the fact that it is by no means easy at first or that it must not be continued too long. Moreover, while it claims to be based on experience, it offers no assurance of success. The article is entitled "How to Control Dreams." . . . *Rays from the Rose Cross* continues to provide suggestive and sometimes decorative reading. We learn that man has passed through Polarian, Hyperborean, Lemurian and Atlantean epochs, that he is now in the Aryan age, while another to come has received already the label of New Galilee, on which we can scarcely congratulate the psychics by whom it has been named as well as seen beforehand. We are passing apparently through a sort of sub-epoch called rather clumsily the Sixteen Races, otherwise, the Sixteen Paths to Destruction, and the war has saved humanity from an infinitely worse fate. It is good to hear that Californian Neo-Rosicrucians hold Christmas services on Mount Ecclesia at Oceanside to celebrate "the birth of the Christ-Spirit," but the seriousness of a recent advertisement is marred by an intimation that "those who come late will have to take pot-luck." Another announcement mentions that the Rosicrucian Order began in the thirteenth century for the union of esoteric Christianity, mystic Masonry and spiritual Alchemy; but according to *Confessio Fraternitatis* the Rosicrucian founder was born in 1378. The Fellowship will therefore do well to suspend for a moment its office as "herald of the aquarian age" and produce its evidence for a date unwarranted by that early memorial. It should explain also what kind of Masonry flourished in the thirteenth century. . . . *The Freemason* reports a striking discourse by the Bishop of Down on the social bond of Masonry. It was delivered at the Parish Church of Holywood to the Lodges and Brethren of Co. Down, and dwelt upon certain fundamental principles of the Brotherhood, their application to material as well as spiritual life, and their import at the present period of world-conflict. It was affirmed that the vast charities connected with Masonry were among its chief glories, that they are administered in a spirit of love, and with great care and capacity.

## REVIEWS

IN THE HOLLOW OF HIS HAND. By Ralph Waldo Trine. London : G. Bell & Sons, Ltd. Price 3s. 6d. net.

Few thinking persons will be disposed to dispute Mr. Trine's assertion that "ecclesiastical and dogmatic Christianity" has been weighed and found wanting in relation to the deepest needs of human life, nor that the essence of Christ's teaching, with its eternal message of hope and joy to all mankind, has been obscured and confused in a dust-storm of theological and metaphysical speculation. Mr. Trine would be in full accord with a well-known Roman Catholic priest, who the other day said in answer to the question, "Is Christianity a failure?" "Real Christianity has not yet been fairly tried," otherwise the present terrible war which has plunged the whole world into an agony of sorrow and despair would have been an impossibility. Mr. Trine's new book is addressed to "the vast numbers of men and women who stand at the cross-roads of thought in regard to religion." That upward of a million copies of his works have now been sold is proof positive of the force of his powerful appeal. Mr. Trine is the leading exponent of the great American movement known as High Thought, which is really the practical application to modern needs of the essential truths of all religions: The *divine* origin of humanity—the Fatherhood of God, and as a necessary corollary, the Brotherhood of man. He expresses in popular language the classic and transcendental idealism of his famous namesake, Ralph Waldo Emerson. Mr. Trine points out that by the fourth century A.D. the simple, practical teaching of Jesus on the Judean hill-sides had become a Message so powerful that Rome, unable to exterminate it, annexed it, and promptly grafted upon it much of Roman paganism. Mithras was confused with the Galilean Teacher, and thus gathering the moss of dogma through the successive centuries, the jumble has come down to us to-day. May not, one wonders, even this world-tragedy through which we are passing, be the blasting-force which will scatter this mountain of error?

The author pleads urgently for a return to the simple truth of Christ's Message, which taught "that the Kingdom of Heaven is the reign of God in the heart, *pushing out into all phases of life's activities*. . . . That in every human soul God has implanted an inner light that lights the way to this kingdom." This light is love, love which manifests in deeds. "Kindness is love on active service," as W. T. Stead told me in a recent message from the Land where all is Love. Is not this the quintessence of the Master's teaching; of the words that, He Himself has assured us, "shall never pass away."

EDITH K. HARPER.

TOWARDS A LASTING SETTLEMENT. Edited by Charles Roden Buxton. London: George Allen & Unwin, Ltd. Price 2s. 6d. net.

This book is a series of essays from the pens of several writers on various aspects of the present international crisis. As the title indicates, each writer gives his opinions as to the most expedient and satisfactory means of ensuring a happy issue and permanent peace.

Mr. G. Lewis Dickinson, writing on "The Basis of Permanent Peace," points out many political and sociological defects in the European system; he shows how it is that "the nations are bled to death because they or their statesmen cannot trust one another," devotes some space to the passions, prejudices and instincts involved in international politics, and pleads for the development of better feelings and higher ideals than those which have prevailed for many a long century. As the reader anticipates, he comes to the conclusion that the proper education of human reason is the key-note to the solution of the whole great problem. Not less outspoken is Mr. Charles Roden Buxton himself in his classification of national idiosyncrasies. Mr. Philip Snowden, who gives us an eminently valuable article on "Democracy and Publicity in Foreign Affairs," condemns the diplomatic system very sweepingly, but by no means unjustly.

"The Freedom of the Seas," by H. Sidebotham, will open the eyes of many readers to some startling truths, and suggest not a few important considerations in connexion with this oft-discussed subject. Hardly less valuable is "The Open Door," by J. A. Hobson, or "The Organization of Peace," by H. N. Brailsford. Mr. Vernon Lee's excellent paper on "The Democratic Principle and International Relations" will arouse much warm controversy among certain socialists.

"The Parallel of the Great French War," by Irene Cooper Willis, may cause many a reader to reflect deeply, not only on the very significant passage of arms between Fox and Burke, but also on political morality in relation to foreign affairs and declarations of war. "War and the Woman's Movement," by A. Maude Royden, though containing much truth, is not altogether praiseworthy. Such is my opinion, at least. The writer does not touch many important parts of the subject—those severely scientific parts which, I think, will become very prominent at no far distant date.

The book is really worthy of the attention of British statesmen, and good translations would be equally useful to continental politicians and thinkers.

G. A.

THE CRIMES OF ENGLAND. By G. K. Chesterton. London: Cecil Palmer & Hayward, Bloomsbury Street, W.C. Price 1s. net.

To readers of the OCCULT REVIEW, the most significant chapter of Mr. G. K. Chesterton's brilliant volume of reflections on some aspects of English history during "the stirring three centuries which are nearest to us" will no doubt be that entitled "The Battle of the Marne." In a few brief, dramatic paragraphs he conveys the picture of the surging multitudes in the black retreat after the tragic battle of Mons, "in which so many of our young men knew war first, and at its worst, in this terrible world." In speaking of the legends which grew up "in those six dark days,"—many of which he finds it "difficult to dissipate into the daylight"—Mr. Chesterton points out the curious fact that not one of these legends referred to the last three centuries during which Britain was so strongly tainted by the malign influence of the Teuton. "Ghosts were there perhaps, but they were the ghosts of forgotten ancestors." . . . Most mysterious of all, is the stupendous fact that the great German army moving onward to the gate of Paris, in vast supremacy of numbers,

"with cyclopean guns which had never been seen among men, before which walled cities melted like wax," turned, swerved suddenly,—then came the miracle of miracles :

"The empire of blood and iron rolled slowly back towards the darkness of the northern forests; and the great nations of the West went forward; where side by side, as after a long lovers' quarrel, went the ensigns of St. Denys and St. George."  
[EDITH K. HARPER.

**ATHALIE.** By Robert W. Chambers. New York and London : D. Appleton & Co. Pp. viii.+405+30 illustrations by Frank Craig. Price 6s.

ONE of the most popular among living novelists, Mr. Chambers, knows well how to weave a "strange story," and "Athalie," assisted by Mr. Craig's illustrative talent, easily holds the reader's interest. The heroine is a clairvoyante who, before she makes a profession of her clear-sight, endures, as a girl-clerk in and out of employment in New York, the annoyance of disrespectful amorousness and the privations of poverty. She also has a melancholy experience of the invincible snobbery of American plutocrats.

The tragedy which ends the book is somewhat arbitrary, though it brings out forcibly the irony which (in Mr. Chambers's theory of clairvoyance) films the eyes of a seer passionately interested in the future she would foreknow. The unfortunate hero's fashionable wife is too crude a killjoy to command conviction, but there is much to enjoy, to ponder and tenderly sympathize with in Mr. Chambers's pages.

W. H. CHESSON.

**THE WAY OF MARTHA AND THE WAY OF MARY.** By Stephen Graham, author of "With the Russian Pilgrims to Jerusalem," etc. London : Macmillan & Co., Ltd., S. Martin's Street. 1915. Price 7s. 6d. net.

IN this just-published work of Mr. Stephen Graham, "The Way of Martha and the Way of Mary," there is an almost elfish touch. With the lightning speed of Ariel he sweeps his reader on, through towns and villages, over seas and deserts, in the pursuit of his quest—the interpretation and survey of Eastern Christianity. With him we enter the cathedrals and churches of Muscovy and behold there the incentives to religious feeling on the walls around us, in pictured saint, ascetic, and martyr. No organ-roll, no clang or ripple of other instrument, disturbs, or helps, the majestic swell of blended human voices, as from priest and people arise hymns of praise and devotion. "Atmosphere" is one of this author's finest attributes. He brings before us, in impassioned word-painting, the Russian peasant, monk, and town-dweller, as he has seen them; each with his soul bent on the search for God, and his heart brimming with loving pity for all who suffer. Pity, indeed, is the key-note to the character of the true Russian. Individuality is a ruling tenet of his mystical nature, though too often this individuality manifests itself in what has been called "the fatal tendency of the Slav to anarchy." Yet, in spite of this, as a little child he may be led. Russia is pre-eminently the land of spiritual things. Her religion is the Way of Mary. "The question of the many

and the One, the world or the cell, the many cares of Martha or the one devotion of Mary, would keep any Russian audience speculating for an indefinite length of time." "Penance" has no part in the Russian scheme of religion, "consequently no 'indulgences,'" says Mr. Graham. There is no idea of propitiating God for past misdeeds. Sufficient unto the day is the evil thereof. Each morning brings resurrection to a life of new possibilities.

Mr. Graham has much to say on Art, Literature, and the Drama, in Russia. Nowhere, perhaps, in the world, is it so easy to realize that in the beginning Church and Theatre were one and the same. . . . It is a wonderful country this Russia, our great Ally—a wonderful people. The harp-strings of Heaven's mysteries seem stretched from heart to heart, from soul to soul, of these pitying, loving, God-seeking dwellers in a land of inscrutable possibilities. Here, Martha and Mary meet indeed as one; the hand that gives the loaf gives also the healing touch. If Western Christianity—the Way of Martha—is glorified by works, Eastern Christianity has found "that good part which shall not be taken away."

EDITH K. HARPER.

THE CELESTIAL AFTERMATH. By Cyril Scott. London: Chatto and Windus. Pp. 69. Price 5s. net.

THESE poems by a well-known musical composer have qualities of sound and rhythm unusual enough to attract attention apart from the thoughts which they communicate. As a medium of expression his language fails sometimes by a degeneration of the peculiar into the obscure, and of the justly symbolic into metaphorical infelicity. Yet the fact at the top of a competent mind which has reviewed Mr. Scott's work is that he is essentially a poet, urged by beauty and sweetness to find them metrical dwellings.

Once at least his utterance has the clarity and importance of proverb, as when he says:—

He who in foulest things sees aught of fair,  
He unto Wisdom's heart forsooth is doubly dear.

But that is not the poetry which gives Mr. Scott his avowed sense of being a singer whom the future rather than the contemporary critic will appreciate. One finds it in a far more subtle music, subtler even than this crowning stanza of his grave and wise meditation in "A Lake-side Cemetery,":—

Ne'er in the mansions of my mind,  
Arrased with your imblemishing bestowments,  
And those music-murmuring moments  
In Eternity enshrined,  
Could I enlink with this so lifeless place  
You, and the lustre of your soul-reflecting face!

Mr. Scott makes one feel that his spirit is alive to the delicate and exquisite joy of those to whom love is confidently more than an idea of clutch and have. His verse seems to promise a virtuosity which it has not attained. With all its imperfections I prefer it to less ambitious and plainer song where no words occur which might not be used in a House of Commons debate on Disestablishment.

W. H. CHESSON.