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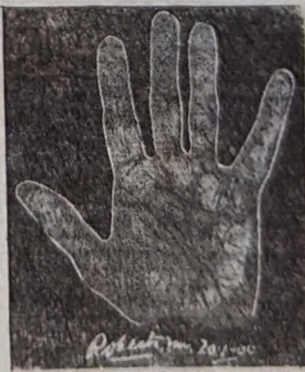
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WEDNESDAY, DECEMBER 2. Afternoon, 4 p.m.
Drawing Room Tea at 4 o'clock, followed at 4.30
p.m. by Lecture by Dr. F. Gilbert Scott on "Some
Phenomena of Hypnotism."

FRIDAY, DECEMBER 4. Afternoon, 4.30 p.m.
Club Drawing Room Tea followed by Lecture on
"The Psychic Realm," by Mrs. A. Boddington.

SUNDAY, DECEMBER 6. Evening, 8 p.m. Mr.
Raymond Blathwayt. Lecture on "Character
and the War." The Chair will be taken by Mr.
Harry de Windt, the famous explorer.

TUESDAY, DECEMBER 8. Evening, 8 p.m. Miss
F. Scatcherd. Lecture, "The Fire Test Medium."

WEDNESDAY, DECEMBER 9. Afternoon, 4.30
p.m. Club Drawing Room Tea, followed by Lec-
ture on "Christmas Superstitions," by Miss M. M.
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Club Drawing Room Tea followed by an Informal
Chat on "Living," by Mr. H. Biden Steele.

SUNDAY, DECEMBER 13. Evening, 8 p.m. Mr.
Arthur Lovell. Lecture on "Psychic Healing."

TUESDAY, DECEMBER 15. Evening, 8 p.m.
Mr. Arthur Cuthbert. Lecture, "Strange Develop-
ments in the Bahai Movement."

WEDNESDAY, DECEMBER 16. Afternoon, 4.30
p.m. Club Drawing Room Tea, after which Mirza
Assadullah of Ispahan, Persia, the aged companion
of Baha'o'llah, will speak on the "Spiritual Nature
of Man," and Dr. Ameen Fareed, his son, will also
speak and interpret.

FRIDAY, DECEMBER 18. Evening, 7 p.m. A
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NOTICE.

Every Tuesday afternoon at 3.30 p.m. a Class for Development is being held by Miss Violet Burton, entitled "Your Better Self Class," to which all Members are invited.

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SHADOWS CAST BEFORE. An Anthology of Prophecies and Presentiments. By Claud Field. 7½ in. × 4½ in., pp. 223. Cheaper Edition. Price (paper covers) 1s. net.

THE reception of the first edition of this book has been so encouraging that the publishers have now issued this cheaper edition in paper covers at 1s. net. The work contains accounts of fulfilled presentiments and prophecies as occurring to over one hundred and twenty subjects, culled from many sources and referring to various times and places. Naturally the evidential value of such accounts is very uneven. Some of the stories may be dismissed as quite legendary; but others do not admit of this easy explanation, a case in point being that related by Colonel Meadows-Taylor. The whole question of planetary influence—a very difficult problem indeed—is involved in this narration; but in other cases, at least, e.g., that of Prof. Boehm, we have, I think, fairly clear evidence of the workings of the subconscious self—its powers of acute observation and rapid deduction of probable results. At any rate, Mr. Field has compiled a work containing data of much interest and value to the psychologist, and which is well calculated to make every reader exert his thinking powers; and as Mr. Field suggests, the phenomena he deals with are such as to give man a higher idea of the nature of his soul and its potentialities.

H. S. REDGROVE.

INWARD VISION. By the Ven. Basil Wilberforce, D.D. London: Elliott Stock. Pp. 188. Price 3s. net.

ARCHDEACON WILBERFORCE is so well-known as a broad-minded and sympathetic preacher that this new collection of thirteen sermons hardly needs recommendation. They are illumined by the clearness of thought and deep spirituality of feeling which have long endeared him to a large circle of hearers and readers, and none who value these qualities can fail to close the book with a sense of refreshment. The training of the spiritual sight, social reforms, the power of thought, the breaking-down of sectarian barriers, the life after death, the nature of animals—these are a few of the subjects touched upon in its pages; and the final sermon—on "Angels"—brings the book to a fitting and beautiful close.

E. M. M.

THE BOOK OF TALISMANS, AMULETS AND ZODIACAL GEMS. By William Thomas and Kate Pavitt. 8½ in. × 5½ in., pp. xx + 292 + 11 plates. London: William Rider & Son, Ltd., Cathedral House, Paternoster Row, E.C. Price 7s. 6d. net.

THOSE of my readers who know Mr. Pavitt as a designer and worker of talismanic jewellery will particularly welcome this book, in which he has embodied the fruits of many years' study. Nor will they be disappointed; for the work is indeed a veritable mine of curious lore.

The book is divided into two parts. The first part deals with amulets and talismans in general; and the charms of various nations—India, China, Japan, Egypt, Greece, Rome, England—and sects fall for descriptive treatment. The section on Egyptian talismans is particularly interesting, and it is curious to find an early Egyptian prototype of the modern "Billiken" in Bes, the god of laughter, merry-making and good luck. The authors, however, fail to indicate the element phallicism played in the origin of certain Egyptian and other symbols—the *crux ansata*, for instance, is certainly phallic, and, as such, is a most appropriate symbol of life and fruition.

The second part of the book is concerned with astrological symbolism

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That Prof. Knowles' system is exciting the interest of the brightest intellect of the present day is clearly shown by the scores of recommendations, among which the following, from representative British publications, the clergy and the medical profession, are striking examples.

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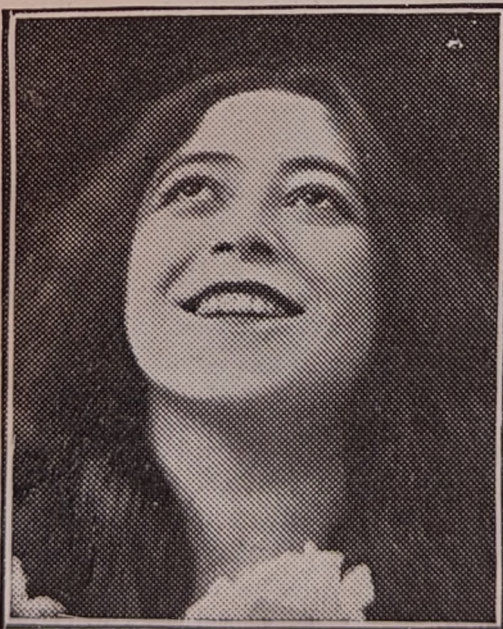
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has therefore undertaken the somewhat arduous task of distributing broadcast, without regard for class or creed, the information heretofore possessed by the few.

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Miss Josephine Davis, the popular actress who believes that Prof. Knowles has discovered principles which, if universally adopted, will revolutionise the mental status of the human race.

and the gems of the zodiac, about which there is a vast diversity of opinion. The ancients, I think, were guided largely by colour, whereas now we are more inclined to classify stones according to chemical composition.

The question of the reality of planetary influence is too large a one to discuss here, but I take it that the authors of this book would answer it in the affirmative. To my mind, however, Mr. and Mrs. Pavitt get at the real significance and virtue of talismans when they write of "some active power in a thought made concrete in the form of a talisman or amulet which may be made for some specific purpose, or for particular wear, becoming to the wearer a continual reminder of its purpose and undoubtedly strengthening him in his aims and desires." The true talisman is a concreted thought, a symbol of an idea, and like all symbols is possessed of magical efficacy—efficacy arising not through its own powers, but through the powers of the will which called it into being.

The value of this very interesting volume is enhanced by eleven full page plates (one of which is in colour), and a useful appendix, giving some valuable hints towards distinguishing between genuine and "faked" stones.

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science can surely move the mountain unto Mohammed? Alas! we are all more or less like the old Welshwoman of whom Zangwill tells in his *Italian Fantasies*. This worthy dame objected to the mountain before her window which shut out the sunshine, and told the curate that she had prayed and prayed for its removal but it had not stirred an inch. "That is because you have not real faith," was the glib clerical reply. So the next night the old lady spent on her knees in penitence and prayer, firmly resolved to do better. In the morning she drew up the blind and there was the mountain as before. "*Just as I thought!*" she exclaimed.

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W. H. C.

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COMTE DE GABALIS. By the Abbé N. de Montfaucon de Villars, rendered out of French into English, with a Commentary. Demy 8vo. Illustrated. London: Wm. Rider & Son, Ltd. Price 7s. 6d. net.

THE latest, and by no means the least, important addition to occult literature is an English translation of *Le Comte de Gabalis*, published with an excellent commentary and numerous interesting annotations. There is a short biographical sketch of the author, the Abbé Villars, that half-lively, half-meditative, and extremely remarkable philosopher, who, in the first Augustan Age of French literature, attracted the attention of wits and scholars and became the esteemed friend of distinguished personages, among whom was Madame de Sevigné. There is a clear expository account of this book, which, in that epoch of materialistic tendencies, sensuous pleasure and the worship of persiflage, startled and bewildered men of thought and afforded quite unexpected delight to ordinary readers.

Though at times resembling a tale of fiction, the *Comte de Gabalis* is pregnant with valuable suggestions, and no occult library would be complete without it. At times it shows that synthesis of lightness of manner with weightiness of matter which has often been said to be the highest triumph of art; at other times it soars into a lofty strain of spiritual fervour; now and then it half-reveals a vast store of curious erudition; and not seldom it is distinguished by a transparent simplicity of style, even when the writer is expressing the results of deep cogitation or the most elevated raptures of the mystic.

When first published, it arrested general attention and inspired many genuine inquirers; but it did not raise a storm. Many people mistook it for a novel. The truth is, it apparently bears the same relation to occultism which *The Pilgrim's Progress* bears to Christianity; and, as the subject was altogether foreign to the European thought of the day, and was not taken seriously by the majority of writers, it is not strange

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that no well-equipped scientist or philosopher entered the lists to challenge its accomplished author. Pope was among its admirers; and, curiously enough, the book may be said to have been the indirect cause of the ill-feeling that long existed between the little bard of Twickenham and Addison after the publication of *The Rape of the Lock*.

Though belonging to the priesthood, the author often devoted his pen and talents to the cause of civil and religious liberty, and found time to write a number of scientific and philosophical treatises. One of his works anticipates the evolutionary theories of Darwin, though others would have provoked a smile of scornful pity from a Cuvier or a Buffon. Want of space prevents me from doing justice to this masterpiece. I therefore withhold all deliberate remarks and observations for a special article, which will appear in the next number of this review.

What Jeremy Taylor says of Menander the occult student may say of the Abbé Villars—"His very dust is gold," and *Le Comte de Gabalis* is indeed a golden treasure. Even the running reader will peruse it with considerable interest.

I may add that the present edition is very attractive, the typography, the binding and the illustrations being worthy of much praise.

G. A.

STEAD THE MAN. By Edith K. Harper. London: William Rider & Son, Ltd. Illustrated. Price 7s. 6d. net.

To those who remember the contumely which, in certain quarters, was heaped upon the humanitarian evangel initiated by the late W. T. Stead by the founding of "Julia's Bureau," and the subsequent development of "evidences" which included the famous Gladstone interview, the appearance of a biography dealing especially with the human and spiritual side of the famous politician and journalist will come as an event of immense interest. Possibly it may revive anew the bitterness on the one side and the enthusiasm on the other which characterized the controversy of those days when the Chief himself stood advocate for an abandoned Christian Faith. For it will be remembered that among his assailants there were many who "profess and call themselves Christian" to whom any evidence of the certainty of life beyond the grave might have been expected to be welcome. They wanted no Lazarus to confirm their faith in the resurrection from the dead, and they resented bitterly the idea of the intermeddling of spirits in mundane affairs. They regarded the Voice of Gladstone as a subtle attempt to prejudice the political issue in the challenge of Democracy.

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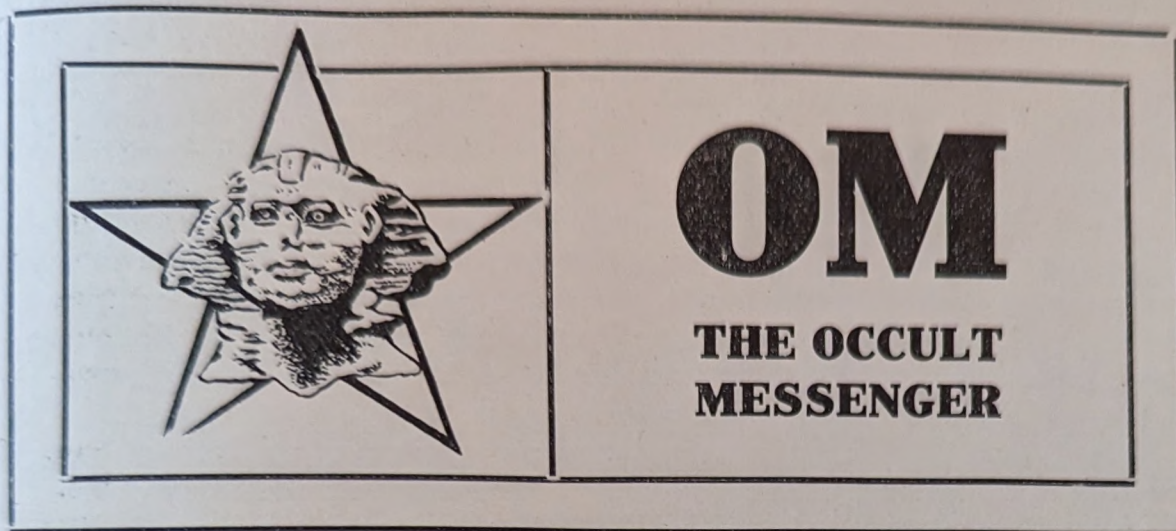
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it can no longer be alleged that there are no grounds for the examination of the evidence or that the latter is incomplete. While all this material was detached and partial, and only fully known to a certain conclave within the precincts of the Bureau, there was perhaps justifiable reason for withholding judgment. But now that the whole story is told, the aim and objective of the movement made clear, and the proofs on which the evangel was founded displayed in unbroken connectedness and perfect integrity, it no longer remains for the upholders of this movement to maintain the defensive. That rôle devolves upon its critics. Only the question of utility—the *cui bono*? of every practical thinker—remains to be discussed and decided. Fortunately for myself this does not come within the province of the reviewer. It is enough that we are able to say that no more intimate and sympathetic, and therefore no more complete and truer record of Stead the Man has yet been presented since that most able of all reviewers and most impartial of truth-seekers bade farewell to the sphere of his literary activities.

One of Stead's quaintest and most true conceptions of the human being was that of "the house of many rooms." He looked at all his work from this point of view, saying of some part of it displeasing to himself: "That was written by the part of me which lives on the basement and haggles at the door!" and of another part in which he found satisfaction—a well-turned sentence pregnant of meaning, a treasure-trove unearthed in the spade work of his daily task—"I suppose that is the part of me that lives on the top floor!" And he believed in the possibility of every man making his permanent quarters on the top floor, and tried his best to get him there.

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