

OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

HOWEVER dogmatic religions may become in the years of their maturity, they always start their career with very few impedimenta of this description. Christianity is, perhaps, the most dogmatic religion of which we have any record. Yet to its Founder the large majority of its dogmas would have been purely meaningless formulæ. The idea, indeed, of founding a religion as we should understand it to-day, never presented itself as a conception to the great Master, his aim, indeed, being rather to teach men how to live than what to believe.

RELIGION AND DOGMA. And though the pure spirituality of his teaching was in the nature of a revolt against dogmatic Judaism, he never sought to replace the religion of Moses by a new form of faith, but rather to cleanse it from those superstitious accretions which, in his own words, tended to render the Word of God of none effect. A similar revolt was inaugurated by the Buddha against the stereotyped religion

of his day. And in a later age a reformer of a very different stamp to either, Martin Luther, became the leader of a wide-spread reaction against Catholic tradition, with kindred aims in view.

In every case the avowed intention was to eliminate the superstitious elements which in process of time had grown up and choked the original nucleus of the purer and earlier faith, and obscured the vital essence of its spirituality. It seldom, however, happens that these reforming movements take the course mapped out for them by their founders. Protestantism has proved something of a half-way house between the Catholic religion and undogmatic theology. The attempt to substitute the Scriptures as the final Court of Appeal rather than the Church itself, which was Luther's aim, has broken down under the stress of modern criticism of the sacred records, which, it is now universally admitted, can lay no claim to divine inspiration in any literal sense of the term, and indeed do not present themselves in the light of recent investigation as in any sense a coherent whole with equal validity or authority as regards its component parts. Some of the earlier books are now admitted to be a perfect mosaic of records of different dates, often only too clumsily patched together. The opinions of the different writers not only express the divergent outlook of different epochs, but are at times diametrically opposed to one another. Even the books of the New Testament are found on examination to be not only incoherent in narrative, but mutually contradictory.

To make this conglomeration of ancient documents the basis and groundwork of Christianity has naturally proved a task beyond human power, and the fact that it has become more and more apparent every day that the Protestant religion was built on a foundation of shifting sand, has not unnaturally been

INSECURE
BASIS OF
PROTES-
TANTISM.

the means of recalling many wanderers to the Roman Catholic fold, to a religion which, with all its superstitions, has at least a logical justification from its own point of view. Others, who were unable to abandon their right of private judgment to a spiritual mentor, have drifted further still from the parent church, and have enrolled themselves under the banners of the Broad Church or the New Theology. But these, again, are merely stepping stones, stages on the road which must inevitably lead in the end to its only logical conclusion—the total abandonment of the dogmatic side of Christianity. The first impulse of the unfettered mind is towards revolt

against the dogmas of its creed; but there always comes a time after the most galling shackles have been thrown off, when the revolting spirit comes at last instinctively to ask itself, "Whither is this revolt destined to lead me? Am I fated to cast off shackle after shackle till I find myself free indeed of the fetters which have irked me so sorely, but without solid basis of conviction left?" It is at this point that the forlorn truth-seeker begins to think, with a half-regret, of the chains that bound him in the days of his intellectual captivity. Then comes that natural shrinking from the pursuit of logical conclusions to their furthest limits which has left many stranded in half-way houses

**HALF-WAY
HOUSES OF
THE SPIRIT.**

and untenable positions which still they dare not relinquish lest worse befall. We may ask, indeed, whether it is wise to refuse to face the logical outcome of the position we have taken up. Whether it is not cowardly deliberately to shut our eyes to the implications of our own premises. But the average man has seldom the courage of his convictions and prefers a comfortable optimism to a less cheerful, but more logical scepticism. For those who recognize the illogical nature of their position, and who dare not go forward further, there is always the refuge of the Roman Catholic Church, all too ready to stretch out its arms and welcome the repentant sinner. To the bolder spirits such a step will appear as the negation of all which constitutes our higher manhood. But it is hard to blame the terrified soul that, finding itself on the horns of a dilemma, instinctively seeks a way of escape.

It is true, indeed, that dogma in some form or other must eventually be recognized as a necessary preliminary to effective action. But it is not, therefore, needful that the dogma should be erected into a sort of divine oracle, the truth of which no evidence is to be allowed to overthrow. Herein lies the fault of the dogmas of all religions. The value of a dogma lies in the

**THE LEGI-
TIMATE USE
OF DOGMA.**

fact that, pending further evidence, we are bound to work on the most probable hypothesis available in the light of existing knowledge. What has all too frequently happened is that these hypotheses have become stereotyped into articles of faith which it is in process of time considered profane even to dispute, and instead of there being "No religion higher than Truth" we are given to understand by the votaries of the orthodox creed that there is in fact "No religion higher than Dogma." In other words, the place of dogmatism in religion has been radically misconceived. Dogma in its essence is temporary, not eternal. We

are entitled to accept a dogma only until we have disproved it.

Church Councils have given expression to the majority vote of the ecclesiastical authorities of their day. They have done no more. As Herbert Kaufman well says : " In an age of progress you can never be sure of yesterday's judgment," and " We must constantly challenge the reasoning of our predecessors." The same argument holds good for all life, and not for religion in particular. " If you are conventional, cling to the security of the rut, pursue only existing paths, and don't think for yourself, then you must accept the wage at which we can find your substitute." The warnings are writ large for those who cling to dogma and lay down the law too positively, where the evidence is insufficient. The old religions have had their day. It is well to recognize the fact, whatever our religious predilections may be. The same fate must befall the new religions if they follow on the lines of the old. Theosophy has started with a clean sheet, but the fate of other religions already threatens to overtake it. In theory it has no dogmas. In theory the Theosophist need not even accept the hypothesis of reincarnation. But though its founders doubted it in the first instance, reincarnation has more than anything else become the pivot of the Theosophist's creed, the sheet-anchor of his faith in the divine economy. In theory the Theosophist may believe anything. He may be a Roman Catholic, as Anna Kingsford fondly imagined herself to be. He may worship Mumbo Jumbo if he likes. But in spite of this extreme latitudinarianism, what do we find to be the actual facts? It is often asserted by their critics that a Theosophist is the most dogmatic of men. A gentleman, we have been told, is known by his boots and his companions. A Theosophist, in a similar way, is held by many to be known by the dogmatic assurance of his convictions. How is it that Theosophy has travelled so far from its original programme during the few short years since its foundation in 1875? Is this, we may ask ourselves in alarm, but the history of other religions repeating itself at an accelerated pace? If so, we may be destined to witness a Theosophical Council of Nicæa before the expiration of another generation. Should such a calamity overtake us, we shall be face to face with a new dogmatism in place of the old, and shall once more have got back into the old groove and be discarding science in favour of revelation.

THEORY
AND PRACTICE IN
THEOSOPIHY.

It is useless to disguise from ourselves the fact that this is

a very real danger. It is useless to deny that there is a natural tendency to drift into dogmatism. Why is this so? The answer, I think, cannot be very far to seek. We all tend, unless we are on our guard, to take instinctively the line of least resistance. The whole point of dogma is that it saves us trouble. It enables us to do without thinking for ourselves. This is the same whether we go to a priest for our religion or whether we accept any one else's *ipse dixit*, or whether on the other hand we accept our own intuitions uncritically at their assumed face value.

A dogma of course, however positively expressed, is by no means necessarily untrue—in fact, in most cases, if not in almost all, it has probably got a basis of truth. It is, in short, misleading mainly because it is a half-truth. It may be the amount of truth in a particular spiritual reality that an earlier generation was able to absorb, a step for that earlier generation in the ascent towards a higher conception of the reality which for the present day has become necessarily in process of time a step not upward but downward. This is mainly the danger where the orthodox religions of the past are concerned. The danger of the present day is perhaps greater from the deceptive forces of the astral plane ever operating in our midst whether we recognize them as such or not.

There are two channels by which the truth may be reached: the channel of deduction and the channel of intuition. You can have, in short, the phenomenal proof or the spiritual realization. The mistake is too frequently made at the present day of attempting to prove scientific facts by intuitional methods. The result is usually self-deception. The value of intuition to the scientist is rather to point the right path for investigation and certainly not to usurp the place of a substitute for the more laborious deductive method in the search for truth.

NEED FOR THE SCIENTIFIC METHOD. In pursuing the paths of research in the profounder sciences, in the domain of what is generally termed the "occult," it is essential to remember that the rejection of scientific method is entirely illegitimate, and that the soundness of the conclusions arrived at is entirely in proportion to the scientific nature of the means employed. Thus even in the realm of the super-physical we must call in the aid of science if we would not flounder in the morass of astral illusion, and in so far as any religion is an attempt to define the phenomenal world in terms of concrete science, we must beware how we substitute high-sounding generalities communicated

from another plane, for the more laboriously obtained, but far more valid proofs which personal investigation with the instruments at our disposal here can alone supply. Spiritual religion, it is true, requires no such proofs, but cosmic investigation must be treated scientifically.

This point may best be driven home by taking a concrete instance. Reincarnation will never be established through communications from another plane. Its strength lies rather in its appeal to the rational judgment of mankind. We have here, curiously enough, an instance of a fact—if fact it be—in nature, with regard to which the majority of the communications “from the other side” are of a sceptical, if not of a hostile nature, while the scientific and philosophical arguments strongly predispose us to its acceptance. This is, indeed, one of many similar pieces of evidence which tend to make us regard almost all communications of a similar character with the gravest suspicion, and in any case suggest that only the most rigidly scientific evidence can warrant our accepting even those which come to us apparently with the most plausible credentials.

Reincarnation (or metempsychosis *) is indeed, as David Hume well said, “the only system of immortality that philosophy can hearken to.” It is, however, when we come to dotting the i’s and crossing the t’s in connection with this thorny question that we are brought face to face with all sorts of statements that the scientific mind is bound to regard with the gravest scepticism. We have long lists given us of past incarnations of celebrities of the present day. I have had them sent in to myself in my capacity as editor of the OCCULT REVIEW, and have published them for purposes of public criticism. It does not appear to me that there is any means of establishing their truth, though most of them have a greater or less appearance of plausibility. Then we have statements made, sometimes in a very confident way, as to the average period likely to intervene between one incarnation and another. This was, I understand, put down in one of the communications received by Mme Blavatsky as approximating 1,500 years. I question whether so long an average period would commend itself to the judgment of the Theosophist of to-day. Nor does it seem generally borne out by the evidences, few and far between as they are, of specific cases of reincarnation which are susceptible of a measure of scientific proof.

* The word used by Hume is “metempsychosis,” but his argument was obviously intended to cover all that is implied by both words.

A number of these have been given, and the facts supplied point with a certain show of plausibility to their *bona fides*. But, though there is the greatest divergency in the records, many of the cases cited give the interval between the two incarnations as something more nearly approximating to fifty than to fifteen hundred years. Two incidents of this kind comparatively recently recorded, one of a nurse in France and the other of a negro girl in America, both point to some such period as this between the two incarnations, and there are cases received from India and China where the interval is still less.

A record has recently reached me from a lady now nursing at a hospital in the neighbourhood of Paris, which points to a longer interval—in this case some three hundred years. Miss Campbell, the lady in question, writes me that "We have a French friend here who was alive in the time of Henri IV, and remembers living in the Castle at St. Germaine-en-Laye. She says she was a page then, and used to have a little room at the

MEMORIES
OF PAST
LIVES.

top of a staircase in one of the turrets. The general commanding here some years ago was greatly amused by her story, and told her that such a stairway did not exist. She was very angry, and offered to show it to him. The room and the stair, or the place where they were supposed to be, were in a portion of the castle not open to the public. But she was taken through and found the stair, but not the room. Finally one of the city documents was discovered which disclosed the fact that in the restoration of the château the architect had closed up the room as not being worth restoration." Miss Campbell adds another instance of a similar reminiscence. She says: "A little boy of five I know, pointed out the house of Mme de Maintenon and said, 'That is where I used to go to play with the little Quatorzes.' This child (she adds), is really extraordinary. He remembers all kinds of things about St. Germaine."

The historical records given of incarnations derived from psychical sources seem to point, generally speaking, to a considerably longer period, but their value is open to question, and moreover we do not know whether there have not been various other unimportant incarnations in between. Then there is the well-known case of Nyria, which seems supported by a certain amount of fairly valid evidence. I suppose most of us have read Mrs. Campbell Praed's fascinating novel under this title.* The lady who is the heroine of the book and

* *Nyria*. London: Wm. Rider & Son, Ltd. 1s. net.

presumably identifiable with the Nyria of Roman days, is known to myself personally, and I understand that Mr. Sinnett was the means of the original introduction between her and Mrs. Campbell Praed. The well-known novelist gives a rather full account in the first edition of her novel of the interesting circumstances which led to the publication of this romance. "I found," she says, "that when in close companionship with my own mind,

THE CASE
OF NYRIA.

which was sympathetic with hers, this girl would go off into a sort of dream existence wherein she took on a totally different identity, of which, on resuming her normal consciousness, she had not the dimmest recollection. "In these phases her voice, manner, and whole intelligence underwent a change, and she prated—to use Nyria's expression—in a child-like babble, but with plenty of shrewd observation, displaying keen judgment of character about scenes, persons and conversations that she described as going on at the time around her. It was in truth as though she had stepped into a left-off fleshly garment of the past and had again become in actuality the slave-girl, Nyria, personal attendant of Julia, daughter of the Emperor Titus—in the service of whom the girl represented herself as having been associated with many noted personages of that age, and an eye-witness and participator in some of its tragic happenings."

While she was living the life of Nyria in imagination it was impossible for the lady in question to realize that she was in reality in modern England and not in Julia's garden on a spur of the Aventine or on the steps of Valeria's terrace. The illusion of the return to another life in an earlier incarnation seemed to be as complete as it could possibly be—so much so that the narration of the story was gravely interfered with by Nyria's fears lest she should betray the Christians or her adored mistress by some indiscreet statement to Mrs. Campbell Praed. Here we have a case of an incarnation, if indeed this is the explanation, and it is hard to postulate any other, at a distance of some eighteen or nineteen hundred years, though it is open to us then again to assume, if we will, that other incarnations intervened. If this is so, however, it is perhaps difficult to account for the

THE LAW
OF THE
REINCARNATING
EGO.

extreme vividness of the recollection, unless indeed it were through a renewed association with those who played a part in her early life-story. We are, in fact, still totally in the dark as to what governs the periodicity of incarnations, and it seems probable that the intervals between them may be of almost

infinitely diverse lengths. It is, however, on the face of it far from likely that a Roman slave girl would wait 1,800 years for a fresh incarnation, while an Italian lady reincarnated after not more than forty, as a French nurse. On a matter of this kind there is infinite room for dogmatizing, and a very slight basis of scientific fact to go upon. All we can say is that it seems a not unreasonable presumption that the strength of the physical desires and the love of life on the material plane would act as a natural incentive to draw back the spirit to re-embodiment among the scenes of its earthly joys and sorrows. It might also be assumed, though the case of Nyria may be an argument to the contrary, that a long life on earth is likely to be followed by a correspondingly protracted period in another sphere. Another theory which may be put forward, but which seems equally incapable of substantiation, is that the length of life in the spirit world is regulated by the richness and fulness of the experience in this; that, in short, the experiences of this life serve in a sense as material for the ego's spiritual career, and that, when this spiritual pabulum has been used up, the spiritual life is automatically brought to a close.

A further question, which it is no less difficult to settle dogmatically, arises in connection with this problem of Reincarnation. Is the reincarnating ego born continuously on the same planet? And is it possible that any one ego can complete its terrestrial experiences without travelling to distant spheres? If we assume that the main object of reincarnation is to obtain the maximum of experience, the argument is clearly against this, but here again we should naturally assume that the ego would finally complete its experiences on one planet before passing on to another.

Another point which has never been satisfactorily dealt with has reference to the question of sex. Is it a case of once

THE
QUESTION
OF SEX. a man always a man, and once a woman always a woman? Or do the sexes alternate? If the latter is the case, do human beings pass backwards and forwards between one sex and another, capriciously and haphazard as it were, or do they have long periods in one sex followed by equally long periods in the other, the transition stages being marked by a nature not altogether in harmony with either the masculine or the feminine? What one is inclined to say is that all these things are under the rule of some definite and specific law, and that it would be contrary to all we know of Nature's laws that egos should pass backwards and forwards

from one sex to the other in an irresponsible sort of way. The change of sex, we are almost bound in reason to maintain, represents the completion of a certain cycle of reincarnations ; and if this is so, in the following cycle the ego must figure continuously in the opposite sex. Statements, I am of course aware, have been made in various Theosophical text-books on these subjects. The point I am anxious to raise is the value, or perhaps I should rather say the validity, of any such statements. We can look at such matters from the point of view of reason and probability, as it may appeal to our own judgment. I question if, outside this, any evidence has been brought forward which can carry weight with the scientific mind. Here, again, it is easy to be dogmatic.

THE
DANGER
OF THE
SHORT
CUT.

The short cut is the simplest. The broad road is undoubtedly the easiest to take, but I would remind my readers that it is the narrow way and the strait gate that leadeth to salvation. Let us recognize with Socrates that the first thing thoroughly to grasp is our own ignorance. Having realized this, the path to true knowledge will be infinitely facilitated. Nothing is so fatal an obstacle to attainment! as a self-satisfied assurance that we know all about the facts beforehand. There was a time not so very long ago when the answer that " the Bible says so " was considered sufficient reply to impertinent would-be scientific inquirers. Let us be careful to make sure that we are not driven back into the old orthodox rut in another form. The tendency of reactions against the mistakes and errors of the past is constantly negated by the fatal readiness of the human race to reproduce in a new guise all the worst features of the old abuse under the deceptive cloak of another name. The persecutors and the persecuted of earlier days were constantly changing places as the fortunes of war and political struggles gave one or the other the upper hand. But each side as it obtained the mastery was only too ready to play the same old game of intellectual tyranny. Let us make sure when we build our temple and dedicate it to the God of Truth, that we found it on the impregnable rock, not of any scriptures, however holy, but of indisputable scientific fact.

In conclusion we may ask in what way the dogmatic Theosophist of the present day differs from the dogmatic orthodox Christian. Clearly, I think, in this, that his dogmatism is seldom the accepted dogmatism of the whole Theosophical body, but rather his own special brand of that philosophy. One dogmatic Theosophist will, in short, entirely disagree with another, but

each may be equally dogmatic. Now I should like to suggest that there is a certain parallel in this to the early days of the Christian Church. In the early ages of Christianity, before the time of Constantine in especial, there was no universal agreement as to the dogmas of the Church. Each sect held its own views, and held them frequently in violent opposition to those of another. In the proper sense of the word there were no heretics, because there was no specific orthodoxy. The followers of Arius and the followers of Athanasius might equally claim to be the exponents of the true faith. Jesus of Nazareth might

THE
EVOLUTION
OF DOGMA. be identified with the divine Logos, or might on the other hand be regarded as merely one of the great teachers of mankind. He might be held as a human being overshadowed by the Holy Spirit, or born the son of the Most High. All of these views had their ardent supporters, and there was no supreme authority to say them nay. This, however, did not tend to make any particular sect the less dogmatic. It only tended to produce greater varieties of dogmatic interpretation, and more religious disputations. Even the reincarnationist Christian, afterwards ignominiously snuffed out, had his honoured place, and was equally entitled with the rest to claim his rights as an exponent of Christianity. I confess that for myself, in spite of all the animosity between sect and sect, I prefer the independent attitude of the early Christian churches to the cast-iron intellectual tyranny of a later age. In those days you could at least choose your own favourite version of the one true faith. At the present time there appears to be a tendency to drift back to a somewhat similar condition of things, but the whole system of the Roman Church has ever rested on the limitation of individual judgment and the unification of dogma. If my parallel is right, the Theosophical Society is at the present time much in the same position as the Early Christian Church. May I say that I look forward with dread to the day when some Theosophical Constantine shall reign as president of the Society, and declare that there will be no peace within its ranks until all Theosophists think alike?

A word may not be out of place at the present moment with reference to the birthday or revolutionary figure of King George V. This falls on the present occasion shortly after 3 a.m. on the morning of the 4th of June, the date following his nominal birthday. The Sun occupies the ascendant in trine with Uranus, and Venus

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has very recently risen—strong auguries of success and peace. The latter planet is, however, afflicted by a close square of Uranus from the mid-heaven, and this indicates some personal trouble or grief. The planetary positions are very favourable with regard to the carrying on of the war, inasmuch as Mars has not only the sextile aspect of the planet Mercury, but is also in similar relation to the Moon and Saturn, the Moon throwing a trine to the two last-named planets. A rapid improvement should follow in the position of the Allies—especially as the Moon is arriving by primary direction at the conjunction of Jupiter, very shortly after. One drawback to the figure is the angular position of Neptune on the cusp of the 4th House, threatening instability to the Government, and a danger of underhand intrigue, a threat emphasized by the culmination of Saturn and Mercury at the summer solstice. Difficulties are also indicated in financial matters.

The question has often been raised as to how far animals are conscious of the presence of the spirit-world. Cats and dogs have been specially instanced as natural ghost-seers, but it has not been admitted that animals generally have this faculty.

**KING
GEORGE'S
HOROSCOPE.** Mr. O'Donnell in his book *Animal Ghosts* makes the observation that "Parrots do not see spirits." A lady reader, Mrs. Agnes O. Hervey, takes exception to this statement. She says: "I had a Port Lincoln parakeet, and one day, when I was out gardening, put its cage on the garden wall while I went into the house to fetch something. When I came back the parakeet was dashing wildly about the cage, his long tail feathers knocked out and his eyes crazy with fear. A figure in white was standing outside the garden gate." This figure was supposed to have been that of the phantom of an ancestress of the lady in question, and Mr. O'Donnell's correspondent states that she had seen her four or five times. Mrs. Hervey adds that in the same house after her dog's death she heard the sound of an animal rushing upstairs and panting after her.

**CAN
PARROTS
SEE
GHOSTS?**

THE PSYCHOLOGY OF "ALICE IN WONDERLAND" AND "ALICE THROUGH THE LOOKING-GLASS"

BY HERWARD CARRINGTON

THE wonderful insight of Lewis Carroll, and the scientific accuracy of his study of dream life, from the point of view of modern psychology, has rarely been mentioned, or even thought of. We are accustomed to think of *Alice in Wonderland* and *Alice Through the Looking Glass* as being written solely to entertain children—as stories filled with humour and wit, but very little seriousness. And yet—strange as it may appear—these books, if analysed, will be found to contain a mine of valuable psychological material of the greatest interest, and it is strange that practically no psychologist has taken it upon himself to study these stories from that point of view. The following brief analysis of some of the main points of interest may therefore prove of interest, as tending to throw new light on these juvenile "classics."

To begin with, then, it will be seen at a glance that Lewis Carroll utilized, as the fundamental *data* for these dreams, the material with which a child's mind would be stocked—thereby conforming to the orthodox conception that "one cannot dream anything one has not experienced, known or sensed." Cards, chessmen, the kitten, sheep, flowers, a dormouse, a caterpillar, the lion, the unicorn and the mockturtle (these last two probably believed in as realities by most children), the little shop, etc., all figure prominently. If we were to make a list of the various objects, scenes, and so forth, contained in the first chapter of *Alice*, we should have: A meadow, a hedge, a rabbit-hole, a straight tunnel, a long shaft, a heap of sticks and leaves, a long passage, a long low hall, doors all round the hall, a small passage, a beautiful garden, a hot day, etc.—all such things, in short, as present the customary "stage setting," structural arrangement, etc., of the ordinary dream. As usual, also, Alice herself is the central and most important personage—the heroine—who observes and enacts all the principal events, and around whom all the chief characters revolve.

In addition to this dream material, Lewis Carroll also introduced a number of imaginary characters and objects—extensions of nursery rhymes and superstitions—which every child would

naturally know. Thus, Humpty Dumpty, the Mad Hatter, the March Hare, Tweedledum and Tweedledee (with their " nice new rattle ") are all examples of this. Such well-known stories as " the lion and the unicorn fighting for the crown," the knave of hearts stealing the tarts, and various similar rhymes and verses, are also turned to account. The influence of school life—" lessons"—is also very manifest. All through both books, the characters are constantly setting one another sums to figure out, problems and riddles to solve, questions to answer, etc., all of which we might expect to find in a child's mind, in which lessons occupy so prominent a place.

The manner in which the scenes change and glide one into another is also very characteristic of the dream world. Thus, the little shop is transformed into the boat on the river, and the knitting needles in Alice's hands into oars, only to be retransposed into needles again later, at the time the river insensibly changes back again to the little dark shop. The egg changes, as she approaches it, to Humpty Dumpty. The heads of the red and the white queens vanish from her lap without her knowing it—they are just " gone." The rushes which Alice picked in the stream began to fade and vanish in her hands as soon as she had picked them—" these, being dream-rushes, melted away almost like snow, as they lay in heaps at her feet, but Alice hardly noticed this, there were so many other curious things to think about." Even the looking-glass thinned and admitted her passage—when she tried to push her way through it. In this way she entered the looking-glass world.

Nearly everything in the whole book is, of course, endowed with life and speech—they are made human—are " personalized." Savages attributed intelligence to the powers of Nature, and children do much the same thing. The animals, the cards, the chessmen, birds, beasts, insects, all are endowed with human speech and carry on long conversations. Even the flowers talk. This is very common in dreams, and, as we know, very many fairy-stories are founded upon this central theme. Even Time is personified: " If you knew Time as well as I do, you wouldn't talk about wasting *it*. It's *him*." Similarly, the leg of mutton is introduced to Alice, and gets up and bows.

These, however, are but the more obvious and commonplace factors which must have been more or less apparent to every interested reader of the adventures of Alice. Besides these, there are a number of other factors which may well be noted, and which lead us further afield, raising, as they do,

philosophical and psychological questions of the greatest interest and importance. Let us take, for instance, the following passage.

When Alice was in the little dark shop, she noticed that—

the shop seemed full of all manner of curious things—but the oddest part of it all was, that whenever she looked hard at any shelf, . . . that particular shelf was always quite empty; though the others round it were crowded as full as they could hold.

“Things flow about so here,” she said at last, in a plaintive tone, after she had spent a minute or so in vainly pursuing a large bright thing, that looked sometimes like a doll and sometimes like a work-box, and was always on the shelf next above the one she was looking at. “And this one is the most provoking of all, but I’ll tell you what,” she added, as a sudden thought struck her, ‘I’ll follow it up to the very top shelf of all. It’ll puzzle it to go through the ceiling, I expect!’”

But even this plan failed; the thing went through the ceiling as quietly as possible, as if it were quite used to it!

This “seeing a thing out of the corner of the eye” is a very common experience; the little specks of light which form before the closed eyelids when dropping off to sleep, and which always vanish or change their places when looked at squarely, are good examples of this. Then, too, many “apparitions” are seen in this manner; yet as soon as looked at fully, they disappear—sometimes to come again elsewhere. The item of vanishing through the ceiling is of interest in view of the fact that, at spiritualistic séances, objects are occasionally said to vanish in this mysterious fashion, sometimes indeed even the medium himself (*Proceedings*, S.P.R., vol. iv., p. 483). Thus a psychological cause is suggested for many of these records, rather than a physical miracle.

On various occasions, reference is made to Alice falling, floating, flying or running with incredible speed through the air. These are all but examples of the common falling or flying dreams, to which we are all more or less subject. They are among the seven common dreams which practically every one is said to experience at one time or another in his life. Usually, the subject arrives at the bottom of his fall unhurt—as Alice did, when she fell gently upon the pile of sticks—or he fails to reach the bottom at all. The old superstition that a person will die if he reaches the ground in a fall of this kind is the purest superstition. There are many cases on record in which the subject has reached the bottom, and received more or less of a jolt thereby. In one case, at least, the subject saw himself dashed to bits; but somehow managed to pick himself up, and stick the pieces together again!

(Hutchinson, *Dreams and Their Meanings*). The example which is given of Alice running through the air at a terrific pace, with the red queen, and finding herself in the same place at the end, is but an example of the common dream in which we find ourselves unable to get away from some injurious person or thing which is pursuing us. Try as we will, we *cannot* make progress! These falling and flying dreams have been made the subject of lengthy discussion.

Another interesting point touched upon by Lewis Carroll in *Alice* is the matter of mirror-writing—*spiegel-schrift*—which is found so often in automatic or “spirit” messages. Here the tendency is often very pronounced—this question being the topic of a lengthy discussion by Mr. F. W. H. Myers, in an article upon the subject of automatic writing in vol. iii. of the *Proceedings* of the Society for Psychological Research. He there pointed out that many persons, when they try to write with their left hands, often produce mirror-writing at first; that left-handed persons often write, at times, in this manner—until consciously corrected; and that, in certain odd diseases—ataxia and the like—*spiegel-schrift* is occasionally produced. All of which led Mr. Myers to the belief that the right hemisphere is chiefly involved in the production of this writing (instead of the left, which right-handed persons usually employ) and that the functioning of this hemisphere is chiefly accountable for mirror-writing. There being many psychological analogies between the abstracted state often necessary for obtaining automatic writing and the dream state, the connection is too evident to need more than a mere mention. Here, again, however, Lewis Carroll unwittingly opened up a question of the greatest psychological importance.

I have reserved for final discussion the most interesting problem of all, raised by a careful study of “Alice”—since it raises for our consideration one of the greatest metaphysical questions ever propounded—and there is reason to believe that Lewis Carroll raised it knowingly. It refers to the possibly dream-like character of our existence, here on earth; and rarely has the problem been more tersely put. Here is the passage in which Carroll stated the case, with rare penetration and skill—

“It’s only the red king snoring,” said Tweedledee.

“Come and look at him,” the brothers cried, and they each took one of Alice’s hands, and led her up to where the king was sleeping. . . .

“He’s dreaming now,” said Tweedledee; “and what do you think he is dreaming about?”

Alice said: “Nobody can guess that.”

“Why, about you,” Tweedledee exclaimed, clapping his hands triumphantly. “And if he left off dreaming about you, where do you suppose you’d be?”

“Where I am now, of course,” said Alice.

“Not you,” Tweedledee retorted contemptuously. “You’d be nowhere. Why, you’re only a sort of thing in his dream.”

“If that there king was to wake,” added Tweedledum, “you’d go out—bang—just like a candle.”

“I shouldn’t,” Alice exclaimed indignantly. “Besides, if I’m only a sort of thing in his dream, what are *you*, I should like to know?”

“Ditto,” said Tweedledum. “Ditto, ditto,” said Tweedledee.

He shouted so loud that Alice couldn’t help saying, “Hush, you’ll be waking him, I’m afraid, if you make so much noise.”

“Well, it’s no use *your* talking about waking him,” said Tweedledum! “when you’re only one of the things in his dream. You know very well, you’re not real.”

“I *am* real,” said Alice, and began to cry.

“You won’t make yourself a bit realer by crying,” Tweedledee remarked; “there’s nothing to cry about.”

“If I wasn’t real,” Alice said, half-laughing through her tears, it all seemed so ridiculous, “I shouldn’t be able to cry.”

“I hope you don’t suppose those are real tears?” Tweedledum interrupted in a tone of great contempt.

“I know they’re talking nonsense,” Alice thought to herself. . . .

Veiled in this simple language, Lewis Carroll, who was, as we know, a scholar and student, stated one of the most profound and insoluble paradoxes in philosophy—and incidentally, no doubt, poked fun at the apparently paradoxical conclusion—from the viewpoint of “common-sense.” For the point raised is no less than the world-old problem: How do we know that life is not all a dream—that we are but thoughts in some gigantic mind—and that we shall one day wake up and find ourselves obliterated—if we be allowed this Irish bull—or (to employ the analogy used by Plato) find that this life may be a dream, and the true life, the life of living waking realities, is the life of the spirit, to which we wake only after death?

The analogy employed by Plato, to illustrate this point, is well known, but may stand restatement in concise form. In his Seventh Book of the *Republic*, a description is given of a cave in which are prisoners, fettered from earliest childhood, so that they cannot move, and look only straight before them. Behind and above them is a fire, blazing at a distance, and between the fire and the prisoners are men passing along with various kinds of vessels, statues, figures of animals, etc., casting their shadows on the wall of the cave. The prisoners have no knowledge save of the shadows, which to them are the reality. In our application of this the objects we perceive in the physical universe

may be like these shadows, and the things to which they correspond are in reality composed of mind.

Every one, at one time or another in his life, has probably experienced this wonder, this thought: Is life, then, all a dream? And if not, how prove that fact? It is assuredly most difficult, and subject to much hair-splitting sophistry. The problem is fairly stated by Lewis Carroll in the passage quoted.

W. K. Clifford saw this difficulty very clearly, and he, too, asked himself the question: What hinders us from saying that life is all a dream? His philosophical argument ran about as follows:—

How does a dream differ from waking life? In a fairly coherent dream, everything seems quite real, and it is true that many people know in a dream that they are dreaming. If a dream is sufficiently vivid and coherent, all physical inferences are just as valid in it as they are in waking life. In a hazy or imperfect dream, it is true, things melt one into another, unexpectedly and unaccountably; we fly, remove mountains, and stop runaway horses with a finger. But there is nothing in the mere nature of a dream to hinder it from being an exact copy of waking experience. If I find a stone heavy in one part of my dream, and infer that it is heavy at some subsequent part, the inference will be verified if the dream is coherent enough; I shall go to the stone, lift it up, and find it as heavy as before. And the same thing is true of all inferences from phenomena. For physical purposes, a dream is just as good as real life; the only difference, usually, is in vividness and coherence.

But if the phenomena we dream of are just as good and real to us then as the real phenomena we see and feel when we are awake, what right have we to say that the material universe has any more existence apart from our minds than the things we see and feel in our dreams? The answer which Berkeley gave to that question was: No right at all. The physical universe which I see and feel, and infer, is just my dream and nothing else; that which you see is your dream; only it so happens that all our dreams agree in many respects. This doctrine of Berkeley's has now been so far confirmed by the physiology of the senses that it is no longer a metaphysical speculation, but a scientifically established fact.

When I see a man in my dream, then, he seems to possess a physical body just as much as when he is awake; if only the dream be coherent enough—no physical test can establish the fact that it is a dream. In dream, as in waking, I seem to see

the same thing. In both cases I assume the existence of more than I can see and feel—namely, the consciousness of the other man. “But,” says Clifford, “here is the great difference and the only difference—in a dream this assumption is wrong, in waking life it is right.” The man I see in my dream is a mere machine, a bundle of phenomena with no underlying reality; there is no consciousness involved except my consciousness, no feeling in the case except my feelings. The man I see in my waking life is more than a bundle of phenomena; his body and his actions are phenomena, but these phenomena are merely the symbols and representatives in my mind of a reality which is outside my mind, namely, the consciousness of the man himself, which is represented by the working of his brain, and the simpler quasi-mental facts, not woven into his consciousness, which are represented by the working of the rest of his body. “What makes life not a dream is the existence of those facts which we arrive at by the process of inference; the consciousness of man and the higher animals, the sub-consciousness of lower organisms, and the quasi-mental facts which go along with the motions of inanimate matter.”

If we wanted to split hairs, we might at this point raise the question: How do we know that the mental figures seen in dreams are not real—do not have self-consciousness—just as much as the living beings we know in this life? It must be admitted that the negative of this cannot be proved, since the negative of any argument cannot be proved. We can only go by assumption—and commonsense. The consensus of opinion says that it is not true. That is why Alice says, “I know they’re talking nonsense,” though she couldn’t prove it successfully to herself. That is why she was right, in a sense, in regarding this logic as unphilosophical. The fact that she could see, think, and feel was proof positive that she was not “a sort of thing” in anybody’s dream. Hence the inner meaning of that great saying of Descartes, *Cogito, ergo sum*. That is the root of all philosophy—of all sane thought. We must begin somewhere. Descartes said that this was the beginning of all thought; the hope of all future argument. So Alice did not melt away, like the dream lilies she gathered in her hands, but lived on, in her dream; and finally woke up at the end into real life again.



Viewed psychologically, therefore, it can be seen that *Alice* presents matter of the greatest scientific interest, as well as remaining the most charming children’s story of all time.

THE ETHEREAL PLANE

BY DR. HELEN BOURCHIER

IV. VISIONS

FROM time to time, when I have met the Seer in the Hall of Learning, he has said to me, "Come with me, I have something to show you," and in a moment I would find myself in some new, unimagined place. Sometimes the fellow-disciple who sat with me would come with us, sometimes she would go, with her own Master, to other places.

On one occasion, when she and I went together with the Seer, we found ourselves in a dim and twilight country, among dark mountains. In the midst there was a wide, desolate pool, and, wading about in the pool, there were many figures, dimly seen. They were all stooping down searching in the mud under the water of the pool, looking for certain jewels which they believed to be hidden there. The shore of this dark pool, set among the hills, was of fine, clean sand, and, as we walked on it, we became aware of a bright figure standing there, watching the searchers.

"Those people," said the Seer, "are searching for happiness in the dark waters of selfish desire. They are looking for a jewel that was never there, and never will be. They waste their time; they will never find anything."

The shining figure of the Christ, upon the shore, called to them, but no one heard him. They were deaf and blind to everything except the mud at their feet. Until, at last, one wading near the shore heard his voice and stepped out of the pool.

"Give up your hopeless search," said the Teacher. "Go back into the pool and take my message. Tell your fellows there to come away out of the darkness and gloom of this place. Tell them there are no jewels there, nothing but disappointment and despair."

The man went back slowly among his fellow-searchers, and the bright figure faded from the shore.

We passed then, I know not how nor by what means, into a wide, sandy desert, glaring and shadeless. Near us there was a white marble statue, and kneeling on the sand in front of it was a figure, apparently absorbed in worship. All about, scattered

over the plain, there were other figures, sitting or kneeling, in rapt contemplation before some strange object of worship. They were all apparently unconscious of everything except the one object in front of them.

"They worship their own work," said the Seer. "They worship themselves, in their own achievements. They have made idols of their own work and their own success."

To them, too, came the Christ, standing by each in his turn, striving to win their attention from those poor and paltry objects of their worship, but no one looked at him, no one listened, and the Teacher passed on.

The vision faded and we found ourselves in another scene; a lovely woodland glade, a green, wide, sunny space set in the midst of a shady wood, with broad, grassy drives leading away from it in every direction. And in the midst of it there was a ring of young men and maidens who danced and sang. They seemed gay and joyous enough till we looked closely at each one of them. And then we saw that some of them were wearied to death of the endless dance, and some had faces old and worn and hollow-eyed, and some had tired, stiff limbs under their gay and delicate garments.

"They seek only pleasure in life," said the Seer. "They have forgotten everything but pleasure. And now pleasure, for some of them, is dead, but they know of nothing else, so they go on with their dancing."

Far down one of the long, green, grassy drives we saw him again, the Spirit of the Sphere, whom some call Christ and some Buddha, and some by other names, Who is known all over the earth by the name of one or another of the great Avatars whom he has overshadowed, from time to time, through the ages.

He came on down the drive and stood among the dancers. One or two of the most wearied ceased their dancing to listen to him, but the others never even saw that he was there.

And then we were back in the Hall of Learning, and the Seer left us to work out for ourselves the meaning of the scenes he had shown us.

There is no doubt that many disciples know and have visited the places to which we have been taken on the Ethereal Plane. Now and again we have had unexpected evidence that this is so. On one occasion we had a very curious proof of this. At the top of the north aisle in the Hall of Learning there is a door. One day we became aware of it and opened it and went through. We came out upon a narrow terrace with steps going down into

a garden, a lovely place of lilies and green growing things and trees, a place of shade and sunshine and peace; a place that was known to us afterwards as "the old Master's garden." Just below the terrace, across the garden, there was a door in the garden wall. We opened this and passed through, coming out into an open field by the bank of a river. We walked along the bank till we came to a curious high mound of earth with a low wooden door set in the side of it. It fell open when we touched it, and we went down a flight of steps into a long room which would seem to be underground, but which was quite light, though there were no windows to be seen. The room was entirely bare and empty except for a low bier that stood in the middle of it, and on the bier a still figure wrapped in trailing white draperies.

The figure was that of one of the seven who, with us, had helped in the writing of the "scroll of the disembodied man." We both of us saw the room quite clearly and distinctly. We were not in a trance, we were sitting, fully awake, in our dark séance room from which we had passed up to the Ethereal Plane. We saw that room many times afterwards, with other figures lying on the bier, sometimes figures that we knew, sometimes strangers. And then one day a very strange thing happened. The fellow-disciple was given a present of a photograph of one of Watts' pictures; a picture, we had neither of us ever seen. It was the picture of the bier, exactly as we had seen it, in that room by the river bank.

"Do you see what place it is?" the fellow-disciple asked me. "Watts must have been to our room of the bier."

We had been quite sure of our vision before, but the sight of that amazing picture seemed to make it more absolutely real.

There was one place that I went to rather frequently at about the same time. I was taken there by a Brahmin whom I had known in India. When I first met him in the Hall of Learning I thought he must be dead, but I heard, later, that he was still alive. I can only describe this place as an immense, empty wooden barn, on the side of a high and steep mountain. In it there were always white-robed, priest-like figures walking up and down the length of it, repeating the *muntrum* of invocation that is used in doing pranayam. The *muntrum* that begins "*Om buhu bhuvaha suar.*"

There were always two or three of those priest-like figures pacing slowly backwards and forwards, ceaselessly repeating, in the same sonorous tones, that sacred *muntrum*. They were not always the same figures; sometimes I have seen the Seer

there amongst them, looking neither to the right nor the left, apparently unconscious of my presence.

One day the Brahmin took me to the far end of the barn-like building, and I saw that there was no wall to it ; it was open right up to the roof. Whether there had been a curtain over the opening before, I cannot say, but this was the first time I had noticed I could see out into the sky. The building stood at the top of a mountain, and, looking out, I could see far down into the valley below. At the height where I stood there were only blue sky and clouds. And while I looked, there came suddenly a wonderful vision : a celestial group with winged angels, standing out in the sky with clouds under their feet, like some picture of one of the old Masters. It was not any picture I have ever actually seen, but it struck me, looking at it, that it was from some such vision that the old Masters painted their Ascensions of the Virgin Mary ; their angels and cherubs bearing up the clouds on which rested the feet of the Holy Ones of old ; that it was there, in that building on the Ethereal Plane, that the painters of old had found their first inspiration of celestial forms and winged angels standing on the clouds. For there is nothing on the material plane to suggest such pictures ; nothing to suggest those wings of angels which are not the wings of any birds ; nor those firm-standing feet upon the immaterial clouds. That part of the vision seemed to me to need no explanation, but before we left the building I asked the Brahmin what was the meaning of those ceaseless invocations of the pacing figures.

“ They keep alive the spiritual current in the world,” he said. “ Though they are none of them now on earth, they keep the white light of the spirit always shining where all those who seek may find it, and all those who seek to follow that light may be guided by it.”

There is one more place on the Ethereal Plane that has become very familiar to me. It has about it one of those curious contradictions that one comes up against in the visions of the Ethereal Plane, which seem to emphasize the fact that there is no such thing as time or space, that they only exist as limitations on this material plane, but that outside this plane they have no existence.

Of the same order of contradictions is the fact that, seen from the outside, the Hall of Learning appears to stand in the midst of a vast plain, and yet, passing through the little narrow door out of the Chapel of Power, one steps at once on to the little beach that borders the dark and wide ocean across which the disincar-

nated spirits come to meet us. The contradiction of this other vision, which I call "The golden sands," is this: the golden sands are high up, as it might be, on the top of a high mountain, and yet, when you reach them, they are the sands of the seashore; a broad strip of level sand, with white cliffs rising behind it, and in front a golden sea rolling in great waves, ceaselessly, upon its margin, a sea that stretches, limitless, far out of sight; and the golden light is everywhere, over sands and sea and air. And this vision is, above all, a place of joy. Standing there, watching the golden waves roll in, one's whole being is flooded with an immense joy, that sweeps out all trouble and anxiety and regret as though they had never been. That many people go to the golden sands I am sure, for I have always seen people walking there. No one speaks, and no one stays for more than a moment, but no one who has ever been there can ever forget it. Whoever has been there once can go again, can bathe in its golden joy, and bring back at least the memory with them.

I believe that many people go, either sleeping or waking, to these places on the Ethereal Plane, and my reason for writing of them as plainly as I am able, is to add my witness to their reality. The Ethereal Plane is a strange and far country, and when the first traveller comes back from there and tells of its wonders, nobody believes him, at best they judge him to be a dreamer who is unable to distinguish between dreams and realities. But when other travellers come with the same story, their tales are, in time, accepted. And in the end, some who have not found this world all that they desired, may say to themselves, not "I wish there was such a country," but "I too will find that country and learn of its knowledge and taste of its joy."

THE KABALISTIC TREE OF LIFE

BY J. H. POWER

THIS paper does not purport to be a discussion of the Kabbalah in general, but merely a few notes on that portion of the Dogmatic Kabbalah which relates to the Sephiroth.

Though the Tree of Life belongs to the Dogmatic Kabbalah, the dogma is open to any interpretation. This must be so, for as the mind of each man differs from that of his fellows, so the ideas called up by any symbol vary in proportion. By one an emblem is taken to be the thing itself, to three others it may represent three different ideas.

"Thy will be done," may to one man be the whine of a slave, to a second the doubtful acquiescence of a wondering disciple, and to a third the potent command of a mighty king.

Now the Hebrew Tree of Life is an attempt to symbolize the stages by which The Divine manifests Itself, commencing on the highest plane, and finishing on that of matter. It appeals to the intellect, and its sublimity is intellectual, but like everything else it may call forth ideas that raise the consciousness till it transcends intellect, or it may remain mere knowledge on the material plane.

According to the symbolism of the Kabbalah the Divine Manifestation is accomplished by means of the ten Sephiroth, a plural word defined as "Numerical Emanations," the singular word being Sephira. It must always be kept in mind that these Sephiroth are simply symbols of ideas.

The root of the Tree is The ABSOLUTE, so it draws sustenance from itself. Directly one speaks or even thinks of The ABSOLUTE one limits It, and so talks or thinks nonsense. Therefore The ABSOLUTE is symbolized by O, since the cipher is incapable of definition. There are three veils of The ABSOLUTE. The first is Ain, Negative Existence; the second is Ain Sup, The Limitless; the third is Ain Sup Aur, Limitless Light. The ABSOLUTE, being altogether unmanifest, is entirely above the comprehension of any being, however spiritual, but in It are hidden the ten Sephiroth in a potential state.

In order to manifest Itself The ABSOLUTE—though of course

centreless—is spoken of as concentrating Itself to a centre, which is the first Sefhira, Kether, The Crown. It represents the most spiritual conception to which the mind is capable of aspiring, and its emblem is the number 1.

Since 1 is incapable of either multiplication or division, the only way to produce any other number from it is by reflection, and by this method are produced the other numbers or Sephiroth, each reflection being less bright than the preceding, and each full of the influence of its predecessor. Each is masculine as regards its successor to which it gives influence, and feminine as regards its predecessor from which it receives influence. They might be represented by inverted cones, and this sexual symbolism is in accord with the phallic idea running through the Kabbalah generally.

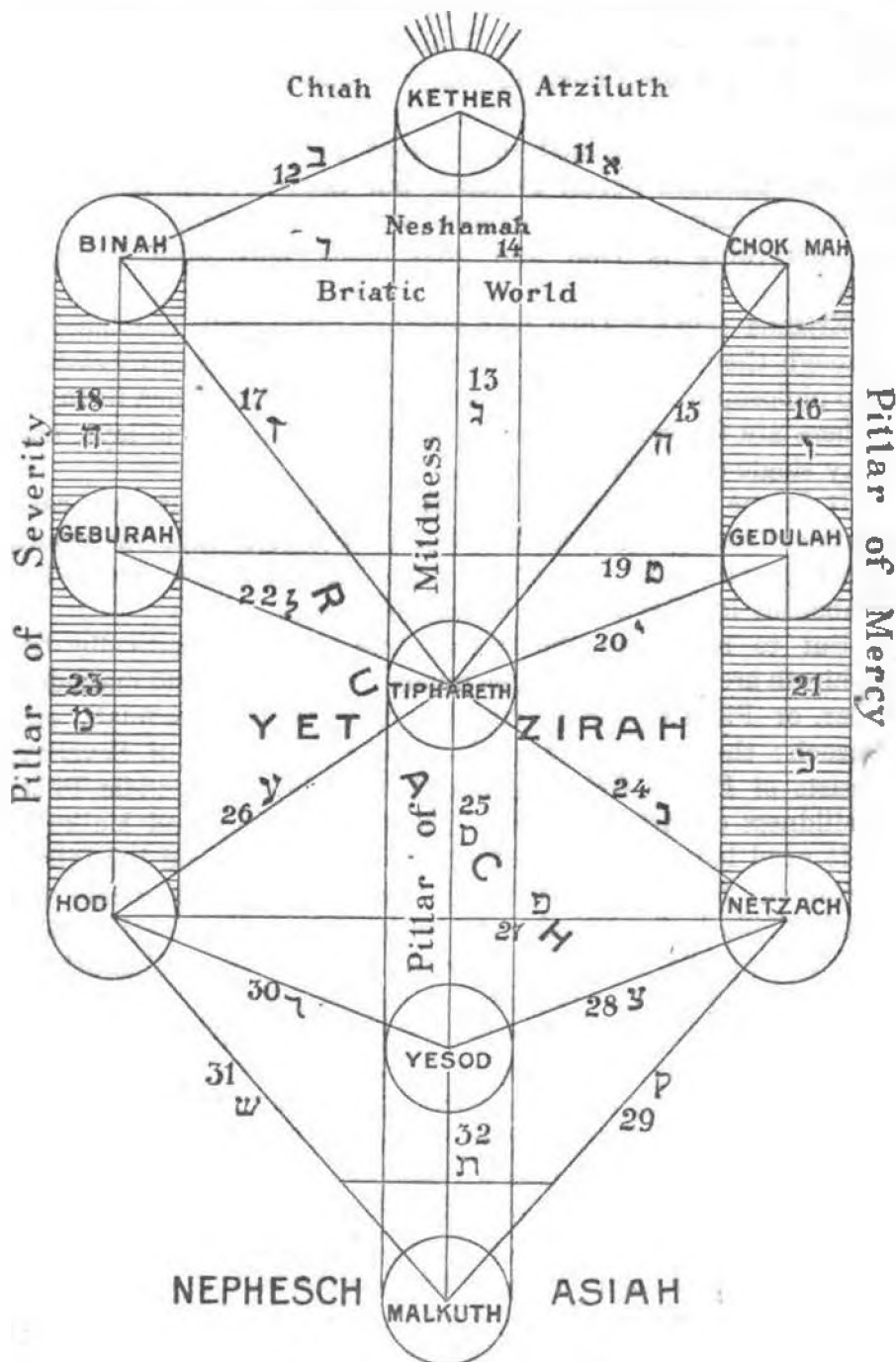
Kether is masculine only in this aspect, since it has no predecessor, and its reflection is emanation number 2, Chokmah, a masculine Sefhira meaning Wisdom, also called Ab, the Father. It should be noticed that each Sefhira is in itself either masculine or feminine, though it is both when considered in relation to its predecessor and successor. Chokmah is reflected in the third Sefhira, Binah, Understanding, called also The Supernal Mother, and The Great Sea. It is a feminine emanation with a masculine potency, and gives rise to the fourth Sefhira, Chesed, Mercy, or Gedulah, Magnificence, another masculine emanation, from which arises Geburah, Fortitude, also called Deen, Justice, and Pachad, Fear, feminine, with a masculine potency. Next comes Tiphareth, Beauty, The Sun, Mildness, the King. This, though arising directly from Geburah, is regarded as the uniting offspring of the two preceding Sephiroth.

The seventh Sefhirah is Netzach, Firmness or Victory, a masculine emanation, from which proceeds the feminine Sefhira Hod, Splendour. The two last Sephiroth produce Jesod, the Foundation, and from this ninth emanates the number 10, namely Malkuth, The Kingdom, known also as the Inferior Mother, and the Queen, and the Bride.

The above is the main plan of the Tree, but each Sefhira is supposed to contain a complete tree of ten Sephiroth on its own plane. Thus we have the Kether of Malkuth and the Malkuth of Kether. As we shall notice later, there are Malkuths far above the cognizance of many Kethers.

The Sephiroth are connected together by twenty-two paths, which, added to the ten Sephiroth, form thirty-two ways by which Light descends from The Unmanifested, and by which man can

ascend. These twenty-two paths correspond to the twenty-two letters of the Hebrew alphabet, one of which is allotted to each,



and also with the twenty-two trump cards of the Tarot. In Alchemy a metal is given to each of the Sephiroth ; they have

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also their astrological correspondences, and each has its proper colour. These colours vary so much according to different authorities that it is not worth while to give a list, but the Zohar gives Kether as colourless, Tiphareth purple, and Malkuth sapphire-blue, while Chokmah may be assumed to be red, and Binah black.

It may seem strained to attempt to find correspondences between different occult systems, but does not the possibility of harmonizing diverse methods whisper the fact that after all everything is One, and that name and form are only veils?

Krishna said: "They who worship other gods worship Me, although they know it not"; and a poet who frequently clothes deep philosophy in a motley costume speaks truly when he says: "There are five-and-sixty ways of constructing tribal lays, and every single one of them is right."

It is one of the beauties of the Tarot pack that each card comprises such a number of ideas, and one feels that one would rather preserve the old crude cards than sacrifice any of the symbolism for the sake of beauty of design.

But to return to the Tree of Life. Diagrammatically the Sephiroth are arranged in three pillars. The right-hand masculine Pillar, or Pillar of Mercy, consists of Chokmah, Gedulah, and Netzach; the left-hand feminine Pillar, the Pillar of Severity, consists of Binah, Geburah, and Hod; while the middle Pillar of Mildness consists of Kether, Tiphareth, Jesod, and Malkuth.

It need hardly be pointed out that the right and left Pillars correspond to Right and Wrong and all opposites, while the middle Pillar corresponds to Buddha's Middle Path. Note that the middle Pillar, which runs straight from Malkuth to Kether, is the shortest path, but is also the steepest.

The Sephiroth are divided into three Triads. The first consists of Kether, Chokmah, and Binah. This Triad forms diagrammatically a triangle, with the apex upwards. The next Triad, Gedulah, Geburah, and Tiphareth, forms a triangle with the apex downwards, and is a reflection of the first. The third Triad, Netzach, Hod, and Jesod, forms another triangle with the apex downwards, and is a second reflection of the first.

The apex of each of these triangles is looked upon as the Principal of Union between the masculine and feminine potencies of the other two angles, or as the central point of a balance.

This arrangement of triangles is reminiscent of the saying that God geometrizes; and geometry must have some deeper

meaning than any we can comprehend on the physical plane.

We read in Genesis that man is an image of the Divine. The Kabbalah calls Kether, which, be it remembered, contains all the other nine Sephiroth, Adam Oilah, the Heavenly Man. The ten Sephiroth represent Adam Quadmon, the Archetypal Man. Kether is the Crown of Royalty and is not part of his body. Chokmah and Binah are the right and left halves of the brain, Gedulah and Geburah the left and right arms, Tiphareth the heart, Netzach and Hod the right and left legs, Jesod the digestive and generative organs, and Malkuth the feet.

But the Universe and each individual atom in it contains a perfect reflection of the Sephirothic Tree.

This application of the Sephiroth to the figure of a man must not be taken to imply that the Kabbalist believes in an anthropomorphic God. The figure is used merely because man is considered the most perfect manifestation of God, and if one tries to think of God the idea is bound to be more or less anthropomorphic, though at the same time one knows the absurdity of the conception. (Compare with the above, the statement of Marcus, a Gnostic Father of the second century, that the Supreme Tetrad came down to him from the region that cannot be seen nor named in a female form, because the world would have been unable to bear her appearing as a male figure. This female figure is explained by the fact that in the Mystery Language a female figure was the symbol of Esoteric Philosophy, while a male figure represented the Unveiled Mystery, which the world was not ready to receive.)

Kether, which is far above the rest of the Sephiroth, is called Arik Anpin, or Macroprosopos, The Vast Countenance, and when represented pictorially is drawn in right profile, the idea being, according to some, that in this Sephira all is right, there being no wrong in it. It would be equally correct to say there is no right or left, as here all pairs of opposites are transcended.

When Kether is represented by an eye, this eye is lidless, to imply changelessness, for if the Eye of the Supreme were to close for an instant the Cosmos would be annihilated.

Kether is sometimes described as Father-Mother, and as emanating simultaneously into Chokmah and Binah.

Tiphareth, together with the fourth, fifth, seventh, eighth and ninth Sephiroth, forms Zauir Anpin, The Lesser Countenance, Microprosopos, The King, of which the six Sephiroth are the six members. He is represented pictorially in full face and with

lided eyes, to imply that He is on the plane of opposites and variations. Sometimes Tiphareth alone is referred to as Microprosopos.

Malkuth is called the Bride of Microprosopos, and the Inferior Queen and Mother, in contradistinction to Binah, the Supernal Mother.

There are other names that are attributed to the Sephiroth, and a few of the more important must be noticed.

Kether is called The Ancient of Days, The Ancient of the Ancient Ones, also Eheieh, "Existence is Existence."

IH belongs to Chokmah, and IHVH is applied sometimes to Chokmah and sometimes to Binah. When the name AMA is applied to Binah she is called the Mother, but when the word contains the fertilizing Jod and is written AIMA she is called The Great Productive Mother. She is also called Elohim. This word is also applied to Netzach. Elohim Tzabaoth, God of Armies, is referred to Hod, and Adonai and Shekinah to Malkuth.

The Divine Name IHVH is of the greatest importance kabalistically. The Jod is attributed to Chokmah, the first Heh to Binah, the Vau to the next six Sephiroth, and the final Heh to Malkuth. The uppermost tip of the Jod is applied to Kether, not that Kether is nominally in the name, but to indicate that the influence from Kether animates it. The Jod represents the Father, the first Heh the Mother, the Vau the Son, and the final Heh the Bride of the Son.

It is interesting to compare the Trinities of the Kabalist and of the Christian.

The Christian in his aspect of monotheist speaks of one God. Now since God is presumably his highest mental conception—no matter how anthropomorphic that conception may be, it must be classed as Kether, even though his Kether may be a great deal lower than that of another. But when we come to consider the Christian Trinity matters become more difficult. No doubt the highest Christian conceptions of the Trinity correspond to the Supernal Triad of the Kabalist, but when regarded from the standpoint of the Apostles' Creed the symbolism becomes faulty. The Christian seems to have gone wrong through regarding all the Persons of the Trinity as male, and also by putting the Son directly after the Father instead of third in order. Ruach, Spirit, is a feminine noun, so that if the order were Father, Spirit, Son, and the Spirit were regarded as female, the symbolism would be correct, and the order would correspond to Chokmah, Binah, and Microprosopos, while Malkuth would correspond to

the Church, in the way that the Christian applies the Shulamite in the " Song of Songs " to the Church.

The Union of the Bride with the Son enables her to reach Binah and enter with her spouse the womb of the Supernal Mother. The Supernal Triad is then the only one left, the last seven Sephiroth having been reabsorbed. In other words, all manifestation below the Supernal Triad having ceased, and the Supernal Triad being One, God is All in All.

There seems to be nothing in the New Testament which insists on the Holy Spirit being male or third in order, and the mistake has probably arisen through the conventional symbols of two male human figures and a dove, which has been assumed to be male, being taken as literal representations of the Divine Trinity instead of mere sigils.

This sexual symbolism is rather important, for, according to Genesis, God created man male and female in His own image. Since God is considered Triune there must be something to complete the Triad, and this must be a child, which proceeds from the Father and the Mother; and since God is not considered perfect unless He is Three in One, so a human marriage is not consummated unless there is a child to complete the reflection of the Divine Triangle.

The correspondence of the various parts of man's composition with the Sephiroth must be noted. There is, firstly, Chiah, Pure Spirit, which corresponds to Kether; secondly, Neshamah, Spiritual Aspirations, corresponding to Chokmah and Binah; Ruach, Mind, which corresponds to the next six Sephiroth; and Nephesch, the emotions and passions, which corresponds to Malkuth.

The Triads with Malkuth corresponds to the four worlds. The First World is that of Atziloth, or Emanations, a plane above the comprehension of any being. The second is the Briatic world, or world of Creation, a reflection of Atziloth, and quite spiritual. It is the plane of archangels, whose chief is Metraton, the angel who is said to have conducted the Israelites through the desert. There is an Archangel for each Sephira, and of course all ten Sephiroth exist on this plane, as on every other. The third is the world of Jetzirah, or Formation, still immaterial. It is the world of angels, of which there is an army for each Sephira. The fourth is the World of Asiah, or World of Action. It contains the physical universe, which is made of the grosser elements of the other three worlds. It is the world of the Qliphoth, or Shells, the elemental spirits and evil demons. But even this world is a reflection of the Supernal, and so as a reflection can have no real

existence it must therefore cease to exist when the ABSOLUTE no longer manifests, and manifestation is not eternal, for according to Kabalistic teaching there is alternately manifestation and rest.

This, then, is a sketch of the Tree of Life, and of the Kabalist's idea of the origin of the numbers with which he works.

As has been said, the use of the Kabbalah is primarily intellectual and requires considerable time and ingenuity, but by it one finds that the ABSOLUTE manifests, not only in the intellect, but that everything is Divine Manifestation, and returns to the Divine Unmanifest when the marriage of the Son and His Bride is consummated.

The teaching is exoteric, for in reality no esoteric teaching is possible. Each must climb the Tree for himself, and the most that one man can do for another is to suggest a branch by which he may attempt to mount.

But for those of us who cannot make much headway with the practical Kabbalah it is still possible to catch reflections of the Tree of Life, even though they be but faint. Cannot one see Kether as Ideal Art in a picture, as Nature in a landscape, as Architecture in a cathedral; and so on down to the smallest things of life, if one regards nothing as common or unclean, but all as manifestations of the ABSOLUTE?

By diagrammatically joining the successive Sephiroth with lines, one gets a picture of a flash of lightning. At times one can distinguish this flash, and let it come never so dimly, man then knows that he is the House of God, and bowing to the ground he fearfully exclaims: "Surely the Lord is in this place, and I knew it not."

AS THE FLOWER GROWS

AN INTERPRETATION of "Light on the Path "

By MABEL COLLINS, Author of "Light on the Path,"
"The Transparent Jewel," "The Crucible," "When the
Sun moves Northward "

TO grow as the flower grows is the essence and the essential of the yoga of *Light on the Path*.* To develop in quiet, in confidence, as the lilies of the field do, without thought for the morrow, but always eagerly anxious to bring forth a flower worthy of the sun and air, perfecting the petals within the mystic enfoldment, till the moment of opening arrives, is that which is set before the disciple.

It has been claimed by many students who look for a royal road and seek short cuts, and by some writers who cater for their desires, that *Light on the Path* can be used as a guide and text-book for everyday life for the ordinary man. This is not so. The stanzas can only be understood by a disciple who is already on the path towards freedom, the goal of the Buddha himself. It sets forth the manner in which to secure the great liberation, that which releases man from the wheel of rebirth. Should he desire to return, or remain, as a follower of the Christ, as a helper of the world, he does so as an act of grace, not as a deed resulting from bondage. Limitation is no longer his scourge.

The first aphorisms of *Light on the Path* can only be understood by a student who has mastered the yoga of Patanjali, and who has thus changed his attitude towards life and the phenomenal universe. The first aphorisms clearly show, as plainly as words can express occult matters, that this is so. They describe the state of that student who has understood and confirmed the supreme vow, which includes the five pledges contained in the teaching of Patanjali and which lie at the root of all religions, and form the basis of the commandments of all religions. These teachings, clear, simple, brief, eternal, come from ancient Persia, prehistoric Persia; the sage Patanjali was the first to write them down, and that is why his name is associated

* London : Theosophical Publishing Society, 161 New Bond Street.

with them. Every Roman Catholic, every Protestant, every Buddhist, learns them in childhood. In England we see them written upon the chancel walls of village churches in the form given to them in the Jewish scriptures. *Light on the Path* was revealed to me thirty years ago; ten years ago I began to understand how little I or any other student understood it, and I resolved to approach it by a study of the most ancient teaching. I worked for five years upon the Patanjali yoga, and I have put the results of my work into *The Transparent Jewel*.*

The flower which is spoken of in *Light on the Path* is the mystic lotus which grows in the inner stillness of the soul. It lives hidden within the walls of the personality and the personal life. But it is there, always, for all, and for all time, ready to bud and to bloom, and to respond to the sun and air, which are life-giving and joy-giving. In return it sends forth an unutterably sweet and precious fragrance. The first thing the disciple has to do is to enter the garden of his soul, and as he does this, by doing this, he changes his attitude towards the phenomenal world, towards mankind, the world of animals, plants and inanimate objects. The way to do this is shown in *The Transparent Jewel*. There is no other way, no hasty method, no evading of study, or of suffering.

A walled garden has a witchery of its own. Secluded from the surrounding of open nature, especially attached to the dwelling of its owner, gazed on by no eyes of strangers passing in the roadway, it has a sense as of sanctuary about it. And while it is protected on all sides from the inroads of wind or dust, it is open to the great freedom of the sky, and revels in the rain as do the spreading garden spaces about it, while it draws the sun's rays into it and holds them hot within its walls. How strong and sun-fed is the fragrance of flowers that bloom within the shelter of the walls—how warm the earth about their roots.

There is an excitement in being admitted to a walled garden which is like no other sensation. The owner precedes you and turns the key—the lover of gardens quivers with anticipation. What will become visible as the door is pushed open? I remember watching such a door opened in a high wall in a dark street in Geneva. The high walls on each side of the narrow street excluded the sunlight. What a vision as the door opened! The sun poured down upon a secluded yard full of orange trees in flower. In England the walled garden is most often a place where fruit ripens safely in the shelter, and the fragrance of herbs

* London: Wm. Rider & Son, Ltd. 2s. net.

fills the air. But in the wonderful past, when religion ruled the world, the temples had gardens within their walls. And in Spain these cloistered gardens are now within the churches, walled in and hidden from the outer world. We are thus led to the profound, world-old symbolism which is surely the inner source of the strange attractiveness of the walled garden. The temple is the representation of the physical body, that temple not made with hands; and the hidden garden symbolizes the garden of the soul, where the flower grows; that sacred flower which dwells in secret within every human being. But it can only be found by entering the walled garden; and the owner does not often open the door for another; it is possible that he never opens it himself, or even knows that he possesses the key.

The disciple is one who knows that he can open the door of the garden of his soul, and does so. There is but one way of entering this garden, and that is by the raising of Kundalini. The higher self-conscious centres of the ethereal form are like wheels of living fire, and are therefore called by the Sanscrit word *chakra*, a wheel. These are not the astral sense-centres of the astral body, but exist in a higher body and perform loftier functions. Nevertheless they have to be subdued by the advanced soul which has become a disciple. It is necessary to consider the meaning of the word disciple as used in the aphorisms of *Light on the Path*. The word itself contains only the idea of a "learner," being derived simply from the Latin *disco*, to learn. It has no resemblance to the word pupil, which implies obedience, and is rightly applied only to children who are not of an age to guide themselves, not being yet fully inhabited by their own egos. The words disciple (learner) and master (great one) can only be understood by considering the context. In the case of these aphorisms, there is internal evidence that the disciples addressed are initiates of a high order. The reference will serve to show this; the calm after the tempest spoken of in rule 21 is clearly the Yoga-sleep (*Karana-sarira*) (see *Esoteric Writings*, by Subha Rao, p. 253).

This means that the disciple called upon to study these rules is sufficiently advanced to have roused Kundalini, the divine power which lies latent in ordinary men, to have by its strength broken through the seven Chakrams, and obtained the mastery over the powers located in them, thus gaining control over forces in supernature with which they are connected. He has reached Sahasaram, the seventh and highest centre, where is the lotus-tank. He has entered into the garden of his soul, and there in

the shelter of the temple walls he finds the thousand-petalled lotus blooming in its perfect beauty, in the midst of the brilliant flowers of spiritual passion and aspiration. It is an unopened bud in the hidden and unexplored garden of the man of the world. But it is there—unknown though supremely beautiful—and he has but to open the door to perceive the splendour of the spiritual sun which pours down into it. It is not safe to do this until the moral nature of the man has been conquered by his own higher self, until the neophyte ("newly-planted one") is firmly set in his fresh place in life. Therefore are these rules written for all disciples. Those who read them with understanding and the desire to render obedience to them will find they give warning of great dangers which arise in the path and that they indicate the abysses which open before the pilgrim, into any one of which he may fall and become engulfed if not warned and prepared.

To be a disciple according to the standard of *Light on the Path* means being one who has the power to learn from his own higher self, who is able to gaze upon the light of the Logos within his own being where it sheds its rays upon the mystical seventh chakram.

No teacher is required in order that there shall be a disciple ; neither an embodied nor a disembodied guide is necessary. The power of learning and the desire to learn are the sole essentials ; these may be directed towards the Supreme Being or towards the ray which reaches the divine part within the man himself, from the Logos ; and he is as it were self-illuminated, a learner from the Light itself without any intermediary. Or he may learn from another. The historical record that Sankaracharya was a disciple of Patanjali is a good instance of the meaning of the word ; for Sankaracharya was held to be a much greater man than Patanjali by the Adwaites ; and, moreover, it is known that the views held by the two were not identical on many points. Thus Sankaracharya was not a pupil of Patanjali ; but he learned from him and was therefore his disciple.

The word disciple occurs in the first line of the writing known as *Light on the Path*, and governs the three conditions of attention, seeing and hearing. These are the receptive states which the disciple must enter into first, and the price paid for attaining to them is told at once. So soon as the active states of speaking and standing are referred to the word Masters appears in the text. The manner in which these two words are used forms the key to the esoteric meaning of the aphorisms.

The words themselves can be used, and are used, on every plane of human development. There are always learners, and always great ones above them from whom they learn. Right through life, from the child's school, where the one taught is a pupil and is compelled to learn, and is compelled to render obedience, so soon as the ego of each man asserts itself, he becomes a learner, seeking knowledge of some kind, good or bad, worldly or unworldly. Very often, it is true, he remains a pupil only, because the ego has not asserted itself. So soon as it does, the passion for experience and knowledge arises, and the man becomes a learner. Every step in life, every hardship, every trial, every joy and pleasure, has its profound lesson for the one who is a learner. Life itself is that which man, as man, learns from. The desire *to live* is a passionate desire, born of the inner knowledge that herein truth and reality are to be found. And out of the crucible of human life in which the whole nature burns and spends itself, rises at last a flame of a different order, brilliant and unwavering. The desire to reach to the inner truth, the absolute knowledge, has arisen in the man, he seeks to know himself and to awaken his own divine power. The passion of passions now possesses him, he is hungry and athirst for the consciousness of the Supreme. He is prepared to enter upon the suffering of self-conquest for the sake of the high goal which seems to be within sight, he is ready to set aside self, and to compel obedience and silence from his animal nature. To be ready to do this is one thing, to be able to do it is quite another. It is easy to talk about self-conquest, without in reality showing the least understanding of what it means, and those who essay the task find themselves continually turned back. They are obliged to begin at the beginning again because of having failed to understand the nature of that which is attempted. Self-conquest cannot be learned from another, it is a lesson which each man learns for himself, alone.

The complete control of the psychic and physical senses arises naturally from that moral training which is the first part of all true Yoga. This being accomplished, it is a further and very great effort and accomplishment that gives to the soul the stability which enables it to stand in the presence of the Masters. This *standing* is the attainment of the power of steadfastness, and is the result of certain conditions in the soul which are here laid down as constituting discipleship. Ecstasy can be reached by the mystic from time to time, but if he desires to be a disciple he must be capable of remaining firm and unwavering in the

highest place his soul can reach. There is no stronger test of capacity in ordinary human life than that of steadfastness, it contains within it that power of perseverance which is an essential of genius. This ranks as the last and highest of the four conditions which constitute discipleship according to this standard.

The treatise opens by declaring the rules which form the text, to be written for all disciples, and then immediately sets forth in plain language the grade of disciples who will be capable of giving them the attention which they must have in order to be understood. None can see to read them until human grief has been overcome, so that the eyes are always bright with the joy of gazing on the Supreme, and are never dimmed by tears. The one who sees to read them can only attend to them if he has accomplished the great task which enables him to entirely change his attitude towards all living things, from that which is common to ordinary men. He is incapable of suffering, and incapable of inflicting pain. His attitude is that of pure compassion and love towards all beings. This state is only attainable by the highly developed and advanced Yogin, who has passed through the moral preparation and conquered himself by the training of the mind. Many who desire to enter upon the path of Yoga are capable of great efforts, but are unable to maintain the condition reached in these efforts. It is made so plain that none can mistake the meaning, in the first ten lines of this treatise, that the disciples called upon to attend to the rules are Yogins of such an advanced order that devotion through many successive incarnations must have been required in order to attain to it. And then the power of remaining unwaveringly in this high state is absolutely required. Only those who have made the attempt to leave the ranks of ordinary human beings and to enter upon the rapid evolution which is called the path of occultism, know how easy it is to fall back and return into the old world-worn way. At every point in the path, till man has climbed to the summit and passed over it, the fall is possible. The rules in this treatise are not written for those who fall away. The soul must be capable of the unwavering certainty which enables it to stand in the overwhelming presence of the Masters.

CELESTIAL HIERARCHIES AND THE SPIRITUAL ASPECTS OF ASTROLOGY

By W. J. COLVILLE

TO every student of ancient religious history it must appear self-evident that astrology played a very prominent and essential part in the religious concepts of the most distinguished nations, not one of which has failed to supply evidence of the high esteem in which the star-gazers were universally held, and those wise men of the East were certainly astrologers as well as astronomers. In times past astrology and astronomy were so inseparably united that it would be impossible to deal with one without considering the other also, and the astrology of such celebrities as Berosus the Chaldean was by no means a materialistic or fanciful superstition based upon any "supposed" influences exerted by the other planets in our system upon this earth, but its foundations are laid deep and wide in so sublime a concept of the universe that whenever we contrast it with the puny theories long entertained by the masses in more modern days, we cannot be other than deeply impressed with the majestic panorama outspread before our mental vision.

The shallow statements often made by astronomers regarding astrology prove conclusively that they are either ignorant of a subject they have never studied, or else that their judgment is so warped by prejudice that they inadvertently confound things which radically differ in such a manner as to fail to convince an impartial student of any one thing except that certain self-evident fallacies are incredible from a scientific viewpoint.

Before endorsing or condemning astrology, we certainly ought to know somewhat of the foundation upon which it rests. This is none other than the unity of the solar system. That the illiterate masses supposed the earth to be the centre of the system, and the sun a ball of fire possibly 10,000 miles distant, and the stars lamps set in a stable firmament, is no doubt the case, for uninformed persons judging all phenomena, as children invariably judge, from the point of view of obvious appearance only, it stands to reason that they could not reach any other conclusion than the one at which they actually arrived.

Some of us think ourselves immeasurably superior to the ancients in our paltry intellectual conceit, but it is our ignorance, not our knowledge, which makes us so ridiculously arrogant and supercilious. Bacon's famous saying, "A little learning is a dangerous thing," applies not only to a small amount of learning, but also to exclusive study along a single line, and, without intending the slightest insult to any astronomers, we cannot but note from the published utterances of some of them that their information is so entirely technical that psychic elements in the universe are for them unknown realities. To a man like the illustrious astronomer of France, Camille Flammarion, such a remark could never apply, for he is essentially a poet as well as a scientist, who when a mere boy produced a marvellous and fascinating work on the plurality of inhabited worlds, and much later in life wrote delightful romances in which he interwove scientific facts with brilliant imagination. All religion must have something to do with the imagination as well as with the reason and the will; but on that account we have no charge to bring against it any more than against science itself, which cannot thrive where imagination is repressed unduly or seems entirely absent. Professor Tyndall, whose famous Belfast address, delivered in 1874, seemed to many to portray utter materialism in the mind of its author, declared in favour of the scientific imagination in the strongest and most convincing manner, and he was by no means alone in his eulogy of that far too often derided and discredited human faculty.

But though imagination has always played a conspicuous part in the findings of seers and artists of the highest rank, and has never been absent from the speculations of the greatest philosophers, science is very much on the side of the ancient seers and sages to-day, with its outspoken testimony to the reality and solidity of all-pervading ether. Nature permits of no vacuum so far as we can judge, therefore though it may be right enough when teaching the rudiments of astronomy to speak of the mean distance between the sun and our planet as about 93 millions of miles, when we contemplate the omnipresent ether, we can find no empty space or void between the orbs which stud immensity. Consequently the statements made by gifted seers both of ancient and of modern date that there are belts or zones encircling the various planets, and that the outermost of these belts interblend, is very easily comprehensible. The word Matter is a term of extremely wide and elastic import, for though it is commonly used to cover only what appeals to

our five bodily senses, who shall determine the possible extension of sense-perception, and who shall dare to venture the assertion (unless he be an ignoramus), that solid matter, to use a favourite conventional expression, may not extend in ever increasing (not diminishing) degrees of solidity far beyond the extremely limited region in which our senses usually serve us?

Occultism and Physical Science are so closely agreed on numerous points that we can draw no rigid line between them, the one actually melting into the other. The definitely scientific utterances of Sir Oliver Lodge, Sir William Ramsay, and many other contemporary scientists of the highest eminence, allude to the substance of the universe in terms closely according with the terminology of those long despised mediæval alchemists who were also practising astrologers in many instances. Alfred Russel Wallace, the veteran naturalist, in his extremely instructive and thought-provoking volume, *The World of Life*, arrived at a conclusion concerning the celestial hierarchies so nearly in accord with very ancient teaching that we cannot fail to see how a reverent and fearless study of Nature leads in all lands and climes to almost identical conclusions. When Robert Browning uttered his enigma "man is not Man yet" he rendered himself intelligible in print through correct capitalization. The ordinary man is contrasted with superman by the employment of *m* in the first places and *M* in the second. Masters are *Men* who have been only *men*, therefore Theosophists in general are particular with the use of capitals in their propagandist literature.

The Sun of our system, according to the ancients, is spiritually a celestial hierarchy having a material body, and all the planets are lesser hierarchies, having also material bodies. There were always meanings within meanings in the mythologies of old, and while some glyph was invariably employed, a hieroglyph was the particular kind of glyph employed by hierophants when dealing with the mighty question of celestial hierarchs and hierarchies. Though we may not find it necessary to confine our thought of directing companies of angels to highly advanced members of what we call the human race exclusively, judging from all ascertained facts concerning universal homogeneity of substance, we need not be in the least staggered when confronted with the assertion that all individual intelligences with whom we come in conscious contact as our superiors in development are of our own Great Family. Spectrum analysis reveals the same constituent elements in immensely distant suns as in our own especial ruler, and if outward consistency is so markedly similar,

there is no reason for supposing that interior life is widely dissimilar. Whoever was the architect of the Great Pyramid must have had a conception of the Universe large enough to include knowledge of Alcyone and of the Pleiades, but though a vast and ineffably glorious Central Sun was a familiar concept among the most enlightened of old, it was only with the relation between the sun and planets in this our home system that astrologers in general dealt. If no one disputes that we are physically indebted to the sun for energy which supplies us with light and heat through the agency of our planetary atmosphere, why should it be difficult to apply the famous Hermetic axiom, "As above, so below," to the spiritual influence exerted by the unseen sun? It no more conflicts with our faith in the Absolute Supreme One to acknowledge the work of planetary angels than to allow for teaching and guiding ministrations on earth which may all be included in Divine appointment.

Were we committed in an iron-clad manner, as happily we are not, to a theory of Divine operation completely exclusive of all possible recognition of mutual spiritual ministries, we should be compelled, if logically consistent with our creed, to set aside all finite teachers and hold to the exclusive idea of receiving light and help solely through interior communion with Deity. So long as we acknowledge mutuality on the outer plane, we can consistently acknowledge it on the inner; so if we admit that the moon affects the tides of oceans, we can also allow that a spiritual Luna may affect us in some psychic manner, and that we are indeed dwellers in a family mansion in which the different planets may be compared with different apartments occupied by different members of a single family. Astrology, when undisfigured by harmful accretions, is by no means fatalistic in any depressing sense of that much controverted word.

Interplanetary influence can be so simply explained as to compel sympathetic consideration at the hands of all open-minded and fairly intelligent persons, but to thus explain it, it is imperative that we should firmly grasp the family idea as applied to the planets, so that we may actually think and speak intelligently of brother Mars and of sister Venus. The ugly words "infection" and "contagion" are constantly on the lips of modern speakers, and so exclusively has attention often been turned to the dark side of their connotation that all the encouraging aspects of a theory of healthful contagion and infection have been overlooked. It is greatly to the credit of "irregular" practitioners in the ample field of healing ministry that

the question of the transmission of beneficial energy from healer to patient has been largely insisted upon, and it is nothing short of a shameful libel upon the sanity of the universe to insist upon communicable disease and vice, and deny the communicability of health and virtue.

When studying the outlines of astrology we shall find a simple theory of mutual influence originally proclaimed, and as no two planets are just alike, any more than any two nations are precisely similar, we cannot reasonably expect to get the same sort of influence from rapidly moving Mercury as from slower moving Saturn, though one is just as good and useful as the other. The idea of good and evil, regarded as opposing forces of almost equal power, is no part of the ancient Solar religion which taught of a confraternity of hierarchies, each fulfilling some especial ministry, and among these Saturn had honourable place with all the rest. Saturn and Satan may have originally had a single signification, but if so, we have certainly no reason for calling any planet *evil*, though there is one which has always had the reputation for presenting the shadow side of life's experiences and actually furnishing the gymnastic apparatus by means of which neophytes are, through trial and conquest, developed into hierophants.

Taking this entirely reasonable and altogether optimistic view of planetary influences, we are happily steering clear of every valid objection brought against the reputed teachings of some astrologers who practically neutralize the value of all their otherwise instructive teaching by unduly minimizing our individual ability to govern ourselves in the midst of all seemingly adverse circumstances. Nothing could be more depressing than a theory of human existence which placed us so utterly under the direction of external influences that we could do nothing but automatically submit to the sway of some unknown extraneous pressure. "The stars incline but do not compel," is one of those wise sayings applicable alike to all manner of influences that may at any moment be acting around us. We have all in some measure, though in widely varying degree, a sense of discretionary ability, and to the rational anthropologist no instinct of human nature, and certainly no deep-rooted and growing consciousness, can ever be ignorable.

The ancient Hermetic doctrine which lies at the base of all the great historic systems of religion and philosophy, provides us with an ample theory of human experiences, no matter how widely diversified these may be, because it treats the individual

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as a microcosmic replica of the entire universe, and deals with the growth of worlds and the conscious development of human entities in the light of unitary law. Just as an infant is dependent upon parents or other guardians and providers for food, shelter and raiment, but when infancy and childhood pass and adolescence is reached, the youth or maiden becomes capable not only of supporting self, but also of contributing toward the support of others, so does an acknowledgment of seniority and juniority in manifested life throughout our solar system explain our riddles by teaching us to contemplate the relationship which must of necessity exist between the more advanced and the less developed.

To overlook spiritual superintendence altogether on the plea that any sort of oversight cripples individual liberty and decreases the mind's dependence upon "inner light," is a fallacy into which extreme religious democrats are apt to fall in their eager zeal to escape entirely from every vestige of subserviency to extraneous authority. The basis of this exaggerated claim to total individual independence is, without doubt, admirable, and it would be thoroughly defensible were we all at an equal stage in spiritual evolution where there could be no leaders and no led.

The astronomical religion of antiquity was the cultus of the most enlightened, and entirely beyond the appreciation of the multitude who did actually conform to its most external form and language, but perceived extremely little of its true significance. To worship the sun and the stars in a literal external manner was quite natural to the observer of phenomena only, and to believe that we are all in the power of forces entirely beyond our control is but to accept the obvious, while experiencing nothing of that rising tide of inward energy which ascends higher and higher with every upward step in human progress, individual and collective, which assures us beyond peradventure, through the force of ineradicable interior conviction, that we are possessors of potential energy which can only be actualized by persistent effort to make those external things our servants which hitherto have been our masters.

The Solar Hierarchy may be compared to a company of architects, while the Planetary Hierarchies may be called builders. The familiar terms Archangels and Angels have the same relative significance. The balance of power and influence must always be in the keeping of the most enlightened; therefore, in every sense of the term, the solar or spiritually unfolded members of a race must be its supreme directing factors. All the planets revolve around the sun, and our sun revolves around a much

greater sun than itself. If this world is regarded as a school, a workshop, a laboratory, and it is certainly all of these, probably a great deal more also in its deeper aspects, we find no difficulty in realizing in some definitely intelligible way how and why it is that we are in one sense under the dominion of the stars, and in another sense free individuals. Freedom is a growing power in the case of all progressive entities. Our liberty can only be commensurate with our knowledge, for while we may be perfectly free to do all we can, it is impossible to conceive of our being any freer than our unfolded capacity has rendered us. The Wise Men who are truly said to rule their stars, while the unwise are governed by them, are not of a different race from the foolish, but only in the same sort of different stage of development as Parsifal at the end from Parsifal at the beginning of the familiar story.

WHAT HAPPENS IN THE SPIRIT- WORLD OVER A BATTLEFIELD

AN EXACT DESCRIPTION OF WHAT OCCURS, AS REVEALED BY
CLAIRVOYANT VISION AND HIGHER SENSE

BY H. C.

IF man possesses a soul; if he is a spirit that continues to live after the death of the body—as every religion in the world teaches—what happens to this soul—this spirit—directly after death; and, in the case of war, when thousands of men are “killed” at about the same time, what happens in the spirit-world when so many individual human souls are shot into the Great Beyond instantly and unexpectedly? (Many spiritualists object to war, chiefly on the ground that so many human souls are, in battle, sped into the next world, unprepared, and in the worst possible condition to go thither—with rage, hatred, malice and lust of war in their hearts!)

We have two methods of obtaining information on this point. One is by the direct vision of those gifted with peculiar powers—higher sight—so-called “clairvoyance”; and the other is by means of direct descriptions given by those who have been killed in battle. One is a description by men still living, the other by “spirits” from the Beyond. Their descriptions tally in a remarkable manner. Hear, for example, the following graphic account by the returning spirit of a soldier killed in battle. Coming back to this earth, he says—

“A darkness came over me. I felt the earth strike hard against me. I had fallen. Where or how I was wounded I could not tell. I was in no pain, but I could not move. After a time, the strange ringing left my ears, the mists cleared from my eyes, I saw dimly, but enough to know my friends were gone and the enemy were all around me. Then keen pains shot through my limbs. . . . Then I heard the hoarse voices of fierce combatants; they had made a stand directly over where I lay. Our soldiers fought desperately as they retreated, and many a pursuing enemy fell in their tracks. One was aiming his piece directly over me, when he was struck dead. He fell across me. I endeavoured to move, so as to shake off the dreadful pressure

on my chest, but I was too weak : I could only suffer and think. Others fell thick around me. . . . The artillery came up, tearing towards me. The iron-hoofed horses were on me, almost ; but no—they passed me. But now the dreadful wheels approached ! I saw them coming ; one was directly over my eyes. That was the last I remember. . . .

“ All was perfect silence. The sounds of war were all hushed. I think I must have been in perfect, dreamless slumber, for I felt, heard and saw nothing. When I awoke I was well, peaceful, happy ; John was standing by me, apparently in perfect health. ‘ You here ? ’ I cried in astonishment ; ‘ I thought you were dead ! ’ ‘ So I am,’ he replied ; ‘ so are you ! ’ I failed to realize it. It took me hours to realize that I was really dead—free from the horrors of war. Finally, I brought myself to the realization of the fact. Since then, I have watched the advent of many spirits on the battlefield. The emotions they manifest are as various as the dispositions they bore in life. Some arise from the body perfectly bewildered ; others filled with unutterable hate, and only inspired with the desire to wreak vengeance on the foe. Many meet dear friends who await their coming, and hover around their departed spirits. Guardian spirits stand by the side of all, to conduct them to the land ‘ where wars shall cease forever.’ ”

A celebrated clairvoyant, living in New York, was asked to describe his sensations, visions and experiences when watching a battle, as seen by the higher sense-perception ; and he replied—on the basis of much experience of this character :—

“ You ask me to describe what I have actually seen taking place in the astral and spiritual worlds over a battlefield ? I will try to tell you ; but it is difficult—and terrible ! Thousands of spirits are being literally hurled into the spirit-world at one time, when they are least prepared for it. While they all ultimately revive, and resume their normal condition, many of them are in a terrible state for a time. They are confused, bewildered ; they do not know what to do, where to turn ; where they are. To explain to you just what takes place, let me first of all explain a little of the inner constitution of man.

“ First of all, then, know that man is composed of three principles—body, soul, and spirit. The soul is the connection between body and spirit ; the soul is connected with the body by a sort of vital electricity ; the spirit to the soul by a form of vital magnetism. If any of these links are broken, the man dies. If broken suddenly, the man dies of so-called ‘ shock.’ ”

“ During the past twenty-five years, I have watched many deaths from concussion, strangulation, drowning, bullet wound, etc., and the result to the spirit was in every case identical. Each person spiritually experienced the same physical sensations, which were caused by the unnatural and violent separation of the spirit from the body. It is well known that a sudden shock, sufficient to cause death, causes instant insensibility. This fact is due to the diffusion of the elements of the soul throughout the system of the person. It is as though you had struck a small bone with a hammer so powerfully and suddenly that the cohesion between the atoms was instantly dissipated; and what was before a solid mass is now only smoke and dust flying in the wind. In like manner, the surprise of the chemical relations, so to speak, between soul and body is so great that it results in a temporary suspension of all sensation, and the spirit is simply intuitionally apprised of what has just occurred in the region of its environment.

“ Several soldiers who have returned to me from the spirit-world have come and conversed with me, and told me the particulars concerning their sensations immediately after falling dead by rifle or cannon ball. They relate how they intuitively or spiritually (of course, somewhat vaguely) realized the nature of the accident, and that they had just ‘died’ in the usual sense of the word, but they did not feel anything like pain—being only disposed to sleep very profoundly, regardless of the place, and forgetful of what had happened to them. This indifference has in many instances resulted in a kind of slumber for many days in the other world.

“ The soul becomes the vehicle or ‘body’ of the spirit after death. This, however, is not the work of a moment. Whole hours, sometimes days, are consumed in perfecting the work and in its final organization. While this process is going forward, the spirit does not feel anything physical or sensuous. Its personality is not self-conscious. This is particularly true of those whose bodies have been very badly shattered before death—as, for instance, those who have been killed by the explosion of bombs, shells and cannon-wounds. I have seen many of these, and watched the gradual process of reconstruction of the spiritual body on the other side, preparatory to the passage into it of the inner, conscious spirit. Just as our physical bodies are built up here by slow, painful effort, so the spirit body, which normally is perfect at death, must be rebuilt slowly and carefully after death, in those cases where it has been badly shocked before

death. In all cases, however, it finally reforms and reunites. The spirit then occupies it.

“Those who are killed in battle usually feel no pain. So long as they live, they do; but these are the pains of life, not death. As soon as the spirit is freed from the mortal body, pain ceases, and the being thus liberated thenceforward suffers no more pain or anguish.”

Asked to give his view as to the fact that War is being waged among civilized nations, at this late stage of the world's evolution, the seer replied:—

“Force and violence are natural, until the spiritual is reached. Then the spiritual is the natural, and force and war are monstrous and unnecessary. Let each one ask himself the question: ‘Is war congenial to my reason and affections?’ If the spirit within whispers ‘Yes,’ then sadly we must conclude that that man's development is not spiritual!

“This war will clear the air of Europe, as a thunderstorm clears the air when overcharged with electricity, and the clouds can hold no more rain. It was necessary. In the great cosmic scheme of things, one can see it could not have been otherwise; indeed, sad as it may seem to our limited understandings, it is the best thing that could possibly have happened! Looked at from a higher plane—one above that of limited human reason—one can readily see that lasting peace could only have been secured through such a war as the present one. It is the outlet for powers and energies in this world which have been increasing and fermenting for years. These forces had become so strong that they had to find a vent somewhere, somehow. Just as one can charge a bottle so highly that it will burst under the strain, so the military influences and forces in Europe had become so strong that they had to find a normal vent or outlet in some way or another. War is the avenue—the channel. And after this bottled-up energy has spent itself, after this gathered-up force has been exhausted in war, the various nations of Europe will see more clearly, and be in a position to conclude a lasting and permanent peace. No such peace could have been possible so long as the power of military rule lasted. I repeat, this war was necessary to allow it an outlet. So from the higher plane of vision and thought, this war—despite its horror, despite all the devastation and terror—is the best thing that could possibly have happened in the world. In the Universal Plan, like all things else, it was motived and directed by a wise, all-seeing Intelligence.”

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.*]

ANOTHER PROPHECY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Perhaps you or some of your correspondents may know who “a Jew” was? I find the following curious prophecy in an old MS. book left to me. It is a concluding page in a MS. copy of *Divine Revelations and Prophecies*, by Mrs. Jane Lead; but whether it is one noted by her, or only added by the amanuensis some sixty or seventy or more years ago I do not know. It runs as follows:—

“REMARKABLE PROPHECY BY A JEW.

“There shall arise a certain man in England filled with all manner of Divine Knowledge and wisdom. Endued with the spirit of prophecy, elegant (sic) speech, of a composed gravity and calm address. A man, mild, innocent, temperate, chaste and merciful, above the rest of human race. People shall let their eyes fall on the ground when they meet him in the street, even before they know who he is, overcome by the lustre of modesty, grace and virtue which shines in his countenance.

“Then that which lay smothering shall suddenly burst forth into a flame! The light of God shall be diffused through his soul, his heart shall be like a lamp, and his tongue shall utter marvellous things when he opens his mouth in divulging the mysteries of God; his words shall be like the sparks of an eternal fire, kindling flames of love in the breasts of the hearers.

“This holy person shall argue with reason so forcible and cogent, so clear and demonstrative, that none but the wilfully obstinate will resist the truth which he divulges or oppose his authentic mission. For he shall go up and down, preaching and doing good works throughout Great Britain, till the number of proselytes is complete. Then he shall send apostles and messengers into other parts of Europe, who shall convert an innumerable multitude.

“After this, by an universal agreement of the Christians, this holy person shall be proclaimed the great Pastor of the Church; a prodigious Army shall be gathered together out of all the Christian nations to conduct him to the Holy Land and to crown him in Jerusalem. Then shall Jerusalem be rebuilt gloriously and the Temple of Solomon with sapphires and emeralds. That city shall become the seat of the Christians and this new Patriarch till the day of doom.

"The eyes of the Jews shall be opened, and they shall acknowledge Jesus to be the true Messiah."

I copy this verbatim. There is nothing added or any other remarks in the MS. book beyond its title. It finishes the MS., which prophetically records "The Wars of David," etc., by Mrs. Jane Lead. I add no comments of my own, but beg to remain—Faithfully yours,
LLANGOLLEN. ISABELLE DE STEIGER.

THE LIFTING OF ISRAEL'S YOKE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In identifying the present war with the great day of the battle of God Almighty which was prophesied to take place in the latter days of the Christian era in which we now are—see Rev. xvi. 13, 14—we have to bear in mind that the present conflict between Germany and the allied forces of England, France, Belgium and Russia is but the beginning of hostilities and troubles, and that the closing scenes, after every nation has been duly drawn into the strife, are destined to be enacted in Egypt; the final contest being for the possession of Jerusalem, into which after the complete defeat of the Turks (modern representatives of Edom) the remaining remnant of the allied army (Israel) is to be gathered.

To those who think along these lines England is the Island of Israel, wherein the ten tribes have so long been lost to material history; and it is because Scripture promises that Israel shall never be defeated that England remains the only unconquered nation on earth.

The English have never been beaten since the Norman Conquest, and the Normans having been a tribe of Israel, it was as necessary then to receive and graft them into our Constitution in this country as it now is that we should be fighting shoulder to shoulder with the French in paving the way towards the repossession of our common inheritance. Viewing the present position, however, from this aspect, we must remember that the scheme—if we may so speak—of the Almighty, was first to reinstate the Jews in the Holy City, and afterwards to permit Israel to join them therein, Zech. xii. 7. Thus the Russian nation, which has so long been associated with the Jews, now fights on our side; of late she has strangely altered her tactics towards the Jews, not only fraternizing with them at home but receiving them in the ranks of a purified and inspired army, which is (consequently) marching forward to inevitable victory. Dan. x. 21.*

Presumably then, it is Russia who will, in advance of the other Allies, enter the Holy City and reinstate the Jews. Presumably she will emerge victorious from her battles with Germany and from every onslaught of the Turks, whom she will finally defeat; meanwhile we, the rest of the Allies, are, at the hands of the Almighty

* Michael, the Guardian Angel of the Jews.

(through the instrumentality of the German scourge), receiving that "correction in measure" which is our due. See Jer. xxx. 11.

In this war we are told that a third of Israel shall fall by the sword, a third shall succumb to pestilence and famine, and the remaining third (prior to re-establishment in the Holy Land) shall be scattered to the winds and a chastening sword drawn after them. Ezek v. 12.

Biblically, Germany is spoken of as "Assyria," and to the Assyrians was entrusted the final punishment of the offending Israelites.

Throughout the whole duration of the curse of spiritual blindness—according to W. Redding, a period of 2,520 years—which was laid upon the Israelites for their misconception and misrepresentation of true godliness (see Jer. iv. 22), the Holy Land has been "trodden down by the Gentiles." In other words, it has remained in the possession of peoples who were and are unadvanced in true spiritual knowledge, and consequently backward in evolution.

The Edomites, so named from the word Edom, meaning red, represented the ignorant, wild and vicious branch of the seed of Abraham, formerly represented by Esau and Ishmael; whereas the Israelites were, and will be again, the moral and religious (Jacob) branch which is destined in the near future to lead the world. The Edomites are now represented by the Turks, but modern Israelites, though largely found in the United States, England and France, are also widely scattered among other nations and, though few of them know it, are now gathering together into armies for the purpose of repossessing themselves of their promised inheritance. Though "corrected in measure" they will still prevail, because the curse was due to be lifted in 1914 (W. Redding), therefore Edom's ownership of the Holy Land is at an end, and thus we have seen Turkey drawn under the influence of Germany and, though doubtful of the wisdom of her decision, advancing towards her inevitable doom.

If then we accept Russia as Judah and ourselves as part of scattered Israel, we must allow no cloud of jealousy to shadow our praise of Russia though she be first to conquer in this strife, for though we shall finally regain our lost inheritance (Ezek. xi. 17, also xxxiv. 12), the Tents of Judah are to be saved first, and "Salvation is of the Jews" (St. John iv. 22).—I am, Sir, &c.,

I. E. TAYLOR.

N.B.—The first verse of the 12th chapter of the Book of Daniel should be read in conjunction with the explanation of the word "Tsar" which is thus given in *Chambers' Encyclopadia*:—"Tsar.—The title of the Emperors of Russia. . . The title of the Russian princes was *kniax* (prince) and *veliki kniax* (great prince). . ."

In the light of this explanation the conduct, operations and prospects of the Russian army in the present war should be carefully considered.—I.E.T.

[I insert this letter by request, but can pretend to no sympathy with Anglo-Israelite speculations.—ED.]

WILLIAM EGLINTON, MEDIUM

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Mr. Reginald B. Span is in error in writing on p. 277 of your last issue, "Mr. E. Dawson Rogers (the well-known editor of the *Spiritualist*, and later of *Light*)," the editor and proprietor of the old *Spiritualist* being the late Mr. William H. Harrison. Towards the close of its career that paper was succeeded by the monthly journal *Spiritual Notes*, of which Mr. E. Dawson Rogers undertook the editorial charge during its career 1878–80, to be succeeded in its turn by the present weekly journal *Light*. This latter journal was established by Mr. E. Dawson Rogers, and edited for some years by the late Rev. W. Stainton-Moses ("M.A. Oxon"), subsequently by Mr. E. Dawson Rogers, who was succeeded by the late Mr. E. W. Wallis, and since his decease by the present Mr. David Gow.

Those of your readers who may be interested in fuller particulars of Mr. William Eglinton's remarkable mediumship should read *Twixt Two Worlds*, by the late John S. Farmer, with a number of illustrations of direct, or independent, slate writings and progressive phases of so-called materializations. The book is a very complete history of Mr. William Eglinton's mediumship, testified to by a large number of influential and competent witnesses, observed and recorded under the best of conditions.

Mr. Reginald B. Span has rendered a service to present-day students of the "occult" by his article, and similar articles on other celebrated psychics of modern times would be a welcome feature to many readers of the OCCULT REVIEW.—Yours faithfully,

FINCHLEY SPIRITUALIST CENTRE,

THOMAS BLYTON.

DURIE DENE, BIBBSWORTH ROAD,
CHURCH END, FINCHLEY, N.

STRANGE COINCIDENCES.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—As long ago as May last year I sent you a letter regarding a remarkable chain of so-called coincidences, and it was not until quite recently that a friend drew my attention to the fact that replies to my letter had appeared in the June, July and August issues of the OCCULT REVIEW.

I think that the further researches into "coincidences" which have come my way since last writing may be of interest to you and your readers, and will begin by quoting from a letter which lies before me from Mrs. W., the lady mentioned in my letter on "Coincidence or Human Telegraphy." She says:—

"I read your article on 'coincidence' in the OCCULT REVIEW owing to yet another coincidence. My mother-in-law had let a house

of hers at Clifton, and the tenant on leaving left behind this magazine, which my mother-in-law picked up and glanced at quite unconsciously until the context suddenly struck her! Curious, was it not?"

The above letter from my friend Mrs. W. bears out what I said before regarding Human Telegraphy, or affinity between people of one family or community, which it seems is even transmitted through inanimate objects. I think, however, that there must be a certain bond of unity between such individuals in order to attain this result, for unless they have tastes, interests or feelings in common, there is no magnetic chain formed between them.

I have lately had a good deal of light thrown upon this most fascinating subject by reading *Transcendental Magic*, by Eliphas Levi, from which the following quotation is taken:—

"Magnetic currents have an influence and establish themselves according to fatal laws upon those on whom they act. Each one of us is drawn within a circle of relations which constitutes his world, and to the influence of which he is made subject." This learned writer also speaks elsewhere of one being led, only when one is ready for it, to read such books as are needful to one's advancement, and not until then. To each phase of existence belong the necessary school books for that phase alone, and almost mechanically the student finds them in both animate and inanimate Nature. Let those who talk with easy familiarity about "mere coincidence!" pause and define intelligently and lucidly what coincidence means or really is!

Regarding the strange chain of coincidence connected with Mrs. W., I may add that I was travelling by train not long ago between Bombay and Calcutta and shared a compartment with a little boy of about two and a young girl. The little boy's name was Peter, and this led me to remark that I also knew a little boy of that name (Mrs. W.'s child), but I did not mention his surname, which I naturally thought would be of little interest to my fellow-passenger. My surprise may be better imagined than described when she herself added the surname! "However did you know I meant Peter W.?" I asked, and then she told me that she had been at school with Mrs. W. and her sisters in England, and knew her and her family intimately, though how she ever came to connect Peter W. with the child Peter I had just mentioned she was herself unable to explain; it was just one of the strange coincidences which sometimes happen.

About the same time my husband was on a visit to Calcutta, and going into a place of business met a man who in no way resembled any one he knew, but who told him after a few minutes' conversation that he was brother to a Mr. H. in Gangtok, Sikkim! My daughter happened to be at a dance the week after in Calcutta and was introduced to a partner whom she had never seen before and who told her he had visited Gangtok, Sikkim. On my return to Gangtok I mentioned one or two of these coincidences to Mr. and Mrs. H., and said how strange I thought it that my husband should have come across Mr. H.'s

brother in a large city like Calcutta without any clue to his whereabouts. Whereupon Mrs. H. said : " My daughter was at a concert in Edinburgh the other day, and found herself sitting next to a man who used to sing in the same choir as she did when they were in India ! "

Now if such so-called " coincidences " do not prove that persons belonging to the same small community of Gangtok are connected in some mysterious way I wonder what will. I think each one of us who seriously reflects upon the subject will find that, throughout life, we are constantly coming across people we once knew or met. We dine with them in Bengal and find them sitting in the same row as ourselves in a theatre in London or Scotland, or else come across them while out shopping in Paris. Theosophists, of course, have a theory that families, friends, and communities are grouped together through countless incarnations. I do not know how far this tallies with Oriental beliefs, but at one time, when I was making a study of Aboriginal Folklore in the Satpura Hills of India, I found it to be a common belief among aborigines that a deceased person was expected to re-incarnate *in his own family*. So rooted was this belief that if a newly-born babe had any mark upon its body which resembled that of its deceased relation the truth was immediately tested by divination. A small household implement used in cooking was placed in the infant's hand, and if it held it tightly its identity was established, but if, on the other hand, the infant immediately let it drop, it proved that it was not the re-incarnation they expected.

Yours faithfully,

GANGTOK, SIKKIM.

ALICE ELIZABETH DRACOTT.

PERIODICAL LITERATURE

THE *General Report* of the Thirty-ninth Anniversary and Convention of the Theosophical Society, which was held at Adyar in December of last year, forms a comprehensive record, extending to 316 pages, and is a memorial of Theosophical activities "all the wide world over." It is made up in the main of subsidiary reports from a great number of quarters. A considerable space is occupied by some, but those which have been ingarnered from the allied countries, from Germany and from Austria are significantly slender in their dimensions. The French secretary remarks that the outbreak of war and the general mobilization stopped all work, turning the headquarters into "a home for French and Belgian refugees." At the present moment there is no little pathos in the confident expectation, which finds utterance in the closing words, concerning a promise descried in the future and the hope that purified and invigorated Europe will be found "ready to receive the Great Teacher" whom Theosophy expects, of whom it is the herald and whose ways it seeks to make smooth. The report from Belgium has no such note of confidence, though it mentions the same aspiration. "We all try to hope that soon will come, with the Great Teacher, the advent of Peace and Joy." The secretary, however, left Brussels prior to the German invasion and has since then been without news from the members of his section. The German report makes no reference to events of the time. It records that sectional membership on May 31, 1914, amounted to 372, thus indicating how vast an exodus from the Society followed the severing of Dr. Steiner's connection with Adyar. From Bohemia no account has arrived, while as regards that of Austria it appears that there are only 160 active members. The secretary, over whose signature it appears, tells how he was subjected to "long detention in a romantic castle on the Adriatic, as an English spy." The activities of a summer school near Dresden are mentioned. It was frequented till last July by "Frenchmen, Russians, Englishmen and Belgians, in the greatest peace and happiness, right in the centre of Germany," till the war "suddenly dispersed them." The total membership in Hungary is 204, distributed over eleven Lodges. The work at headquarters has continued unbroken, "in spite of the present turmoil and suffering." The Russian section has increased to 378 members,

"striving to be faithful knights in this time of stress." Taken altogether, the *General Report* is an interesting and in some respects a memorable document, though we observe that the Society's Balance Sheet shows a deficit of 7,312 rupees, carried forward to the new account.

As we have mentioned on a previous occasion, *Theosophy*, of Los Angeles, offers practically nothing in the way of original contributions to its particular field of interest, but it reproduces from month to month a sheaf of old papers from *Lucifer*, *The Theosophical Review*, *The Path* and *The Theosophist*. They awaken curious and not unpleasant memories, sometimes of our old friend H. S. Olcott, sometimes of H. P. B., and many lesser notabilities. The available store is well-nigh inexhaustible, and at the back of one's mind there is a feeling that the selections might be made with an eye to broader interests. Attention has been paid so far to things that are militantly theosophical in the conventional sense of the word, but in the old periodicals enumerated there is a mine of material belonging to a general psychological, occult, and even mystical order, which ought not to be left untouched. But this is on the assumption that it is really worth while to produce a periodical panarion of the kind which *Theosophy* has undertaken.

We confess to have been curiously interested by a minute periodical called *World-Speech*, which has reached us from Ohio for the first time, though it has existed since 1912. It summarizes the notable War Prophecies, as they have appeared from time to time in the OCCULT REVIEW, and it gives a dismal prediction by the president of an Ordnance Corporation, who "believes that with the ending of the war, and probably as a cause of the ending, all of the countries will be financially bankrupt." An enormous issue of paper securities will bring about a rebellion of the working world. The democracy at large will repudiate the debts, "just as was done by nine of the Southern States, which repudiated their bonds after the Civil War." The condition will surpass that of the French Revolution. In yet another article, we learn that the gold available for coinage in the whole world is worth about four billion dollars, while the national debts of the world are forty billion dollars. *World-Speech* is about the smallest magazine that we have met with, but if the contents are so uniformly intimidating as those of the present issue, we question whether we shall welcome a second visit until "the star of peace and justice" has risen over our country and our life.

Beneath the square and compasses which form in their combination the most characteristic symbol of Masonry, we find on the cover of *The Builder* those more familiar words: Let there be light. And it can be said that this new "journal for the Masonic student" calls to be included among channels for the diffusion of that light which is Masonry. It is doing more than fulfil the promise of its earlier issues. Here is a series of papers on the philosophy of the mystic Craft, with side-issues on history and biography; there an account of the establishment and early days of Masonry in America; or again an editorial monograph on some personality of the past, distinguished in other paths than those of the Brotherhood, but memorable also therein. Professor Roscoe Pound offers notable example of the first kind in his lectures delivered, under the auspices of the Grand Master of Massachusetts, in the Masonic Temple of Boston. Mr. Melville M. Johnson, who is the Grand Master mentioned, opens his story of American Masonry and tells of "the earliest footprint," being a stone bearing the Masonic Emblem, with the date 1606. It was discovered on Goat Island, Nova Scotia, in 1827. From the standpoint of personal interest and literary finish, the palm must be accorded to Dr. Ford Newton's study of Edwin Booth, as Actor and Mason. . . . *The New Age* also maintains the general improvement mentioned in a previous notice. It is and will remain the official organ of the Scottish Rite in its Southern Jurisdiction, and it is in every way proper that this influential body should have its representation in journalism. The field, moreover, is wide—as Masons of the Higher Degrees should know. Recent papers on the Mithras Lodge of Perfection and on the Jewel of the 32nd Degree are examples of the interest which attaches to this field. But voices of more catholic Masonry are heard in *The New Age*, and an attempt to trace back the legend of the Widow's Son to that of Osiris is an instance of investigation in the world beyond the Scottish Rite. We do not believe for a moment that the story of the Master Grade can be accounted for in this manner. It is not of Egypt to the exclusion of Christendom, nor of Christ to the exclusion of Osiris. It belongs to that department of veridic mythos which lies behind all cults of the Mysteries. There is one memorable Grade of Masonry wherein the Master-Builder rises as Christ, an interpretation which we accept unconditionally, as we should accept that of any other Grade which pictured his resurrection as Osiris. But that which is truly shown forth is the mystical death of those who on the basis of Masonry have erected in their

own persons a structure perfect in its parts and honourable to the builder. They die to themselves in God and arise in God to themselves. . . . It has perhaps to be said that *The Builder* and *The New Age* are not in the same category, but there is nothing in English Masonic literature that can compare with either. Our old friend *The Freemason* is, however, a journal which moves with the time and is far better than it was in some preceding days. Whether we agree with their results or not, the speculations and researches of Dr. Churchward lend interest to its contents, and the editorial work is done with care and ability. There are good weekly notes, and sometimes they touch upon points which should be kept in the mind of a Mason who is a student of his own subject.

Modern Astrology for May contains an ingenious speculative horoscope of the British Prime Minister. The horoscope is a good deal more plausible than most of these guess figures usually are. The rising sign is given as Libra 22°, and Mars is close to the ascendant in sextile aspect with the Moon, Venus culminating in Leo. Mr. Asquith has got some powerful positions on his day of birth, the Sun being in trine with Saturn and in sextile with Jupiter. But the hour at which he was born has always been a problem, and he does not clearly suggest to the astrological student any specific sign of the zodiac. The fact, however, if fact it be, of Mars rising in a Venus sign would certainly to some extent explain this. There are only two alternatives to this horoscope which appear at all plausible; one giving Scorpio rising, and the other Virgo. All things considered, the horoscope offered in *Modern Astrology* seems to be the most likely and open to the least objection of the three, though we should be inclined to suggest that the ascending degree might perhaps be a trifle earlier. Mr. Asquith, whatever we may think of his political career, has been one of the most uniformly successful men of his day, and has never been in the habit of failing in that which he undertakes. The greatest difficulties of his career and his most serious embarrassments have arisen in connection with Ireland—a point which the horoscope fully bears out, the two malefic planets, Saturn and Uranus, occupying, in this figure, the sign Taurus, the traditional symbol of Ireland.

REVIEWS

BOOK IV, PART II. CEREMONIAL MAGICK. By Frater Perdurabo and Soror Virakam. London: Wieland & Co., 33 Avenue Studios (76 Fulham Road), S.W. Price 2s. net.

HEREIN are described the implements of the Magician, their magical significance, the furniture of the temple wherein he works, and the *modus operandi* of one who would be called Adept. Although we have here much sound information of a magical nature which should prove of the greatest value to those who chose the Path of Ceremonial Magick as the means of attainment best suited to their temperament, there are not lacking incongruities whose absurdity is only too manifest. For instance, we are told that the Magick Cup is "full of bitterness, and of blood, and of intoxication": yet in another place it is asserted that the same cup is "the heavenly food of the Magus." On p. 39 we read, printed in big black type, that "any will but to give up the self to the Beloved is Black Magic," and again on p. 81 that "the soul must descend into all falsity in order to attain All-Truth." We are further informed, regarding our latent tendencies, that "every one must be awakened, and every one must be destroyed." One would have thought it quite sufficient to be a spectator of the horrors of hell without taking especial pains to materialize them in the magic workshop of the mind. It seems unnecessary, not to say dangerous, to invoke demons, which, after all, must be destroyed. On p. 100 we read that "The mind must be broken up into a form of insanity before it can be transcended." This also seems unnecessarily severe, though a likely enough sequel to the prelude of invoking the dog-faced demons of the Abyss. While quite agreeing that the few who will survive the ordeals of this method of initiation will be in every way exceptional men, it is doubtful whether one who has thus survived is justified in inviting others to follow in his footsteps or even in thinking that the method whereby he attained may be employed safely by any one but himself. For one's man's profit is another man's loss. Be that as it may, the intelligent perusal of this work will enable the student to penetrate the mists that shrouded the writings of the mediæval magicians. He will certainly discover that the most sublime truths are hidden beneath their obscure symbolism. Also the most abstruse problems are, on the whole, dealt with in an exceptionally clear manner, and for this reason alone the book should appeal to a large number of persons. Clear language and transcendental experiences are not often such close companions as in this instance. It is safe to say that an occult work of this character will exert a decided influence upon the majority of its readers.

AQUILA.

THE PROPHECIES OF PARACELSUS. Translated by J. K. With Introduction and Portrait of Paracelsus. Cr. 8vo, pp. 125. London: William Rider & Son, Ltd. Price 2s. 6d. net.

A CURIOUS interest attaches to this publication, both within and without the appeal that it makes to the popular concern of the moment in prophecy, as related to the war. The anonymous editor, who tells us that

he has been engaged in occult studies for over forty years, cites as his justification in chief for undertaking the task a very striking opinion of Éliphas Levi, as follows: "The Prophecy of Paracelsus . . . is the most astounding and indisputable proof of the existence and reality of the gift of natural prophecy." In the words of Theophrastus himself, the prophecies "describe the courses this world will pass through in twenty-four years"—or forty-two, according to an alternative reading of one of the early editions. The editor suggests that either number is possibly a veil, and that the actual period intended—i.e., 420 years—would bring the field of prophecy down to the present epoch and beyond it. He thinks further that those who study the predictions will recognize that worldly affairs have followed the lines here laid down in symbolism. Finally, as there are thirty-two prophecies, consisting each of a picture and letter-press, he groups them into various classes and suggests tentatively that there are allusions to Napoleon at St. Helena (No. 6); to the Kaiser (Nos. 3, 5, 8); to the Balkan Federation (No. 27); and to the appearance of a new religion (Nos. 17, 29, 31). However this may be, the allegorical figures are suggestive and have been excellently reproduced from the original copper plates. As a lover of curious things, I am glad that they have been made available—quite apart from prophetic values. There are also incidental points of interest, e.g. that the lost theological writings of Paracelsus have come to light in Germany. I know of them only through the *Golden and Blessed Casket of Nature's Marvels*, by Benedictus Figulus, who—in the year 1606—said of Paracelsus: "Particularly his theological works . . . have been totally suppressed," the reason being that they "do not suit children of this world." The editor of the present volume speaks of their clear indications that Paracelsus derived his prophetic gift from "mystical illumination," as the source of all seership. The prophecies are said to have been published originally in 1530—that is, in the lifetime of Paracelsus, who died in 1541. There seems no reason to question their attribution, though Alexander von Suchten deposed, in the sixteenth century, that "much is ascribed to Paracelsus that he never wrote," and though the great Geneva edition of 1658—containing the supposed *Opera Omnia*—omits the prophecies—without, however, specifying them among the spurious tracts mentioned in the preface.

A. E. WAITE.

THE EAGLES AND THE CARCASE. By Theta. London: Morgan, Son & Co., Ltd., 88-90 Chancery Lane, W.C. Price 2s. 6d. net.

THE aim of this pamphlet is to show the sacred origin of the war, its gigantic issues and the glorious destiny of the English-speaking race. The authoress shows that we are now in process of fulfilment of the third of Christ's "Signs" given to His disciples regarding His coming. The first was the destruction of Jerusalem. The second was the appearance of false Christs deceiving the Elect. The third was the greatest Tribulation that the world has ever seen or will see. This war surpasses the horrors of the Middle Ages, "the Hell of Dante pales beside that of the Kaiser." This is the gathering of the "Eagles" and the carcass is that of the sick man of Europe, Turkey. In the Apocalyptic vision of the Great Armageddon the three "unclean spirits," the dragon, the beast and the false prophet or teacher, are Austria, Turkey and Germany. In

Israel the authoress sees the Anglo-Saxon, the little nation that "should become a thousand and a small one a strong nation." In the prophecy of Isaiah it is seen that when men are in the worst state of blindness Israel would be found, having been sustained all these years by God, the wealth of the Gentiles pouring into her treasuries, the paths of the sea leading up to her, the colonies bringing in their gold and silver to her in ships from afar, the sons of strangers building up her walls, and the East supplying her with camels and dromedaries. In the prophecy of Esdras the Son is said to be revealed at the time of the great war. England is to possess the "gates of her enemies," the Jews are to return to Palestine under British protectorate. Israel and Judah are to be reunited. Egypt is to be revived, freed from the tyranny of the Turk. The highway between Egypt and Assyria will be Palestine and Israel will make "a third with Egypt and Assyria." The Stone of Jacob is in Westminster, the Ark of the Covenant in Ireland. The day is at hand. A very luminous interpretation of Scripture prophecy in relation to the great crisis.

SCRUTATOR.

THE WAY. By James Porter Mills. Demy 8vo, pp. x + 238. London: A. C. Fifield. Price 3s. 6d. net.

ILLUMINATION: Spiritual Healing. By James Porter Mills. Demy 8vo, viii + 174. London: A. C. Fifield. Price 3s. net.

THERE is no need to introduce Dr. Mills to our readers, either as a healer or a writer of certain books designed to elucidate the principles upon which his professional work is based, and from which his various courses of instruction to pupils are developed. I believe that his volume on the science of self-consciousness, entitled "From Existence to Life," is known to many readers. At this day, when the old philosophies and the new are alike in the crucible, one has reason to be grateful for anything which contributes to the doctrine concerning self-knowledge. So far from the last word having been said on the subject, I believe that we are only at the beginning of its true and radical considerations. I speak, however, not so much from the standpoint of ordinary metaphysics, for I question whether its exponents hold the right keys. But whatever has been advanced so far on the ground of mystical teaching or experience concerning consciousness is not so much under need of revision as of complete restatement. The two books of Dr. Mills which are here under brief notice are concerned with things arising from the study of consciousness. Both are courses of instruction to pupils, who must have found them helpful, as they will prove now to those who read them in their printed form. It is difficult to open them at random and not find something which is winning from its point of view or in its counsel. My testimony by no means signifies that I am in agreement with Dr. Mills on several fundamental matters, more especially on the identity between human and divine self-knowledge: but the question does not signify—for the present purpose at least. It is good to have read, and it is good to recommend the essays in these volumes on Faith in God, the Kingdom of Heaven Within, the Holy Spirit of Health, and as much may be said of several other sections. Subject to the reservation which I have made, these books on The Way and its Illumination offer much that is of light on the way.

A. E. WAITE.