

# OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

*"Nullius addictus jurare in verba magistri"*

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## NOTES OF THE MONTH

THERE is probably no book in the Bible about which more diversity of opinion has been expressed and more diverse views have been held than the one which occupies the last place in the whole series of so-called canonical books, and which came very near to being rejected from the canon of Holy Scripture, the Book of the Revelation of St. John the Divine. The title of Revelations seems, indeed, to be rather ironical than descriptive, when we reflect on the many interpretations which have been placed upon this very obscure and baffling chapter of prophecy. The book has been held by many to be nothing less than a prediction of the entire future history of the world from the period of the life of its author until the end of

THE this dispensation. It has fascinated and bewildered those interested in predictive literature from REVELA- the date of its first appearance towards the end of TION OF ST. JOHN. the first century A.D. until the present time.

In the Beast of Revelations men have seen first one character in history and then another, from Nero to the ex-Kaiser. The fertile brain of Prophet Baxter delighted to expound its prophecies as having relation to the present epoch in the world's

history, to the foundation of a ten-kingdomed confederacy on the ruins of the old Roman Empire and to the appearance of some conqueror from the East of Europe, who should dominate the entire confederacy and oppress the chosen people of God. In his view the 1260 days so often referred to represented 1260 years, and their expiration was destined to coincide with the end of the epoch, and the triumph of Antichrist. If the exact date at which they commenced could only be established, the solution of the problem would, he felt, be found. But as to this crucial point, Prophet Baxter himself was constantly changing his mind, and as constantly putting the date forward when the political history of the day failed to coincide with his predictions. For one particular belief, the belief in the millennium, the Book of the Revelation of St. John has been the main authority, and there are still many religious people to-day who profess faith in a coming reign of the saints of earth for a thousand years before the final catastrophe and end of the world. And it must be admitted that a literal interpretation of the book in question offers considerable justification for their opinion.

The orthodox view is, of course, that St. John the Apostle was exiled to the island of Patmos, and during his sojourn there had a succession of divinely inspired visions dealing with the "last times," which were then and there committed to writing, and which reveal under the form of allegorical figures the series of tragedies and persecutions of the servants of God which will precede the second coming of Christ upon the earth. As in the

case of many other orthodox views, recent research has thrown the gravest possible doubts on the authorship of this mysterious work. Evidence, as I have shown in an earlier issue of this magazine, has been unearthed in quite recent years, which appears to establish fairly conclusively the fact that John the Apostle was killed by the Jews in Palestine, probably some fifteen years before any part of the Book of Revelations was written down; that the said John the Apostle never went outside Palestine; and that consequently he was never in Asia Minor, and could never have been exiled to the island of Patmos. The style of writing of the so-called Gospel of St. John and the Book of Revelations are in marked contrast. The writer of the former had a mastery of the Greek language which the author of the latter very plainly did not possess. The Greek of the Book of Revelations is not only slipshod, but frequently flagrantly ungrammatical. The religious point of view of the writer of Revelations and the writer

of the Gospel are the poles asunder. Nothing, in fact, is more certain than that the two books were not written by the same person. It does not necessarily follow from this that the author of the Revelation of John was not what he claims to be, a leading light of the Christian community who wrote with authority to the seven churches in Asia ; but if so, he was John the Elder, or John the Presbyter, who lived to a great age at Ephesus, and certainly not John the Apostle, and if it was this John who wrote the Revelations, it cannot have been the same John who wrote the Gospel, though it is conceivable that the Gospel may have been written from records left by John the Presbyter, by one or more of his disciples, after his death.

The Book of Revelations bears little resemblance to any other part of the Bible. Its nearest parallel is probably to be found in the Second Book of Esdras (in the Apocrypha), which is also in the nature of a prophecy of the end of the world, and it has

OTHER also obviously something in common with the predictive portions of the Book of Daniel. Outside APOC- canonical scripture there are indeed a number of ALYPSES. other apocalypses. There is, for instance, the Book of Enoch, a collection of writings which are supposed to date from about the second century B.C.

The book, as was the custom of those days, was fathered upon Enoch, the seventh in descent from Adam. Enoch, we are told, walked with God, and the theory is that, during this walk, he was made the recipient of revelations both with regard to the future history of mankind, and of the Jewish race in particular, and also in reference to the celestial hierarchies, and indeed even the secrets of nature's laws. It was one of the books which might conceivably have been included in the sacred canon. Tertullian defended it from this point of view, while Irenæus and Clement of Alexandria cite it as an authority. The book, however, like much ancient literature, was lost during the disturbed period following the break-up of the Roman Empire, and was only rediscovered in

BOOKS OF an Ethiopic version of the Old Testament during ENOCH. the eighteenth century. Enoch has been credited by tradition with the writing of no less than 366 books. Of this large library another has subsequently come to light which is generally termed Slavonic Enoch, in order to distinguish it from the former book. Slavonic Enoch dates back to the first century A.D., and was apparently written some time before the destruction of Jerusalem. The book deals with Enoch's journeys through the Seven Heavens,

and what he saw and heard in them. Here again we meet, or appear to meet, with the theory of the millennium.

Other books of a kindred character are the Apocalypse of Baruch, written apparently some short time after the destruction of Jerusalem, in which also the Messianic woes are predicted, the deliverance of the Jews from their tribulation, the coming kingdom of the Messiah with its earthly glories, and the world-judgment to follow. Of a somewhat kindred character is the Apocalypse of Abraham, which also appears to belong to the first century A.D. In this book Abraham is made to have a vision in which he foresees the future history of Israel, its sufferings under its oppressors, and its final deliverance by the Messiah.

We see, then, that the Book of the Revelation of St. John is by no means unique in its character, in spite of the fact that it occupies so exceptional a position among the canonical books. The sufferings of the Jews under a succession of alien rulers had given rise to a general belief in a future restoration of the nation under a leader of their own, who would restore the glories of the House of David, and this had gradually come to be connected with certain conceptions with regard to the end of the age and the general judgment of mankind. In St. John's Revelation the picture took a more distinctively Christian form. The oppressed people became the followers of Jesus Christ, who were subjected to persecution on account of their refusal to recognize the divinity of the Roman Emperor, whose worship as a god had gradually become part and parcel of the political and religious system of the Empire. This system of worship was no doubt closely related to a desire to idealize the conception of the Roman Empire as a whole, the state being typified in the person of its supreme ruler for the time being. The refusal to recognize this form of worship was naturally regarded as a political offence, and thus the Roman authorities, who had readily admitted into their empire so many diverse forms of religion from various quarters of the world, found themselves, almost accidentally as it were, under the necessity of becoming religious persecutors where Christianity was concerned, not from any hostility to that religion as such, but from the fact that it appeared to them in the light of a menace to the sacrosanctity of the Roman State. There was added to this in the first instance a further encouragement to persecution due to the fact that the first Christians were of Jewish nationality, and the Christian religion consequently appeared under a Jewish guise, and attracted to itself all the

unpopularity and antagonism with which the Jewish race was generally regarded.

The persecution under Nero, and the flagrant and revolting crimes which were associated with his person, had led to his becoming regarded as a sort of superhuman monster. Even after his suicide in the year 68 A.D., rumour was busy with his name. It was confidently reported that he had not really died, but had escaped, and would inevitably come again to wreak his vengeance on the Roman world. Other rumours based on his supposed superhuman character maintained that he would come to life once more, or alternatively be reincarnated in another form.

LEGENDS  
ABOUT  
NERO.

Various impostors came forward claiming to be Nero returned again. One of these raised a revolution in the west of Asia Minor shortly after his death. Another appeared during the reign of Titus. All kinds of fantastic stories grew up round the name of one who during his brief career seemed to have outdone all other mortals in the monstrosity and brutality of his iniquities. In the Book of Revelations Nero is portrayed under the allegorical form of the Beast "that was and is not and is about to come," and "who hath the stroke of the sword and lived," Nero having cut his throat with a sword. Evidently at the time Revelations (or at least this part of the book) was written, Nero was already dead, and his successor was reigning. The matter is made clear in the seventeenth chapter, in which the vision is expounded. The Beast has seven heads and ten horns. The seven heads, says the angel to John, are seven mountains, i.e., of course, the seven hills of Rome. They bear, however, an additional signification. "They are seven kings. The five are fallen, the one is, and the other is not yet come, and when he cometh he must continue a little while. And the Beast that was and is not is himself also an eighth and is of the seven, and he goeth into perdition." The seven kings are obviously the first seven Roman emperors. Five of these were already dead, viz., Augustus, Tiberius, Caligula, Claudius, and Nero. The one, that is presumably Vespasian, whose reign followed a brief interregnum, was then on the throne. Another was predicted to follow him, and reign a short time. After this other, i.e., the seventh, Nero (as eighth) was to come again to

THE NUM-  
BER OF  
THE BEAST.

wreak his vengeance upon Rome and finally to be destroyed by the Messiah, and go into perdition. "Here is wisdom," says the author of this strange book; "let him that hath understanding count the num-

ber of the Beast, for it is the number of a man, and his number is 666." That this number contains a covert allusion to Nero it seems impossible to doubt. The author of the book is evidently a Jew, and his numerals are to be interpreted in terms of Hebrew letters: N(e)ron K(e)s(a)r as the letters of the Greek name would be transliterated into Hebrew, gives us numerically  $50 + 200 + 6 + 50 + 100 + 60 + 200 = 666$ . This conclusion is confirmed by the fact that some of the ancient authorities give the reading as 616 instead of 666, and this would be the result of giving the name its Roman form Nero instead of the Greek Neron. The only reason apparently, why this very obvious solution was rejected or ignored by the Christian Fathers, was due to the fact that the prophecy remained unfulfilled. Doubtless, however, it was recognized by many that this was the true interpretation of the number, and in consequence there was a natural reluctance to include in the canon of Scripture a book the prophecies in which had so plainly failed of fulfilment. The objections to this interpretation are unconvincing, and have no real validity. Some have held that the name should be interpreted in terms of Greek numerals, but there is no justification for this, and it is much more reasonable to suppose that the author would have preferred to conceal his meaning by choosing a language which would be less generally familiar.

In the same manner, in prophesying the fall of Rome, he invariably substitutes the name of Babylon, feeling doubtless that it would be dangerous to express his meaning in anything but allegorical language. It is, however, not open to dispute that "Babylon the Great, which hath made all the nations to drink of the wine of the wrath of her fornication" is neither more nor less than the imperial city. The destruction of Jerusalem (A.D. 70) must have appeared to every Jew, whether Christian or otherwise, to have filled up the cup of the iniquity of Rome. We have in this case a clear indication of the approximate date at which the Book of Revelations was written, though the evidence to hand does not supply us with a proof of its authorship beyond the fact that the writer must have been one who was looked up to as a recognized leader by the Christians of Asia Minor. If we are to accept his own very definite statement given at the beginning of the book, his name was John.

As a celebrated commentator (Paul Schmeidel) observes: "Not a single prophecy in this book has been fulfilled, and none remains to be fulfilled, since they are all framed in such a way

that they ought to have been fulfilled in a few years." It will

ITS PRO- be noted that the book commences by describing  
 PHENCIES UN- itself as "the Revelation of John, which God gave  
 FULFILLED. unto him to show unto His servants things  
 which must *shortly* come to pass, and he sent and  
 signified it by his angel unto his servant, John. Blessed is he  
 that readeth and they that hear the words of the prophecy and  
 keep the things which are written therein, *for the time is at hand.*"

Between eighteen and nineteen hundred years have elapsed since these words were written, and every form of human ingenuity has been exercised in the meantime in misinterpreting and in explaining away the statements of the author. But all this ingenuity has been exercised in vain in the attempt to obliterate certain definite and unmistakable clues which the book itself supplies to the critical student. The lurid predictions of the end of the world remain to fascinate our imagination, and the gorgeous and grandiose descriptions of the New Jerusalem have taken their place in the religious conceptions of the Christian world. These time is unable to efface, and they have been magnificently adapted by St. Bernard of Clairvaux in his celebrated "Rhythm." The picture is strangely out of keeping with the atmosphere of the Gospel, and the wrathful Lamb who comes to judgment has nothing in common with Jesus the Prophet of Nazareth. But though we must question the wisdom of the Church Council which sanctioned the incorporation of the Book of Revelations within the canon of the Scriptures, we should doubtless feel no small regret for the omission from the Bible of its weirdest and most dramatic section. The book indeed is

PECULIARI- reminiscent of passages in Isaiah, Ezekiel and  
 TIES OF Daniel, with which literature the author's mind was  
 THE BOOK. plainly saturated. But a book of this character is  
 not written down after premeditation and in cold  
 blood, and the secret of its incoherence and lack of symmetry is perhaps to be found in this very fact, namely, that in spite of all its faults, it is in some sense the outpouring of a supremely religious spirit in a condition following upon trance or ecstasy, a condition which did not allow of the exercise of judgment or careful attention to the literary art. Had the book been written in a different intellectual atmosphere, it would certainly have lost that strange and lurid fascination which has held so many of its readers captive.

The above observations are in accord in the main with the most recent views of modern critics, and do not differ very

materially from those set forth in the latest work on this subject by Isbon T. Beckwith, Ph.D., D.D., published by the Macmillan Co. of London and New York, which covers the subject in a very full and comprehensive manner.\* Dr. Beckwith recognizes the fact that the Book of Revelations is essentially a tract of the times, and that it has primary reference to the period and conditions under which it was written. He draws attention to the fact that this is the case also with the majority of the old prophetic utterances in the Bible. He writes :—

The effort to avoid a supposed difficulty in such unfulfilled predictions by taking them as figurative or allegorical is now generally disallowed by scholars, because that explanation can be applied to only a limited number, and does violence to the prophet's evident intention to be understood literally. Equally indefensible is the view that the prophecies in question look forward to a time yet even now in the future, when they will be fulfilled. The very nature of the prophet's message, as addressed to a need in a crisis actually present with the readers, would make inappropriate an announcement belonging only to a future indefinitely remote. It is true that the spiritual ideas regarding God's purposes and His dealings with men may be realized at least partially again and again in the course of history and at last perfectly in the End. But that is not what the prophet evidently means in foretelling a definite concrete event as about to come.

IT DEALS  
WITH A  
PRESENT  
CRISIS.

Dr. Beckwith draws attention to the fact that similar predictions are made in Isaiah, of a Messianic age to follow the downfall of Assyria ; in Second Isaiah, as a sequel to the destruction of Babylon ; and in Daniel as a climax to the overthrow of the Greco-Syrian power. He adds :—

That which is especially revealed to the prophets, that which forms the true contents of their divine message, consists of spiritual truths to be declared to men, and the relation of these to the exigencies of the time. The prophet beholds the social and political movements taking place about him in the light of the revelation given to him. His supernaturally quickened perception may sometimes show him the future in which the present must issue, but his predictions must naturally be shaped by his present national and local circumstances, since it is through these that he apprehends his special revelation from God. . . . As he himself sees the future in the shape of an issue from his present, so he must fashion his forecasts with this limited foresight. . . . The frequent failure of such historical predictions cannot, therefore, cause surprise or raise real difficulty in the interpretation of prophecy.

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\* *The Apocalypse of John*. Studies in Introduction with a critical and exegetical commentary. By Isbon T. Beckwith, Ph.D., DD. The Macmillan Co., London and New York.



The author, who writes from the point of view of a minister of the Church, doubtless feels himself called upon to let the prophets down lightly, but the fact undoubtedly remains that their predictions from the point of view of world history were failures; that is, if we are right in accepting his opinion and that of most modern critics, that they relate merely to the period of the world's history during which these prophets wrote. It is, however, perhaps doubtful if the writers alluded to actually had in view a sudden end to the world following the termination of the immediate crisis. I would suggest that they saw the millennium, or what they conceived to be the millennium, as a distant prospect in the dim future, and not being in a position to predict the intermediate stages of the world's history, they foreshortened their historical perspective accordingly.

There are cases, as in the Book of Daniel, in which it almost looks as if more distant periods of the world's history were foreshadowed. In these earlier prophecies there is at least a certain vagueness and generality which makes it possible to regard the predictions as possessing a secondary and wider significance.

FANTASTIC  
CONCEP-  
TIONS OF  
THE  
AUTHOR.

In the case of Revelations, however the author dots his i's and crosses his t's in such a manner that the prediction, as far as the Roman Empire is concerned, leaves no room or loophole for the prophet's escape. He names the number of the Emperors, and gives the times and dates, in such a precise fashion that the references can have only one meaning. He makes a forecast based on a belief of so fantastic a character, viz., the return of Nero from the dead to seize Rome and reign again in the immediate future, that we are compelled almost to question the soundness of his mental condition in predicting so incredible a *dénouement*. It required obviously only a few years to elapse for such wild imaginings to be effectually disproved. This was not the method of the earlier prophets, nor did the writer give that air of plausibility to his predictions by posing as some prophet of the past, and commencing his predictions by foretelling events which had already taken place, as was so common a literary trick in those days. The Revelation of St. John differs in this respect from the Book of Daniel, and other non-canonical writings, such as the Book of Enoch, the Apocalypse of Baruch, the Apocalypse of Abraham, etc. We may prefer the more straightforward method of John, but it is doubtful if books such as those I have alluded to imposed upon their contemporaries, the method adopted being sufficiently familiar to the public of

that period. Books written in such a style naturally made a more dramatic appeal. We cannot be hypercritical in such matters, but we can at least give the author of Revelations credit for having recourse to no such subtle and somewhat equivocal methods.

These remarks, of course, leave untouched the problem of what John meant by his strangely allegorical predictions of the end of the world. Had they some mystical significance? What was intended by the seven vials or bowls of the wrath of God? And what was the significance of their outpouring? What are we to understand by the description of the New Jerusalem,

HINTS OF  
A MYSTIC  
INTERPRE-  
TATION.

the measurements of which, if we are to take them literally, would more than cover the whole area of the United States? And what is the interpretation of the twelve gates and the precious stones which were the foundations of the wall of the city? We obtain again a suggestion of a mystical meaning transcending that of any orthodox form of Christianity in the description of "the Lamb slain from the foundation of the world." Surely we are right in reading into this the cosmic conception of a sacrifice related not to one special incident on Mount Calvary, but to an eternal process through which mankind is regenerated and the cross becomes the symbol of the initiate's only true way of attaining the highest spiritual possibilities.

Certain critics hold that the Book of Revelations is not the product of a single pen, and that it is a composite work embodying various predictions and eschatological ideas current at the time. There is no coherent thread in the narrative, and it is possible that the predictions relating to Nero and the break-up of the Roman Empire derive from a different source than the visions of the final crisis and of the New Jerusalem. In the "Woman clothed with the Sun" who gives birth to the child, for whom the dragon lies in wait, we may see yet another legend or allegory. The relation of this strange story to the remainder of the narrative is by no means clear, and its meaning remains cryptic, in spite of all the efforts of the commentators to interpret it.

Dr. Beckwith inclines to the view that John the Apostle actually wrote the book which bears his name, and generally speaking he shows, as it seems to me, a too strong leaning to adopt orthodox theories with regard to authorship. It is difficult, however, to explain away the definite statement of Papias that John was slain by the Jews, and such indications as we have in the Bible itself all point to the fact that neither James nor John

had any ideas of proselytizing the Gentile world. The confusion arising between the two Johns is not by any means an isolated instance. A similar confusion arose with regard to the two Philips. In the Acts of the Apostles we learn of a Philip an evangelist who had four daughters who were endowed with the gift of prophecy. By the end of the second century this Philip became identified with Philip the Apostle, and thus Hierapolis, where he terminated his life, found itself enjoying the distinction of an Apostle as head of the community.

It is obviously impossible, within the limits of the present notes, to deal with the numerous interpretations of a symbolical kind which have been offered in elucidation of this remarkable work. The imagination of writers has fairly run riot in efforts at interpretation, one of the latest and most ingenious of these being contained in the *Apocalypse Unsealed*, by J. M. Pryce, which sees in the book an esoteric record of the various stages of initiation. A more time-honoured hypothesis identified the Scarlet Woman of the Seven Hills with the Roman Catholic Church. Anna Kingsford explained the Woman clothed with the Sun as symbolical of the illuminated human soul, and wrote a book under this title elucidating her theories. The twelve gates of the New Jerusalem have been constantly identified with the twelve signs of the zodiac and the twelve types of the human race to which they correspond. A book so teeming with allegorical descriptions naturally raises a host of problems as to the meaning the author intended to convey. Animal imagery plays a large part, and the animals are of the most fantastic kind. There are white, red, and pale horses. There is not only the beast whose number is 666, but there is a second beast or false prophet, who plays a subsidiary part, and in-

duces the nations to worship his master. Then there is a dragon, who is identified with Satan, the old serpent, who is bound for a thousand years, and who is eventually released, for what reason is not quite clear. We are also faced with the problem of the two witnesses who have been sometimes identified with Enoch and Elijah returned to earth, but the problem of whose mysterious mission has never really been cleared up. In addition to this we have Michael, the commander of the divine hosts, who wars with the dragon, and another strange figure, the Angel of the Abyss, whose name in Hebrew is Abaddon, and in the Greek

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tongue Apollyon. There is an unmistakable suggestion of nightmare in all this motley crew.

It is stated that upwards of a thousand books have been written in elucidation of this cryptic apocalypse. Dr. Beckwith does not assist us very greatly as regards the mystical interpretation, though his learned treatise is very helpful as an introduction to the study of the work. Clergymen of the present day incline to fight shy of Revelations in the pulpit, and this is hardly to be wondered at, in view of the innumerable thorny questions which an attempt to deal with the author's allegorical descriptions inevitably involves. Whatever may be the meaning of these, the time and circumstances under which the book was written seem tolerably plain, and the conditions which gave rise to it and which led to an early anticipation of the end of the age, can scarcely be considered to be in doubt.

It was only the other day that I received a letter from Sir Arthur Conan Doyle drawing attention to the curiously large number of untimely deaths that had taken place in the ranks of psychical investigators. This was apropos of Professor Hyslop, but since this letter reached me another death has occurred of a scientist of special note in this connection. William Jackson Crawford, D.Sc., Lecturer in Mechanical Engineering at Belfast Technical Institute, whose death by poisoning at an early age was recorded in the daily press recently, was the author of three of the most carefully compiled treatises on the physical phenomena of Spiritualism, as tested by his own experiments, which have so far seen the light, namely, *The Reality of Psychic Phenomena*, *Some Practical Hints for those Investigating the Phenomena of Spiritualism*, and *Experiments in Psychical Science*. The experiments were carried out with scientific exactitude, the medium employed being Miss Goligher, who, I understand, has never acted in a professional capacity. While the medium was employed in these experiments, her weight was tested, and on one occasion it was found that she had actually lost no less than 54 lb. Dr. Crawford came to adopt the spirit hypothesis as the result of his own careful and painstaking investigations. His loss will be a very grave one to the cause of psychical science.

A frequent contributor to the OCCULT REVIEW, both under his own name, and under a *nom de plume*, has also passed away quite recently in the person of Mr. Walter Winans, who is best known to the world at large for his accomplishments in connec-

tion with horsemanship, and as a crack revolver shot. He was also an accomplished sculptor. Mr. Winans was liable to sudden seizures which, however, never seemed to alarm him. He died suddenly while driving in a trotting match at Parsloe Park, Barking, where he was racing his horse, Henrietta Guy, against one of Mr. George Buokley's horses. His horse was leading, and was some hundred yards from the winning post when Mr.

WALTER  
WINANS.

Winans suddenly slipped forward in his seat, and fell to the ground, fracturing his skull. Mr. Winans was the son of Mr. William L. Winans, of Baltimore, U.S.A., but was born and educated at Petrograd. He was sixty-eight years of age when he died, but he carried his years very lightly. He was deeply interested in all matters pertaining to the occult and psychic, and his philosophical sympathies tended towards pantheism. He frequently wrote letters to the OCCULT REVIEW, sometimes, as it seemed, with a view to drawing replies from indignant readers, and, indeed, his correspondence to this magazine was so prolific under one pen name or another, that it was impossible to insert it all. Mr. Winans was of an essentially sympathetic temperament, and his affection for his horses was undoubtedly reciprocated by the animals themselves. This mutual sympathy was possibly part of the secret of Mr. Winans' racing successes. Among other subjects, astrology, especially in the form of animal horoscopy, claimed his interest. No man was less a slave to popular prejudice or cared less for the accepted opinions and shibboleths of the day.

# OCCULT FREEMASONRY AND THE JEWISH PERIL

BY ARTHUR EDWARD WAITE

FOR seventeen days in succession, ending July 30, *The Morning Post* published a remarkable series of articles on *The Cause of World Unrest*, the work of two anonymous writers, with occasional intervention on the part of leading articles, generalizing on the subjects treated, and of occasional correspondents, chief among whom is Mrs. Nesta H. Webster, author of a book issued in 1919 under the title of *The French Revolution*. As expressed in a short announcement of July 12, the articles claim to disclose "the existence of a revolutionary movement in which Jews and secret societies play a leading part."

On July 24 another announcement stated that "thousands of new readers have been taking *The Morning Post* during the publication of the series." Accepting this implicitly on the honourable assurance of the oldest morning paper, I regard it as incumbent on myself to review the whole question, in so far as it affects the things for which I stand and the dedications of my literary life. The nature of the secret societies incriminated emerges in another passage which appeared on July 21 and affirmed (1) that for a long period of time a conspiracy has been gradually developing for the overthrowing of the existing Christian form of civilization; (2) that the prime agents of this conspiracy are Jews and revolutionary Freemasons; and (3), that its object "is to pave the way for the world supremacy of a chosen people." I propose on my part to show that the writers are utterly misinformed, where it is possible for an individual critic to check them, and that it would be curious therefore—as well as difficult to suppose—if they are mainly or substantially correct over their findings in those political realms which lie beyond my field of research.

It is to be observed that the existence of a plot for "the destruction of all Christian Empires, Altars and Thrones" is an old Roman Catholic thesis, put forward long prior to the War. One of the forms which it took was a review of the Dreyfus case, and it not only made common cause with the activities of the Latin Church against Freemasonry, but seems to have been part

of that cause. A periodical, called *La Revue des Sociétés Secrètes*, was filled with the case against Freemasonry and the case against Israel. The management of both issues was of similar value, being the enumeration and repetition of various less or more familiar facts on which a false construction was placed, or of statements that were probably untrue. Both forms being equally effective in impressing those who were unversed, the first was pursued when possible. My thesis is that the revelations in *The Morning Post* on "the cause of world unrest," the "most formidable sect in the world" and "the terror in France," but especially on "the red curtain in Freemasonry," the "*arrière Loges*" and the "ritual of revenge" bear all the marks and signs of derivation from the same mint, appeal to the same sources, and are speaking the same language as the French anti-Masonry of the last thirty years and over. They are the work of writers belonging to the Latin Church or alternatively content to depend—so far as Freemasonry is concerned—solely on material which, during the period specified, has been dished up in various forms for the one purpose with which Rome is concerned on this side of its activity—namely, the forlorn hope of destroying the "iniquitous sect" of Masonry, and presumably to maintain at white heat the old hostility of France to Jewry and all connoted thereby. I speak with a certain authority, for it happens that I know the leading literature of anti-Masonry, on what it has depended from the beginning, and the contentions which it will sustain to the end. It happens also that I am a Freemason, holding the chief Rites and Degrees, under one or other obedience, that I know the literature of Freemasonry, its history *ab origine symboli* and the great cloud of its Rituals. If I flourish, for once in my life, a trumpet of this kind, it is in order that the anti-Masonic sect, wheresoever dispersed over the world, in whichever of its disguises, and in this or that of its regular or casual journals, may learn exactly where they are. Finally, I am a Christian and Catholic Mystic, and my Catholicism embraces all that belongs to the eternal in the symbolism of Roman Doctrine and Ritual. It comes about in this manner, that for me Emblematic Freemasonry is a Mystery of the relations between God, Man and the Universe, set forth in the figurative and sacramental forms of sacred ceremonial. It will be understood on this basis that those various associations which, in France and other Latin countries, while still wearing an outward guise of Freemasonry, regard the belief in God and immortality, the intercourse between God and the soul represented by the

Bible and other Sacred Books as matters of personal opinion—to be held or not according to mental predilection—have made void their Masonic titles. They are cut off from communion with the vital and spiritual source: they may be political or not, revolutionary or not, monarchical and otherwise “reactionary,” or the reverse of these; they are in no case part of my concern. The question is whether the writers in *The Morning Post* have followed a line of accusation which incriminates all Freemasonry even when it offers a distinction; and the answer is that they have. Out of this there arises the further question whether they and the Roman Catholic crusaders, on whom they depend, are competent witnesses on the Masonic side of their subject; and the answer is that they are not.

It is obvious and goes without saying that the articles are not written by Masons holding under any obedience, and my thesis is that they betray the most extraordinary ignorance on elementary matters respecting the Craft and its developments. It is recognized from the beginning that English Freemasonry is not to be included by their sweeping thesis concerning universal revolution, but it is affirmed that “there is Freemasonry and Freemasonry.” More correctly there is Freemasonry and there are things which masquerade in its likeness but do not belong thereto. Any one acquainted with the subject would know that true Freemasonry is neither English nor English-speaking only, neither British, Colonial nor American, to the exclusion of other countries. It is certain that prior to the War Germanic Freemasonry had no poisoned wells of political concern. There are also other countries—and I should place Sweden among them—where “pure and ancient Freemasonry,” with some flowers of its later development, are equally uncontaminated as to root and branch and blossom. But having made the distinction in question, like a proverbial sop to Cerberus, the articles proceed to ingarner some time-immemorial charges of French origin against Templar Freemasonry and the Scottish Rite as one of its custodians, which is a charge against English as well as continental bodies. The writers seem unaware that there are great Templar jurisdictions in England, Scotland and Ireland, and also Supreme Councils of the Thirty-Third Degree. I have said therefore that their line of accusation incriminates all Freemasonry, even when it claims to do otherwise. It is not that there is “malice aforethought,” of which I find no signs; but the writers have entered a field which calls for special knowledge, and they have not even a smattering. They



affirm, for example, that there are at least thirty-three degrees of Masonry, whereas there are fourteen hundred in the historical list of Ragon, and over two hundred less or more in activity at the present day.

It is impossible within the limits of this study to enumerate all the misconceptions, but the following examples may stand for the whole. (1) To illustrate an alleged vengeance formula in the Craft Rituals, it is said that the Candidate for the Grade of Master hears for the first time of a murdered founder, whose fate has to be avenged. This is erroneous. The legend is concerned with an assassination which is represented as duly expiated in the order of law and justice. There is no *arrière pensée* and there is no consequence in the life of Craft Masonry. It will be seen that this invention inculcates English Masonry as associated with a vendetta which is foisted on Masonry abroad. (2) It is said correctly that there is the quest of a Lost Word in Masonry, which Word is arbitrarily affirmed to be Jehovah, and explained—with unthinkable logic—to signify natural religion. There is no such meaning tolerated by the orthodox Grades. There are various Sacred Names, carrying their proper philological import; in branches of Masonry belonging to the symbolical time of the Old Covenant they are derived for the most part from the Old Testament; but in those which belong to the New and Eternal Covenant the Name is Christ. (3) The last misconception which I shall notice among points of ritual and symbolism is the folly that terms the Craft Degrees Jewish, thus implicitly connecting them—under all their obediences, English and continental—with an alleged Jewish peril. It is obvious that allegories dealing with Solomon's Temple must contain Jewish material in the nature of things. The imbecility is to draw any inference therefrom as to the work of Jews in Masonry. Even "the Word of God" is Jewish in the Old Testament, yet I fail to see that the circulation of the Scriptures is playing into the hands of Israel, in order that it may possess the world. The Craft Rituals as we have them are the work of Christian hands, Protestant enough in all conscience and therefore suspect by Rome; but Jewry had no share therein.

(4) Passing now from ceremonial questions to matters of external fact, it is affirmed that Philippe Egalité, Duc d'Orléans, was not only Grand Master of the GRAND ORIENT—a creation, by the way, of 1773—but of the Templars also. Now, it so happens that *The Morning Post* does not know what it means

when it speaks of Templar Grades. There were something like six Rites incorporating this element, all independent in origin, working and history. Philippe Égalité stood at the head of none. The only purely Templar Rite in France during his reign as Master was the Strict Observance, the titular patron of which was in Germany, not in France, where a Lyonnese merchant, named J. B. Willermoz, was Provincial Grand Master of Auvergne. A certain Council of Emperors possessed the Templar Kadosh Grade, but it was not a Templar Rite. Philippe Égalité took such an active interest in Masonry and had so great a faith in its possibilities that when he was elected Grand Master in 1771 his presence could be hardly secured for installation; and he exhibited the uttermost negligence in that capacity, while in 1793 he repudiated Freemasonry in the *Journal de Paris*. He affirmed that it had once presented to his mind "an image of equality," but that he had found the reality and so left the phantom. He was further of opinion that there should be no mystery and no secret assembly in a republic. The Grand Orient declared the headship vacant, and a few months later the guillotine closed the question so far as the quondam Grand Master was concerned. These are the facts, with which we may compare the long since exploded fictions reproduced by *The Morning Post* on the subject of Philippe Égalité engineering his vast machine of Masonry to consummate revolution.

(5) It is affirmed that Frederick the Great of Prussia was Grand Master of a world-wide system of Freemasonry. He was nothing of the kind. Masonic historians would take a natural pride in giving such a celebrated, if not illustrious, personality an important position in the Order; but the most that can be shown is that he was President of the Grand Lodge of the Three Globes at Berlin, his correspondence with which remains to exhibit how far away the connection was. The old, old story of the old false charter which represents him creating a Supreme Council of the Scottish Rite as a system of Thirty-three Degrees is put forward as an historical fact, but it has been abandoned long since by Masonic scholarship worthy of the name. (6) Reflecting here as elsewhere the *parti pris* of Abbé Barruel, the Lodge of *Les Amis Réunis* and the *Rite of the Philalèthes* are represented as *arrières Loges* in which the Revolution was plotted. They were an open Lodge and an open Rite existing in the face of day. The account is otherwise muddled, representing Savalette de Langes as belonging to the former and not the latter, whereas he belonged to both, and was so much the moving spirit of

the second that it is supposed to have suspended its labours when he died. As a matter of fact the Rite was founded within the bosom of the Lodge, and the Convention of Paris, held in 1784, indicates at full length the real nature of its concerns. Fortunately the chief documents on which Barruel relies for his foolish account are in my possession: they are concerned with the occult sciences, not with Revolution.

(7) There is another and to me more important matter. The great French mystic, Louis Claude de Saint-Martin, is represented as a political "fanatic" and a member of the alleged revolutionary Lodges. This is partly on the authority of Barruel and partly on that of a converted Jew, named Lémann, who became a Roman Catholic priest. The latter affirms that Saint-Martin "developed" the "sect" of Pasqually after the latter's death. I cast back the statements into the mouths of their makers. The French mystic had no sect, no Rite, though he had a great number of unincorporated disciples. He did not belong to the Rite of the Philalèthes or *Les Amis Réunis*. He became a Mason in his youth, but left the Order to follow "the inward way." I appeal to my *Life of Louis Claude de Saint-Martin*, published in 1900. (8) As regards Martines de Pasqually—whose very name is blundered, still following Barruel—*The Morning Post* affirms that he "worked in France on very much the same lines as Weishaupt," founder of the Illuminati, "worked in Germany." In reply to this amazing rubbish, I appeal to the same work of twenty years since, and need only add here that in such case Weishaupt worked in "occult communications" by virtue of which it was supposed that the Christ of Palestine instructed the Brethren of Pasqually's Masonic Rite of Elect Priests—*Rit des Élus Cohens*—according to that which was called in their terminology *la voie sensible*. It is a new view of the German revolution-monger, and *The Morning Post* will find that "second thoughts are best." As against some other misstatements of Lémann and Abbé Barruel, Pasqually was not a Jew. He was born in the parish of Notre Dame (Saint-Hugues), town and diocese of Grenoble. The baptism of one of his children on June 20, 1768, is on record in the municipal archives of Bordeaux. (9) In or about the year 1780 that brilliant adventurer who called himself Count Cagliostro, founded a Rite of Egyptian Masonry, which filled for a brief period the Masonic world of France with wonder. This also is garnered by *The Morning Post* into its indiscriminate net of revolution-plots. There could be nothing more antecedently ridiculous, and again it happens that the

Rituals are in my possession, while I am acquainted otherwise at first hand with the written laws and constitutions. Egyptian Masonry was an occult Rite, belonging to Hermetic Masonry and more especially designed to sustain the claims of Cagliostro as possessing the Great Secret of the Universal Medicine. I observe that the author of the article under notice identifies the "Grand Copht" with Joseph Balsamo, so he has not read the evidence against this view produced by Mr. W. R. Trowbridge, who is not a Mason and has no job in Romanism or revolution questions.

After this enumeration there remain over three matters which deserve studies set apart to each. I have indicated a root-opinion on the part of *The Morning Post* that the Templar Movement in Masonry is contained within the measures of a single system, being in fact the Scottish Rite—a somewhat inchoate collection of thirty High Grades superposed on those of the Craft. It is a development from that Council of Emperors, which superposed twenty-two Grades, and as regards both they are not Templar Rites in the proper sense of the words. The Rite of the Strict Observance was solely and militantly Templar, *ab origine symboli*. It superposed three Grades, of which the first—or Master of St. Andrew's—formed a connecting link between the Craft and two exceedingly important modes of Templar chivalry. It used to be said that it was Jacobite at the inception, but was certainly not. Here for the first time—albeit by implication only—it is accused of political purpose, under the Duke of Brunswick. As a fact the writer in *The Morning Post* does not know that he is impeaching the Strict Observance: he seems to think in his state of confusion that the Duke of Brunswick was "Grand Master of the German Freemasons" because he was Grand Master of certain Écossais Lodges. As regards the Scottish Rite—*Antiquus Scoticus Ritus Acceptus*, as it is called in the forged Constitutions—it did not come into existence till 1801, and then at Charleston, U.S.A. In this connection the articles remind us that Stephen Morin carried a warrant from Grand Consistory of Masons, counter-signed by the Grand Orient, to America, and there began to confer High Grade powers on a number of Jews, among them Hippolyto' Joseph Da Costa, who was not a Jew at all, and at a subsequent date would have died in the hands of the Holy Inquisition at Lisbon, if he had not been rescued by English Masons, facts perhaps naturally omitted by writers in *The Morning Post*. So much for Morin. We hear also in 1801 of the

first Supreme Council in Charleston when Jews were again prominent, among them being Frederick Dalcho. Our contemporary is unfortunate, for Dalcho, who was of Prussian origin and English birth, was for twenty-two years a priest of the American Episcopal Church, and a monument to his memory is still standing in the vestry of St. Michael's at Charleston. These are the kind of qualifications which pronounce on "Red Masonry" and presume to talk of revolution in connection with the Scottish Rite. The same fatal blundering pursues the articles when they proceed to Albert Pike and his work in the Southern Jurisdiction of that obedience. The writer is of course unaware that Pike reconstructed the Rituals and that they stand therefore at his value as a symbolist and critical scholar: the value is unfortunately very slight. But those who suggest that he imported revolutionary notions into his Masonic Order are talkers of rank nonsense, and the quotation from his *Morals and Dogma* which is made in Article IV, on the profanation of Masonry by plotters of anarchy—whatever its value as history—is sufficient as to his own position. Among the evidences offered to the contrary are Ritual counsels to destroy Ignorance, Tyranny and Fanaticism. Very well: be it agreed that this is part of the design of Masonry. Does *The Morning Post* stand for Ignorance, stand for Tyranny, and stand for Fanaticism? No; but Roman, Anti-Masonry—which it reflects throughout the Masonic part of these articles—invariably regards every plan for their removal as a siege laid against the walls of its particular Spiritual City. As one who knows all the Rituals of the Scottish Rite and has made a long critical study of many codices of each, I am in a position to check wild statements respecting their content. For example, I am familiar with some twenty separate and independent versions of the Rose Croix, and I affirm that Barruel lied when he said that the French Ritual current at his period represents Christ as "a common Jew crucified for his crimes." I challenge *The Morning Post* and its anonymous contributors to produce any codex which does. In France then, as in England now, Christ—for the Rose Croix—is the Son of God and Lord of Glory. I lay down the same challenge respecting alleged "subversive forms of Freemasonry" working "a Ritual of hatred for the Cross." Templar or non-Templar, there are no such Grades. The Cross is an object of veneration in Christian Masonry, and in some of the "philosophized" Degrees it is treated as an universal symbol. Now the Templar Rituals were Christian in all

their forms during the eighteenth century, but a few were philosophized afterwards. The Rite of the Strict Observance has been always Christian. Here again I know all its Rituals, including those which are held in great secrecy. They were communicated to me after the same long delay and under the same great reserves as was done presumably in the past. They are neither of Stuart legitimacy nor of continental anarchy: they belong to things of the spirit and God known of the heart; and the Templar Order in Britain—where it is governed by Great Priory—in the Colonies and America, belongs to the same category. This notwithstanding, the claim to descend from the old Knights Templar is a myth and pure invention. Couteulx de Canteleu is a false witness on this subject, just as Copin Albanicelli is an *hystérique insatiable* about the Jews.

I pass now to the German Order of Illuminati. It may have been observed that the root-authority on which *The Morning Post* depends for its case against Masonry is Abbé Barruel, in an almost forgotten work, entitled *Memoirs of Jacobinism*. He is said to trace the origin of the French Revolution through a bewildering maze of secret societies; but as a fact his societies are Masonic, plus German Illuminism, the position regarding the latter being one of extreme simplicity. The Bavarian Order of Illuminati was founded by Adam Weishaupt in 1776, and it was suppressed by the Elector of Bavaria in 1789, some of its active members and the author of its more advanced Rituals having withdrawn previously. Those who say that "it was continued in more secret forms" have never produced one item of real evidence. *The Morning Post* affirms that the Illuminati came out of their seclusion and attempted a revolution at Berlin in 1918. There is again not a shadow of proof that they did anything of the kind, though a few revolutionaries of that date took over some catchwords adopted by the original gang. Weishaupt assumed in his Order the name of Spartacus, and *The Morning Post* reproduces a question raised by Mrs. Webster—namely, whether it was "mere coincidence" that the Spartacists of modern Germany "adopted the pseudonym of their fellow-countryman and predecessor of the eighteenth century." The simple and obvious answer is that it was not coincidence but imitation. Mrs. Webster is not of any importance on this part of the subject, but she has been cited often and has intervened at length in the debate. It may be well to point out that she seems to be a member of the Roman Communion, as shown by her invariable allusion to the "Catholic Church,"

meaning the Latin or Roman Rite. Her historical accuracy appears on August 3, when she quotes an address of Lamartine to "his fellow-Masons." Now, in that speech Lamartine mentioned expressly that he was "not a Freemason," and did not understand "the particular language" of the Order. Mrs. Webster may or may not have read the address which she cites: her evidence is not to be trusted in either case. For the rest, I can tell Mrs. Webster and all others who are concerned that the Order of Illuminati was revived in Germany to my certain knowledge about 1893; that I have all its Rituals, all its Statutes, Constitutions and so forth; that it had nothing to do with politics and nothing with revolution. It follows from all the evidence that Barruel was not "justified by time" in his fantastic thesis of survival. The "formidable sect" mentioned by Mr. Winston Churchill in the House of Commons on November 5, 1919, is certainly not a succession from Adam Weishaupt. As a scheme of universal revolution German Illuminism looks formidable in the light of those archives which were published by the Bavarian Elector. So also does the Masonic Rite of Mizraim, with its Laws, Statutes and vast mass of arrangements, not to speak of the Rituals representing its ninety Grades, suggest to an unfamiliar mind that it was a thing of great moment and very wide diffusion, but the cumbrous scheme never kept half-a-dozen chapters together, of all its Senates and all its Areopagite Councils. It was and remains a scheme on paper, and this is the description applying to the archives of German Illuminism, which were magnified in the mind of Barruel till they looked like a colossal conspiracy diffused everywhere. I agree with Lord Acton that the "appalling thing" is the design in matters of this kind, but in the present case it is also the thing ridiculous, for Weishaupt's House of Revolution was a house of cards, and the sands on which it was built were the parchments on which he wrote. His scheme was in concealment behind the ignorance of its members, and there was no influential centre to move the puppets on the external stage. There was the amiable enthusiast Baron von Knigge, who wrote up the advanced Rituals and retired altogether when Weishaupt wanted to correct them.

It is gross exaggeration to suggest that the Illuminati were "in secret control of a multitude of Lodges throughout Germany," for there was no such multitude in existence; it is gross exaggeration to say that Freemasons were "initiated in shoals" by von Knigge at the Convention of Wilhelmsbad in 1782. But if both statements were literal, no magnitude of external

membership would have made Illuminism a living reality when there was no vitality behind it. This is the general answer to the thesis of Barruel and to those who at this day have turned to his forgotten book. It answers also the question of the articles, whether the German Illuminati were the only or chief sect which had a hand in the French Revolution. It was too invertebrate from the beginning to have had a practical hand in anything, and it had passed out of existence. The mark which it left upon Masonry was in Southern Germany, where the downfall of the one Order caused the suppression of the other. All that is said about Mirabeau, his visit to Berlin and his plot to "illuminate" French Freemasonry, may be disposed of in one sentence: there is no evidence to show that Mirabeau ever became a Mason. The province of Barruel was to colour everything, and he laid on the blacks and the scarlets with lavish brushes. But he was largely confined to the documents, and it is just one of those cases in which documents produce a false impression, for the reasons given.

The next point is possibly the *grand divertissement* of all. Those who are entitled to speak about secret societies in France at the end of the nineteenth century are aware that Leo Taxil flaunted in the face of Paris his public confession that everything concerned with Diana Vaughan, the Universal Masonic *Directorium*, its supreme pontificate, Lucifer in the High Grades and *Le Diable au XIX<sup>e</sup> Siècle*, were impositions of his own invention. Every one knows that Dr. Bataille, otherwise Dr. Hacks, whose name appears as author of this work, had confessed previously, deriding the credulity of "catholics." I have always felt sure that there would be a recrudescence of these mendacities when people had forgotten the circumstances which led to their public exposure; but I did not expect it to occur in the columns of *The Morning Post*.

I have now done. On the basis of these findings I deny that evidence has been produced for the hand of Freemasonry even in the French Revolution. The contrast made by Louis Blanc between Craft Degrees for those who were to be kept in the dark and "occult Lodges" for the elect is opposed by the history of French High Grades. The latter were as much open to those who sought them as anything in the Craft itself. In the sense of Louis Blanc there were no occult Lodges. I am sure, however, that French Freemasonry was a finger-post pointing in the direction of revolution. The Masonic watchwords of Liberty, Equality and Fraternity were like a passing bell ringing out the



old order. And the French Revolution was like the German Reformation, a pretty bad thing, but it had to come. The factory of the one was not in "shadowy sanctuaries" but in the French Court, while in the other the factory was at Rome.

The question of Co-Masonry I leave to those who are concerned. The Lodges and Chapters are illicit from the standpoint of the Grand Lodge of England, under whose obedience I abide as a Mason. The reasons are that it initiates women and is empowered by an irregular jurisdiction. But I believe that *The Morning Post* has discovered another mare's nest, while it is specifically wrong as usual on its points of fact. The French Lodge *Libres Penseurs* did not transform into *Le Droit Humain*; the Order is not oriental; and its devotion to the supposed Comte de St. Germain is an incident of theosophical revelations.

As regards Latin Freemasonry in this twentieth century, I hold no brief whatever. Wheresoever dispersed over continental Europe it may be playing the game of politics, as it is said to do in South America; but there is of course no concerted effort as there is no central direction; and I have not heard a single name of importance cited in connection with the alleged doings. It would serve, I should think, no purpose for any serious government to concern itself with the scattered groups unless and until they are caught in overt acts.

I have now reviewed the whole position, and as regards "perils" and "protocols" I make no claim to know; but having spent a great part of my literary life in the criticism and exposure of fraudulent documents, one has acquired a certain instinctive—or shall I say expert?—sense on the subject. The protocols are stolen documents, presumably of French origin and therefore suspect, because in Roman Catholic circles of that country the animus against Israel has ranked second only to that against Masonry. Admittedly also there is no evidence in support of them, though they are taken on faith at their face value by both writers in *The Morning Post*. For myself I can say only that if the alleged fact of a Jewish Peril rests on no firmer ground than these documents, we may reach an *aureum sæculum redivivum* before an universal social cataclysm. For me they are not suspect; they take their place in the class to which I have referred. I shall believe in the protocols and their Elders of Israel when I believe in the Charter of Cologne, the Charter of Larmenius, and the Écossais Constitution of Frederick the Great.

# DR. JAMES H. HYSLOP : PSYCHICAL RESEARCHER

By HERWARD CARRINGTON, PH.D.

ON June 17, 1920, Dr. James Hervey Hyslop, Ph.D., LL.D., Secretary and Director of the American Society for Psychical Research, died as the result of a second "stroke"—the first having occurred some weeks before.

In his death, psychical research suffers a great loss. For nearly thirty years Dr. Hyslop had been keenly interested in these investigations, and for the past twenty years had made the subject his all but exclusive life-study. The amount of work he did was prodigious. He edited both the *Proceedings* and *Journal*—the latter, unlike the *Journal* of the English Society, averaging fully fifty pages, and often running up to nearly twice that size. The majority of the articles were from his pen. The annual *Proceedings* covered from five to seven hundred pages each; and these, too, were edited by him, and the bulk of the material was by Hyslop. In fact, whole issues were taken up by his "Reports," which were extraordinarily lengthy and prolix. In addition to this, Dr. Hyslop found time to write a number of books; to conduct numerous investigations; to lecture; to attend to the bulk of the technical correspondence of the Society, and to carry on its general affairs. His enormous industry and enthusiasm are certainly worthy of the highest praise, and it will be difficult indeed to find a man willing and capable of turning out the quantity of high-class material, which he really wore out his life in accumulating and publishing.

Dr. Hyslop first came into prominence in connection with the publication, in the English *Proceedings*, of his "Report" of his sittings with Mrs. Piper. This Report, covering some six hundred pages, occupies the whole of Volume XVI of the S.P.R. *Proceedings*, and the body of the Report consists of a brilliant defence of the spiritistic interpretation of the facts. The "Appendices" are tremendously detailed and laborious, containing records of the sittings, notes, further notes and still further notes! It is, however, a valuable document, and, at the time, was the only Report of its kind that had ever been published. These original sittings really converted Hyslop to a belief in

spiritualism ; or rather cleared away what doubts and difficulties had remained in his mind as to its acceptability. His Report constitutes a distinctly important chapter in the history of psychical research.

Soon after this, Dr. Hyslop came more closely in touch with Dr. Richard Hodgson, who was then alive, living in Boston, managing Mrs. Piper. It was planned that Dr. Hodgson should sever his connection with the English Society—with whose methods he had become very dissatisfied—and form an independent American society of his own, with Hyslop as his assistant, and myself as second assistant. Much correspondence to this end took place. Dr. Hodgson's sudden and dramatic death, however, on December 21, 1905, put an end to this plan ; and for a time it looked as though the whole scheme for an independent American society would go to pieces. Well I remember how Dr. Hyslop came rushing in to see me, paper in hand, the morning after Hodgson's death. " Seen the paper ? Seen the paper ? " he exclaimed excitedly, holding out the paper to me containing the notice. I told him that I *had*. The result was a series of conferences, during the year 1906, which resulted in the formation of the present American Society in January, 1907. I joined Dr. Hyslop as his assistant January 17, 1907—occupying much the same relation to him as he had originally intended to occupy to Dr. Hodgson, had he lived.

Work soon began in earnest ! In addition to the voluminous correspondence, investigations, callers, etc., which had to be attended to as a part of the formation of a new society of the kind—a work which kept us both busy day and night for several months—there was also the writing of articles, reports, etc., and the editing of the *Journal* and *Proceedings* which had to be undertaken. And it must be borne in mind that, at that time, we had practically no materials to work upon—since, aside from a certain number of " cases " inherited from Dr. Hodgson, practically all the material had to be created anew. Nowadays, when " cases " are relatively plentiful, books are numerous, and the subject " respectable," it is comparatively easy to accumulate material of this character. But not so then ! The amount of effort involved in the formation of the new society was truly extraordinary.

Dr. Hyslop had at this time obtained further sittings with Mrs. Piper, and had taken up the investigation of a new medium, " Mrs. Chenoweth," who has since figured so largely in the American Society's publications. My own " researches " at this

time were confined mainly to the investigation of physical mediums and their ways, while Hyslop confined himself almost exclusively to the mental or "psychical" phenomena. In addition to local investigations, long-distance trips were taken, when circumstances seemed to warrant them. For example: I visited Nova Scotia (to investigate a "poltergeist"), Chicago, Lily Dale Camp, and other places for the Society—my "Report" on Lily Dale, e.g., occupying Part IV of the *American Proceedings* (March, 1908). Meanwhile, Dr. Hyslop had been carrying on extensive investigations of his own, and preparing "Reports," which were published later in the *Journal* and *Proceedings*.

✱ In July, 1908, I severed my official connection with the Society as an active worker, and at the same time resigned my membership in the Council, of which I had been a member until that time. There were various reasons for this, which it would be useless to discuss at this time. Two or three years later Miss Tubby joined Dr. Hyslop as his secretary, and about 1916 Dr. Walter Prince joined him as his assistant.

Some years before this, however, Mr. Edwin Friend had associated himself with Dr. Hyslop in the active work of the Society, and remained with him as editor of the *Journal* for some months, until differences of opinion occasioned his resignation. Mr. Friend was drowned when the *Lusitania* sank—he being one of its unhappy passengers. Had he lived, we cannot doubt that he would have proved a most useful addition to the cause of psychical research, as he had a brilliant, original mind, and was a young man full of enthusiasm for the "cause."

Dr. Hyslop continued, however, to carry on the bulk of the work of the Society himself; he conducted most of the investigations and wrote most of the material which was published. Indeed, one of the (perhaps legitimate) complaints lodged against the Society by members and non-members alike was that it was "all Hyslop." Certainly he resented any too-extensive intrusion into the work by any one other than himself; and one of my own strong points of disagreement with Hyslop was the rather high-handed, one-man manner in which the affairs of the Society were run. Dr. Hyslop had his own decided and rather dogmatic point of view, which he would not, or could not, alter. He became convinced of the truth of the spiritistic theory in 1900, and after that bitterly attacked any one holding opposite and contrary views. Indeed, his active hostility to any one holding in any form the "telepathic hypothesis" was keen, and doubtless made him many enemies and prevented many non-convinced

persons from becoming members of the Society. He was best in argument, and shone in a debate. Some of these attacks, however, were of rather too personal a character. His brusque manner, while indicating sincerity and conviction, also served to antagonize many, and these qualities were unfortunate when possessed by the head of a society such as this, where constant social contact with people of all classes was essential. Hyslop was at his best at a desk, sifting evidence and preparing a "Report" for publication.

Being primarily a psychologist and philosopher, Dr. Hyslop had little interest in the "physical phenomena"—phenomena which would have interested a physicist more than any others. He never seemed to realize fully the fact that other men may hold other opinions, and that "psychical research" is not only for the investigation of the truths or claims of spiritism, but for the investigation of all sorts of odd and bizarre facts, physical and mental, which may crop up and be repeated. Indeed, during the later years of his life Dr. Hyslop seemed to have confined his interest to two things, to the exclusion of all else—spirits and hysteria! Of course, this is putting the matter in an extreme light, but it represents a basic truth. It was largely owing to this fact that the breach between Hyslop and myself widened, as the years passed. I need not dwell upon personal matters now, save merely to say that during the last years of his life, Dr. Hyslop and I saw very little of one another, and that I ceased to have any active participation in the work of the Society.

Whatever may have been his shortcomings, however, I cannot but feel that Hyslop, in his way, was a really great man. He wore himself out in the cause he loved so well, and doubtless died, broken and discouraged, feeling that the great truths for which he had fought so strenuously had not been accepted by the majority of people in America, and particularly by the academic world, to any great extent. His name will, however, always be remembered as a great worker in this field—and as one who virtually gave his life for the cause of spiritism and psychical research.

# TRACES OF ATLANTIS IN AMERICAN MYTH

By LEWIS SPENCE, Author of "The Civilization of Ancient Mexico," "Myths of Mexico and Peru," "The Popol Vuh," etc.

AS an Americanist I am frequently asked by those interested in the occult side of antiquity whether I credit the reality of the tradition which tells of the former existence of a great continent situated in the Atlantic Ocean, once the seat of a flourishing civilization, the representatives of which are said to have possessed a deep knowledge of things occult and magical. The question is one which has intrigued me since I first read the "Critias" of Plato, nearly thirty years ago, but I am wholly unable to discuss it as it should be discussed, because of my ignorance of the geological problems it involves. The European myths which relate to Atlantis or throw light upon the conditions concerning it have been dealt with by much abler pens than mine, and it is unnecessary to retrace the well-trodden ground of that portion of the controversy. But I may be of service to students of the Atlantean tradition by indicating out of a long experience of American myth those native legends which seem in any way to contain traces of a folk-memory of such a cataclysm as is said to have destroyed the island continent. In doing so I shall adhere to well-authenticated native myths only, for I feel very strongly that if any fresh light is to be thrown upon the question of Atlantis it must be by means of patient research and not by the wild guessing which has all too surely prejudiced it in the eyes of serious scientists, just as the great problem of interstellar communication has been prejudiced by the unscientific attitude of certain of its brilliant but over-enthusiastic protagonists. I do not feel coldly upon the matter, I have no desire to dissipate the visions of others; indeed, no one would be more satisfied to know that an Atlantean continent and civilization existed in the long ago, and I am sure that all genuine searchers after the truth which probably lies behind this fascinating tradition will agree with me when I say that it must be approached in a scientific manner if convincing results are to be obtained. At present archæological science has identified Atlantis with Crete and the ancient Mycenæan civilization, with

what degree of likelihood my slender acquaintance with Mediterranean archæology does not enable me to judge.

Sifting the mass of native American story, we discover several myths relating to a great deluge or similar catastrophe which precipitated alien refugees upon the coasts of the Western world. These voyagers are nearly always described as bringing with them the seeds of a higher civilization than that in vogue among the Indians, and it is significant that they are described as coming from the East. The most ancient civilization of Mexico, that of the Toltecs, is declared by practically every authority, Christian and native, to have been founded by Quetzalcoatl, a white and bearded personage who landed on the coasts of Mexico and made his way inland to Tollañ and Cholula, where he taught the natives the arts of agriculture, architecture, and the working of metals and precious stones. He was accompanied by a band of colonists, bearded like himself and garbed in black mantles with short sleeves, who assisted him in the work of enlightenment. For twenty years he laboured at the foundation of the Toltec state, but at the end of this period was expelled by means of a conspiracy on the part of "powerful enchanters," who undoubtedly represent native wizards or witch-doctors. Making his way to the coast, he found there a raft of serpents upon which he embarked and disappeared in an easterly direction, promising, however, to return.\* The Aztecs of Mexico seem to have attached an importance to this tradition which almost places it beyond the category of myth, and that they believed in the return of Quetzalcoatl is proved by the circumstance that King Motecuhzoma addressed Cortes by Quetzalcoatl's name and titles and sent "his appropriate costumes" for acceptance on his arrival at Vera Cruz, in the full assurance that he had to deal with the culture-hero who had long before visited his domains and who had since been deified by popular acclamation.

It is thus clear that in the Mexican mind Quetzalcoatl was by no means altogether a mythical personage, but a very real individual. If this be granted, from what country did the Mexicans believe him to have come? The costume he and his followers are described as wearing bears no resemblance to any European dress, and the statement that they came from the East precludes the possibility of their Asiatic origin. The art they are said to have founded is quite distinct from anything European or Asiatic, and the religion they inculcated, regarding which we possess the fullest information, was quite as original

\* Sahagun, *Hist. de Nueva España*, Bk. III, Chapters xii, xiii, xiv.

in character. There is abundant evidence, too, that the cult of Quetzalcoatl was regarded in Mexico as something entirely alien to the sanguinary native religion. It was a faith peaceful and monastic in character, ethically exalted, and in its ritual and tenets utterly opposed to the barbaric belief of the Aztecs. It is notable, too, that the priestly office and, indeed, all the priestly functions were said to have been founded by Quetzalcoatl, who alone of all the Mexican gods is represented along with the canoe, the vessel of navigation.

The Mexican myths regarding Quetzalcoatl are fortified by those of the Maya of Yucatan, among whom he was known as Kukulcan or Votan. Bishop Nuñez de la Vega says that Votan wrote a book on the origin of his race, in which he described himself as a descendant of Imos, of the line of Chan of the race of Chivim, and took as his title "Lord of the Hollow Tree," i.e., the boat or ark. By divine command he voyaged to America, from "Valum Chivim," passed by the "dwelling of the thirteen snakes," and arrived in "Valum Votan," where he embarked other settlers. With these he passed through the Laguna de Terminos, ascended the Usumacinta River and founded the city of Palenque, one of the reputed cradles of Maya civilization. The Tzendal inhabitants bestowed upon the strange-looking new-comers the name of Tzequiles or "men with petticoats," on account of the long robes they wore, but soon exchanged ideas and customs with them, submitted to their rule and gave them their daughters in marriage. This event is said to have taken place about 1000 B.C. Votan, says another early author, Ordoñez y Aguilar, who drew his information from native sources, made four or more visits to his former home after the establishment of his government. On the first of these he came to a great city, wherein a magnificent temple was in course of erection. He next visited an edifice which had originally been intended to reach heaven, a design which was brought to naught by a confusion of tongues. On returning to Palenque he found that others of his nation had arrived there, and when he had written an account of his voyages and adventures, he placed the manuscript in a certain cave, where it was guarded by the priests of a later day, until found and destroyed by the Spanish Bishop Nuñez de la Vega in 1691.\*

Now, for many good reasons, I do not believe the account of

\* Nuñez de la Vega, *Constituciones Diocesanas de Chiapas*; Ordoñez de Aguilar, *Hist. del Cielo*, MS. (See Brasseur, *Popol Vuh*, pp. lxxxvii and cviii).



these journeyings to relate to immigrants from Europe. Roughly speaking, the earliest civilization of Central America can be traced by dated monuments to about 100 B.C., a period which is accepted by even the most conservative students of the subject both in America and Europe. The Maya monuments, indeed, have been shown to date back to 3,500 B.C., but archæologists believe these dates to refer to mythical events only. But the very earliest monuments of this civilization are archaic in character, and the calculiform or pebble-shaped hieroglyphs with which they are covered are fully developed and similar to those of the time of the Conquest. As I have shown elsewhere, a long process of artistic and symbolic development must have taken place before such a system of writing and such a high artistic standard could have been achieved. Whence, then, came this civilization which, when we first find it in America, seems to be in a condition of what might almost be described as decadence, which exhibits no earlier manifestations, and the evolutionary steps of which are not locally apparent? It will not suffice to collate American with Burmese and Siamese art. I have made a close comparison of the basic forms of both and have concluded that their resemblances are merely superficial and are not to be compared in number and value with their differences.

Moreover the traditions regarding strangers saved from fire and flood are precise and overwhelming. I could fill a large volume with the texts of these myths and their adequate discussion. Here I must content myself by dwelling upon them briefly. The Arawaks of Guiana have a myth to the effect that Aimon Kondi, the Great Spirit, scourged the world with fire, from which the survivors sought refuge in underground caverns. A great flood followed, from which Marerewana and his followers saved themselves in canoes. Here we have both such a cataclysm as is fabled to have overtaken Atlantis and a voyage of escape and deliverance. A Carib deluge myth recounts how a flood overtook the earth, from which men saved themselves by taking to the mountains. According to a legend current among the Tupi-Guarani of Brazil, Monan the Creator, angered at mankind, resolved to destroy the world by fire. But one, Irin Magé, a magician of might, extinguished the conflagration by a heavy rain-storm, which flooded the earth and from which humanity saved itself by taking refuge "in trees" (canoes?). A variant of this tradition tells how a supernatural being called Maire sent upon the earth an inundation from which but a few men were saved by climbing trees and hiding in caves. Tupan,

the culture-hero of the Arawaks, alone survived a deluge in some distant land and anciently sought refuge among them. The flood myth of the Karaya of Eastern Brazil and Bolivia relates that the malevolent agency of Anatiwa caused the deluge and sent fish to pull down those who had taken flight to the hill Tupimare. The Maya alluded to the deluge as Hun Yecil, or "the inundation of the trees," saying that by its agency all the forests were swept away. Bishop Landa adds, to substantiate the legend, that all the woods of the Yucatec peninsula appear as if they had been planted at one time, and that to look at them one would say they had been trimmed with scissors.\*

It will be observed that nearly all these myths were current upon the eastern coasts of America and in the neighbourhood of those volcanic regions which would have been most affected by such a catastrophe as is said to have destroyed the Atlantean continent. Nor was America without its Ararats, to which the survivors of the deluge were said to have retreated. On the Red River near the village of the Caddoes was one of these, a small natural eminence, "to which all the Indian tribes for a great distance around pay devout homage," according to Dr. Sibley. The Cerro Naztarny on the Rio Grande, the peak of Old Zuñi in New Mexico, that of Colhuacan on the Pacific coast, Mount Apoala in Upper Mixteca, and Mount Neba in the province of Guayini, are some of many elevations asserted by the neighbouring nations to have been places of refuge for their ancestors when the fountains of the great deep broke forth.

One of the Mexican traditions related by Torquemada identified Ararat with the mountain of Tlaloc in the terrestrial paradise, and added that one of the seven demigods who escaped commenced the pyramid of Cholula in its memory. He intended that its summit should reach the clouds, but the gods, angry at his presumption, drove away the builders with lightning.

The actual manufacture of an "ark" or boat in which to escape the deluge is alluded to in the Codex Chimalpopoca, a work in the Nahuatl language of Mexico written about half a century after the conquest and translated by the Abbé Brasseur de Bourbourg, a firm believer in the theory that Atlantis once formed a portion of the American continent. The text is quite worth quoting.†

\* See L. Spence and M. Edwards: *Dictionary of Non-classical Mythology*. Article "Creation-myths, America," for a full account of American Deluge Myths.

† See Brasseur: *Hist. du Mexique (Pieces Justificatives)*.

" And this year was that of Ce-calli, and on the first day all was lost. The mountain itself was submerged in the water, and the water remained tranquil for fifty-two springs.

" Now towards the close of the year, Titlacahuan had forewarned the man named Nata and his wife named Nena, saying, ' Make no more pulque, but straightway hollow out a large cypress, and enter it when in the month Tozotli the water shall approach the sky.' They entered it, and when Titlacahuan had closed the door he said, ' Thou shalt eat but a single ear of maize, and thy wife but one also.'

" As soon as they had finished (eating), they went forth and the water was tranquil ; for the log did not move any more ; and opening it they saw many fish.

" Then they built a fire, rubbing together pieces of wood, and they roasted the fish. The gods Citlallinicue and Citlallatonac looking below exclaimed, ' Divine Lord, what means that fire below ? Why do they thus smoke the heavens ? '

" Straightway descended Titlacahuan Tezcatlipoca and commenced to scold, saying, ' What is this fire doing here ? ' And seizing the fishes, he moulded their hinder parts and changed their heads and they were at once transformed into dogs."

The Abbé Brasseur believed that a passage in the *Popol Vuh*, the sacred book of the Quiche Indians of Guatemala, referred to the great cataclysm which resulted in the separation of Atlantis from America and its consequent destruction. This interesting passage is as follows and refers to the primal race.\*

" They did not think or speak of the Creator who had created them, and who had caused their birth. They were drowned, and a thick resin fell from heaven.

" The bird Xecotcovach tore out their eyes ; the bird Camulatz cut off their heads ; the bird Cotzbalam devoured their flesh ; the bird Tecumbalam broke their bones and sinews and ground them into powder.

" Because they had not thought of their mother and father, the Heart of Heaven, whose name is Hurakan, therefore, the face of the earth grew dark and a pouring rain commenced, raining by day, raining by night.

" Then all sorts of beings, little and great, gathered together to abuse the men to their faces ; and all spoke, their mill-stones, their plates, their cups, their dogs, their hens.

" Said the dogs and hens, ' Very badly have you treated us and you have bitten us. Now we bite you in turn.'

" Said the mill-stones, ' Very much were we tormented by you, and daily, daily, night and day, it was squeak, squeak, screech, screech, for your sake. Now yourselves shall feel our strength, and we will grind your flesh and make meal of your bodies,' said the mill-stones.

" And this is what the dogs said, ' Why did you not give us our food ? No sooner did we come near than you drove us away, and the stick was always within reach when you were eating, because, forsooth we were not able to talk. Now we will use our teeth and eat you,' said the dogs, tearing their faces.

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\* Brasseur: *Vuh Popol*, p. 27.

"And the cups and dishes said, 'Pain and misery you gave us, smoking our tops and sides, cooking us over the fire, burning and hurting us as if we had no feeling. Now it is your turn to burn and you shall burn,' said the cups insultingly.

"Then ran the men hither and thither in despair. They climbed the roofs of the houses, but the houses crumbled under their feet; they tried to mount the tops of the trees, but the trees hurled them far from them; they sought refuge in the caverns, but the caverns shut before them.

"Thus was accomplished the ruin of this race, destined to be destroyed and overthrown; thus were they given over to destruction and contempt. And it is said that their posterity are those little monkeys who live in the woods."

I have, I think, succeeded in showing that the myths which tell of the coming of a civilized race to the American continent are frequently connected with a tale of terrestrial upheaval and consequent deluge. If this be admitted, it disposes of the theory that these strangers were Europeans, just as the oft-repeated assurance that they "came from the East" does away with the supposition of their Asiatic origin. I have also shown that practically all such legends are current on the Eastern coasts of America, and precisely in those volcanic regions which would most probably be affected by such a vast disturbance as might have accompanied the disappearance of a large body of land.

Was America at one time reached and colonized by a people of superior civilization who came from the East?—a people not of European race? How, otherwise, are we to account for the precision and persistence, the wide-spread character of the myths to which allusion has been made if some such hypothesis is not accepted? I do not seek to dogmatize. I am aware that myth is not generally accepted as possessing much historic value. But, in a life-long study of tradition, it has been brought home to me that it very frequently enshrines a surprising core of fact. Nor does any other country, save America, possess a body of myths which bear upon the irruption of alien influences within it equal in volume or of so reiterant a character—influences which would seem to have come from no portion of the now existing world.

# THE PROPHETIC ELEMENT IN DREAMS

BY OLIVER FOX

IF I were going to write a popular article upon this subject, which heaven forbid, I should dive into the literature of dreams and dish up the usual classic examples ; but such is not my intention. I propose to confine myself to a brief description of this prophetic element as I have found it exemplified in my own dreams ; and I will say at once that these occasions have been very few and far between and, more often than not, of a seemingly trivial nature. Why it should have been exhibited in connection with such trivial incidents, while really big events were not foreshadowed, is most difficult to understand ; but the fact remains that the prophetic element was there, and I am concerned with the principle involved, rather than with the importance or unimportance of the circumstances attending its manifestation. But before I get to work, I wish to make clear my precise object in writing this article.

I have always believed that one way, and that perhaps the easiest, for a student to obtain for himself direct knowledge of things eternal was through the " Ivory Gate " of dreams. For many years I held forth upon this subject to my friends with some measure of success, but now it would seem such talk is sadly behind the times. The " Ivory Gate " leads no longer to the knowledge of God and the spirit's glorious immortality. Instead it has become a very short cut to materialism. Professors Freud and Jones, and several other gentlemen, have swept away all the hopes of poets and mystics for ever—as far as dreams are concerned. We were all wrong. Every dream is the fulfilment of a wish formulated in the unconscious mind, if not in the conscious ; and the secret driving force, or psychic energy behind the dream, is the result of (for the most part forgotten) infantile experiences—things that happened to us within the first four or five years of life ; and all the material of our dreams comes from ourselves, having no existence outside our brains.

Well, I believe that this is to a great extent true of a very high percentage of our dreams ; but from my own experiences alone, and apart altogether from the vast mass of corroborative

evidence supplied by generations of students of occultism, I am convinced that the psycho-analytic theories will not explain all dreams. I retract no statement I have ever made to my friends on certain kinds of dreams, and I fail to see that the facts of psycho-analysis—any more than the equally indubitable facts of astrology—need foster materialism. More than that, I believe both psycho-analyst and astrologer, though employing quite different symbols, are attempting to give expression to the same fundamental truths. I could bring much matter in support of this theory of mine, but this is not the place. I do not believe, then, that the psycho-analyst can give a full and satisfactory explanation for :

(a) The class of dreams that occultists affirm to be real astral experience.

(b) The very curious "dream," or abnormal state of consciousness, resulting from self-induced trance, with which I have dealt at some length elsewhere.

(c) The class of dreams forming the subject of my present article.

To begin with, I will give a dream in which the prophetic element is not really present, but which forms a very convenient starting-point for a series of dreams in which the prophetic element becomes more and more evident.

(1) *July 13, 1915.*—"A large moth, trying to escape through a window near my bed, induced a dream in which I was watching an approaching aeroplane. When the drone of its engines reached a maximum, I awoke and found that this sound was caused by the whirring of the moth's wings."

Now this is clearly a case of a dream produced by an external stimulus. The wish fulfilment is quite evident ; for it is the wish to continue sleeping, if only for another second or two ; and the dream serves to postpone the awakening, which occurs when the interruption at last becomes too insistent. But inasmuch as this dream was the prelude to the discovery (made by my conscious self) that a droning noise was sounding in my room, it is in this peculiar sense prophetic, and that is why I have chosen it for my starting-point.

(2) *January 9, 1916.*—"Dozing before tea, I had an instantaneous dream, in which T.K.S. entered the room and beckoned to me—meaning that I should leave my chair and follow him. At this moment my wife roused me by saying that tea was ready. The question arises : was this instantaneous dream induced by the sound of her first word ? or was it brought

about by the pre-knowledge of my subliminal mind, which knew my wife was just going to wake me? "

I think that the prophetic element is very slightly manifest in this dream ; for, just a fraction of time *before* my wife spoke (so it seemed to me), I received a command to leave my comfortable armchair by the fire. But the same desire to continue sleeping may be present, an attempt being made to start a dream which should lure me away from the tea-table and my wife's impending summons ; and then both dream and wish fulfilment were broken by the strength of the external interruption.

(3) *November 20, 1909.*—" I was lying in bed in a drowsy state, but did not know that I was actually asleep. I dreamed that the cat jumped up on to the bed, which caused my wife to exclaim very distinctly, ' Here's my Pixie ! ' About two seconds *afterwards* the cat really jumped on the bed and woke me. On questioning my wife, who was lying beside me, I found she had *not* spoken. *Note* (written in 1909) : Two possible explanations occur to me : (a) I may have been in the trance condition, and my wife's exclamation a mere illusion, in which case it is certainly very curious that Pixie should actually have jumped up on to the bed so soon after it—unless my subconscious mind was aware that she was about to jump. (b) Pixie's act may have caused an instantaneous dream, consisting only of feeling her land on the bed and of hearing my wife's remark, and seemingly *anterior* to the originating incident."

More of the prophetic element is exhibited in this dream ; and the apparent time between the start of the dream and the external interruption terminating it is longer than in No. 2. I know quite well that some psycho-analysts (especially an enthusiastic amateur) would attach symbolical significance to the words dreamed—students will understand this hint ; but there is no getting over the fact that Pixie had the impudence to enter the bedroom and to jump upon the bed. She was a real live cat and not a symbol. Also, although I know how difficult a thing the time element is in dreams, I find it hard to credit that my (b) explanation is correct. My philosophy will not admit of a coincidence ; and I do not see how a psycho-analytic interpretation can cover the case without regarding Pixie's advent and naughtiness in that light—unless (despite the seeming pause of two seconds) the theory of external stimulus and the wish to continue sleeping is still insisted upon. I find it easier to believe that this was a genuine case of the prophetic element.

(4) *Some time in the Summer of 1910.*—" In the afternoon I

was asleep on the sofa while my wife was sitting by the open window. I dreamed that a boy in the street threw a stone up at the window, striking my wife on the face and causing her to cry out. Then I awoke. Now the following had actually happened. A game was then in vogue among boys and girls, and in this a cardboard disc was first set whirling and then shot up into the air. One of these discs alighted on the window-sill just before my wife's face, startling her, so that she gave a sharp exclamation which awoke me. *Note* (written in 1910): This was probably an instantaneous dream, induced by my wife's exclamation and seemingly anterior to it. Although the boy did not throw a stone, in the main the dream was true. This may be explained by the theory that all things are known to the subliminal consciousness, although in the transmission of this knowledge to the physical brain mistakes may easily occur over details—thus the cardboard disc was translated as a stone."

In 1920 I find myself very weary of such glib phrases as the "subliminal consciousness" and the "sub-conscious mind"—which elastic theory, if sufficient ingenuity be displayed, will cover any phenomenon I have ever heard of. Normally, I believe, there exists in the unconscious mind only that which was once experienced by the conscious, though this may seem to be completely forgotten and lost. The unconscious is the infallible storehouse of impressions received at some time by the conscious, though perhaps as the merest marginal element and apparently unnoticed at the time. Nevertheless I believe that we possess in our subliminal selves the possibility of contacting all knowledge, *if* we can raise our consciousness to the level of the Higher Self, the God within, as in Samadhi—where subject and object become one. I do not think that the thing I term the prophetic element in dreams comes from *within* ourselves in the sense that the prophetic knowledge is already stored within the unconscious part of the mind; but rather that it is the result of something in us momentarily contacting some psychic trail of force extraneous to us. This idea will become more evident in my further examples. I am also by no means convinced that there is much truth in this "instantaneous dream" theory, in which a whole series of incidents, culminating in some sound or touch coincident with an external stimulus (terminating the dream), is regarded as being, despite its seeming priority, the sole product of the latter. But even if this theory be true, the similarity between this last dream (No. 4) and the actual incident inducing it is surely very remarkable. The four examples I have given were all dreams of



short duration and terminated by some interruption from the outside world, which interruption was imaged in the dream and may have given birth to it ; but I will now deal with dreams of a different type, in which there is no external stimulus, and where the prophetic element is very striking.

(5) *Some time in the Spring of 1904.*—"On the eve of sitting for an examination in machine construction, I willed to dream of seeing the paper that would be set. I dreamed that I was taking the examination, and, knowing that I was dreaming, attempted to memorize the questions upon the paper. On awaking, I remembered two : (1) Sketch and describe some form of steam-separator. (2) Sketch a grease-box suitable for a goods-truck. The next day, when I actually took the examination, I found both these questions upon the paper. They did not appear as complete questions by themselves, but were sections of others. The first was a likely question ; but a perusal of past papers (made *after* the dream) showed that the second question had not been asked for many years. *Note* (written in 1916) : This experiment was made in the early days of my dream-research. I might have brought through more details of the paper but for the fact that in dreams of knowledge (where one knows that one is dreaming) reading is a very difficult matter. The print seems clear enough until one tries to read it ; then the letters become blurred, or run together, or fade away, or change to others. Each line, or in some cases each word, must be held by an effort of the will until its meaning has been grasped ; then it is released—on which it becomes blotted out or changed—and the next held in its turn, and so on. Other people have told me that they find the same difficulty in reading dream-literature ; but I have not as yet seen any really satisfactory theory to account for it."

The motive for this dream seems to spring from the conscious determination to dream of the examination, though the psychic energy behind the dream may have originated from the unconscious level, and the conscious wish may have been reinforced by some unconscious wish, for which the examination dream happened to be symbolical. And the dream was certainly the fulfilment of a wish ; *but* then the fact that these questions were actually set becomes a "coincidence." I note with interest that the changeable nature of dream-writing is remarked upon by Mr. P. H. Palmer in a letter published in the OCCULT REVIEW for May, 1920.

(6) *February 23, 1913.*—"Before going to sleep, I was pleasantly anticipating a projected visit to a boxing show at the

— Hall. The chief attraction for me was a fight between an Italian middle-weight and a Portsmouth man, named H.A. That night I dreamed I went to the hall and was vexed to find that the fight was 'off,' because H.A. had met with an accident. On the following evening I actually visited the hall, and, sure enough, the fight did not take place. The Italian was there all right as he had been in my dream; but the M.C. informed us that H.A. had damaged his hand in training and so could not keep his engagement. This dream, then, unimportant as it may seem, was certainly prophetic."

Now how would our amateur psycho-analyst set about cracking this nut? Had I any special interest in the fight? Did I want H.A. to win, or more particularly not to *lose*? Well, I wanted (barbarian that I was and am!) to see a good, clean fight; and provided both men fought fairly, I did not care twopence who won. Nevertheless, by taking my chains of associations connected with the names of the combatants, it might be shown that the dream was the symbolical fulfilment of a wish and had no bearing on the fight itself. But then again the remarkable prophetic element becomes a "coincidence." However, the psycho-analyst could bring forward a much better explanation. At the time, I was living not twenty miles from Portsmouth; and I might have overheard some one say, while passing me in the street, that H.A. had hurt his hand in training. But if I were preoccupied, the words might be registered only in the extreme margin of my consciousness, so that it would seem to me I had not heard them, and the reproduction of this knowledge in my dream would then appear prophetic. I should, indeed, be inclined to accept this explanation, were this the one and only example of a prophetic dream in my experience. But as this is by no means the case, although I admit the psycho-analytic theory *can* explain the above example, I do not believe that it will cover other prophetic dreams, or that it is necessarily the correct solution to this particular problem of my fight dream.

(7) *About September, 1918, in Belgium.*—"In my dream I was standing before a mirror and gazing apprehensively, with a ludicrous expression of dismay, at a very large boil—larger than any I had ever seen—which was situated under my chin and well to the right. I was wondering how much bigger this ugly and painful thing was going to get. Then the dream ended."

Now up to the following March, I had been free from boils all my life; at least I had had only two or three tiny ones not worthy of mention, and never under my chin; but an Active

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Service diet can accomplish wonders in this direction. In March then, by which time my dream was a "back number," my boil arrived; and it grew and grew and grew until it became the pride of the company—the biggest any of my comrades had ever seen! Different schools of thought arose. Some said it was a sort of super-boil, while others maintained it was not a boil at all, but a qualified carbuncle. Heated arguments ensued. At its maximum this boil was the size of a small egg, with the surrounding swelling as big as my fist, and it was situated under my chin and to the right. So it came to pass that I found myself standing before a mirror, gazing upon this monstrous, painful thing, and experiencing the precise emotions of that dream about six months before—the same dismay, mixed with a sense of the ludicrous nature of my affliction, and wonder as to what would be its final dimensions.

I must apologize for selecting such an unlovely example—it is fine to bleed for one's country, but to grow prize boils for it is so distressingly unromantic—yet is this record perfectly true, and I think it is too remarkable to be suppressed merely on æsthetic grounds. And what would the psycho-analyst say to it? Well, of course, by taking my associations with "boil" (Job, Bible, Pleiades, Orion, French cigarettes, Patience, Gilbert and Sullivan, Art, Fame, etc., etc.) it could be shown to be the symbolical fulfilment of a wish—if only of a morbid craving for notoriety or a sporting interest in life. This would be a surface interpretation; but deeper down there would be another supporting wish, the real source of the psychic energy of the dream, and that the infantile desire to be "taken notice of" or amused. When you work on a pleasure-pain and sex-impulse basis and have some symbols to juggle with, and also some ingenuity, you can interpret any dream after a fashion. But the boil *came*, and in the precise spot it had occupied in my dream. Yes, and I shall never forget it! Was that another coincidence? The long lapse of time between this prophetic dream and its fulfilment is worthy of notice, showing that I was not merely sensing an incipient physical irritation.

(8) *Very early, May 6, 1910.*—"It was night, and I walked alone through the heart of London. There was no moon, and not one star shone in the pitch-black sky. There were no lights; not a lamp burned anywhere, nor could I see even the glimmer of a lighted window. There were no people, and my footfalls made no sound; the silence was unbroken. A city of gloom and awful silence, pregnant with a mighty spirit of despair—so seemed London, as I walked alone. Then, as I passed along the Thames

Embankment, I saw in the distance—near the Houses of Parliament—a column of flame, a brilliant orange-red, casting an ominous glow upon the sombre sky. And, as I drew nearer, I saw that this flame proceeded from a trunk-like stem, black and lofty, so that it resembled a blazing giant poplar. And when I had drawn nearer still, at last I comprehended what I saw. Before Westminster Hall, dark and deserted, a single mighty torch burned splendidly and pierced the heavens. Then I awoke. *Note* : On the morning preceding this dream, I had read that King Edward VII was ill ; but it was not stated that his condition was serious, and so I had thought but little of it, the matter being quite forgotten by the time I went to bed. On the morning after the dream, I read that the King's condition was really very grave, and at 11.46 p.m. of this day he died. The lying-in-state took place in Westminster Hall. This dream, then, was clearly symbolical and prophetic."

I have always had a great admiration for King Edward VII, and in my opinion a monarchy such as ours is preferable to a republic. To attempt to trace the wish fulfilment in this dream one must consider the King as symbolizing the father, or some element (coming under the same association complex) in myself which I have wished "dead" or non-existent. Most small boys have wished their fathers dead for at least five minutes after a well-earned chastisement (I have) and then repented of the awful thought and tried to repress it when arose the next occasion for conflict with the parental authority. And parental authority may stand for such unpleasant things (to small boys) as going to church and being forced to listen to terrible sermons about hell or equally boring discourses on heaven. And of course one was not allowed to buy sweets or make cheerful noises on Sunday (only dirty little street-boys did that), and the parental authority slumbered, with one eye open, in the armchair all day—was altogether too much in evidence for Sunday to be regarded as an unmixed blessing. So the above dream might symbolize no more than the fulfilment of a very small boy's wish that there were no Sundays, no churches, and no canes.

But, alas, the great king died ; and Westminster Hall became for a little while the goal of a mournful, slowly-moving, mighty pilgrimage ; and men, rough grimy men, were crying in the streets of London, because Edward the Peacemaker, the "Teddy" they had loved, would never see another Derby day. The King passed, and the Great War came. Is the prophetic element in this dream yet another "coincidence" ?

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I have had a few beautiful and interesting symbolical dreams of a strikingly prophetic nature; but unfortunately they are connected with private matters of a very intimate description, and so I do not care to publish them. And here I would give a word of warning: if some good people knew how our enthusiastic amateur psycho-analysts would interpret their seemingly-innocent dreams, they would think twice before making them public property. Not that it matters, of course; for beneath our veneer of culture and civilization we are all swayed by the same fundamental impulse—which is only the Godward urge, mirrored in the distorting glass of matter—and if we have sufficient courage to be frank with ourselves, we need not be ashamed in the eyes of Heaven. I number several serious students of psycho-analysis among my friends, and so I have some knowledge of their methods; but I am not personally acquainted with any experts in this science. In addition to the study of the standard books, years of *practical* work are necessary before one can become an expert psycho-analyst. Not all psycho-analysts are materialists, nor are they all equally dogmatic and sweeping in their assertions; and I believe a few of the “big men” would admit that their theories will not explain all possible classes of dreams. I think the next twenty years must see a considerable modification of some of the earlier statements on this subject; it generally happens thus. Such small quarrel as I have, then, is with the amateurs rather than the experts. It is pretty certain that, with some people at least, a half-digested smattering of Freud and Jones will lead to a bad attack of materialism, and this seems to me rather a pity. Naturally, in my first year at the technical college, I was “a materialist” myself for quite six months.

To conclude: as the result of my own small research into the phenomena of self-induced trance, and my own occult experiences and dreams, I do not believe that the psycho-analytic theories will explain the three classes of dreams enumerated at the beginning of this article, and I also believe that psycho-analyst and astrologer are only attempting to express in different languages the same fundamental truths. And I emphasize this point because many psycho-analysts would refuse to allow that there was any truth at all in astrology—the “exploded science.” But I know that, compared with the Masters of Wisdom of whose existence I am convinced, I who write am little better than a fool—which is the first step towards becoming wise. The way is long; and though I now express these opinions, I am always ready to change or modify them in the light of further knowledge.

# THE PAIN OF DEVELOPMENT

By HERBERT ADAMS

DURING recent years, when the path of life was saturated with blood, the subject of human suffering furnished matter for countless themes. Humanity, passing collectively through the vale of tears, drunk deeply as one from a common cup of sorrow. An unparalleled and poignant grief inundated the human heart, stirring up from unknown depths emotions, thoughts and yearnings of a character and potency hitherto unsuspected and beyond belief. Pain cultured the soul to a clearer vision, a profounder life, an unusual experience. Pain, the celestial messenger which accompanies every soul into the world, opened a secret way of communion with God.

It is long before we recognize the mission of pain and willingly suffer it to accomplish its beneficent purpose in our lives. To many the fear of pain is greater than the fear of death. They tremble and shrink at its mere approach. They have not the strength to question it, subject it to patient analysis, divine the meaning of it. Like a terrible apparition, it confuses the senses, disorganizes the faculties and enthrones darkness in the inner sanctuary. In innumerable instances the pain of bereavement has done this. The pain of loss has rendered insignificant every other pain of mortal existence.

The acceptance of pain and the understanding of it are simultaneous. If loss on the physical plane means possession on the spiritual, then there is compensation even in death. The physical eyes grow dim with tears while the eyes of the spirit become radiant with love. Every seer has testified to this truth ; and that testimony inspires us to set our feet to tread the path of research, not of despair.

We may observe the metamorphosis of pain through all the planes of existence. There are some who know nothing of pain beyond that experienced in the physical body. But pain becomes increasingly acute as consciousness passes upward and functions upon the mental and spiritual planes. As the troubles of childhood are not the troubles of youth, nor those of youth the troubles of manhood, so is it with pain operating on the three planes of consciousness in man. We experience pain through

disharmony on the physical plane, maladjustment on the mental plane, and cosmic cognition on the plane of spirit. Cosmic cognition acquaints us with the collective pain of humanity.

Pain is a factor in all real development. The stage of development with which I am immediately concerned is the transitional stage, when consciousness is seeking to raise itself from the purely mental plane to function on the level of cosmic cognition. This is the most difficult step in the evolution of consciousness; and many are engaged upon it at the present time. In the empire of purely mental achievement they are supreme, and yet unsatisfied. Pain has attended every step of the journey up to this point: at every step of advancement a promise of final contentment has lured the seeker on. But there is no abiding peace in the realms of mind. The greatest struggle of all awaits him.

The stresses of thought through which man passes on the way to selfhood constitute the path of development. They continually change him in his own eyes and in the eyes of others. The perpetual reaching up to larger life is actually breaking his bonds asunder and drawing him nearer to the goal. In his soul is hidden the genius of his life. The holy thing is born with his flesh, and by thoughtful recognition he comes to feel its magic life quick within him, fresh and divine as the dawn of creation. It is this ideal self that can make him ten times a man; and it is because, for various reasons, it is not permitted adequate expression that the pain of development is intensified. No joy exceeds that which accompanies the effort towards the expression of the ideal self: every bandage torn from its glorious countenance reveals a deeper and more entrancing beauty which breathes of greater possibilities in the glory to be revealed. The pursuit of lofty ideals belongs to the transitional stage; it is the link between the mental and the spiritual. Not however, until he comes to realize that only the spiritual really matters, does man take any decisive steps to enter spiritual conditions.

The life of the spiritual man is lived in the shadow of the Cross. It is how much a man has felt, how far he has gone down into the abysses of life, that determines the stature of the soul. The body may be young, yet within itself the soul may bear the record of ages. It has been said that the poet feels the burden of souls. So does the spiritual man carry in his heart the collective pain of humanity. This is an inestimable privilege, the greatest which earth life has to offer. Only the few recognize

this privilege. The many who travel together in pain until now wait for the knowledge of the truth of the meaning of pain in their lives. And it is the sacred work of the mystic to carry to those who suffer the divine message that all pain is gain and leads ultimately to spiritual beatitude.

The mystic is the apostle of pain. It is he who knows that the carrying of the Cross gives perfect strength. He is the suffering servant of God. Gentleness and wisdom are two of his loftiest attributes. For him all ideals have been merged into the supreme passion for holiness. Utter consecration is for him alone. It is he who has come out of great tribulation, who has washed the robes of his inner life and made them white through the operation of the Spirit within him; who dwells in the light and knowledge of the masters of life; who, while with body and mind performing his allotted task in the world of men, is spiritually free from the limitations of material existence.

Such is the ideal of the spiritual aspirant. It is the destiny of every suffering soul in the great fellowship of men upon earth. People talk of conversion, as if by the performance of a simple ceremony the soul could enter into the peace of God. There is no truth in it. The path of the spiritual is difficult. The mental experiences which the aspirant encounters, the phases of consciousness through which he must pass, test his strength and endurance to the uttermost. It often seems as if the soul were on the road to the darkness of hell, rather than stepping upward to the light and peace of the Christ life. The loneliness of the way is sometimes almost maddening. The embraces of earth are cold: no voice speaks to the bewildered soul as it stands out there isolated in the very midst of the crowd. It is the awful, silent, unwitnessed travail of the soul, and none knows but those who have passed that way. But, as the soul presses on to the mysteries which "abide in the dark avenue amid the bitterness of things occult," it is something to remember that *this is the way of DEVELOPMENT*, and that pain is perfecting it to stand with clear vision in the presence of the highest.



## 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.*]

### WHY MANIFESTATION ?

*To the Editor of the OCCULT REVIEW.*

SIR,—In spite of what you say in your August editorial, I think that from the only standpoint worth considering—i.e., the intellectual—Mr. K. J. Tarachand is right. You see for a start that it is an admitted fact that what is real never ceases to be, and as all phenomena are transitory, they must be unreal. Again, although I believe in what appears to be evolution, it seems impossible to know whether anything in the manifested world has progressed, firstly because all the known records are so modern in comparison to the time it takes to evolve a globe and its civilizations, and secondly, as far as I know, we are quite ignorant of the purpose of physical manifestation, and without knowing the object of what appears to many as “an idle show,” we cannot know whether progress has taken place or is possible. Of course, I do not deny that there MAY be a reason for physical manifestation and life as we know it, but after going back some 7,000 years—as far as I can go—I am still in ignorance, and am beginning to think that there may be no object in it after all. Intellectually, there is no denying the words of the sage who pointed out that the consciousness that goes forth into manifestation returns to itself, while all things revert to it, yet it is not increased thereby. Further, it will be seen that as the First Cause, or the Causeless Cause of the same, cannot increase by any one of us, or ten thousand billion of us evolving from, say, the fire mist to a Solar Logos, so that although I may know of the solemn (or possibly ridiculous) march through the ages of phenomena, of manvantaras, incarnations and the different planes of consciousness, what is the knowledge of all this, when I (or anyone else I have ever heard of) know not the reason why—or even if there is a reason? As I have said, however, there may be a reason, but failing to know of it; the finest thing I have read for many a year is where Mr. Tarachand points out that the will to live, as we know “life” in the manifested world, is a mistake, and ignorance is at the root of this (apparently) stupid clinging to it, and, worse still, perpetuating it.

The desire to cling to physical life, whatever one's worldly con-

dition, is stupid, and arises, as Mr. Tarachand states, from ignorance, but you are weak in wondering why people who have arrived at such a stage of consciousness should not commit suicide. As far as the triune personality goes, the author, like myself, is a product of nature, and as far as we know at present, it is relatively inconvenient to resort to marked unnatural practices, and particularly, having no particular interest in physical life—in the main we are waiting until it is over—we are normally free from desire, and at the worst, may not reincarnate for long. Again you point to the possibility of very general suicide, if the public realized that life was really aimless. Well, no one I have ever come across has the faintest notion why they are crawling about on the face of the earth, and while some have regretted that so much apparent intelligence should be "wasted" by "the dark dumb thing that turns the handle of this idle show" from behind the scenes, without a mention as to why it was being done, the general opinion seems to be in regard to suicide, that it is better to stay with the evil you know. Touching further on this, I think it was the late Franz Hartmann who said that half the human race would commit suicide were it not for the various "next world" and "hereafter" teachings. There seems some truth in this, as there are times when one wishes there was no hereafter, as relative unconsciousness is the only happiness. Suicide in the main is a short-sighted policy, as there are two further sheaths to the human personality, after we have rendered the physical one untenable, which one cannot get rid of artificially.

Before closing, I would add that it has often occurred to me that either subconsciously or from the standpoint of the Ego, or even the Monad, every one realized that they can but return to the source from whence they came, and physical manifestation and life may be entirely illusory and objectless, and this esoterically explains the physical, emotional and mental unrest of the majority, who, though they do not realize it in normal consciousness, are pursuing the round of business and pleasure and other things simply as a species of intoxicant or "dope" in order that they may not stop to think of the wisdom or folly of clinging so seriously to such transitory things, AS IF THEY REALLY MATTERED—and this is what I could never understand. Of course, I am not blaming the person who works for a reasonable material (?) security, or follows his or her favourite diversions, but let them try and realize that they really do not matter, and that not understanding the reason for the whole show, they are just passing the time until it is (I hope) happily over, or there is some explanation of why it started and why it is going on that will satisfy the intelligence, or, better still, the intellect.

Needless to say, if any reader of the OCCULT REVIEW knows the purpose of manifestation, I and many others would be overjoyed (relatively) to hear.

Yours faithfully,  
ARTHUR MALLORD TURNER.

## PHILOSOPHY AND TRUTH.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Mr. Stanley Redgrove in his article "Philosophy and Truth" touches on the important question as to the influence of the facts of mystical and psychical experience on the methods and systems of philosophy. As he truly remarks, a philosophy which fails to take these into account "is hardly worthy of attention." Even so, we see, as yet, only slight indications of a movement to incorporate the facts revealed by psychic science and the new psychology with philosophical thought. Perhaps the word "incorporate" is rather inadequate; it is certainly true to say that the modern scientific discovery of a soul in man and its vital relationship to an unseen world, must revolutionize the methods of philosophical research and set the foundations of science itself "in the Heavens" instead of on earth. To admit, as we are forced to admit, when we recognize the results of psychic science, the immortality of human individuality and its integration through evolution with the immortal principle of being in the universe, is to admit also that no philosophical "system" can reveal or embody absolute truth, and if its originator claims that it does, then he stands self-contradicted under the fierce light of the universal principle of evolution in all worlds, seen and unseen. It seems to me that in the past philosophers, uncertain as to the existence of the soul and a psychic scheme of things, constructed their "systems" under the dominating influence of the idea that they were required by the rest of mankind to supply an absolutely complete and perfect explanation of the nature of the universe and truth. Before the discovery and application of evolutionary principle to all realms of human and cosmic development, philosophical research, in my opinion, was undoubtedly working under a most serious disadvantage and cramping limitation. This is another very important factor which makes the history of intellectualist systems seem so ineffectual and lifeless to the modern mind. Man lives, while a thousand philosophical "systems" fade away like starshoots in the night and leave no vital influence with the life and thought of human society. Here in this very statement we see an indication of the true method of philosophical research. It is to base the intellectual nature of man on the immortal and ever-evolving life of the spirit within himself and the universe. The first principle, then, of future philosophy must be this principle of immortal life of which human intelligence, in all possible worlds of experience, is the derivative and concomitant. The immortality of human individuality is only possible, clearly, by reason of the immortality of the cosmic spirit, and as we can have no conception of a formless universe, it is evident that some form of cosmic manifestation or some order of existence, patent or latent, must define or express in terms of substance the eternal spirit. There is, in the light of this first principle of philosophy, no longer any sense in refusing to recognize the limita-

tions of human intelligence, while at the same time being fully alive to the stupendous possibilities of its future development. Clearly, our conception of truth can only be "relative" by reason of our very limitations and evolving nature, which is itself vitally related to the evolving complex of physical and psychical nature; but the principle of immortality includes all possible development and all possible attitudes and conceptions of truth. Since, then, the nature of man is rooted in the eternal and is inseparable from it, since he shares the eternal vitality by indissoluble relationship, no philosophy which seeks to know truth and reality can go far with certainty that it is going in the right direction if it views human personality and the universe from the limited standpoint of physical science alone. Philosophy can no longer make the search for truth and reality an intellectual one independent of its influence on the moral and religious life of mankind. How can a philosophy which ignores some of the facts of human individual and social psychology be a true guide to truth and reality? Religion, philosophy and science are not in reality three separate activities, but different expressions of one reality—the immortal spirit of man and the cosmos. The facts of psychic science and mysticism provide their common meeting-ground and reveal the synthetic and creative principle at work in the development of human knowledge and experience. Truly, as Mr. Redgrove holds, any man's philosophy is at best "a work of art," and a work of art is only *one* expression of a spirit which *must express itself for ever in the immortality of life and nature*. The philosophy of the future, then, must take its stand on the scientifically proven existence of the soul in man and the conception of the body as an instrument only for the life and progress of the soul.

C. V. W. TARR.

#### THE WELSH HWYL.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I was much interested in Mr. Montagu Powell's letter regarding the "hwyl" and its correspondence with the East African chants. My own idea about the "hwyl" is that it was originally the incantation used by the Druid priests in their religious ceremonies, intended to rouse and excite the subconscious minds of the worshippers, and its tone and rhythm regulated by rules derived from knowledge of the ancient mysteries. The missionaries who brought Christianity to Wales seem always to have sought adaptation rather than destruction of many Druidical customs and beliefs, and being Celts themselves, they were probably well aware of the psychic value of the chants or incantations used by the pagan priests to work on the emotions of the people. So in the process of conversion nothing would be simpler than to adapt the words of the chants, which mattered nothing to the new belief while retaining the tone and measure which meant everything. Thus its origin forgotten, the "hwyl" in time came to be

regarded as a natural feature of all Welsh preaching. That it has a strangely hypnotic effect on both the preacher and his congregation nobody who has listened to a really good demonstration can deny. In old times, as the "hwyl" rose in energy, so would the congregation respond with groans, sighs, "amens," and smothered exclamations; but it is probable that neither the preacher nor people had any idea of the extraordinary state of excitement they had worked up when the impulse—whatever it is—that produced the hwyl, suddenly ceased.

I cannot help thinking that the East African chants and the Welsh hwyl may have had a common beginning in the mysteries known to the initiated of the priesthood in all ancient civilizations, as far back as Atlantis, and it may be, much farther still.

Yours truly,

MARY L. LEWES.

### REMOVING A CURSE.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Mr. Montague Summers says in a letter to you how grateful he would be if anyone would point out how to overcome the results of a curse laid upon a friend of his who has been extraordinarily affected by it in various ways.

Mr. F. L. Rawson, in his various works, points out that the reason why the effect of a curse laid years ago is felt now, is that there is no such thing as time in reality, the whole of phenomenal life taking place at the same moment and being best described as a cinema film. We run along these cinema pictures, seeing them separately, and this gives the effect of time. It is interesting that the Einstein theory has confirmed a good deal of Mr. Rawson's work which came out in the first edition of his book *Life Understood* in 1910.

Every one wants to know how to destroy evil of any kind, and Mr. Rawson points out that it can be done in the following way, by—

1. Turning in thought to heaven,
2. Denying the existence of the evil in heaven,
3. Thinking of the existence of the opposite good.

I have found that this works in practice. Whether the theory is correct I do not presume to say, but I will give it for what it is worth. Mr. Rawson says that thought may be looked upon as a high-tension current, and when you deny the existence of the evil, you short-circuit the thoughts causing the trouble, and temporary relief is given. The affirmation, which is thinking of the existence of the opposite good, is the purification of the human mind which gives permanent relief. Consequently Mr. Summers' friend should turn in thought to heaven, get right away from all thoughts of the material world and realize that there is no power of evil (in heaven); then she should realize the absolute omnipotence of God, realizing that God is the only Power and

the only Ruler. This, in principle, is the method of the removal of a curse. I know that Mr. W. T. Stead applied for Mr. Rawson's help at various times in matters of this nature, and with successful results.

Mr. Summers' best plan would be to get either *The Nature of True Prayer* or *True Prayer for Doctors*, which are both small books written by Mr. Rawson and published by the Crystal Press, Ltd., 91 Regent Street, W.1. These books will give the theory in full and show the method of working.

I am very grateful to Mr. Rawson for his books, as the study of his teaching has made all the difference in my life, especially during the troublous times through which we have been passing.

Yours faithfully,

M. H. T.

### DREAM MUSIC.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Being very musical I often dream of hearing music, sometimes quite wonderful music.

The other night I dreamt I heard some one playing a piece on the piano, which I ascertained had the rather strange title of "Water-fowl." It began very softly and beautifully, but presently the player (a woman) got a wonderful effect of wild duck flapping their wings on water. Of course, such an effect would only be possible, I suppose, in sleep, though I have heard some marvellous imitations of sounds in real music (especially on organs), and I heard of musical fountains once which *playsd* in more senses than one.

But these must have been fairy fountains.

There is also an instrument called, I think, a xylophone, which to my mind always sounds like dropping water.

Of course, water itself has its own music, especially the sea, or running water.

Yours truly,

QUEENIE JEE.

### THE CATHOLIC CHURCH.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—We hear much in these days of various forms of Catholicism, the "Liberal," the "Free," and others. May I suggest that the original form, usually known as "Roman," is also worth some attention? I fear it is the fashion to call the Catholic Church "narrow." Perhaps the word may be spelt with other letters than those we are accustomed to see! True, the Master said, "Narrow is the gate, and strait is the way that leadeth to life," whereby we know that there is a narrowness compatible with catholicity—universality. Indeed, many are the charges brought against orthodoxy; and if by that word

we are to understand the teachings of the Catholic Church, I am happy to say that the charges are ill-founded. For the *real* orthodoxy is by no means that repellent object so often described. Rather may she be represented as a land of broad spaces, a field of hidden treasures. Those who wish to be put in touch with occult forces may here find themselves at the heart of all hidden things. I am sure, sir, that every one of your readers is a seeker after truth. The Catholic is eminently one who, finding, is still ever seeking—seeking, is still ever finding truth the inexhaustible.

To this venerable Church her Sacred Founder entrusted a manifold treasure; of which she is the faithful guardian, and which she will at length deliver into His hands intact. To her is also committed its unfolding, but—to the beat of centuries! “The gates of hell” have never prevailed, and, according to the Founder’s promise, shall never prevail against her, nor shall any outer contact be permitted to mar the perfect unfoldment of the mystic hieroglyph.

This kindest of mothers stoops so lowly that the infant may clutch her fingers; she rises so majestically that the strongest must seek her face amongst the stars. And for those who have passed beyond soul-childhood she has secrets of wisdom, love and power, which she will utter to the attentive ear.

Yours faithfully,  
M. E. MURRAY.

MARK DEGREE.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I am sorry to differ from your correspondent, Mr. W. P. Swainson, but, in the first place the *Monitor* or *Manual* of Jabez Richardson, published at New York in 1860, is of no authority whatever, is acknowledged in no encyclopædia and in no other work of reference. In the second place, I am acquainted with five recensions of the Mark Degree: (1) that of the Grand Mark Lodge of England and Wales; (2) that of Mother Kilwinning; (3) that of the early Grand Rite; (4) that of the American so-called York Rite; and (5) that of a MS. in my possession belonging to circa 1850. In none of these does such an episode occur as cleansing the lips of the candidate with a “live coal,” nor is the English quite so bad as in the quotation made by Mr. Swainson. Finally, it is not correct to say that the “practices vary considerably in the different Lodges”: they may, however, under different Grand Obediences. The Scottish Working is by no means the same as that of England.

Yours faithfully,  
THE WRITER OF “PERIODICAL LITERATURE.”

[Further Correspondence is unavoidably held over.]

## PERIODICAL LITERATURE

THE last issue to hand of *Le Voile d'Isis* is of remarkable value and interest in three respects. In the first place, it begins publication, as promised, of the letters written by Eliphas Lévi to Baron Spédalieri, who—as explained in one of the annotations—was a pupil of the Magus during a long period of years and became also his best friend. The correspondence, in fact, had a business side, and it is specified in the second letter, wherein the Baron is promised instruction on all required subjects, after which it is added: “And you will send me, from time to time, that which you please and can, so that the lamp of the *paovre vieux mage* may not fail for want of oil.” The naive and pathetic plea carries the greater force because of its humour; but it reminds us that Eliphas Lévi was born about 1810, and at the date of writing—November 11, 1861—was not in reality much past the prime of life. It is to be feared, however, that he was old in sorrows, and was probably dependent on students, some of whom he taught personally and some, like Spédalieri, by correspondence. We are told that the letters, which began on October 24, 1861, only terminated on February 14, 1874—shortly before the death of Lévi—and that their number is 1,021. Whether our contemporary proposes to publish the whole series we do not, of course, know; but the issue before us contains seven letters, so our readers can calculate for themselves the years to come which will be absorbed by so great an undertaking. We expressed on a previous occasion our hope that the publication in *Le Voile d'Isis* would not cover the same ground as that volume issued long ago by the Theosophical Society under the title, *Unpublished Letters of Eliphas Lévi*. Our contemporary, who is unacquainted with this work, thinks that we were referring to an extract from Lévi's *Grand Arcane*. Such, however, is not the case. The extract in question was contained presumably in *Paradoxes of the Highest Science*, published under the name of Lévi by the Theosophical Society in India, and now extremely rare. Six out of the seven letters which appear in the issue before us are identical with the English version, issued in London, which contains in our proof copy a nominal 160 letters; but three of the series are omitted because they are “purely personal,” and about three are wanting. Moreover, some of those printed are in a truncated form, things personal being again left out. Altogether it is not a satisfactory translation, and we are glad to see the originals—printed as they were written. Their matter is exceedingly interesting, and they are thoroughly characteristic throughout. . . . In the second place, *Le Voile d'Isis* prints the opening chapter of a work by J. Bricaud on *Mysticism in the Court of Russia*, designed to cover the period from Madame de Krudener, at the beginning of the nineteenth century, to the monk Raspoutin,



belonging to our own days. A sentence in the opening lines affirms that the Russian soul is stricken with the complaint of mysticism, and here is no doubt a key to the standpoint assumed throughout. The alleged disease is, of course, false mysticism. Madame de Krudener was a sentimental visionary, with a certain gift of shallow seership, but in 1814 she impressed the Tsar Alexander by foretelling the return of Napoleon from Elba, which occurred in due course. The feat was not beyond the capacities of "Brother the prophet." She had also political aspirations, and her influence on Alexander is said to have been instrumental in shaping the Holy Alliance. She was, however, the comet of a season at the Russian Court, and was succeeded by Mme Bouche, otherwise Sister Salome, who instructed the Emperor in the art of talismanic medallions, which would render those rulers who wore them incarnations of justice and mercy. As they did not preserve against death, Alexander yielded the throne to his brother, Nicholas I, in 1825, when a new prophet came on the scene in the person of Wronski, a mathematician who had discovered the absolute. The years passed on, and in the reign of Alexander II the Court of Russia was filled with astrologers and self-styled "Brethren of the Rosy Cross." To these stars in the occult firmament was added, in 1880, a German medium, named Baron de Langsdorf, who, in November of that year, is said to have warned the Emperor that the Winter Palace was mined, so that he was absent when the explosion occurred. Prophet succeeded prophet, and *illuminé* followed *illuminé*, in the days of Nicholas II, chief among whom was a remarkable French healer and "theurgist," called Philip, whose spiritistic performances turned the royal heads. But his ascendancy caused strong enemies to combine against him, and in the end he returned to France. Monastic workers of miracles then played their parts for a season, and opened a path for the advent of Raspoutin, about whom we shall hear later. . . . Meanwhile, as the third point of interest, *Le Voile d'Isis* is publishing a new translation of Lord Lytton's *Strange Story*, and introduces it by saying that if *Zanoni* is the head and crown of all occult romances, the *Strange Story* is the finest magical work penned by any initiate.

Writing on experimental method and its relation to psychical studies in *La Revue Spirite*, M. Camille Flammarion affirms that on the hypothesis of some supernormal facts being due to the *puissance productrice* of human faculties, we are not authorized thereby to conclude that such faculties are properties of the material brain, for, on the contrary, they testify to the personal factor of the soul. He is further of opinion that the most rigorous scientific method has placed metapsychical facts in the domain of positive science, and proved the existence of the soul as an entity independent of the corporeal organism.

. . . In the last issue of *Light*, Mr. David Gow, who is its editor, writes on religion regarded as "the living reality" and as "an inspiration from the very centre of the spirit." The article is excellent and commands our full sympathy, more especially the concluding

words, which speak of religion "made one with life itself" in conscious experience of the spirit which abides within. . . . Some interesting articles on "The Old Language of Numbers," by Dr. Ellen Conroy, have been appearing in *The Two Worlds*. They are, of course, compilations in the main, but the gatherings are from many sources, and the speculations, whatever their value, are curious and rather suggestive. It is said that two is the house of the soul, four the door, five the window, and eight another door, which is that of the Great Spirit—otherwise, the Gate of Eternity. . . . In *The Harbinger of Light*, Mr. Edgar Lucien Larkin, the Californian astronomer, gives account of a talk with Sir Oliver Lodge, when the latter was visiting Los Angeles. It turned, among other subjects, on the "spirit body," as to which Sir Oliver was of opinion that "the discarnate soul assembles about itself a portion of cosmic or space ether," and in this manner the ethereal body is formed. Mr. Larkin proposes to call it the "electronic body," because he believes that the entire sidereal universe and all contained therein is formed by electrons, these being "pure electricity." . . . Mr. Larkin is with us again in *The Progressive Thinker*, but on a very different subject—namely, the revival of the Christ Idea. We have mentioned previously that he claims to be in spiritistic communication with Jesus of Nazareth. The form is that of "dictated writings," and they must contain amazing, not to say incredible things, judging by two examples:—(1) That the Christ of Nazareth wrote *The Imitation of Christ* by controlling the hand of St. Thomas à Kempis; and (2) That he painted the Sistine Madonna by controlling the hand of Raphael. . . . An English writing medium, Mr. R. Phillips, of Bristol, is receiving on his own part communications purporting to come from a Jew of Capernaum, "in the days when the Prophet of Nazareth was preaching." Our informant is *The International Psychic Gazette*, which, of course, reserves judgment, except on Mr. Phillips' *bona fides*. It cannot be said that the messages carry conviction or make even a favourable impression, yet they are rather a sign of the times. In days before the war it was rarely indeed that psychical communications possessed any Christian aspects; but the records of "Raymond" and those of Mr. Vale Owen seem to mark a new era, indications of which are found also in other directions.

In the pages of *Theosophy*, the story of the old theosophical movement continues to be the chief and almost the only feature of importance. The seventh chapter is concerned with the years 1885 and 1886, in the aftermath of the Coulomb charges and revelations. It seems to reflect rather hardly on the course taken by Colonel Olcott in respect of H.P.B. at that most crucial time, and we cannot help feeling that we are presented with affirmation on the subject in place of evidence. In its absence we do not accept for a moment the suggestion that when she left India Colonel Olcott felt himself "relieved of all obligation toward her."

## REVIEWS

SECRETS OF OCCULTISM. By Oliver Bland. Cr. 8vo, pp. 190.  
London: Odham's Press, Ltd. Price 3s. 6d.

A PERUSAL of the collection of startlingly sensational records comprised within this volume, gives birth to the suspicion that "Oliver Bland" is a pseudonym veiling the identity of a practised writer who, whether or not his claim to the title of occultist can be substantiated, nevertheless knows how to tell a good story. And as the book is intended rather for the general reader than for the specialist, this is a valuable asset. It is, however, claimed that the spiritualist, the theosophist, and the psychical researcher will find between the covers of this volume much food for reflection. The author puts forward several interesting theories, and, if the records are to be taken at their face value, adduces valuable facts in their support. There is the novel theory that poltergeist phenomena are due to latent psychic force stored up in the immediate surroundings where the phenomena occur; then there is also the account of the "lustrimeter," the glow of which in a dark séance, it is claimed, may be trebled by the concentration of spirit force. There is also a thrilling account of how the author dispersed by means of the emanations of a radium salt the malefic influence of a semi-material haunting entity; while the chapter on Sex in the Next World is suggestive in more senses than one, although it raises many vital problems. Certainly, the book is more worthy of serious attention than the somewhat melodramatic character of the cover design would lead one to suppose. H. J. S.

DIVINE PERSONALITY AND HUMAN LIFE. By Clement C. J. Webb.  
London: George Allen & Unwin, Ltd. Pp. 291. Price 10s. 6d net.

WE have here a stately volume of "Gifford Lectures," which were delivered in the University of Aberdeen in the years 1918 and 1919. It is a typical product of the academical obligation to speak at considerable length and on several occasions upon a subject rich in published exposition and commentary. Mr. Webb has all the qualifications for writing well and effectively except two: the artistic faculty for sufficiently attractive and luminous presentation, and enough personal experience or knowledge to serve as inspiration. His modesty has anticipated some such criticism, and it is therefore the more pleasing to his reviewer to add that one has a sense of companionship with a man of wide and exact philosophical book-learning in reading a tome where Aristotle, Kant, Blake, Martineau, Freud, etc., contribute to the feast of reason.

We gather that Mr. Webb himself believes to a certain extent in the knowability of God; he has, however, no instinctive pleasure in the idea of a life out of the flesh. He very properly asserts that the survival of discarnate human beings does not prove that immortality is a fact. In treating the sublimely egotistical theory of solipsism he indulges in an anecdote worthy of the front page of *Tit-Bits*. In fine, Mr. Webb at least

understands the art (and it is no mean one) of tying plums to that thorny Tree of Reasonableness which is not to be confounded with the Tree of Knowledge.

W. H. CHESSON.

**LOVE-LYRICS.** By Torquil Argestoile. Edinburgh: William Brown. Pp. 59. Price 5s. 6d. net.

THESE ardent songs of a very "devout lover" make the appeal which is inseparable from all work born of genuine emotion. But the writer is sometimes guilty of an excess of metaphor, and of a vehemence of expression which is not really poetical—as, for instance, when he speaks of his "bursting thankfulness" and "heaving thoughts," or says that his "unleasht spirit, like a frantic hound, leaps to the Glory-Throne." The longest poem in the book, entitled *Mon Autel*, is written in very fluent French, and a charming note is struck in the *Rondel* beginning:—

"Silence, a candle, and the thought of Thee,  
These I inherit when my day is done."

*Epiphany* and *Il Desperado* are also worthy of mention. The book is beautifully printed on paper of a quality rarely seen in these days.

E. M. M.

**BOLSHEVISM: ITS CAUSE AND CURE.** By G. Sheridan Jones. London: Stanley Paul & Co. Pp. 96. Price 2s. 6d. net.

MR. SHERIDAN JONES is a vigorous publicist who has a healthy horror of the slavery threatened by a system of government which regards the individual merely as an asset of the State. It is probable that Bolshevism, which need not permanently mean Leninism, will outgrow some of its crudities; but granting that at present it means evils enough to make Robespierre long for a Russian reincarnation, Mr. Jones has done well to try to put the English public on their guard against what may be called the Juggernaut of compulsory fraternity. Our author directs attention to proved ways of bettering the lot of the thrifty toiler without Bolshevizing him. The weak points of his book are its meagreness and lack of chronological precision.

W. H. CHESSON.

**THE PHYSICAL PHENOMENA OF SPIRITUALISM.** By Hereward Carrington, Ph.D. London: Kegan Paul, Trench, Trubner & Co., Ltd. Pp. 426. Price 12s. 6d. net.

THIS useful book has been out of print for some years, and we welcome its reappearance. First published in 1907, it did much to put the public on its guard and to instruct it in the almost incredible ingenuity and turpitude of swindlers posing as mediums, particularly in the "physical phenomena" department, and particularly—we may perhaps say—in America.

The first part deals with fraudulent methods, describing how bogus raps, levitations, slate-writing, spirit photography, materializations, etc., are produced. The second part is concerned with genuine phenomena, the reality of which Dr. Carrington admits. But as to the proportion of fraudulent to genuine, few investigators in England will admit that the "vast majority" of all mediums are frauds. On the mental side—however it may be with physical phenomena—there is very little chance of

success for charlatans, except in a few fashionable localities frequented by people whose duping is not a serious matter, for they go as a sort of uncanny diversion. There is much more self-delusion than fraud, and probably most of even the self-delusion is due to the possession of rudimentary psychic faculties.

And as to credulity on the part of sitters, one inevitably feels while reading Dr. Carrington's book that credulity is not confined to the unscientific. Dr. Carrington, when he wrote the book, accepted the famous story of the Mediums' Blue Book, which was supposed to contain names and particulars of thousands of likely sitters. We note, however, that in the new preface he states that, after much investigation by Dr. Hyslop and himself, he has come to the conclusion that the evidence for the existence of such a book is extremely doubtful. He also retracts or modifies his condemnation of Eusapia Palladino, who convinced him of her genuine powers at the Naples sittings of 1908.

Dr. Carrington is an expert conjurer, and his conviction that genuine phenomena of almost every kind claimed do really occur, is a significant datum which we would commend to the notice of Mr. Wm. Marriott and others of his kind.

J. ARTHUR HILL.

**THE INNER MEANING OF THE FOUR GOSPELS.** By Gilbert T. Sadler, M.A. London: C. W. Daniel. Pp. 102. Price 3s. 6d. net.

WE have here the first of a series of four books by the same author on the subject of a "World Religion." The present one is described as "a re-interpretation of the Gospels in the light of modern research, and in relation to modern spiritual and social needs," but the promise held out in the second half of this phrase is scarcely fulfilled by the book itself, which consists almost entirely of an elaborate attempt to disprove the existence of Jesus as an historical personage. Mr. Sadler believes that the whole Gospel story is symbolical, having a deep inner and spiritual meaning, but devoid of historical truth. Christ, according to him, "is no man, and no mere second divine being (Logos), but is God himself who 'ever' is crucified to give His blessed life to us. . . . God, the Infinite Life, ever descends or is crucified (self-limited) into this universe in order to evolve here souls as sons. . . . This is the World-Religion of the Future, greater even than Christianity, though suggested, or pointed to, by Christianity." The sources of the four Gospels are then examined, and their story divided up into ninety sections of varying lengths, the chief portion of the book consisting of the author's notes and comments upon these. He makes some interesting points, and his attempt to free the reader's mind (so often hypnotized by the mere familiarity of Gospel phrases) from what he calls "the Jewish Deistic idea of God as separate, in heaven above, or at least apart from, men," is all to the good; but he also makes some very sweeping statements which do not always carry conviction. For instance, we are told that "the 'diseases' cured by 'Christ' were really mental states of the soul, as anger or despair or greed"—an assertion which appears decidedly risky when one considers the claims of Christian Science, the wonders of modern hypnotic or "suggestive" methods in medicine, or—to take a very recent illustration—the "miracles" related by certain Scottish pilgrims quite lately returned from a visit to Lourdes. Again we read—"It is God Himself that the world is really seeking, and to have a man Jesus is not the deepest longing of souls.

Indeed, it has become a hindrance to religion." Here once more opinions may differ, and many who are far from ignorant of the true meaning of religion may hold an exactly opposite view. Nevertheless, the next three books of the series will be looked for with interest—but the author would do well to realize that an at times almost school-girlish use of exclamation marks is not conducive to dignity of style, and may irritate even the most sympathetic reader.

E. M. M.

**THE VISION OF JOHN ADAMS.** By Jean Delaire. London: Arthur Stockwell. Pp. 95. Price 3s. 6d. net.

**MADAME JEAN DELAIRE**, the well-known writer of occult stories, has taken for the subject of her latest book the experience of a young officer, who, lying half-dead on the battle-field, escapes temporarily from the bonds of his physical body, and is granted a vision of the life beyond death, and of the divine scheme of evolution. On his return to England he feels compelled to share his experience with others whom he feels it may help, but his story is received in every case with incredulity, even his own mother believing him to be on the verge of insanity. Finally, however, he meets one who understands, his soul-mate, whose life had been linked to his in many previous existences, and we leave him enjoying the long-delayed happiness of mutual love and comprehension. The story is graphically told, and the characters well sketched in. It should find many appreciative readers.

E. M. M.

**THE BOOK OF THE DEAD.** With twenty-five Illustrations. By E. A. Wallis Budge. Printed by Order of the Trustees of the British Museum. Price 1s. net.

VERY dread and terrible to the minds of the ancient Egyptians, was the road by which the dead must pass from this world to the kingdom of Osiris. It was haunted by evil powers, in hideous and ghastly shapes, and only by the possession of a vast number of texts, spells, incantations, and words of magical power, could the discarnated wayfarer hope to elude their venom and reach in safety the Judgment Hall of the Gods. The soul was weighed in the Great Balance against a single feather, and finally was either devoured by the waiting monster Amemit, or sent onward to dwell in conditions not unlike the Borderland of modern spiritualism, the twilight kingdom of Osiris.

The "Book of the Dead" is the name given by Egyptologists to the vast collection of before-named texts, spells, etc., the original author of which was Thoth the Mighty, the Secretary to the Company of the Great Gods, the "Recording Angel" of men's thoughts, words and deeds, "god of magic, science and invention," who taught mankind the letters of the alphabet, and was more powerful than Osiris himself. Thoth to the Greeks was Hermes Trismegistus.

Students of Egyptology must be deeply grateful to Dr. E. A. Wallis Budge for this brief and clear summary of the monumental records of ancient Egypt. It is impossible to read of these records without again and yet again being reminded of the extent to which we moderns have more or less unconsciously inherited these race-beliefs and incorporated them in our various creeds and dogmas, grafting them on to the simple and lovely teaching of the Nazarene, until it is scarcely recognizable.

EDITH K. HARPER.