

# THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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**LONDON: WILLIAM RIDER AND SON, LTD.  
CATHEDRAL HOUSE, PATERNOSTER ROW, E.C.**

UNITED STATES: THE INTERNATIONAL NEWS COMPANY, 88 DUANE STREET, NEW YORK;  
 NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.  
 AUSTRALASIA AND SOUTH AFRICA: GORDON AND GOTCH,  
 CAPE TOWN: DAWSON AND SONS, LTD.  
 INDIA: A. H. WHEELER & CO., AND "THEOSOPHIST" OFFICE, ADYAR, MADRAS.

George Sheringham 1907

Entered as Second-Class Matter at the New York Post Office, Sept. 18th, 1907.  
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A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPER-NORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

EDITED BY RALPH SHIRLEY

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AMERICAN AGENTS: The *International News Company*, 85 Duane Street, New York; The *Macey Publishing Company*, 45-49 John Street, New York; The *Western News Company*, Chicago.

Subscribers in India can obtain the Magazine from A. H. Wheeler & Co., 15 Elgin Road, Allahabad; Wheeler's Building, Bombay; and 39 Strand, Calcutta; or from *The Theosophical Publishing House*, Adyar, Madras.

All communications to the Editor should be addressed c/o the Publishers, WILLIAM RIDER & SON, LTD., Cathedral House, Paternoster Row, London, E.C.4.

Contributors are specially requested to put their name and address, legibly written, on all manuscripts submitted.

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VOL. XXXVII

JANUARY 1923

No. 1

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## NOTES OF THE MONTH

ONE more record from "The Other Side" calls for comment both on its own account and on that of the alleged communicator.

*The Blue Island* \* is an account, purporting to come from the late Mr. W. T. Stead, of the experiences of a new arrival beyond the veil. The Blue Island is the other world locality in which he and the rest of the victims of the *Titanic* disaster found themselves after a brief interlude, when they regained consciousness after the shipwreck. They waited, we are told by the narrator, until all were collected, and then were transported to a new country, not all unlike the world to which they had been accustomed.

It was a curious journey that, far more strange than anything I anticipated. We seemed to rise vertically into the air at terrific speed, as though we were on a very large platform. Yet there was no feeling of insecurity. I cannot tell how long our journey lasted, nor how far from the earth we were when we arrived, but it was a gloriously beautiful

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\* Hutchinson & Co., 3s. 6d. net.

arrival. It was like waking from your own English winter gloom into the radiance of an Indian sky. . . . It was all lightness and brightness. Everything was quite as physical and material in every way as the world we had just finished with. Our arrival was greeted with welcomes from many old friends and relations who had been dear to each one of us in our earth life. And having arrived, we people who had come over from that ill-fated ship parted company. We were free agents again, though each one of us was in company of some personal friend who had been over here a long while.

The narrator states that he was at once amazed and delighted to find that his knowledge of the other world gained on earth was so generally corroborated. "My earthly misgivings," he states, "were based on the fear that perhaps the spirit world had a formula of its own which was quite different to our earth mentality, and that therefore many points were transmitted to us in such a form and in such expression as we on earth would be able to grasp and appreciate, and were not in themselves the precise descriptions, owing to the limitations of earth word expression." Apparently Mr. Stead found the descriptions more literally accurate than he had in the least anticipated. "Just a moment of agitation," he says, "and then the full and glorious realization that all I had learned was true. Oh, how badly I needed a telephone at that moment. I felt I could give the papers some headlines for that evening. That was my first realization. Then came a helplessness, a reaction, a thought of all my own at home. They did not know yet. What would they think of me? Here was I with my telephone out of working order for the present."

Mr. Stead on arriving at the Blue Island found himself in company with two old friends, one of them his father. "He came," he says, "to be with me, to help and generally show me round. It was like nothing else so much as an arrival in a foreign country, and having a chum to go round with. . . . Having accepted the change of death, all the horror of our late experience had gone. It might have been fifty years ago instead of perhaps only last night. . . . A curious thing struck me. I was clothed exactly as I had been, and it seemed a little strange to me to think I had brought my clothing with me. My father was also dressed as I had always known him. We went out together, and had refreshment at once, and that naturally was followed by much discussion about our mutual friends on both sides." The narrator calls this place the Blue Island as this was the im-



pression of colouring which predominated, a light shade of a deep blue. "I do not mean," he says, "the people, trees, houses, etc., were all blue, but the general impression was that of a blue land." His father explained to him that there was a great predominance of blue rays in the light, and that was why it was so wonderful a place for mental recovery. Then again, apparently the Blue Island was an island. Anyhow, Mr. Stead and his companions walked along the sea-shore. "There were some very big buildings on our right," he says, "and on our left was the sea. All was light and bright and again this blue atmosphere was very marked." As regards the inhabitants of the country, there were people of all conditions, colours, and races, but they took but little notice of one another. There was a sense of self-absorption. "There would," comments the writer, "be no progress or recovery in this island without it. Peace would not have been attained without this self-centredness."

With regard to the refreshment which Mr. Stead says they took in a building which he describes as a great dome supported on vast columns, circular and very big, the curious thing, he observes, was that the meal did not seem at all a necessity. 'It was there, and we all partook of it lightly, but it was more from habit than need.' "I seemed [he says] to draw much more strength and energy out of the atmosphere itself." This big dome was one of a number of rest houses used by the newly arrived spirit people. There were a great number of similar places in different parts of the island. The chief work on this island, we are told, is to get rid of unhappiness at parting from earth's ties, and therefore the individual is allowed to indulge in most of earth's pleasures. Accordingly the resemblance to things on earth is very marked, except that there is no need for any one to earn his own livelihood, and consequently each follows his own natural bent, and cultivates in the main the interests he has cultivated on earth. The principal difference, judging by the description, seemed to lie in the mixture of so many different races of mankind in one spot.

"Everyday life for the individual," we are told, "is strikingly like the everyday life he has been used to. At first he takes a great deal of rest, having the earth habit of sleep. And it is a necessity. He needs sleep here, too, for the present. We have no night as you have, but he sleeps and rests just the same. He has his interests in visiting different parts; in exploring the land,

and its buildings, and in studying its animal and vegetable life;

**EARTH** his friends to seek out and to see. He has his pastimes to indulge. He has his new-found desire

for knowledge to feed. "We are," says Mr. Stead, if it is indeed he, "only a very little way from earth, and consequently up to this time we have not thrown off earth ideas."

"We get," he tells us, "to the state of not desiring a smoke not because we cannot have it but because the desire for it is not there. As with smoking, so with food, and a dozen other things. We are just as satisfied without them." At first, we are told, there is practical freedom of thought and action, but afterwards, when the spirit has advanced and desires knowledge and enlightenment, he will be magnetically attracted to this or

**ONLY** that house or organization which deals with the **MIND** subject on which he desires knowledge. "You are not forced to acquire anything. You are more than ever free agents. This is why on earth it is so essential to control your bodies by your minds, and not the reverse. Mind matters and body matters on earth. Here only the mind matters. On your arrival the degree of your happiness will be determined automatically by the demands of your mind."

Mr. Stead has something to say about the problem of the time

element. "I know," he says, "there is much dissatisfaction with the spirit world on account of the practical impossibility of giving correct ideas of time and space." He draws attention in this connection to the fact that time on earth is divided by the alternation of light and darkness, and by the fact of regularly doing certain things at certain hours, sleeping, eating, etc. "On this side of the grave, on the other hand," he says, "we have no real necessity for rest or for food. We have no dark sky, only a light one, and a practically unlimited supply of energy." "We do," he tells us, "break up our time, but it is not *your* breaking. Therefore **THE TIME** we can seldom be accurate as to when a thing did or when a thing will happen." He himself confesses his inability to tell how long he had been in the country before he made his first attempt to link up with earth again. "To me," he says, "I seemed to have lived in this island always." One particular house in the Blue Island had been, he tells us, a regular haunting place of his. It was not his home, nor, indeed, is it clear from his account that he ever had anything on the island which could be so described. "I went to this house," he says, "a great deal, and received much help from various people in charge. They were all very kind and sympathetic, but

entirely business-like. There were many hundreds of people there. Those who had on earth believed, and those who had not, came and tried to wire a message home."

Mr. Stead tells us he had a long conversation with a man there, "obviously of some importance," and heard how a great deal of this work was carried on. He explained that they had a system of travellers and also had the power of sensing people who could and would be used for this work at the other end. "These men," he adds, "could locate and then tabulate the earth people, marking each individual ability, and when the newly arrived spirit came in search of help these sensitives on earth were used as each could be used." Mr. Stead describes how he made use of the arrangements to attempt to get messages home himself,

FIRST  
EXPERI-  
MENTS IN  
COMMUNICA-  
TION.

and in the first instance met with a considerable percentage of failures. "I want to explain," he writes, "how I got some of my first messages through, and how I knew I had succeeded. We had been taught by this time how to come in close contact with the earth, although it was not advisable for me to do this alone. I had a helper with me. I must call him an official. He came with me to my first trial." They found themselves in a room on earth which seemed, as he describes it, to have walls made of muslin, "something and yet nothing." "I knew it was a house, and was conscious of the walls of the room, and yet they seemed such poor things because we could see through them and move through them. I could not have done this by myself at that time, but with my official we did." The people in the room were of course holding a séance. Mr. Stead was told how to make his presence known. His instructor told him to imagine himself standing there in the flesh alone in the centre, and then again imagine himself with a strong light thrown upon him. He was to hold the visualization very deliberately and in detail, and keep it fixed upon his mind that at that moment he actually was there, and that those present were conscious of it. "I failed," he says, "of course at first, but I knew that after a few attempts I succeeded, as to my face only; but that was because in my picture I had seen myself only as a face."

Mr. Stead emphasizes the importance of thought communication as opposed to physical manifestation. "It is," he says, "much more personal and very much less tainted by outside influences such as the medium's mind, and that of other sitters." "This is," he adds, "the closest link between the two worlds, but it must be well ordered and well trained brain action. You must

not imagine that every idea that enters your mind is put there by a spirit person. It is not so at all, but at the same time if you train your mind in the way an athlete trains his body, you can then ask for and receive great knowledge and much help, both spiritually and materially." Again, he tells us, the mental attitude and the physical state of the sitter is very much more important than the presence of draped windows, thick carpets, exotic perfumes, etc. "This is a feature often overlooked by first-class sensitives." In combating a common popular criticism, the writer says, "We demand conditions. Why should you think that this great scientific work can be mastered by inexperienced hands at any 'take it or leave it' moment? You cannot reasonably expect it, and if you do you won't get it. But I tell you many of the conditions demanded by intelligent workers in this subject are futile and worse, harmful. . . . You cannot achieve success in anything by directing your force in opposition to your intelligence. You may as well try to take a photograph without putting any film into the camera, and because you get no results say the whole thing is impossible or fraudulent."

THE  
NECESSITY  
FOR  
CONDITIONS.

Parents, Mr. Stead tells us, often try to influence their children and deter them from evil deeds, and very frequently fail. Probably at the time the child is in an abnormal state of excitement, which nearly always prevents the influence from reaching him. It does not follow that the father is not aware of the crime that is contemplated, and perhaps committed. A further explanation is given as to why many people who quite naturally expect to do so, do not receive communications. In the first instance the spirit of the departed will go to them probably a great deal, but his friends on earth will not realize that he is there and seeing them and being unable at the same time to make his presence known causes the visitor disappointment and sorrow, till gradually he stays away altogether. This accounts for many people declaring that communications from the other world cannot be true because some of their dearest friends have never made a sign since passing away.

Mr. Stead was not destined to stay permanently in the Blue Island. "Once rid of earth instincts," he explains, "we are able to pass with comparative ease from one sphere to another, and from this or another sphere back to earth when desirable." So it came about that the narrator and a large body of other spirits took flight for what he designates "the real world," though as

a matter of fact it is not quite clear in what manner this new region was more real than the Blue Island. In any case it was a country where the desire for food, drink and sleep was at an end. Moreover, the elements of permanence and contentment seemed to be more emphasized in the new country than in the old. "It is impossible," says Mr. Stead, "to over-emphasize the degree of freedom in this new world, or the joy each and all has in it. It is a land of happiness brought about through the real love of man for man ; a land in which your place is made according to the knowledge you have had whilst upon earth, and the way you have used that knowledge." "I always," adds the writer, "find one of the most blessed and merciful differences between our world and yours to be the manner in which the mental is unhampered by the physical." "Any mental desire for truth, knowledge, be it what it may, can be gratified in the most astonishing manner in this world," and is not in any way cramped by physical conditions or financial difficulties.

Mr. Stead, in emphasizing the similarity of the two worlds, observes that doubtless people will say : "Oh, then, yours is only a reflection of our world." "It is, however [he retorts to the assumed objector], not that way, but just the reverse ; the earth is only a reflection of our world." "I am," concludes the writer, "still just an ordinary man, with an ordinary plain blunt outlook on life. The only change there is in me is my greater ability to move speedily and to act quickly. I am rejuvenated, and this is a condition which becomes more marked as time goes on."

I am inserting in the present issue two articles which deal from different points of view with the same subject, the problem of the "akashic records." One of these has reference to statements given on the authority of Mr. C. W. Leadbeater, in *The Theosophist*, in reference to Zoroaster and his times ; and the other to claims of Dr. Steiner in connection with information received by him as to the identity of Jesus Christ, or rather "the two Jesuses." Perhaps the most remarkable point about these two articles is that the nature of the evidence given in each case is similar in character, but the deductions drawn and the conclusions arrived at are of an opposite nature. To take the first, the case of Zoroaster, Mr. Leadbeater's record appears under the heading of "The Lives of Ulysses" in *The Theosophist* of October, 1917. The fact that it falls under this head is explained by the assertion

THE  
FREEDOM OF  
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WORLD."

THE  
"AKASHIC  
RECORDS."

of Mr. Leadbeater that the King of Persia at this time was Vishtaspa, who was in fact a reincarnation of "Ulysses," that is, of course, the Odysseus of Homer's *Odyssey*, whose name was transmogrified into Ulysses by the Romans, but who is much better and more naturally described by his own proper name of Odysseus. Vishtaspa was converted by Zarathustra's (or Zoroaster's) teaching, which we are told he took up with characteristic energy. The whole account is mixed up with an assumed earlier life of "Alcyone," who, we are asked to believe, was born in ancient Persia, as a cousin of Zarathustra, in 1528 B.C. The point of the argument of the writer of this article, Mr. W. L. Hare, is that the whole of the record given, with the exception of the reference to "Alcyone," the identification of "Ulysses" and the date given, is to be found in the *Shahnameh* of Firdausi, the Persian poet, who was born in Khorrasan about A.D. 950. He gives a list of the people concerned who reappear with certain

MR. LEAD-  
BEATER'S  
STORY OF  
ZOROASTER  
AND  
VISHTASPA.

slight modifications of their names in Mr. Leadbeater's narrative. The date, however, of Zoroaster, as given, or rather implied, in Firdausi's narrative, has been very materially altered. It has, in fact, been put back from the sixth century B.C. to the sixteenth century. The question therefore arises: Why did Mr. Leadbeater alter the date, and how did he arrive at the date he adopted? It is suggested that he obtained this date by reference to a book published by John Murray in 1905, written by Mr. Kapadia, a Parsee, in which it is stated that Zoroaster the prophet of the Parsees, preached one of his early sermons nearly 3,500 years ago. It is obvious that the date in question has no relation whatever to the historical events with which Mr. Leadbeater mixes it up. It is admitted alike by Mr. Leadbeater and all historians of the period that Zoroaster was a contemporary of Vishtaspa. Mr. Hare brings forward evidence (partly that of a monumental inscription cut by the order of Darius I) to show that the approximate date of the king in question was 621-561 B.C. Exact accuracy here

is obviously of no serious consequence where the matter in dispute is one of a thousand years. The conclusion is that the date assumed by Firdausi was not more than a century in error. As regards Zoroaster's date, who admittedly was for some considerable period of his life this king's contemporary, the date accepted by the most eminent Persian scholars is 660-580 B.C. It is plain therefore that Mr. Leadbeater has anticipated the date of a whole chapter

of history by at least nine centuries. It certainly seems curious that where the actual records accessible to the student of history agree in the main, but subject to several very fantastic and fanciful variations, with those of Mr. Leadbeater, the date recorded in the "akashic records" should be in error by nine hundred years! It is surely impossible to take such communications seriously, whatever methods may be supposed to have been taken to arrive at them.

Side by side with this we have statements by Dr. Steiner, which we understand have tried the faith of Dr. Steiner's disciples in reference to the identity of Jesus. I must confess DR. STEINER AND THE TWO JESUSES. that to take such statements at their face value would appear to me to require a faith so strong that it might not only move mountains, but even alter the whole geological formation of the globe. The statement in question Dr. Steiner also claims to have obtained from the "akashic records," if I am entitled to follow Dr. Charlotte Sturm. I am open, of course, to accept any authoritative dissent from the details of the statement as given if such should be forthcoming. It is as follows :—

The discrepancy between the genealogies of Jesus in the gospels of Matthew and Luke is due to the fact that there was not one Jesus but two. These two Jesuses were born of different parents, but curiously enough, the parents in each case were named Joseph and Mary. The first Dr. Steiner calls the royal child, as being a descendant of King David, the THE "ZOHAR" AS AUTHORITY. second he calls the pontifical child, and this latter, it is alleged, was a descendant of Nathan, but withdrawn from evolution before the Fall. Dr. Charlotte Sturm proceeds to show that Dr. Steiner's narrative is not an invention of his own, being, as she says, "at least implicit in records which are not akashic." To establish the reality of the two Jesuses she quotes the *Zohar* in particular, together with other authorities, and also Saint Augustine, who uses the following very singular expression, "Matthew intended to delineate the Royal personality of Christ, Luke the Pontifical personality." The parallels in the *Zohar* are very remarkable and the article itself should be carefully studied to realize their force, and it looks as if the same source had been drawn from for the idea of the withdrawal of the ego of Jesus of Nazareth from normal evolution.

Now Dr. Charlotte Sturm seems to regard the fact that there is normal corroboration for Dr. Steiner's statements with regard

to the two Jesuses, and that in fact he did not obtain the information out of his own head, as corroboration of the assumption that he obtained it from the "akashic records." This at least I take to be her point of view, and I have read the article very carefully. Surely the obvious and only tenable conclusion we can arrive at is that through some method or other the records of the *Zohar* found their way into Dr. Steiner's brain. As to whether he was aware of their source is quite another matter.

It seems to me that there are methods by means of which people absorb ideas that are in the atmosphere, and information from available literature, not necessarily directly or consciously as regards its source. To jump to the conclusion that this information has been obtained from an unassailable record of historical fact which is termed the "akashic records" is a very tall order indeed. We start with the assumption which may be perfectly correct, and is supported anyhow, up to a certain point, by the evidence of psychometry, that somewhere in the earth's ambient are stored all records of everything that ever took place in the history of the planet, and that these, theoretically at least, are

accessible to those who understand the method of tapping this hidden source of knowledge. But when particular individuals go beyond this and make specific claims on their own account that they have actually succeeded in tapping this knowledge, the

evidence we ask for is the production of facts which are not normally accessible, but which tally with the known historical facts of history. That this is not evidence enough will be readily appreciated. It is, however, at least one step in the right direction. If it does not enable us to believe the claim of the individual in question, it at least makes it difficult to disprove it. When, however, the facts in question run definitely counter to what we know of history or are on the face of them incredible or, alternatively, are otherwise normally accessible, there is, I conceive, no reason why we should take the claims of these individuals seriously. We postulate indeed these "akashic records," but how do we know that the psychic powers of the individuals concerned have been employed in tapping the records in question, even assuming that they have obtained their information by psychical or telepathic means? Is it not far more likely that they have employed this method to tap sources of information no more reliable than historical tradition or even the legends of the past? The method employed might well be a psychic one, but this would not in any sense guarantee the trustworthiness of the information



so obtained. Much less should it satisfy us that the source of it was the so-called "akashic records," which on the hypothesis assumed, can only register what has actually occurred.

I would suggest that in considering the two instances we are in a position to form a sober and unbiased judgment as to whether or not in either case the records in question were derived from the alleged source, and if anyone of unbiased judgment, with the facts before them, comes to the affirmative conclusion, all I can say is that I should be very much surprised indeed. The case of Dr. Steiner does not, of course, stand on all fours with that of Mr. Leadbeater. With regard to the former, it appears to be rather a case of the absorption of certain data from Zoharic and early Christian tradition. With the latter, however, there is the suggestion or suspicion of tinkering with earlier historical records and putting them in a new setting with a view to establishing or defending certain reincarnationist theories, with which history, by a violent abuse of chronological facts, is made to square. Alternatively there is some other explanation which is not at least apparent on the surface. If the supposed reincarnations of "Ulysses" or "Alcyone" rest upon evidence such as this, we can surely afford to treat them with a smile.

# THE HOLY KEYS

By REGINA MIRIAM BLOCH

*There is a legend in the Midrash, which tells that after the fall of Solomon's Temple, its priests approached God holding the Keys. "The Temple Service is over," they said, "and we would restore the Keys."*

*"The Temple is ruined," God replied, "but My Law liveth. The Keys of the Temple are the Keys to the Law. Ye are the teachers of the Law, and in your hands I place its Keys."*

BEARING the Keys the Rabbis sped,  
Their locks bathed by the nimbus shed  
With all the rays the chosen own  
Beneath the Glory of the Throne :  
Verily none can speak of night  
Within these fields of changeful light.  
Gold flashed o'er gold, to fold and furl  
In rainbow tints from blue to pearl.  
At length the blazing cohorts broke  
As with one tongue the Rabbis spoke :  
*"Lord, Thy fair Temple is burned down  
In Thine elected, well-loved town :  
Sorrow is rife by land and sea,  
Lo! we return the Keys to Thee!"*  
Then God's Voice with sheer sweetness smote,  
The love words in each angel-throat,  
E'en as the lark's hymn seems to pale  
Before the later nightingale.  
The winged ones bowed their rhapsodies  
To cherish accents such as these.  
*"My sons," God said, "Even the sea  
Must send its treasure back to Me.  
There is no thing in East nor West,  
Which giveth Me what it possesseth :  
Possession is an idle prate,  
For I hold all that I create ;  
And there is neither shine nor shade  
Within My worlds I have not made.  
What if the Temple be no more,  
If My Law is the heaven-door ?*

*The Law remains and Holy Writ—  
 The Temple falls, how mattereth it?  
 Wherever man confronts the Law,  
 There is the Temple of true awe :  
 I yield the Keys into your hands,  
 For in your hearts My Temple stands !”*  
 Oh, what a gladsome wedding-hymn,  
 Broke from the bridal Seraphim !  
 Even the sterner Cherubim  
 Who are not heard, amid the gleam  
 Of their vast wings, swayed 'neath the voice  
 Of them, who sang \**“ Kodausch ! Rejoice !”*  
 The flames roared from their haloed rings,  
 The Rabbis praised the King of Kings.

\* Hebrew for “ holy.” *From the great cry of the creatures around the Throne : “ Holy, holy, holy is the Lord of Hosts ; the whole earth is full of His glory,” or “ Kodausch, Kodausch, Kodausch, Adonoi, Zewoaus Melau Chol Ho-Orez Kewaudau.”*

# OCCULT PHENOMENA AMONG THE LOWER RACES OF MAN

By EDWARD LAWRENCE, F.R.A.I.

“ There are savages who have some good in them ; there is wisdom even among louts ; there are simpletons who can teach the wise ; just as in the desert there are some oases, some spots of greenery.”—SHEIKH MOHAMMED OF TUNIS.

NO one acquainted with recent advances in various branches of systematized knowledge will dispute the assertion that the study of religion and the occult occupies no unimportant position in the realms of science at the present moment. Elsewhere\* I have called attention to the fact that the study of the religious instinct can no longer be claimed as the exclusive business of the theologian or the divine. This interest necessarily involves all branches of religious thought, including that of spiritualism. Dr. Albert Moll has insisted upon the necessity of the serious investigation of the phenomena of occultism by real inquirers, and that it is the duty of science to give such matters due attention where fraud itself can be excluded.

Very few spiritualists seem aware that the most prolific source of phenomena is to be found among the primitive races of man. It is among savage tribes that the most remarkable manifestations occur ; some of them of so mysterious a nature that some few years back I stated on ethnological grounds that “ after many years’ close study of savage life I cannot help thinking that there must be some quite unknown factor at work behind ” what we call superstition.† Instances might readily be quoted from happenings in civilized life where some such unknown factor appears to have been at work. Is this unknown agent or cause of “ spiritual ” origin ?

As an example among cultured peoples I instanced the case of Captain Creagh, formerly of the 1st Royals. He tells us that an Irish gentleman was fired at and mortally wounded, but had not the slightest suspicion as to the person who inflicted the injury. Shortly before the victim’s death, however, he solemnly and formally declared, as a dying man, that a certain peasant had been the cause of his death. The man was arrested on

\* *The Power of Prayer* (Walker Trust Essays), 1920, pp. 277-99. *The Monist*, July, 1918.

† *The Open Court*, February, 1919, p. 84.

suspicion but discharged for want of proof. Many years afterwards, on his own death-bed, he actually confessed to the crime of which he had been accused.

If we turn from civilized society and examine the psychic life of the primitive races of man we shall find a surprising wealth of material hitherto neglected by students of the occult. The Reverend C. E. Fox, of the Melanesian Mission, San Cristoval, Solomon Islands, tells me that spiritualism was much practised by his people. All sorts of phenomena—apparently well authenticated—have been reported. Levitation, movements of physical bodies without human agency, mysterious lights, second sight, mediums, appearances of burns on a wizard when a brand is thrown at his wraith, ghostly smells, and other startling manifestations are declared to occur. We have in this short description a comprehensive list of phenomena which might equally be applied to those reported to take place in the most cultured circles of Europe and America. Herbert Spencer laid it down that however wrong many human beliefs appear we are justified in inferring that they germinated from actual experiences, and that they originally contained, and perhaps still contain, some amount of truth: a dictum which no anthropologist will now dispute. Mr. Fox goes on to say that the native theory in those islands is that we possess two souls; one that goes right away at death on a long journey till finally it bathes in the "Living Water," a river in Hades, and at last becomes immortal and imperishable. The other soul remains near the scene of its early life and is the source of most spiritualistic phenomena. It is the worse part of us, the fickle, malicious part of a man; the better part being no longer united with it, it naturally does malicious, frolicsome, and apparently purposeless things. The reverend gentleman states that he himself on one occasion smelt a ghost. He was paddling with his native friends when suddenly some one shouted "Rakerakemanu!" Immediately the boat was filled with a very unpleasant and fishy smell which only lasted a few seconds and then passed away. He was quite unable to discover to what cause this odour could be assigned. Rakerakemanu is the native name of a sea spirit which was never a man, or lived in the flesh, and is supposed to capture the souls of the living.\*

\* In a letter to the author. In the *Journal of the Royal Anthropological Institute* for 1915 a joint paper will be found by the above-named gentleman and the late F. H. Drew, describing the spiritualistic beliefs of the natives of San Cristoval. This paper is the most valuable contribution to our knowledge of Melanesian beliefs hitherto published.

The savage lives closer to nature than does his more civilized brother ; he is therefore more in touch with those mysterious psychic forces which the more highly placed white man and would-be teacher so often holds up to ridicule. The faith which moves every act of his daily life and brings him comfort has comparatively little influence in moulding the conduct of the majority of those who deem themselves his moral and spiritual superiors. But the savage can justify his belief in the occult by many manifestations which continually occur in the ordinary course of life. To show how just that claim is I give the following instances, selected from a great number that might be adduced from every country in the world, and evidenced, not by the exclusive testimony of the wild man, but by missionaries, experienced travellers, and men of science. In order to exclude racial bias the examples will be taken from such widely separated countries as North and South Africa, Central and South America, Western China, and Asia Minor. Whatever the explanation, we may be certain that we are dealing with actual facts, not abstract dogma ; if the " spiritualistic " interpretation of the data be dismissed, then we must confess that, in the present state of our knowledge, science alone is unable to furnish a satisfactory answer. In any case it is only by careful collation and sifting of evidence that we can expect to arrive at the truth.

Some fifty years ago the Rev. Canon (afterwards Bishop) Callaway, M.D., at that time the greatest authority on the natives of Natal, gave a description before one of the London learned societies of divination and allied phenomena as practised by the Kafirs in that colony. His account was very severely criticized as a real infliction upon a highly cultured audience ; the idea of spiritual influence over the true savage being pooh-poohed as an illusive fallacy. We have travelled far since that learned missionary expressed the possibility that the soul of man, without the organs of sense, may obtain a knowledge of what is going on in the world beyond the sphere of the senses. The cumulative data now at the disposal of students of the occult emphasize the value of the testimony then given by the author of *The Religious System of the Amazulu*, a work which has been described as perhaps the most accurate record of the beliefs and modes of thought of an unlettered race in the English tongue. I give the Doctor's account in some detail as it is not of easy access at the present day.

A number of natives having a quarrel with their own tribe on the Tukela river settled with a relative among the Amah-

longwa, and lived with him as dependents in his village. Soon after settling there, a young child was seized with convulsions, and, thoroughly alarmed at its condition, some young men, cousins of the child, were deputed to consult a wise woman who divined correctly by the aid of "familiar spirits." After waiting in her hut for a long time in dead silence a voice, as of a very little child, was heard, as if proceeding from the roof, and saluted them. Then the spirits began by saying: "You have come to inquire about something." The woman said: "Tell them. They say you come to inquire about something." So they smote the ground in token of assent. The spirits declared that the matter which brought them there was of great importance; an omen had appeared in some one. Smiting the ground once again, the inquirers asked: "How big is the person in whom the omen has appeared?" The spirits answered: "It is a young person." Then the spirits went on to say the omen was bodily; that the person affected was a boy; that the boy was still young—too young, in fact, to attend to the herds. "There he is—we see him, it is as if he had convulsions." The spirits then went on to detail in a most minute and correct manner the time when the first convulsions took place, and the character of the attack, and what was done and said by the mother and others. They declared the suffering boy was the only child of his father. He was their brother, but really not their brother but their real cousin. He was their brother because their fathers were brothers (the native way of reckoning kinship). The cousins were told to return home and sacrifice a white he-goat, and then pour its gall on the invalid, and give him a certain medicine to drink. The lads went home, sacrificed the goat, poured the gall over the child, and gave him the medicine. Dr. Callaway declared: "*And the child never had an attack of convulsions after, and is living to this day (i.e. in 1871), a strong, healthy young man.*" He adds that the wise woman lived a considerable distance from the kraal of those who inquired of her, and they had never seen her before.

Dr. Callaway instanced the case of a native named Umpengula, who was in service at Pietermaritzburg. He had a dream and in it saw his brother Undayeni, dressed in his finest attire and dancing at a wedding. On awakening he had a strong impression that his brother had died. Unable to shake this impression off, he repeatedly burst into tears, and looked constantly in the direction by which a messenger must come with the news. "During the morning a messenger came. . . seeing

him, he said, 'I know why you are come—Undayeni is dead.'"  
*He was dead!*

It is an easy matter for the sceptic to thrust aside this testimony with the assurance that it is mere superstition or arrant nonsense. We ourselves may concede that the voices of the "familiar spirits" may be nothing but a clever piece of ventriloquistic acting on the part of the medium. Yet the other facts remain. And what are those facts? In legal matters the character of a witness frequently carries great weight when material points are in dispute. In this case we have the evidence of one of the greatest authorities on the natives of Kaffraria, who was not only a man of high culture but a medical man not likely to be deceived by the people whose religious system he so thoroughly understood. He gave his experiences before one of the most critical audiences that could be selected for discussion of a subject so important and so elusive. His witnesses, being members of a totally different race, would be closely questioned as to the reality and truth of their evidence, and would find it difficult to deceive one so proficient in native lore. He declares, as a positive fact, that in the two instances cited, certain persons possessed knowledge which could not be obtained by the ordinary means. How then are we to account for the events which he so graphically narrates? It is not by an ostrich-like mental procedure that we shall obtain our answer, but, as we have already indicated, by a careful examination of all the data that we can command. Let us now turn to other evidence from the Dark Continent.

Sir Harry Johnston, in his work on *British Central Africa*, relates that on one occasion his journey on Lake Nyasa was held up on account of the non-arrival of the steamer. To soothe his anxiety, "Jumbe" of Kotakota—a Coast Arab and Wali, or representative of the Sultan of Zanzibar—sent for his necromancer, who was to ascertain, by means of sand, what the future had in store for him as regards steamer communication. The necromancer informed them that the steamer, the *Ilala*, had run aground on the rocks, but that another steamer, called the *Charles Janson*, would shortly call for the great traveller. Sir Harry Johnston states: "This information turned out to be perfectly correct," for eventually the *Charles Janson*, with Archdeacon Maples on board, came to fetch him and convey him on his journey. Sir Harry adds that *no doubt* the necromancer had other sources of knowledge than *those which were occult*, but a moment's thought will suggest the question as to *what* other method the magician adopted to discover what was unknown to the explorer or any



of his followers. The necromancer, apparently, was quite ignorant as to the purpose for which his services were required: are we, therefore, not justified in assuming that he made use of some psychic force unknown to the white men, and a force to which no more correct name could be applied than that of "occult"? It is to be regretted that celebrated travellers only too frequently dismiss, in a few words, remarkable mental manifestations which they are at a loss to explain, and which they pass off as magic or superstition. The following story will illustrate how powerful those psychic forces are among primitive races.

In 1903 Mr. Bonham-Carter, then Legal Secretary and Judicial Adviser to the Government of the Sudan, reported to the British Government the case of Taha Ali and Ahmad Hamad, who were partners in a butcher's business. Taha Ali told his partner that ten and a half dollars belonging to the business had been stolen, but Hamad did not believe him and forthwith accused him of being the thief. To settle the question both agreed to go to a holy man, or fakir, to have the matter tried. After the partners had stated their case, the fakir wrote certain formulæ on a board, then washed off the writing and poured the water in a bowl. After dipping a piece of bread in the water, he divided it in two, and gave to the partners to eat. Taha Ali shortly afterwards was taken ill, and, returning to the holy man, told him that he had indeed stolen the money. After this confession his condition became worse, and within a few hours he was dead! Poisoning was suspected, but in spite of medical examination no poison whatever was found. The savage may call this witchcraft, still the fact remains that psychological influence was at work which brought about the man's death. This case certainly illustrates the truth told to Professor Starr by a Congo missionary, that "witchcraft," while subject to abuse, nevertheless tends to the well-being of a community. A more careful examination of the psychic influences at work in primitive societies will doubtless reveal, in a striking form, the natives' very serious objection to being governed by an alien system of jurisprudence which they do not understand, and which is, in fact, of less practical effect than their own.

Divination by means of sand is one of the oldest methods of foretelling the future known to the Orient. Sheikh Mohammed of Tunis, whose sage remarks respecting wisdom to be found among the lowliest I have already quoted, gave an account of his travels through the Black Kingdoms of Central Africa in the early part of the nineteenth century. In his narrative he des-

cribes the methods of the sand-diviners of Darfur, which I will quote in full. Sheikh Mohammed's work was written in Arabic and translated into French by Dr. Perron. His English editor, Bayle St. John, who published an abridgment of the French work, states that all the allusions to public characters and events made by the Sheikh have been examined and found to be correct, so that it is fair to accept his testimony on other points. The following is his story. "I must not omit to mention the sand-diviners, who discover things that are both past and future. I had once reason to believe in their predictions, on the occasion of my journey from Darfur to Wadai. I knew a man, named Salem, who had a son-in-law named Ishak, who was very learned in the service of the sand. I did not know how to provide for the expenses of my journey, and went to his magician, who performed his calculations and uttered his prophecy. I did not believe him at first, but I swear, before God, that everything he predicted to me was realized to the letter, as if he had read in the book of destiny. He answered to me that I should succeed in departing for Wadai, with all those who composed my house, except my father's wife, who would remain in Darfur. I said this was impossible, because she was most interested of any of us in our departure. But it came to pass that my father's wife refused to go, and escaped on the eve of departure, leaving to us her daughter, aged about seven years. We never knew what became of her. Ishak also said to me, 'The day that you arrive in your father's house at Wadai you will receive a young slave answering such a description, but you will not find your father until you come to Tunis. The house of thy father is red.' These and other predictions were fulfilled to the letter." Sheikh Mohammed goes on to say that on arriving at Wadai he "remarked the red colour of the walls of the house, and remembered the sand-diviner, Ishak of Darfur, and his marvellous predictions." Here again it would be easy to dismiss this quaint account as nothing but credulous impressions on the part of a superstitious Arab, but we are not justified in doing anything of the kind, because the predictions of other sand-diviners force their attention upon us, as shown in the case quoted from Sir Harry Johnston. No man knew the East better than Sir Richard Burton, who held that some occult influence was at work which guided these men to make true prophecies. The prophet may believe that the ginn come to his aid, but we can afford to discard the demons as nothing but a superstitious fiction to account for an undoubted fact. The true cause has yet to be found.

From the Old World let us turn to the New. Here again we shall discover mysterious psychic forces at work. Mr. Carl Lumholtz, M.A., Foreign Associate of the *Société de l'Anthropologie de Paris*, states that whilst travelling in Central Mexico among the Huichol Indians, with whom every fourth man possesses psychic powers, he had the misfortune to lose the faithful companion of his travels, his dog Apache. A shaman told him that there was something the matter with his dog's heart, and offered to attempt a cure. With his plumes he made passes along the animal's back. "Scooping water with his hand into his mouth from the dog's drinking-tray, he sprayed it all over the animal. 'If he lives five days longer, he will not die,' he said; 'otherwise he will die on the fourth day from to-day.' On the fourth day the dog died, as the shaman had prophesied."

Among many primitive races certain animals, from which they reckon their descent, and which act as their protectors, are regarded with special veneration. If any particular animal be killed, disaster will befall the tribe or those guilty of putting it to death. This belief is universal and is held by civilized people and savages alike. Mr. Joseph F. Woodroffe, who passed eight years in the regions of the Upper Amazon from 1905, relates that during a journey from the Putumayo to Manaos on the Peruvian steamer *Arturiana*, the captain shot a deer, which was despatched by means of a hunting-knife. The dead buck was received with expressions of delight by the passengers, many of whom were invalids, and who welcomed the idea of fresh meat in place of the preserved food which was all the steamer carried. An Indian, however, was overheard to say that it was a bad omen for that animal to be killed; a remark Mr. Woodroffe had good reason to remember. That same night the steamer was wrecked on the banks of the Matachiro, the traveller losing all his effects: photos, curios, and documents, which were to him of priceless value. The passengers were marooned ashore for four days before they were rescued by a passing steamer.

From the New World let us return to the Old, this time selecting our data from races somewhat higher in the scale of civilization than the "backward" peoples of Africa and America—from the natives of Eastern Kurdistan and of Western China. By this means we shall be better able to appreciate the value of our evidence.

The Reverend W. A. Wigram, D.D., lived for ten years with the tribes of Eastern Kurdistan, spoke their language, and understood their traditions and superstitions. From this out-of-the-way corner of the world, from the *Cradle of Mankind*, as he has

called it, he has given us some remarkable illustrations of "second-sight." He mentions the case of a seer whom his fellow-tribesmen consulted on all matters of importance, and who foretold a certain disaster that would befall them in a special raid which they contemplated. "'If you go out to battle now,'" said he, "'you will flee seven ways before the Mussulmans; and though you yourself, chief, will be saved by a willow tree, death will be my portion.'" The raid took place, the Christians being routed by the Mohammedans and scattered. A random shot put an end to the life of the seer, whom the Kurds intended to spare; the chief himself took to flight, his own life being saved through clinging to a projecting branch of a willow which overhung the river Zab he was attempting to swim.

In the village of Amadia a child was lost, and after a vain search its parents made up their minds to apply to a certain aged *qasha*, or Christian priest, who was renowned for his skill in *kharashutha*, i.e. magic of all descriptions. Taking a pebble from a running stream he ground it to powder, muttering prayers over it meantime. He then wrote a long series of names of different localities on slips of paper; these and the dust from the pebble were then strewn on a basin of water taken from the running stream. Prayers were again recited, and the slip of paper which floated first to the side was taken. It named a certain place which seemed impossible of approach; a pass between two high mountains. The parents went there and sure enough found the dead body of their child, who had climbed up and up until it sank down exhausted and died.

Dr. Wigram relates a much more remarkable case of clairvoyance, of greater evidential value inasmuch as it concerned himself. In the late autumn of 1907 he was making a visit to Qudshanis from Van, in company with the late Bishop Collins of Gibraltar. Owing to the terribly bad weather their friends at Qudshanis, who were expecting them, had not only given up hope of their arrival, but held special services of prayer for their safe return to Van. A certain deacon of Tkhuma, called Nwiya, or Prophet, a servant to the Rev. W. H. Brown of the "Archbishops' Mission," came rushing in to his master early one morning in great excitement. "'They are coming, Rabbi,' he exclaimed, 'they are coming after all, I saw them in a vision by night, and they will be here this day. But I saw them coming up the valley, not down it as Mr. Wigram said he would come. The bishop was wearing a black hat, and Mr. Wigram a white one.'" I give the concluding passage in the author's own words,

because of its extraordinary character and the unquestioned authority of its narrator. "Three hours later, the *avant-courier* we had sent before us actually arrived, and in the course of the day the party reached Qudshanis by the route named by the deacon (which had been adopted when the more direct route proved impassable), the bishop wearing an astrakan fur cap, and the writer a sun-helmet. Any suspicion of confederacy may be ruled out of the question without hesitation, for it was a physical impossibility, and clairvoyance, or some form of thought transference, seems to be the most natural explanation of so strange a coincidence of foreword and fact."

One needs to have paid but slight though intelligent attention to the methods of mediums, both as regards advanced as well as backward races, to be aware that many of their "wonderful" manifestations have their origin in falsehood and in fraud. It is proceedings such as these that bring discredit on all attempts to make a sincere investigation into the mystery of nature. But just as the science of medicine has had its beginnings in what we call superstition, so have other branches of science had an origin as lowly as that which alleviates human suffering. Yet we are coming to believe that in certain branches of savage "magic" there exists much for us to learn, and much which has had, in spite of all its crudity, a beneficial influence in the past. All scientific knowledge, after all, is not to be found locked up in the cupboards of the nineteenth and twentieth centuries. For if we rigorously exclude every one of the manifestations of the modern mediums in which there is the slightest suspicion of fraud, there yet remains a great deal which to us is inexplicable. One need only examine the pages of some of our scientific journals, periodicals which seldom meet the eye of the general public, to be aware that many facts have been recorded of an occult nature during the last fifty years which scientific men are at a loss to account for or to explain. For my part I must say that, after nearly forty years' study of the lower races of man, I have been forced to the conclusion that we are but on the threshold of our knowledge of those wonderful psychic forces which seem to be an instinct in primitive man. Four years ago I wrote: "Travelers who relate these stories are unable to account for them or find any satisfactory explanation. But coincidences like those narrated continually occur, and make one think that there must exist a side to savage superstition which requires further elucidation, and which the white man has been unable to fathom." \*

\* *The Open Court*, February, 1919, p. 78.

For how are we to account for facts such as these which reliable and disinterested travellers bring continually to our notice, many of whom pass them off as simple coincidence? These authorities are representatives of a race whose mental attitude is at opposite poles to the people among whom they live. For this reason they would be on the alert to detect mere conjuring on the part of their coloured informants. To call it "magic," or to apply any other term to such occurrences, is but to give a name to our ignorance. We simply do *not know* the methods employed to achieve results which are to us astounding.

Before the beliefs of the uneducated and of the lower races had undergone careful investigation it was the practice to pooh-pooh their "superstitions" because we could not understand them. We know better now and have gone far since then. Behind all the occult phenomena there must be factors at work of which we know very little. These factors may be objective or subjective, but whatever their origin they need careful and painstaking investigation at the hands of the competent.

The late Samuel Pollard lived as a missionary among the aborigines of Western China for many years. He tells us that he has watched the mediums at their work many a time, only to be convinced that in many cases the phenomena were false and made to order. But he goes on to declare that "do what you will, you cannot be sure that it is always so, *in fact you feel sure that there is some real phenomenon though you are not so sure that you can explain it.*"\* The position taken by this lamented missionary is that of the man of science who has investigated and compared the evidence from an ethnological point of view. Mr. Pollard gives the following account of a cure made by a medium at Chaotung some years ago. The daughter of a chief magistrate was taken very ill; no native doctor could understand her disease. Eventually a medium suggested that a spirit wished to control the young lady, and proposed that a séance be held, with the lady as principal. The medium's advice was carried out, regular séances being held, and the girl lost all those symptoms which caused herself and her friends such great distress.

The investigation of the hidden mysteries of nature must be conducted without bias or preconception. Nature is something more than a mere machine, and however interesting the machine itself may appear to most of us, it is to those forces which control it, and of which we really know so little, that we must look for an explanation and a solution of those phenomena to which the name "occult" is correctly applied.

\* Italics are mine.

# RACIAL AND GROUP-MEMORY AS EXEMPLIFIED IN THE GLASTONBURY SCRIPTS

BY ROSA M. BARRETT

THE valuable work that Mr. Bligh Bond has been doing for some years past at Glastonbury Abbey has aroused keen interest. He has published in the *Gate of Remembrance*—now in its fourth edition—an account of how he was led to locate the sites of the two lost chapels, for which antiquaries for over half a century had searched in vain. He has not yet, however, published an account of his later work, but he has kindly let me see the documents in his possession, and has agreed to an epitome of their contents being published here.

It is hardly necessary to say that of all England's wonderful abbeys, Glastonbury must ever take a foremost place, not so much for the beauty of the work still visible, but because it stands on the site of the first British Christian settlement and church, founded, there is good reason to believe, about A.D. 63. The existing ruins date from A.D. 1184, when a great fire destroyed all the earlier buildings. The primitive church of wood and wattle-work must have perished long before, though some relics of it were doubtless preserved until the fire. In 1908 Mr. Bligh Bond, then diocesan architect, was appointed by the Somerset Archæological Society director of excavations at the Abbey, and his first task was to discover the Edgar Chapel. Later he brought to light many other features, and in 1919 the Loretto Chapel foundations were discovered by him. The Edgar Chapel, Leland says, was situated "at the east end of the church," but antiquaries differed as to the interpretation of this, and in 1904 Sir William St. John Hope, working for the Royal Archæological Institute, failed to find any trace of it at the east of the choir, and stated in his Report that he did not believe any chapel had ever stood there. This and other attempts to locate it having failed, Mr. Bligh Bond, already interested in psychical work, was led to try the application of psychical methods to its discovery. Through an automatist, whom he calls John Alleyne, he received the much-discussed writings with details not only of the true site, but also

of the form and dimensions of the lost Chapel. His excavations proved the entire accuracy of the script, both as regards the Edgar and subsequently of the Loretto Chapels. Drawings were given in the latter case, and proved equally correct. This is a brief résumé of what is already known. Now for more recent history.

During 1921, while Mr. Bond was engaged in excavation work, a lady living in the South of England, a stranger until that time to Mr. Bond and to Glastonbury, received spontaneously some script which she considered might refer to that place, and, through a mutual friend, sought his opinion, having read, though hastily, the *Gate of Remembrance* some time before. Her writings, which mostly referred to the *Ealde Chirche* or *Vetusta Ecclesia*—the first rude buildings of the early mission—came, strangely enough, at the very time that he was engaged in the search for an ancient monument which had in old days recorded its position. Her scripts,\* which claim to be the product of the united memories of a company of monastic brethren, state that the first church of all was a round one, and that the Twelve "apostles" or first missionaries lived in a ring of small circular huts around it, at some little distance away and within a circular fence. Her script further stated that at a much later date one of the Norman abbots, one Herlewin, had caused a stone wall to be built around the wooden church to protect it. Drawings were given of this, which showed the stone walling as not parallel to the wooden walls, but running a few degrees N.W. and S.E. in direction. This sketch and description Mr. Bond received late in August, but put aside as he had no data to corroborate the script. Strangely enough, however, only a week later, some workmen engaged in levelling the ground outside the existing chapel of St. Joseph (more correctly St. Mary's) Chapel, on the north side, came upon the foundations of a massive stone wall whose existence had never been suspected. Mr. Bond's attention having been drawn to this, he had the ground further opened for some 30 ft. to the west, thus revealing the foundations of just such a wall as had been indicated in the new script, running exactly on the lines shown, with the slight deviation described, making it about three degrees out of parallel with the other and later work.

Can such a totally unexpected discovery be explained in any way but the way in which Mr. Bond accounts for these things?

\* To be published, it is hoped, in the spring under the title *The Script of Brother Symon*.



Are we the inheritors of a racial or ancestral memory which, in the case of those attuned to its mode of energizing, may work telepathically through the subconscious channel of the mind and link such persons with some independent source of knowledge of the past? Telepathy, the action of mind upon mind, acting as it does irrespective of physical distance, has been abundantly proved. Psychometry, in which a material object will act as a link between the mind of the reader and the elements of personality or personal association attaching to the object, suggests an over-leaping of the bounds of Time. But apart from the psychometric link which might have existed in the case of John Alleyne, who had contact with the stones of Glastonbury Abbey—a link which, in the case of the lady automatist, certainly could not have existed—may we not assume also the possibility of the direct action of mind upon mind irrespective of *Time*? Space and Time are, after all, but relative terms: they are real to us in our present-conditioned existence; but there are many indications of the possible extension of our present limitations.

The ability of certain sensitives to describe the former conditions of objects (such as rings) and called psychography or psychometry, shows that there must be some means of *retro*-vision as well as of *pre*-vision. This indicates that Time is only a relative term and has no real existence.\* Mr. W. F. H. Myers gives instances of *retro*-cognition as well as of *pre*-cognition. In our present-conditioned existence, we live in three dimensions—up and down, right and left, backward and forwards—but *events* have in addition before or after or now: time comes in and no *event* is conceivable without involving these four dimensions, just as no *thing* is conceivable in our present world without the three dimensions.

To give one more instance of the correctness of this later script, it was stated in one of the writings that the *Ecclesia Major*, as the greater monastic church was termed, had an apsidal end built by Herlewin, and the position given in the script for this would bring it beneath the soil at a point not far from the east end of the nave of the later church. No trace of such a thing is visible, nor are any records of it extant. Only Mr. Bond knew, and he had not published the fact that, many years before, when making a partial excavation near this site, he had marked the position of certain angular walls which had appeared to betoken a Norman apse, and this view had been strengthened by a

\* In *Voices from the Void*, Mrs. Travers Smith gives striking instances of this. See also *Human Personality* by F. W. H. Myers.

subsequent discovery (when the Trustees were repairing the ruins about 1909), of some rich Norman carvings at a point not far distant. But Mr. Bond had never mentioned this matter to the automatist.

As regards the later history of the Abbey to which John Alleyne's scripts refer, he has now produced some remarkable drawings, many of which were published in the *Graphic* of November, 1921. These are in a large measure automatic, but partly "illuminative." They have been considered by good judges as being very accurate as to the period of art and monastic custom represented.

The new script is full of drawings and diagrams relating to the earlier buildings before the great fire. They do not touch the later periods. One of these represents the altar in the Saxon church of Dunstan. It is shown as a thick stone slab set upon four short and massive pillars. Above, on the wall behind, are two large figures of angels in relief, and these are described as having been decorated in gold and red. The names of several monks of the period were given as guiding this lady's hand. Some have been verified. The writings of John Alleyne were usually in a crabbed mediæval Latin, with a mixed English of no special period. Those of the lady automatist were in a purer type of mediæval English with Norman-French and Latin words interspersed in the oddest way, with occasionally a more modern type. One writes: "Brother, I write in the tongue you use now, and I use your knowledge of it." Sometimes they sign themselves as "the Watchers," giving no personal names. They often give good advice, thus:

"Glastonbury is our Rome—our Holie Place: no need to forth fare. Speke words of comfort to hym who seketh in Glastonbury. Bid hym kepe watch and kepe from tangle of the worlde. . . . As in a glasse ye hit see—how Holie Ones came, and a house for Oure Lorde buylded, poore and playne, of branch and twig and trunk of tree and rough grounde of beaten earth and stone unhewn or carven for awter (altar). But He hit tooke as gyfte:—ye beste yatt coulde be Him gyfan Who in cribbe lay for us."

This is signed "Patraic Monachus." A monk Rainaldus writes:

"Your lyf is ever a lyf of sekeing. The Bonus Pastor seketh until Hee fynde, and so must ye. For Truth ever fleeth before, and menne must follow after. . . . Some see face of Truth: some but parte of robe: some none of hit."

One Ambrosius speaks of the church with "rooffe-tree bedecked

of plumbus," and says of Joseph's staff (which budded according to the old legend) that the origin of the Holy Thorn in this spot is this :

" Eremiti (hermits) broughte thither the Holy Thorne, for the ancient rule is ' that holy men shoulde near the thornbush dwell, in memoriam Coronae Spini Domini Nostri Jesu Christi.' "

Or again :

" There are those who go after wizards and keep back good and holy souls from learning what they might of God's Kingdom of Paradise which lieth beyond what you call Death. To some who have faith is the gift given to receive what we are permitted to teach. . . . Were men to think of our life only, they would be of no use where you dwell."

Glastonbury Abbey is now the property of the National Church, and has been placed in the care of executive Trustees. It is earnestly to be hoped that they will zealously protect not only the standing ruins, but also the foundations and other relics discovered by Mr. Bligh Bond. It is saddening to hear that they have in some cases suffered mutilation.

We hope that Mr. Bond's enforced withdrawal from the work may be only temporary, for much remains to be done, and few men unite so much knowledge, architectural, antiquarian, and psychical, or have such keen enthusiasm and ardent love for this work. He has suffered much, and one hears rumours that his books are no longer allowed to appear on the bookstall at the entrance to the Abbey. But even if his theories could be disproved, none can gainsay the real value of the discoveries that he has made : nor, after all this lapse of time, is any explanation forthcoming as to why he so promptly succeeded where experts for so long had failed, unless by such means as we have described.

# A CAMEO FROM CLAIRVOYANT HISTORY

By WILLIAM LOFTUS HARE

## I. THE DUTY OF CRITICISM

FOR many years I have noticed the ease with which large numbers of persons accept and repeat so-called "readings from the akashic records"; and whenever I express any doubt as to the accuracy of any particular "reading" I am met with the question, mingled with pity, "But, do you not believe in the possibility of reading these records?" And at once we get on to another and more difficult topic. One might admit, on philosophical grounds, the hypothesis that in certain circumstances it may be possible to recover, by abnormal psychology, a personal or a race memory of some long-forgotten event or condition; and that many such events or conditions might find no corroboration from secular history. But when secular history has already dealt with the subject it becomes incumbent upon us to compare its results with those obtained by clairvoyant history—that is to say, if we have time and opportunity. But I must say that after once having embarked on a critical and hostile study of the vast mass of pseudo-clairvoyant history that has been presented to us of late years, the work of completing such a task would involve, well-nigh, a lifetime: much more time, at any rate, than I am likely to be allowed.

I do not mean that the task would be difficult or unpleasant; on the contrary I believe it would be easy and amusing to anyone who is fairly familiar with the data of mundane history—and there are many such. But is it worth while? No one now spends time and effort in exposing the old naïve superstitions of former days; we let them die and get on with practical and pressing tasks. It is an undignified spectacle to be found beating dead horses—or dying donkeys.

## 2. THE CONSEQUENCES OF CREDULITY

Yet there is a more serious aspect to the subject. If mistakes are allowed to go uncorrected by those who have the power to correct them, the ignorant and innocent—the larger part of

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mankind—may fall into error. It is clearly *somebody's* duty to speak out. By no means do I affirm that correct views or scientific knowledge of ancient chronology is vitally important to the world at large: compared with the practical problems that face mankind such matters are quite trivial. But when the "reading of the akashic records" affords to the readers thereof a false and exaggerated prestige, when, by the mere accumulation of uncontradicted and untested marvels, certain persons gain the reputation of being on the threshold of divinity, the secondary consequences of this general credulity are terribly serious. It is a positive mischief when a few persons, mortals like the rest of us, relying on our *politesse*, silently gather the reputation of being infallible and uncontradictable in matters of history. Such a reputation easily extends itself into the domain of the future and exercises an unwarrantable control over our morals. We become like the subjects of a certain Chinese tyrant of whom his historian said "the people lacked the courage to show him disrespect."

There is also a third consequence of the general credulity of which I write. The study of comparative religion must be based on history. If history has been thoroughly dislocated in advance by pseudo-clairvoyant readings so that its *mappa mundi* is hardly recognizable by students of time and space, such study of comparative religion becomes impossible. There are so many rents in the veil of time that the poor tattered shroud can never be mended by the deftest of fingers. Penelope's problem was easy compared to mine—when I was decorated with the title of Director of Studies in Comparative Religion and Philosophy for the Theosophical Society in England and Wales!

### 3. THE CAMEO

In lieu of the life-long needlework that may or may not be necessary, I will tell the story of the stitch or two I have had to do in picking up the broken threads in the life of Zoroaster, as he is commonly called.

My "cameo" is taken from the "Lives of Ulysses" in *The Theosophist* for October, 1917, p. 91, and reads as follows:

In 1528 B.C. Alcyone was born in ancient Persia as a cousin of the last Zarathustra, and Ulysses appeared at this time as the king.

[Ulysses'] father was Lohrasp who ruled over a country having its capital not far from Shiraz. When quite a young man, he quarrelled with his father and left home and wandered away into the west. There he presently obtained the favour of another king, married his daughter, and then

returned home to his father's kingdom at the head of an army. It was arranged that the father should abdicate and go into pious retirement, and so Ulysses became king ; his name was Vishtaspa.

About this time Zarathustra began to preach, and Vishtaspa became converted to the new faith, which he took up with characteristic energy. He had the sacred books of the religion written out on 1,200 squares of hide and buried them with elaborate ceremonies in a cave near what was afterwards Persepolis.

The conversion of Vishtaspa produced a war with Tartary, which lasted a long time and caused much trouble. The Tartars, however, were eventually defeated and driven out of the country. Soon after this, Vishtaspa became jealous of his son, Isfandehar (Deneb of the Lives), and imprisoned him—an act which created much popular indignation. The Tartar king now espoused the cause of Isfandehar and invaded the country once more. Vishtaspa on this emergency released Isfandehar on the condition that he would lead an army against the invaders. This Isfandehar did with triumph and success, and consequently he became a greater popular hero than ever.

A little while later Vishtaspa again imprisoned his son, but was again forced to release him to confront another Tartar invasion. This time, however, Vishtaspa had to promise to yield up the kingdom to Isfandehar, before the latter would consent to come forth and save it ; but when the invaders were safely disposed of, once more Vishtaspa repented of his bargain, and tried to escape from its fulfilment under various pretexts. He sent Isfandehar to reduce to complete submission a distant and not wholly subjugated part of the kingdom, and in the fighting which ensued Isfandehar was killed by an arrow which struck him in the eye.

Vishtaspa then saw his mistake and realized what his jealousy had done for his son ; he died practically of grief and remorse, after a reign of sixty years, and was succeeded by his grandson Baman.

#### 4. ITS PROBABLE ORIGINS

The impression left on the readers of these insipid "lives" is that there are rents in the Veil of Time which Mr. Leadbeater has *sewn up* by his clairvoyant investigations or, in the alternative, that he has *made* the rents through which we may peep and discern the historical truth. I never have been able to determine which is the intended thesis—but it does not matter in the least. The salient fact is that every element in this cameo—except the reference to Alcyone, Ulysses and the date at the head—is to be found in the *Shahnameh* of Firdausi, the Persian poet who was born at Tús, in Khorrasán, about A.D. 950. An English translation has existed since 1832 and was reprinted in Sir John Lubbock's "Hundred Books" by Routledge a generation ago. Mr. Leadbeater has added not a single idea to the epic story which can be found on pp. 246–320 of the book to which I refer the reader. There are omissions and differences

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in the spelling of the names which I here print in parallel columns, as a point of interest will arise later.

<i>The Shahnameh.</i>	<i>C. W. Leadbeater's Version.</i>
Lohurásp	Lohrasp, the King of Persia
Gushtásp	Vishtaspa, his successor
The King of Rúm (Rome)	Another King, in "the West"
Kitabún	This King's daughter
Zerdusht, the Guber (Magian)	Zarathustra, the prophet
Arjásp, the King of Chin (Tsin)	The King of Tartary
Isfendiyár	Isfandehar, Vishtaspa's son
108 years' reign	Vishtaspa's 60 years' reign
Bahman	Baman, Isfandehar's son, and successor of Vishtaspa

Mr. Leadbeater's potted clairvoyance is written with less imagination and originality than any schoolboy's essay on the life and adventures of William the Conqueror. Both would naturally pick out the arrow which struck the hero in the eye. Yet I am wrong! There is something original in the intrusion of the name and birth-date of the Alcyone of those days. Why did Mr. Leadbeater hit upon the year 1528 B.C. for that important event? We shall soon learn the reason, for it fixes also the contemporary existence of Alcyone's cousin, the great Zarathustra. In this matter Mr. Leadbeater did not follow Firdausi's chronology very carefully, which he might have done quite easily. Working back from the fixed date of Alexander's overthrow of Darius III in 333 B.C., Firdausi's regnal years (which he gives in most cases, though they are not very reliable) would place his Gushtásp and Zerdusht at the beginning of their active career in 517 B.C. Another forty years to enable one to become a king and the other a prophet would remove their birth-periods to about 557 B.C., or nearly a thousand years later than Mr. Leadbeater's Vishtaspa and Zarathustra. If the prophet alone is moved back to 1500 B.C. *along Firdausi's chronological scale*, he is landed in the reign of the mythical Jamshid, which is absurd.

I think I know that Mr. Leadbeater did not extract his Zarathustra date from the akashic records, but from a more cheap and handy volume. Such a book, for instance, was published by John Murray in 1905, wherein Mr. S. A. Kapadia, a pious Parsee, affirms that Zoroaster, the prophet of the Parsis, preached "one of his earliest sermons nearly 3,500 years ago," thus placing him in the sixteenth century B.C., where Mr. Leadbeater discovers him.

Putting Firdausi and Kapadia together it looks as though the facts of the one and the date of the other had been synthetically and marvellously confirmed by clairvoyant investigation in 1917.

And yet, is this after all so wonderful? For the older book has been in existence a thousand years, and the smaller one had been on the market for twelve years, price two shillings.

#### 5. AUTHORITIES AND AUTHORITY

Students whose interest is already excited by the foregoing statement will no doubt be anxious to settle the historical problem of the date of Zoroaster : and it is not a matter of great difficulty.

Inasmuch as Zoroaster is by universal consent of all historians and writers of legends—including Mr. Leadbeater—made the contemporary of Vishtaspa, a Persian king, there remains but one problem, namely, to find the place in history occupied by this Vishtaspa, the patron of Zoroaster.

I know how useless it is to pit "authorities" against clairvoyance. In some strange way that my experience attests, but my understanding does not grasp, it is a positive disadvantage to have "authorities" on one's side in matters of this kind. "Western scholarship" is almost a term of contempt among certain writers, and he becomes a marked man and suspect who, too openly, makes it his ally. I shall take care, therefore, to have Authority behind my authorities.

On the rocks of Mount Behistun there remains to this day a long tri-lingual inscription cut by order of Darius I, who reigned over a united Persia from 521 to 485 B.C., a period of thirty-six years. It is of the greatest historical value. Darius relates how Gaumâta, a Magian, representing himself as Bardiya (Greek : Smerdes), the son of Cyrus and brother of Cambyses, organized an insurrection and seized the throne, leading to the suicide of Cambyses. "There was no one," says Darius, "neither Persian nor Mede, who could wrest the kingdom from this Gaumâta. . . . Then I called on Ahuramazda for help . . . and with a few men slew that Gaumâta the Magian . . . I took from him the kingdom ; by the grace of Ahuramazda I became King." Also he says : "Eight of my race, who were aforesaid, were Kings ; I am the ninth ; we were Kings in a double line." The names of the eight predecessors of Darius I are found in the pages of Herodotus (*Polymnia* vii. 10). The long inscription is compiled with meticulous care, the days and months of the principal events being recorded.

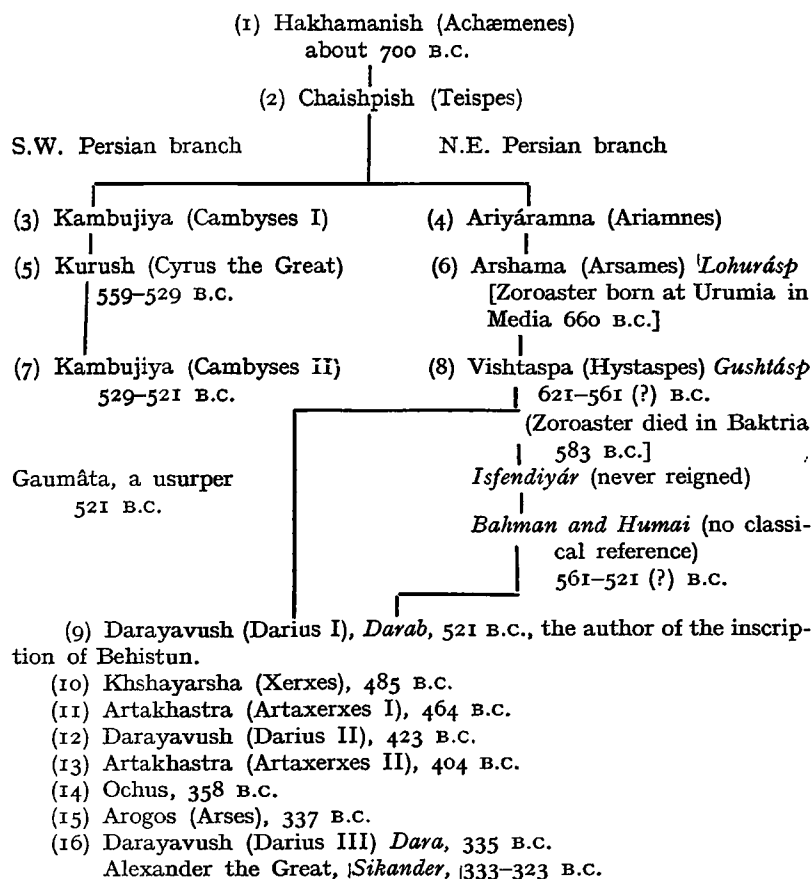
#### 6. FINDING VISHTASPA'S DATE

By putting together the data of Darius and of Herodotus we obtain a list of sixteen kings of the house of Hakhmanish down



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to the invasion of Alexander in 333 B.C., and we immediately turn to the special point of interest—the date of Vishtaspa. The following genealogical table, more easily than words, will rejuvenate the prophet and his patron by a thousand years. The first names are old Persian of the inscriptions; those in brackets are the familiar classical equivalents; those in italics are Mediæval Persian from Firdausi.



The testimony of Darius in the Behistun inscription is appropriate here. He declares: "I am Darius the great King, the son of Vishtasp, the Achæmenian, a Persian, the son of a Persian, an Aryan of Aryan descent." He would surely know the name of his own father, a man whom Firdausi (probably in error) makes to be his great-grandfather. Also he makes frequent reference to Ahuramazda, the Zoroastrian term for the deity. If authorities

are needed to support the foregoing argument I must refer my readers to Rawlinson's and King's translations of the Behistun inscriptions, to Herodotus' *Polymnia*, and to Atkinson's translation of the *Shahnameh*. As to the date given above for Zoroaster, the four eminent Persian scholars, whose works I have consulted, concur: namely, Professor Williams Jackson, Professor E. G. Browne, the late Dr. J. Hope Moulton, and Sir Percy Sykes, the author of the most recent History of Persia (1915, Macmillan & Co.) The "last" Zarathustra's date was 660-583 B.C.: such is the firm conclusion. After all Firdausi was only about a century out in his date.

#### 7. THE PURPOSE OF CLAIRVOYANT HISTORY

I know well enough that by the same process as Mr. Leadbeater employs in the "Fourth Life of Ulysses," he can bring out from the misty past other Zoroasters and other Vishtaspas, but I am interested only in the teacher he calls "the last Zarathustra." Having shown that his clairvoyant history of this Vishtaspa can furnish no single detail beyond Firdausi's ancient and familiar epic, that his date is that of traditional and uncritical Parsee devoteeship, I now turn to ask what reason he has for entertaining us with these dull romances. Happily, Ulysses had a *fifth* life, and its record supplies the answer I am looking for. It is spread out at length in *The Theosophist* for 1917, p. 199, and I cannot afford the space to print it *in extenso*. Briefly, I believe the aim of these lives is to flatter and intrigue the leaders and leaderettes of the Theosophical movement. Once included in the patchwork veil of time woven by Mr. Leadbeater's clumsy fingers, they are in his power; they have to accept the honours he showers upon them and the positions of dignity to which he appoints them in the hoary past and the distant roseate future. Those of us who do not behave ourselves will not find a place in the gallery of immortals—"We know who won't be there," says Mr. Leadbeater in his funny little way.

But to come back to our Ulysses: Vishtaspa, the great patron of Zoroaster, and Asoka, the equally great patron of Buddhism, and Colonel Olcott, the President-Founder of the Theosophical Society, were, we are told, the fourth, fifth and sixth "lives" of the series. His seventh has now begun, for I have heard that the great Vish-asok-olcott is already in incarnation as a very nice English boy of about ten years old, as is "given out" in America. I have seen it in print.

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### 8. THE TECHNIQUE EMPLOYED

I said above that there was a point of interest in the different mode of spelling Persian names by Mr. Leadbeater compared with the transliteration adopted by the scholars, and in returning to it my readers may suspect me of introducing a trivial anticlimax. On the contrary, I can promise them a super-climax and the end.

In the traditional history of Zoroaster there are certain details as to his family connexion which are so reasonable that there is no need to suspect their accuracy. We are told that his father was Porushaspa of the Spitama clan—in English “the White family”—that his mother Dughdhova came from Rhagæ in Media; that he was blessed with a son and three daughters by his first wife; that he cemented his relations at the court of Vishtaspa by asking the hand of Hvovi, the daughter of the minister Frashaostra, and wedding his own daughter Pouruchista to another minister named Jamaspa. One of the Gathas (Ys 53) celebrates the wedding with religious zeal. With such exalted connexions it is no wonder that the prophet was able to secure State patronage for his mission. His first convert, after ten years' effort, was his cousin Maidyoi-maongha, and the new faith lasted in Persia for more than a thousand years. All this is public property and can be learned by anyone who will give the necessary study. There are, of course, *lacunæ* in the story which we would wish to have filled up if it were possible, and it is precisely here that a discoverer of the lost past would be so useful to us. If my readers would judge whether or not Mr. Leadbeater has filled up the gaps, I must refer them to the “Twenty-eighth Life of Alcyone” in *The Theosophist* for January, 1911. They will find in the fourteen pages, I affirm, *nothing but what is already known* plus a string of pretty love affairs and psychic adventures too trivial to find their way into secular or religious history.

But I am leading up to the “Notes on Life Twenty-eighth,” in the same issue, from the pen of Mr. B. P. Wadia. He tells us there that Mr. Leadbeater—with whom he had worked then for two years—“knows next to nothing about Zoroastrianism, has not studied ancient Persian history nor even perused the *Shahnameh*”; on which I have two remarks to make. First, that he *ought* to know something about these subjects; he has become a “leader” of a Society one of whose objects is to study these things. It is nothing short of a scandal that a professed ignoramus should be blandly putting to rights those who have given

years of patient study to these historical problems. But secondly, what guarantee have we but Mr. Wadia's kindly credulity that Mr. Leadbeater's mind *was* a blank on Zoroastrianism and Persian history? None whatever! Mr. Wadia says:

When I first came across this life it was clear to me that I was fortunate enough to hit upon a clear and decisive *proof* of Mr. Leadbeater's clairvoyant powers. There were open to me only two ways of explaining to myself this phenomenon of Mr. Leadbeater bringing out nearly a score of proper names, some of them very obscure; they were (1) that Mr. Leadbeater is a truly genuine and scientifically reliable seer; or (2) that he is a fraud who reads cyclopædias, obscure histories and what not, and then pretends that he can hear and see and work on subtler planes.

I dismiss the familiar Theosophical notion that it is the *frauds* who are particularly addicted to the study of cyclopædias and what not, and I pass to Mr. Wadia's "*proof*." In Mr. Leadbeater's love romance there are the names of twenty-four ancient Persians transliterated, of course, into Roman letters. Some of these are Old Persian, and some Mediæval Islamic Persian. Evidently the editor of the Akashic Records was able to see ahead, from 1500 B.C., the forms which Old Persian names *would* take in an English translation of Firdausi made in 1832. But apart from these details, which are of little consequence, I may say that within an hour of reading the "Twenty-eighth Life of Alcyone" I had found six of these names in the *Shahnameh* (1832), six others in Dr. Moulton's *Early Religious Poetry of Persia* (Cambridge Press, 1911), and a few more in the *Encyclopædia Biblica* (1903), including the famous Maidyoi-maongha which was "a poser" on account of its "unpronounceability"—to quote Mr. Wadia's and Mr. Leadbeater's words. In another hour I could find them all in the *Sacred Books of the East*. Mr. Wadia's testimony to the seership of Mr. Leadbeater is no more than a proof of his own innocent belief of Mr. Leadbeater's word.

Aforetime we used to believe that we should give credence to those who can show that they have knowledge, but now we are offered the topsy-turvy notion that a special value is to be placed on admitted ignorance. And in conclusion I wish to state that I have written this article in the interests of True History, True Theosophy, and True Occultism.

# THE PROBLEM OF STEINER

BY DR. CHARLOTTE STURM

THE philosophical system of Dr. Steiner, as it has appeared in his published writings and private lectures during the past decade, is even in the elaboration of its external detail so entirely beyond the intellectual grasp of what I suppose must be called the occult public, that many people who do not hesitate to accept strips of damp muslin for ectoplasm have supposed his work to be the outcome of an exuberant if scholarly imagination. The fact that he himself quite definitely states that he has obtained his information from Anima Mundi, that Memory of Nature which Thomas Vaughan, centuries ago, called the magician's backdoor through which none but friends visit him, has been a weapon in the hands of these enemies. It has been said that if the so-called occult records could in reality be consulted, they would have been consulted in the past, and would have yielded information which would in its turn have been committed to the ordinary repositories of literature, but that such is in fact not the case, because the critics have not found them. Now it is quite true that Madame Blavatsky was a very advanced personality, whose *Secret Doctrine* has been and will be a light in the darkness for many ; it is true also that certain Cabalistic tracts were incorrectly translated by the late Mr. Mathers, and it is furthermore true that a vast quantity of spell-bound pamphlets has sprung like summer wheat from this doubtful soil. This is the literature to which an appeal is made whenever it is necessary to discredit a new idea. But this is not occult literature. There is none, for occult literature is a contradiction in terms. It is possible by a stress of meaning to class *The Book of the Dead* or the *Zohar* or the writings of the mediæval alchemists, or even the *Summa* of St. Thomas as occult, but they are only so in the sense that the morning paper is occult to the man who has never learned to read. If criticism of Dr. Steiner, or of any other thinker, whatever his claims, is to be of value, it must come from the side of scholarship, not from that of sectarian prejudice or hysteria. Dr. Steiner's claims to clairvoyant power need neither augment nor diminish any admiration we may have for

his work. I do not possess clairvoyant power myself, nor have I experience of it in others, but as a life-long student of philosophy I have enough knowledge, from entirely external sources, to convince me that some of the critics who so far have ventured to tackle the problem of Steiner are often ignorant of the very foundations of his position. If he invented his system, it is more wonderful than if he received it direct from the sphere of the Angels.

Dr. Steiner quite definitely states that the information conveyed to his public is obtained, not from any existing documents or other external source, but from the Akashic records, in other words from the Memory of Nature, which his own supernormal powers of clairvoyance enable him to read like a book. "It is not an ordinary script," he says in his lectures on the Gospel of St. Luke, delivered at Basle in September, 1909. "Imagine the course of events placed before your eyes just as they were enacted. Imagine the Emperor Augustus and all his deeds standing before you like a dissolving view. . . . Thus does it stand before the spiritual investigator, and every hour he can learn something new. He needs no external testimony, he need only direct his glance to a definite point in cosmic or human events, and these events will appear in a spiritual picture before his eyes, just as they occurred."

This is a large claim, but quite definite enough to be investigated. If the information which Dr. Steiner claims to have obtained from the Akashic records was in fact actually so obtained, it is probable that at least portions of it have been similarly known to his precursors in the hermetic tradition, the Hebrew Cabalists for example, or, less remotely, the Rosicrucians of the Renaissance, and more than probable, human nature being what it is, that hints at least will have filtered into that exoteric literature of these schools, say into the elaborate explanatory lucubrations of the *Zohar*, or the reveries of the dog-latin alchemists of High Dutch, Low Dutch, and German origin.

Let us for our present purpose examine certain statements which occur in the course of lectures from which the above quotation was taken. I have chosen these rather than others because they contain matter which Dr. Steiner himself admits to have been the source of much doubt among his followers, but which he nevertheless refuses to modify. The statements which I wish to examine are as follows :

The well-known discrepancy between the genealogies of Jesus as they occur in the Gospels of Matthew and Luke are due to

no errors of transcription or translation, but to the plain fact that there was not one Jesus but two. Two Jesus boys were born at about the same time, of different parents, though the parents of each were named Joseph and Mary. The first of these, called by Steiner the Royal Child, because his physical descent was from King Solomon, was a reincarnation of Zoroaster, and is known as Jesus of Bethlehem. The second, called by Steiner the Pontifical Child, was the physical descendant of Nathan, but he was not the reincarnation of any individual, his Ego having been withdrawn from evolution before the fall in order that it might remain incapable of sin. "It was an Ego kept free from any luciferian influence, and had been guarded in the centres of Initiation under the name of The Tree of Life, from the Lemurian period, before Lucifer began to influence man" (*The Turning Point of Evolution*, based on the unpublished works of Steiner, by Walleen). The Akashic records, as read by Dr. Steiner, reveal the fact that the etheric body of this Being was descended from the etheric body of Moses, his astral body from the astral body of Buddha.

I do not criticize the remarkable results of Dr. Steiner's clairvoyance. It would be unbecoming for me to do so. But in order to show that his Christology is not an invention of his own, being at least implicit in records which are not Akashic, I will transcribe, as a kind of material buttress to his supernatural edifice, certain brief marginal notes which bear upon the matter in hand. For these I am indebted to yet unpublished manuscripts placed at my disposal by the author of *Umbrae Silentis*.

Firstly, with regard to the double Jesus, the *Zohar* says: "The Son of David and the Son of Joseph are two, yet one. The Son of Joseph will suffer a violent death, and will be succeeded by the Son of David. The Messiah who is the Son of Joseph will be united to the Son of David but will be slain."

And further: "Another Messiah, Son of Joseph, will unite himself with the Messiah, Son of David. But as the Messiah, Son of Joseph, will not have life, he shall be slain, and shall resuscitate when the inferior hill shall gather life upon the superior hill" (*Zohar*, vol. iii, page 203).

I have not worked out this curious symbolism of the two hills, but note in passing that it is not peculiar to the *Zohar*. The writings of the alchemists contain various parallel references. Among them Rosinus, Morienus, and Rhasis the Arabian refer to this matter, of whom I quote Rhasis, relying upon Michael Maierius<sup>1</sup> the Rosicrucian in his *Arcana*, Book V, page 226, and

caring little whether or not Rhasis be Aboo Bakir Mahmood ben Zakariya el Razi, the physician of Bagdad : *Contemplare altissima montana, quæ sunt a dextris et a sinistris, et ascenda illuc, ibi lapis noster invenitur* ; which is to say : Contemplate the mountainous heights, which are upon the right and upon the left, and ascend the yonder one, where our Stone is found.

This is the Corner Stone which the builders rejected : *nascitur in duobus montibus* (Rosinus : *Arcani Maierii*, page 226). Again with regard to the double Jesus the *Zohar* says :

“ And He placed the Cherubim before the Garden of Eden. These are the Messiah, Son of David, and the Messiah, Son of Joseph, who are but one ” (vol. i, 267b ; De Pauly's Translation, vol. ii, page 633).

And likewise : “ The Messiah, Son of David, and the Messiah, Son of Joseph have fallen into this abyss. [? matter.] One of these Messiahs is a poor man mounted on the back of an ass, and the other is the first-born of a bull : It is the Messiah, Son of Joseph, who shall be slain.”

The bull is the symbol of Joseph, of whom it is written : “ His glory is like the firstling of his bullock, and his horns are like the horns of unicorns, with them he shall push the people together to the ends of the earth ” (Deut. xxxiii. 17).

The bull is Joseph, who was cast into the waterless pit : “ They took him and cast him into a pit ; and the pit was empty, there was no water in it ” (Gen. xxvii. 24).

Drach identifies the suffering Messiah with the Son of Joseph and the victorious Messiah with the Son of David (*De l'Harmonie entre l'Eglise et la Synagogue*, vol. i, pages 184-5 ; quoted by Waite in a footnote to his *Secret Doctrine in Israel*, page 146).

Secondly, with regard to the terms Royal Child and Pontifical Child, it is to be noted that St. Augustine, in his work *De Consensu Evangelorum*, quoted by Aquinas in Part 3 of his *Summa*, where he treats of the divergence between the genealogies, says : “ Matthew intended to delineate the Royal Personality of Christ, Luke the Pontifical Personality.”

Faustus the Manichean showed that Christ could not be descended from David because he was not the Son of Joseph with whom Matthew ends his list, to answer which poor Augustine struggles manfully (*Contra Faustum*, xxii.), but only succeeds in tying himself into a graceful knot.

Thirdly, with regard to Dr. Steiner's statement that the Ego of Jesus of Nazareth was a non-individualized Ego, which had been withdrawn from normal evolution before Lucifer began



to influence man, and had been guarded in the centres of Initiation under the name of the Tree of Life, the *Zohar* states that the Messiah awaits in the Garden of Eden, in a most secret place called the Nest of the Bird, but He comes forth to visit the schools of Initiation. Further, the apocryphal Book of Noah mentions the pre-existence of the Messiah.

“I hold it to be one of the pre-destined activities of my present life,” says the author of *Umbrae Silentes*, “to tear away, or make the attempt, if only in my own mind, the painted shroud in which ecclesiastical ignorance and stupidity have wrapped the Lord of the twin Lions. Ten thousand years before the priests had grilled their first heretic the world knew Horus as the Lamb ; as the Word made Flesh ; who came by the Water, the Blood and the Spirit ; who had said : ‘I am the food which does not perish.’ He was the double Harmachis of the Incarnation and Resurrection ; of Matter and Spirit in equipoise ; the stone of his grave was the doorway of death and birth ; he was the mariner who ceaseth not in the boat of the Sun ; who knoweth the two Sycamores of turquoise ; who cometh forth like the lily of mother-of-emerald ; who is, in his humblest manifestation, the two Adams of St. Paul. The true mystic, whoever he be, who designed the Stations of the Cross in Westminster Cathedral, has in his representation of the entombment made the Body of Christ stiffen into death in such a manner that two fingers of the rigid Hand are outstretched, as a sign that here also is the double god ; the Divine in Eternity, the human in Time.”

# THE LURE OF JADE AND PRECIOUS STONES

BY D. GRENSIDE

THE curious attraction that precious stones possess for the human race is accepted without question, but there are few people who stop to consider its origin or inquire into the reason why the wearing of jewellery has been common in every age.

At the present day, jewellery is worn principally as an ornament, or sometimes to advertise the opulence of its wearer, but any study of the history of precious stones goes far to prove that from the earliest times many curious superstitions were attached to the various gems, which were worn as talismans or charms rather than as articles of personal adornment.

In bygone days precious stones were believed to be the homes of powerful spirits who might be induced to exert their good offices on behalf of their wearer, therefore it was natural to credit them with magical powers and to wear them as amulets for protection against sickness, accident, or that most potent ill, the Evil Eye.

There was thought to be a curious correspondence between certain gems and the signs of the zodiac, and therefore it became the custom to wear the particular stone associated with the zodiacal sign rising upon the horizon at the hour of the wearer's birth.

Many precious stones, more especially those possessing a moving light, such as the cat's eye, opal, moonstone and star sapphire, were used in ancient times and also during the period of mediæval superstition for purposes of self-hypnotism. By staring fixedly upon the stone, in much the same way that a modern clairvoyante gazes into a crystal, visions were induced, and the jewel became credited with a strange gift of prophecy.

Perhaps one of the most general beliefs was that precious stones possessed a definite therapeutic power, and were able to heal almost every ill that flesh is heir to. Many of the cures would seem to be based on the supposition that like cures like, as is shown by the belief that the ruby was a cure for hæmorrhage, the yellow topaz for jaundice, and the emerald for weakness of the eyes.

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A close sympathy was said to exist between a stone and its wearer, so that the health of the latter affected the appearance of the gem. A remnant of this belief has persisted to the present day, for it is constantly claimed that the turquoise loses its blue colour, and that pearls "sicken" if their wearers suffer from ill-health.

It is interesting to note that a belief in the healing power of precious stones can be traced to a time as far distant as that of the ancient Egyptians, and that it was practically world-wide in its influence, being found among the Mayas, Mexicans, Indians, Chinese, Phœnicians, Persians, Greeks, Romans, and Hebrews.

Upon the authority of Galen we learn that Nechepsus, an Egyptian king who lived about 600 B.C., claimed that if green jasper were cut in the form of a dragon and applied externally it would prove beneficial to the digestive organs.

Other gems credited with special powers by the Egyptians were jade, turquoise, and chrysolite (topaz), the last named said to have derived its name from the island of Topazos in the Red Sea, being favoured as a protection from evil spirits.

The Egyptians' love of jade is mirrored in the fashion of to-day. In Paris the craze for jade is at its height. It seems as if the whole of the fashionable world has set its heart upon the possession of this hard, translucent, green stone, either in the form of amulets, strings of beads, or strangely grotesque ornaments carved with the infinite patience which is the heritage of the East. For jade is one of the hardest minerals; it is said that the antique jade ornaments now so highly prized could only have been cut by a diamond, or else that the jade has hardened with age and exposure to the air, as no human hand could have carved it in its present state.

Parisian women are ordering gowns to match their jade ornaments, and even the colouring of their rooms must harmonize with the strange seductive green stone which commands such a heavy price.

Few of its wearers, however, know anything of the antiquity of jade, or realize that in their love for it they are carrying on a long tradition which extends to the earliest records of history. There has never been an age when jade has not been prized as a precious possession, and credited with talismanic virtues and strange therapeutic powers.

The woman who treasures her little carved jade figure or string of green beads "because it is lucky, you know," is perpetuating the old belief that jade is a bringer of good fortune,

a giver of long life and a certain preventive of the dangers of ill-health. But if she have faith in her superstition, she should wear her jade carved in the shape of a bat, a pear, or a stork, for the ancient Chinese believed that if worn in such forms it would prove a safe recipe for long life and good fortune. If fashioned into a bracelet and worn upon the right wrist it increased the physical strength, and protected its wearer from accident, illness, and the most dreaded terror of all, witchcraft.

But perhaps the most common belief has been that jade possesses a miraculous power of curing every form of internal trouble, but more especially anything connected with the kidneys. Many authorities affirm that the very derivation of the word jade is from the Spaniah *Hijada*, meaning a kidney, and that its alternative name of *Nephrite* can be traced to a Greek word bearing the same interpretation.

Even those who know nothing of the curious superstitions and beliefs that have been associated in all ages with jade will tell you that "it comes from China." They are right, of course, although New Zealand and Turkestan, North America, Corsica, and Egypt are among other places which have yielded much of the green treasure. But certainly it is to China we turn for the richest lore on the subject.

Quaint indeed are many of the beliefs attached by the Chinese to the possession of jade. A piece fashioned into the semblance of a padlock is supposed to bind a child to earth and prevent the soul's premature flight to another world; a jade phoenix is the popular gift to a young woman when she comes of age, and an amulet of jade is the favourite token to exchange as a seal of friendship. But pre-eminently jade is the Chinese symbol of triumphant love. It is the custom for a bride to receive as wedding gift a piece of jade fashioned in the form of a butterfly, which may seem to Western understanding a rather inappropriate symbol of undying love, but to the Chinese it brings reminder of a legend which tells of the quest of a butterfly by a Chinaman of long ago.

In his eagerness to secure the bright-winged creature he leaped a wall and invaded the seclusion of a wealthy mandarin's garden, to find himself in the presence of a beautiful girl, the mandarin's daughter. Overcome by her beauty, he proclaimed his love and secured her hand in marriage, and on the wedding day he presented to his bride a love-token in the shape of a butterfly, wonderfully and precious carved of jade.

The Chinese frequently placed a jade amulet in the mouth

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of the dead as a protection against the power of evil spirits, nor were they alone in this custom, for it was common also to the Egyptians and ancient Mexicans. The Mexicans, Mayas and Zapotecs attached a sacred import to the "green stone," and placed it in the tomb as a symbol of Eternal Youth, applying such epithets to it as "fresh" and "living," or the "diffuser of light."

It is worth remembering in this connection that the strange *Magatama* which have been discovered in the Japanese burial places of the iron age, considered by the authorities on the subject to be amulets, are made of nephrite (jade).

New Zealand has always been a happy hunting ground for those in search of jade. The Maoris revere the stone as sacred, and it is always of jade that their mysterious talisman *Tiki*, which they endow with miraculous powers, is fashioned.

The Greeks and Romans looked upon jade as a safe cure for epilepsy and eye trouble, and an infallible remedy for any form of kidney or stomach trouble. Galen wore a necklace of jade for the latter complaint, and Sir Walter Raleigh, centuries after, left it on record that when he discovered Guiana the natives were wearing jade for a similar purpose.

During the Middle Ages jade was highly prized for its therapeutic virtues, but as superstition waned belief in its power as a health-giver gradually fell into disfavour.

The re-discovery of jade as a stone of beauty and value is a matter of recent occurrence in the West, although it has never lost its high place in the esteem of Eastern peoples.

## SOME DREAM EXPERIENCES: A PERSONAL RECORD

BY MADGE RODDY

LATELY I came across an old number of the OCCULT REVIEW (November, 1921) and read an article on "Dreams that Have Come True," which interested me very much in view of personal experiences of my own. In recounting these experiences I do so with the hope that some one will be sufficiently interested to explain or throw some light on the matter. There must be a law of some sort at work while we sleep, and amongst the many students of psychic matters who read the OCCULT REVIEW there may be a few who have studied this particular subject sufficiently to explain something of its mystery.

In the first few months of war my brother gained a commission in a well-known regiment, to which he was very proud to belong. He became very popular with officers and men, and his letters were full of the joys of soldiering, the splendour and excitement of it all. One night after receiving a letter full of youthful enthusiasm and hope I went to bed and had the following dream:—

I *dreamt* that at about 10 a.m. the following morning I received a wire from my brother, saying, "Arriving home on leave. Send car to meet 7.30 train." In my dream the receipt of this wire gave me an unpleasant shock, and a feeling of impending trouble, but brushing this aside, I immediately started planning a wonderful dinner and other small festivities for his home-coming. I saw myself go through the day until at 8 p.m. I heard the crunch of wheels coming up the drive, the dogs barking a joyous welcome; my brother came in, the dogs jumping all over him; he gave me the usual cheery greeting and then returned to the hall to remove his coat and hat. On his return, he walked straight to the fire-place and stared for some time into the fire. I then noticed for the first time how pale he looked. Suddenly he turned and faced me and said, "I have lost my commission," and then he told me the facts concerning it. The shock of this knowledge because of the blow to him rendered me speechless; I didn't know what to say, and with a terrible depression of mind I suddenly awoke, and realizing it was only a dream went to sleep again with a feeling of relief.

Next morning at 10 o'clock the wire arrived worded exactly as it was in the dream. The whole thing worked itself out word

for word, scene for scene, the barking of the dogs, his movements when he came into the house, nothing was missing except in one detail, viz., my inability to say one word of comfort when he told me of his misfortune. From the minute I received the wire I knew the whole truth and was ready to cheer him up, and make light of the whole thing, which was simply the unhappy result of a boyish prank and nothing discreditable.

The second dream was as follows :—

I dreamt I saw a line of trenches full of khaki figures leaning against each other as though sleeping or resting. I was struck by the appearance of security this attitude conveyed, for I couldn't reconcile it with trench life. I saw two sentries standing, leaning on their rifles in a way that suggested drowsiness, and again I was struck with the absence of alertness conveyed by their attitude. About 300 yards away I saw a large hill, looking almost like a small mountain, barely discernible in the grey light of dawn. Suddenly from behind this mountain (or hill) came a belch of flame and a deafening explosion. I heard my brother yell out, "By God! an attack." The huddled forms in the trenches sprang into life, and scenes of horror followed. I saw khaki forms dropping one by one, figures covered in blood; I heard the cries and moans of the dying everywhere. Needless to dwell further on the scene.

The next day I wrote a description of the whole thing to my brother. Two days later he came home on leave without having had my letter. He was thunderstruck when I described my dream to him, and told me I had described everything exactly as it happened. The battalion he belonged to had been sent to that particular part of the line for a rest, as the "Boche" had ceased activities there for some time, to such an extent that it was considered evacuated. Hence the attitude of security which struck me as being so peculiar in my dream. My brother received my written account of the whole thing on his return to France and has never ceased to be puzzled by it.

The third experience is brief but worthy of note: I dreamt I saw a newspaper placard with "Nieuport Regained" in large letters. My knowledge of geography is so limited that I didn't know where "Nieuport" was or that it had ever been lost. Three days afterwards I saw this placard everywhere—"Nieuport Regained."

The fourth experience is the most difficult of all to explain. In my waking life while waiting in a dentist's place for a friend I picked up a magazine, and to while away the time started to

read a story which happened to be the second instalment of what seemed to me an extremely silly serial. It bored me very much, and I was glad when my friend appeared and I could drop my pretence of passing the time pleasantly. A month afterwards on going to sleep I dreamt I actually waded through the last instalment of this tiresome story, the last three lines standing out in big letters. When I woke I found myself repeating these lines and during the day bought the magazine (for the first time) in a fever of curiosity. The story ended on the three lines word for word as in my dream.

All these dream experiences happened during the war, and my dream life was uneventful until the Wednesday preceding the Chilian earthquake. I dreamt I was in a country unlike anything I had seen before, there seemed to be lots of strange little houses clustered on heights with small tree-clad narrow roads leading up to them. I saw a crowd of people all hurrying in one direction, and there was a sort of twilight darkness, which quite suddenly deepened and the hurrying crowd paused. Then the earth shook with a tremendous quiver and the air was rent with cries of "Earthquake." I thought the earth rocked from side to side, and there followed a dreadful movement like that of a ship turning turtle. With this there was a terrific crash of falling masonry, broken earthenware, and cries of panic everywhere; then in the distance I felt another terrible vibration, and the fall of some colossal thing. I could only feel the weight of this, for it had no sound.

The following day I described my dream to a friend who had lived in Chili and other places subject to earthquakes. He remarked that fortunately they never had anything quite so violent as that described in my dream. I felt the reality of it so strongly that I said, "I am sure there must have been a dreadful earthquake somewhere last night." Three days later the Chilian earthquake happened, and I feel that the terrible soundless impact I dreamt of in the distance was the devastating tidal wave.

I should be more than grateful if through your circle of readers I could arrive at some knowledge as to how these experiences come. In the dreams I have described, there was no incoherency, no vagueness; in each case the dream materialized in waking life exactly as I dreamed, to the smallest detail. I believe our dream life can be made as real and more potent than our waking life, and shall eagerly await some confirmation of this belief by those who understand the subject more fully than I do.



## 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.*]

### “ASTRAL” AND “ETHEREAL.”

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—It appears to me that derivations should be considered in the use of words. The arbitrary use of them without considering their source and real meaning causes great confusion. It has done so with regard to the words ethereal and astral. “Euphrosyne” in your December number accuses me of using these words in an arbitrary and confusing manner. I have always adhered to their derivative sense. The astral condition belongs to the stars; it is within the solar system. I will quote Powis Houlst’s dictionary, published by the Theosophical Publishing House, 1910:

“*Astral*—the name that from time immemorial has been given to the kingdom next above, or within, the physical.”

“*Astral Double*—the reduplication of the physical plane or any part thereof, in astral substance. The term was applied by H. P. B., and others, to the etheric body, or double, but this only leading to nomenclatural confusion, it has been agreed to limit its meaning as defined above.”

Ether, derived from the Greek *aitho*, contains the meaning “to light up.” The ether is luminiferous, and requires no illumination as do the astral and physical states. The light of the ethereal state cannot be imagined by those who have not seen it. I have seen it and know that the lamps of the solar system are as farthing dips beside its glory. The forms of the beings who dwell there are luminiferous, blinding in their splendour, to mortal eye. Some little time after my father’s death I met him in a blaze of momentary glorious light. I had to cover my eyes, but I hoped to stay with him. “Go back, my dear, go back,” he said, “you cannot bear it yet.”

In respect to the word ether I will quote Madame Blavatsky’s *Isis Unveiled* (Vol. I, page 316): “Pythagoras, Plato and the whole Alexandrian school, derived the soul from the universal world-soul, and the latter was, according to their own teachings, ether.” *The Key to Theosophy* (page 199): “Æther—with the ancients the divine luminiferous substance which pervades the whole universe, ‘The garment of the supreme Deity.’”

With regard to the term the “Hall of Learning,” I have the prior right to decide on its meaning, or at all events to adhere to the way

in which it is used in *Light on the Path*, that having been published long before the "Voice of the Silence." Powis Houlst gives the "Hall of Learning" as a metaphor of Madame Blavatsky's for the astral plane. In that connection he quotes *The Dreamer*: "Astral plane—the plane where sentiency and thirst after sensation are the characteristic features."

Let those who know decide whether *Light on the Path* could have come from any such "plane" or state.

Yours faithfully,  
MABEL COLLINS.

#### RE RECURRENT DREAMS.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Can any of your readers throw any light on the following dreams, which occur every now and then to two persons respectively, whom I will call A and B?

A in her dream is generally in or near some large building, partly ruined, and there are always crowds of people about, with whom A has nothing to do. Suddenly water appears, rising to about knee-depth, which A either walks through or gets away from. Usually a brother or sister of A's joins her after the water episode. Sometimes there is no deep water in the dream, and in that case A is washing her hands in the dream.

B, in her recurrent dream, is quite alone in a large empty house, usually walking along a great gallery which runs above and around a vast hall. The railings or balustrades of this gallery have fallen or been broken away, and B has a feeling of fear at the depths below. She goes on to the end of the gallery, and sometimes into a small narrow passage with closed doors; sometimes up a little narrow stair to a closed door. In either case she suddenly has a feeling of panic before a closed door, and a conviction that the house is haunted, and on that she wakes. The dream has slight variations, but it always ends in this way.

I am, dear sir, yours faithfully,  
RÊVE PERIODIQUE.

#### HYPNOTIZING BY WILL-POWER.

*To the Editor of the OCCULT REVIEW.*

SIR,—Can any reader indicate the method of procedure for hypnotizing without audible suggestion or magnetic passes, that is by silent will-power, as in the case of "Kavanagh" quoted in a recent issue of the OCCULT REVIEW? Any suggestions for training along these lines would be welcomed by,

Yours faithfully,  
OM.

## TRANCE CONDITIONS.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—In a copy of your Review recently published I came across several letters bearing on a subject in which I am much interested. Some months ago I experienced a very strange phenomenon which I would like you to give me the meaning of, if possible. On the occasion in question, I retired to bed as usual the previous evening, and in the early hours of the morning I became conscious of the fact that I was neither awake nor asleep, but seemed to be in a kind of trance. I was unable to move, did not seem to be breathing, and could feel nothing. Some force seemed to be drawing me somewhere, and being inquisitive I let myself drift for some little while. The further I drifted, the greater a certain dread or horror seemed to become, until I could stand things no longer. By a tremendous effort of will-power I managed to pull myself out of the trance and shake off the Force which was trying to draw me on.

Several times I have found myself in a similar position since then, and I would like to know what this occurrence means.

Yours faithfully,

F. SUTHERLAND.

HAMPTON HOUSE, STIRLING ROAD,  
EDGBASTON.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—You were so kind in answering my last query that I am venturing to trouble you again. I am most anxious to know the explanation of an experience I am having more frequently than not.

I have to lie down every afternoon, and, as a rule, fall asleep, and just as I am becoming unconscious, down, along or through my spine I feel a sensation or thrill; it begins by my feeling a chilling sensation and then becomes almost electric or ecstatic, and I know nothing more until I feel the same sensation on awaking. Very rarely it occurs at night; but now of an afternoon I feel surprised if I do not feel it. Is it my etheric body leaving and returning? My sleep is dreamless and very refreshing.

Yours truly,

EBON.

## PERIODICAL LITERATURE

THE new issue of LE VOILE D'ISIS is memorable in several respects, but we have been attracted especially by an essay on Mysticism at Bordeaux, which goes back to the sixteenth century for some of its reminiscences, because it was at the capital of Guienne that Denis Zachaire began those studies and lifelong experiments which led him through financial ruin to his final discovery of the Philosopher's Stone. Such at least is the testimony which he gives in a small tract on the art and its secret which is of immortal memory among all devout Hermetists. But the talismanic magic which surrounds the name of Bordeaux belongs properly to the eighteenth century, and even then we must set aside the triumphal entry which Cagliostro made into the city on November 8, 1783, carrying his great standard of Egyptian Masonry and distributing largesse of occult healing with lavish hand. The comet of a season passed onward to Paris, but the place is consecrated by much more enduring memories of Martines de Pasqually, his Rite of Elect Priesthood and above all of his brilliant, immortal disciple Louis Claude de Saint-Martin. The article under notice recalls both to our minds and tells us also of François Beck, their contemporary, described as an inspired musician as well as an amateur of alchemy. It gives a curious account of his initiation into Freemasonry at a Lodge of Bordeaux. At the end it recurs to Saint-Martin and enlists all our sympathy when it expresses a hope that our knowledge of the French mystic will be extended ultimately by the publication of his letters and papers which at the present time are guarded in private collections. LE VOILE D'ISIS has also an article on alchemy in the twentieth century and especially as it is pursued under the auspices of the *Société Alchimique de France*. It is apparently the first of a series and is a preliminary excursus concerned with general principles. We are disposed to question whether there is adequate authority in the records for a hypothesis which regards Philosophical Salt as the fixed state of Philosophical Sulphur and Mercury. The promised translation of Dee's *Monas Hieroglyphica* begins in this issue and is accompanied by valuable explanatory notes. It should be understood that the hieroglyph in question is the astronomical sign of the planet Mercury with that of the zodiacal Ram attached to the base of the cross. It is well known in Hermetic literature as the emblem of Philosophical Quicksilver, and the significance of its component parts is developed with the accustomed acuteness and learning of the great sage of Mortlake, from the mathematical, magical, kabalistic and alchemical points of view. If readers recall that the astronomical signs of the seven planets of antiquity all enter into or can be derived from the sign of Mercury, they will understand the basis on which Dr. Dee goes to work. The circle,

the crescent, the cross and the horns of Aries are symbols of qualities, and in their combination they signify for him as for other Hermetists not only the catholic emblem of the First Matter but of that which alchemists call the Great Mastery. It should be mentioned that *Monas Hieroglyphica* appeared originally at Antwerp in 1564. In the year 1615, at the height of the Rosicrucian debate, the first or a very early edition of the *Confession* issued by that Order was bound up with a Latin tract on the Secret Philosophy, which drew largely from Dee's *Monas*. It was an ordinary literary piracy, but foolish persons have regarded it as indicating that Dr. Dee belonged to the mysterious Brotherhood and was even its secret founder.

THEOSOPHY of Los Angeles has entered upon its eleventh annual volume and appears in an enlarged form. The long series of articles on the early Theosophical Movement has reached its end with the thirty-second chapter, and there is no suggestion at present that it will be made available in volume form. So far as we are aware, it has not evoked any word of criticism or even notice in the general theosophical press. It is of course an *ex parte* statement, as we have had cause to point out on more than one occasion, and it is quite beyond our province to offer an opinion upon the various controversial issues. But it is just to say that the United Lodge, in addition to presenting its case, whatever the final value, has given a consecutive account of the whole movement which will be indispensable to future historians. . . . Among other periodicals belonging to various aspects of theosophical concern, REINCARNATION, published at Chicago, presents three views on its chief subject: that of re-embodied personality; the "egoic mode," which regards all souls of men as forming the universal man of Swedenborg and the Kabbalah; and that which is termed "the monadic level," the co-ordination of human lives with "the life of the solar system at large and with the plan of God." In presenting these alternatives the real question at issue seems to dissolve; we are dealing no longer with a presumed law of re-embodiment but with the place and state of the soul as depicted by antecedent theosophies: they do not belong to the real matter in hand. . . . THEOSOPHY in England and Wales has a paper by Mr. R. B. Ince under the familiar title of *Ex Oriente Lux*. The light is that of Theosophy, and it is "extending to every nook and cranny of Western Christendom." The Churches have failed; but "out of the chrysalis springs the butterfly," and it is anticipated that out of the old Church will emerge a new. It follows that there is nothing to regret and nothing to fear.

Among French periodicals dedicated to experimental spiritualism and general psychical studies LA REVUE SPIRITE is entitled as usual to the first place. Camille Flammarion continues to print letters from correspondents giving notable accounts of manifestations after death, and adds his own critical observations on each case. M. Bozzani derives from published sources the materials for an elaborate

account of panoramic vision, otherwise called "synthetic memory," occurring for the most part on the brink of death. M. Gastin draws a careful distinction between scientific and philosophical spiritism, to the profit of Allan Kardec's teaching concerning "the plurality of life in material worlds" and the reality of immaterial spheres. There are articles also on our relations with spirits, on spiritism in musical art, and on liberty of thought leading through science to loving faith in God—otherwise, the religion of souls. . . . As an independent review devoted to the investigation of supernormal facts and the study of the human soul, *PSYCHICA* is justified in holding that we stand at the fountain-head of a great intellectual movement destined to renew the foundations of human thought. It is from this position that it looks at the deeper causes of the present reaction in France against things psychic. They are not to be sought in the Sorbonne failure to obtain phenomena through Eva; the reaction is on the part of the masses, conscious of a current which was beginning to draw them in the direction of new destinies and resenting the rude awakening from the repose of heavy materialism. Berthelot had assured the crowd that this world of ours was now without mystery, Renan that the cultivated mind no longer believes in phantoms: how then should it tolerate metapsychism, its materializations, bilocations, levitations, relegated long since to the dark night of the Middle Ages? There has been a fashion in these things for a moment in the aftermath of the War, but it is time now for "rational common sense" to intervene and assert itself. Such is the mode of the moment and other reactions will follow, as *PSYCHICA* foresees sagely, prior to the final victory, when the current once and for all will bear away the crowd and the foundations of human thought will be renewed in the light of the spirit.

A notable historical paper on alchemy in Bohemia occupies the place of honour in the last issue of *MERCURY*, to the extent of ten pages, and does good service by enlarging our knowledge respecting the early life of Michael Sendivogius, prior to his meeting with the Scottish adept, Alexander Seton. It is for the rest a most curious record concerning an universal craze, extending from generation to generation, with royal palaces as its centre and Emperors as impassioned seekers. It is stated that "the majority of the rich Bohemian landlords were deeply interested" in the art, and that the aristocracy "spent its time between war and experiments in making gold." There is little need to add that it was also "a great time for all kinds of crooks and adventurers." Rudolf II of Habsburg is said to have sunk "a fabulous fortune" in alchemical researches, for the story of the gold fever is a story of ruin in Bohemia, as in other parts of Europe. This is not to say that there are no records of success, for the article recounts on the contrary a number of striking instances; but they must be left to stand at their value among the great stories of the occult past. Should anyone endeavour to verify them at this

day, he would spend many years in the research, most probably to no purpose. The history of metallic transmutation is like its literature, an excursion into an unknown world of problems.

We learn from BOSTON IDEAS that the first centenary of the birth of Thomas Lake Harris is likely to be celebrated in America by the publication of his collected works, and we confess that there are some of his poems which we should be glad to meet with again. William Sharp thought them merely oratorical, against which must be placed the high praise of Alfred Austin. Harris was the author in any case of several lovely lyrics. . . . We are indebted to the pages of REASON for particulars of "a well-known psychic" whose repute has not reached us previously, namely, Thomas C. Boddington, the author of various works professedly inspired by Faraday. More recently, however, he has been receiving communications, as alleged, from Judge Hatch, and they are said to repudiate his former views on re-embodiment, as received previously through Elsa Barker. The attitude of REASON towards the general subject remains what it was, "one of sincere enquiry and open-minded investigation," while as regards the question of the moment it is open also respecting the authenticity of the new messages, without prejudice of course to the *bona fides* of Mr. T. C. Boddington. . . . THE LIVE FOREVER MAGAZINE has published its third issue at Los Angeles in the same magnificent guise. We observe that it regards all occult and indeed all religious subjects "in the light of the new science of Human Engineering," but we look vainly through its great array of pages for any explanation of this remarkable branch of knowledge. There are articles on the symbolism of colours, on magic and sorcery, on astrology, and there is even a "Metaphysical Euclid," but they offer no help. The secret of everlasting life may be reserved for members of the "association" which stands behind its official organ, but for a glimpse of that "light" which is radiated by the "new science" we are entitled surely to look. . . . The OCCULT PRESS REVIEW is yet another new venture from the same city of the West, and it disclaims all "official connection with sect, organization or school of any kind whatsoever." As the title indicates, it is mainly a review of reviews, and amidst the ever-growing mass of occult periodical literature there is room unquestionably for such an undertaking, as the fact of Stead's BORDERLAND made evident long ago.

THE CO-MASON does all in its power to fulfil the claim of its subtitle, which states that it is devoted to the investigation of Freemasonry and Concordant Orders. The notes delivered from the Master's Chair are of great interest and contain from time to time some valuable points of fact. In the last issue we hear of the Order in Poland and of Masonic tradition and history centred about Roslyn Chapel. The story of English Guilds is continued, and among other contributions there is one on "The Sacred Number 33," which should have more than a single point of moment for Royal Arch Masons.

## REVIEWS

**THE FIVE JARS.** By M. R. James. London : Edward Arnold & Co.  
Pp 172 + 7 illustrations. By Gilbert James. Price 6s. net.

USUALLY, while there are ancient candid legends still unread by me, though accessible, I say to the modern fairy tale "Avaunt!" But Dr. James's art is so superior to that of the average glib tarradiddler who interposes between Grimm and children that I cordially recommend his fantasy to indulgent parents desirous of seeing Babs and Bobby happily quiet in their chairs.

"The Five Jars" is a fantasy on the extension of consciousness. The narrator by means of certain unguents is enabled to see, hear, converse and visit extraordinarily (not to say magically). Attempts are made to deprive him of the jars, but horseshoes, a steel knife, a cat and wariness are worth several policemen to him.

A child of seven could understand the author's easy and compact narrative, and older readers will not fail to appreciate the skill with which Dr. James has shaped it and the spiritual graciousness which has occasionally inspired him.

W. H. CHESSON.

**SECRET SECTS OF SYRIA AND THE LEBANON.** A consideration of their origin, creeds and religious ceremonies, and their connection with and influence upon Freemasonry. By Bernard H. Springett, P.M., P.Z. London : George Allen & Unwin, Ltd. 12s. 6d. net.

IN tracing the resemblance between Modern Freemasonry and the Ancient Mysteries preserved in the Lebanon, Mr. Springett has gathered a quantity of deeply interesting material from many sources. His work ranges from the period of the Stellar Cult in Egypt long centuries before the Deluge, through the times of Atlantean civilization to the day of the Druids in Britain, and thence by many channels to Modern Freemasonry. His main purpose is to show that the root principles of all Initiation ceremonies are one and the same in all ages, and that they are established on the truth that the progress of the human soul in its evolution towards the Divine can be, and ever has been, depicted symbolically by outward and visible signs. This was the means by which instruction in the Mysteries of Life was conveyed to those who were found worthy to receive it, and in Mr. Springett's opinion, "for any English Mason to assert, and presumably believe, that Freemasonry as we know it is a pure concoction of the seventeenth century, shows a most lamentable ignorance." If wide research and careful investigation of detail constitute a patent of authority, no reader can deny that the author is entitled to be accepted as a teacher and guide on the subject he has studied with so much zeal, patience and exactitude. Many chapters in his book provide astonishing parallels between ancient and modern practices and beliefs, as well as between the actual signs and salutations used by members of secret fraternities. The religious ceremonies of the Druses, as described by Professor A. L. Rawson, of New York, are of surpassing interest; indeed, there are few books on the wider aspects of Freemasonry to equal this in value, or in craftsmanship. Mr. Springett's writing has the charm of an infectious enthusiasm, without which such a work may become either a tedious marshalling of facts, or a



laboured exposition of a theory. Whether treating of the Gnostics, or the Assassins, the Devil-worshippers or the Rosicrucians, the author shows that he has far more than a casual knowledge of the literature available for his purposes, and is able to add to his garnered knowledge the leaven of individual reflection and interpretation. Thus may we listen to him with something of the wonder and credence with which the men of Ithaca hung upon the words of the far-travelled Ulysses. P. S. W.

**LIFE'S PRACTICAL PHILOSOPHY.** By Charles Wase. Crown 8vo, pp. 182. London: William Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4. Price 4s. 6d. net.

STRANGELY enough, the really philosophical man is often he who lays no claim to any philosophy whatever; and it is to such practical-minded yet thoughtful people that Mr. Wase's valuable little treatise on applied psychology should make its most potent appeal.

We must congratulate the author on the measure of success which has attended his efforts to convey to the reader a clear conception of the fundamental principles underlying the practice of psychology as applied to the development of will power, memory, concentration, character development, etc. These principles once grasped, the student will be in a position to elaborate intelligently the different aspects of the subject by wider reading, in accordance with his individual requirements. To this more intimate acquaintance with the literature of New Thought, the present volume is a most excellent introduction.

In the chapter on Will and Concentration, we are shown how, in the wise direction of desire, lies the secret of power. The fundamental principle underlying the cultivation of concentration is equally simple and easy of application. Concentration begins with the awakening of interest, with the action of desire. The art of concentration or paying attention consciously can be cultivated to a marvellous degree.

Mr. Wase's teaching is always sane and healthy. While a diligent scrutiny of "the persistent desire streams of latent mentality or emotional activity which well up from the unconscious into conscious activity" is recommended, morbid introspection is to be avoided at all costs. He shows how this may be guarded against; and leaves us, after a perusal of his illuminative little work, with the conviction that a faithful application of the principles enunciated cannot but result in a fuller, richer, nobler expression of that hidden ideal which exists, unperceived, within even the most unpromising of us. H. J. S.

**THE GREAT SECRET.** By Maurice Maeterlinck. Translated by Bernard Miall. London: Methuen & Co., Ltd., 36 Essex Street, W.C. Price 7s. 6d. net.

"THAT which is far off, and exceeding deep, who can find it out?" So asked a wise man long ago. M. Maeterlinck's answer is in the negative. He has turned the searchlight of his penetrative intellect, and the analytical microscope of unimpassioned study, upon the primitive religions of the ancient world and the occult wisdom accruing therefrom, so far as we can translate their inner meaning into modern thought and language. Yet he frankly warns his readers not to expect in his volume "a history of Occultism," nor an abstruse commentary, "for," he says, "I know nothing that may not be learned by the first comer who will travel the

same road. I am not an initiate, I have sat at the feet of no mysterious and evanescent masters, coming from the ends of the earth, or from another world, expressly to reveal to me the ultimate verities and to forbid me to repeat them." It is after all rather refreshing to find a writer of eminence who has not made a "corner" in "the ultimate verities." In Mr. Bernard Miall's admirable English translation we feel ourselves holding detached converse with the author in his library, he, as it were, expressing his considered opinions through a cloud of cigarette smoke. M. Maeterlinck's moods may seem to vary a little, but his conclusions do not. He searches the records of India, Egypt, Persia, and Chaldea, of Greece before Socrates and in the days of the Gnostics and Neoplatonists. Always he is seeking the First Cause. He skims the Cabala, scrutinizes the findings of the ancient Alchemists, touches upon Modern Occultism and Theosophy, and what he terms the "Metapsychists." He suggests, with urbanity:—

"Is it not time to ask ourselves where our ego really exists, where our true personality resides? What of the Unknown Guest, which lives and acts on its own initiative?" . . .

He suggests, with experimental psychology for his background:—

"While there is reason to fear that the first memory, that of which our brain makes use, is impaired or extinguished at the moment of death, just as it is impaired or diminished by the least ill-health during life, is it not, on the other hand, more probable that the other more capacious memory, which no shock, no sickness can confuse, will resist the terrific shock of death; and is there not a very good chance that we shall find it intact beyond the grave?"

If we are to understand that this excludes the memory of friends and beloved associations of the earth life, annihilation would probably to many be preferable. Happily there is enough assurance to the contrary.

The final chapter summarizes briefly the main outlines of the book, and indicates the point in human history at which we "bid good-bye to the logical consequences of the great confession of ignorance to enter the labyrinth of theories which are no longer unassailable."

Here, too, though M. Maeterlinck does not quite say it, we come to the point where there can be rest only for those who have the heart of a little child, or for the seer who can echo the radiant words of Myers '*St. Paul* :—

"Oh could I tell, ye surely would believe it!  
Oh could I only say what I have seen!  
How should I tell or how can ye receive it,  
How, till He bringeth you where I have been?"

EDITH K. HARPER.

PHILOSOPHY AND THE CHRISTIAN EXPERIENCE. By Wilfrid Richmond, Honorary Canon of Winchester. Oxford: Basil Blackwell, Broad Street. Price 3s. net.

THIS volume contains the discourses known as the Pringle Stewart Lectures, which were delivered by Canon Richmond in 1921-2. Their scope is best indicated by quoting the author's own words from his Preface, wherein he states that the Lectures deal with: Three philosophical difficulties which beset the claim to the knowledge of God involved in the Christian Creeds, viz. :—

- (1) The difficulty associated with the demand for the restatement of the Creed.
- (2) The difficulty arising out of the fact that the Creed involves the holding of statements contradictory to one another ;
- (3) The difficulty concerning personality in God.

As will be inferred from the foregoing, these Lectures are not milk for babes, but offer mental food for the already developed brain not afraid to face the hard thinking involved in a study of the religious and theological outlook of to-day.

In regard to the apparent contradiction of ideas involved in the "Transcendence, and the Immanence of God," Canon Richmond makes this interesting observation :—

"The view held by most believers represents an accommodation between two ideas essentially incompatible. I have maintained later on that though mere transcendence and mere immanence are essentially contradictory, transcendence and immanence as they are really matters of religious belief, i.e. as alone it is possible to maintain, are mutually necessary to one another. Transcendence is only of any value as a religious belief if it is transcendence of an immanent God, and immanence is only of value if it is immanence of a transcendent God."

This view is one that would have appealed particularly to Archdeacon Wilberforce, who loved to think of God as the great Indwelling Universal Spirit of Love and Wisdom, yet holding all Creation in the hollow of His Hand.

EDITH K. HARPER.

LADY AVIS TREWITHE: A Romance of Dartmoor. By Beatrice Chase. London: Longmans, Green & Co., 39 Paternoster Row, E.C.4; New York, Toronto, Bombay, Calcutta and Madras. Price 6s. net.

ALL who desire a bit of real old-time romance in a modern setting will hail with delight Miss Beatrice Chase's latest novel, the scene of which is again laid in her beloved Dartmoor. Even the stony heart of the cynic in whom romance seems to be dead, should blossom as the rose after a perusal of these racy pages, full of young love and happy laughter.

The story opens with the well-considered decision of Lady Avis Trewithen to become a farm pupil, under an assumed name, "For," she says, "I want to get away from my rank and be an ordinary girl, a working girl, just to see if I have grit enough to be self-supporting if I wished." Readers of "Lady Agatha" (so enthusiastically reviewed in the Press by Guy Thorne, author of *When It Was Dark*), will be especially interested to follow the fortunes of her grand-niece, as told by herself, in the present volume. Naturally the farm to which Lady Avis goes is on "Dartmoor"; naturally also Farmer West, his wife, daughter, and general entourage, are of that fine type of humanity which seems especially to thrive in the West Country, and of which Miss Chase has already given us many lovable specimens, so that her books bid fair to become a classic history of life and ways in this enchanted English fairyland, which has Believer for its "high altar," and the mysterious song of the Dart for its perpetual antiphon.

Miss Chase herself being a mystic of a very practical order, as all true mystics are, loses no chance of transmuting the common metal of every-

day life and its duties into the gold of spiritual values. She shows how, through it all, destiny works out the chain of circumstances which bring together two radiant young souls, who show in their own lives how beautiful a thing true love may be when it follows the leading of unseen guardian angels, working out a design "conceived by a Divine Mind and executed by a Heart overflowing with human tenderness."

The slender outline of another romance is deftly interwoven with the main theme of the story. In the life of Rachael Everleigh the dark shadow of false love is dispelled by chivalrous devotion, and the courage which faced obloquy and misunderstanding is crowned by the knowledge that all was worth while.

In this gifted author's own words: "After all, it is a wonderful world, and humanity is very near the divine." EDITH K. HARPER.

THE DAILY GUIDE. By Sepharial. London: W. Foulsham & Co. Pp. 95. Price 2s. 6d. net.

THE study of "directions" or "progressed aspects" is an important, and to many people perhaps the most fascinating, part of Astrology, so that this useful little book is sure to be welcomed by large numbers of astrological students. It presupposes in the reader some knowledge of the ordinary methods of directing, based on the birth-map, and gives lucid instructions for calculating the Solar Revolution, the Lunar Revolution, and the Diurnal Horoscope. The Solar Revolution is particularly important, and the correct method of drawing it, which is frequently misunderstood, is given in this little volume. This consists in drawing a new horoscope for each year of life, based on the exact moment of the solar return to its own place at birth. Experience shows that considerable weight should be attached to the dominant positions in this figure, in addition to the specific aspects for the day which may, of course, not be the actual birthday, in the particular year. The Lunar Revolution the author claims as his own discovery, many years ago. It is now more fully developed, and provides, in his opinion, a reliable indication of the main influences in force on any day of the year—always, of course, with the proviso that these are subsidiary to the influences shown in the birth-map and in the primary directions. One point, however, is not made clear, and does not seem ever to have been made clear by those who write as authorities—and that is whether, in calculating these or any other kind of directions, the map should be drawn for the place of birth or for the present place of residence. To those born, say, in India or Australia, and now living in England or Japan, the point is of considerable importance, and some authoritative expression of opinion would be helpful.

Sepharial illustrates his argument by many striking and interesting examples, but there seems to be an error when he refers (on p. 76) to the great Napoleon as having had Saturn in the Midheaven in direct opposition to the Moon. The horoscope which gave Napoleon Saturn in the Midheaven and Libra rising has been discredited by many competent judges (among them the late Dr. Richard Garnett), and it seems now to be generally accepted that he was born with Scorpio rising and Saturn in the 9th house. But apart from this, *The Daily Guide* is a mine of valuable information, and should form part of the library of every practical astrologer.

E. M. M.

THOMAS LAKE HARRIS AND HIS OCCULT TEACHINGS. By W. P. Swainson. 6½ in. × 4½ in., pp. 68. London: Messrs. William Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4. Price 2s. net.

CONCERNING both the personal character and the validity of the seership of Thomas Lake Harris the most diverse opinions would appear to be possible, and have, in fact, been held. Harris' philosophy was very eclectic, though essentially Christian at its core, and may be regarded as a convenient nexus between the mysticism of the East and that of the West. But his theories lie closest to those of Swedenborg. The resemblance may be urged in support of his claims; alternatively it may be held to accuse him of plagiarism. Certainly there are many passages in Harris that read like translations from Swedenborg, but translations in which something of the cool logic of the Swede has been lost, and whatever elements of fantasy there may be in his writings exaggerated and exalted to the place of chief moment. In any case, however, Harris is significant, and has said many things of interest. His system of mystical philosophy is elaborate and abounds in detail, and Mr. Swainson has faced an immensely difficult task in the attempt to compress it into the present slim volume. That he has succeeded is exactly what readers of his previous works would expect. He has avoided controversy as far as possible, and has treated Harris very sympathetically, though, as he points out in his final chapter, "there is a great deal in the writings of Lake Harris that is open to criticism . . . and even after a more or less comprehensive study of his writings it is difficult to bring oneself to accept many of his statements," instancing in particular Harris' theory of the origin of evil and his prophecy concerning the impending world-crisis. There is a useful chapter in the book devoted to Harris' poetry. Some of this reached a high level of excellence. The following poetic expression of the Swedenborgian doctrine of uniqueness is certainly of this quality:

". . . No two men ever saw the world  
Alike through outward eyes, or ever heard  
Just the same music in the wild birds' hymn  
Or the deep moaning of the wakeful sea."

The truth is one which we shall, perhaps, do well to bear in mind in endeavouring to arrive at a just valuation of Harris' work. The task is no light one; but Mr. Swainson has lightened it by this excellent summary of Harris' teachings. Indeed, those who would essay it are likely to find his book an indispensable introduction. H. S. REDGROVE.

RAPHAEL'S ALMANAC for 1923. 8vo. Paper. Pp. 132. London: W. Foulsham & Co., Ltd. Price 9d.

RAPHAEL'S ALMANAC for 1923 is to hand. This almanac, which we understand enjoys a very considerable sale, is of a more popular character than Zadkiel's Almanac, which appeals more specifically to the astrological student. Raphael's is published at 9d., but it does not contain, as does Zadkiel's, an ephemeris of the planets' places for the year, this being separately published in a handy form at 1s. net. The price of the two together is thus 1s. 9d. It must, however, be conceded that the inform-

ation in Raphael's Ephemeris is very excellently arranged for the convenience of the student. Raphael, in his almanac, specializes on the planetary positions at the new moons, which is, it appears to us, a good point. In the present instance he opens with a regret at the failure of the last Government to carry out its promises, and the expression of hope that Lord Derby will succeed Mr. Lloyd George. Raphael's choice—never in the least degree a probable one—was ruled out two months before the date of the present almanac. The Editor may, however, have looked with an unfavourable eye upon the cross-aspects in Mr. Bonar Law's nativity.

A. L.

**A MANUAL OF GRAPHOLOGY.** By Arthur Storey. 7½ in. × 4½ in., pp. 124. London: Messrs. William Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4. Price 2s. 6d. net.

I DO not know how far, if at all, graphology can be classed as an occult art; but, as concerns the validity of its claim that much concerning the character of a person can be gleaned from his or her handwriting, there can be no doubt. I had an interesting personal experience of this myself, some years ago, when I submitted a specimen of my handwriting to a graphologist. The lady in question made one very bad blunder concerning a matter of importance, but in all the other details she was remarkably correct, even to the extent of stating that I was interested in telepathy, a subject upon which I was engaged in writing at the time. It is true the lady claimed to be a psychometrist as well as a graphologist, so perhaps the test was not conclusive; but I think every one will agree that the broad outlines of character, at any rate, are indicated by a person's handwriting.

Mr. Storey has made a deep study of the subject and deals with every aspect of it in his book, which it can be said fully maintains its claim to be of a practical character. He points out that physiological causes as well as psychological ones may account for various peculiarities in the handwriting, and that the same peculiarity may be the result of different causes in different persons: to arrive at a reliable conclusion it is necessary to judge a person's handwriting as a whole. I am not quite sure that he allows sufficiently for the influence of education, which may account for the writing being perpendicular or sloping and also for the nature (or absence) of the margin.

In his opening chapter Mr. Storey indicates that it is because the act of writing—the actual forming of the letters and so on—is so largely the work of the subconscious mind, where the feelings reside, the active attention being engaged with the expression of thought, that our writing reveals so much to the trained eye. The point is one of much interest and importance and would seem to imply the significance of the study of handwriting for psycho-analysis. The work closes with a long chapter entitled "Scheme for the Systematic Observation of Traits in Handwriting," which constitutes a most useful guide for those who would become proficient in the art of graphology.

The book is illustrated with many specimens of handwriting, including a large number of signatures of well-known men and women.

H. S. REDGROVE.

SAINT-MARTIN, *The French Mystic, and the Story of Modern Martinism.*  
By Arthur Edward Waite. 6½ ins. × 4½ ins., pp. 78. London:  
Messrs. William Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4.  
Price 2s. net.

THE works of Louis Claude de Saint-Martin are better known in France than in this country. They aroused very considerable interest at the time of their publication, and the cult of modern Martinism (whose head-quarters were at Paris and whose Grand Master was the late Dr. Gerrard Encausse, better known as Papus) has served to keep this interest alive in recent years, although it appears to have emphasized the occult rather than the mystical, and in Mr. Waite's opinion more important, side of Saint-Martin's teaching. Previous to the war the cult had spread almost throughout the civilized world, but since this devastating event and the death of its Grand Master, the order has lost its unity and is perhaps not destined to persist. Mr. Waite has already familiarized English readers with the life and works of Saint-Martin in an admirable life of the mystic which was published in 1901. The next year saw the publication by Papus of a work on Saint-Martin, which, while it made available new information concerning its subject, put forward certain rather extreme and untenable views. Papus claimed to base his work on unpublished documents and, failing the publication of these, it is impossible to judge with certainty as to the validity of many of his assertions and inferences. As Mr. Waite says, a definite life of Saint-Martin has yet to be written. His present life is based entirely on published works. Within the limits of its size it is altogether adequate; Mr. Waite expresses no extreme opinions and, judging from Saint-Martin's writings as a whole, it seems extremely unlikely, to say the least, that the publication of any hitherto unpublished document will necessitate Mr. Waite retracting one word of it.

The point at issue between Papus and Mr. Waite is the question that divides the mystic path and that which nowadays we should call spiritism. Early in his life, Saint-Martin was initiated by Martines de Pasqually into an order which had as its object the practice of ceremonial magic. Positive results were obtained and communications emanating *ex hypothesi* from superior intelligences were received. Saint-Martin received this enlightenment, if such it were, enthusiastically: but the young occultist was destined to develop in later years into the mystic, and Mr. Waite suggests that the finest things are said in his works when he "is speaking on the warrants of his own proper insight." When he was about forty-five, Saint-Martin became acquainted with the works of both Boehme and Swedenborg. He realized, in spite of all formal differences, the presence of sympathetic spirits and was especially attracted by the writings of the German mystic.

I think the only quarrel I have with Saint-Martin is his seeming love of mystery. We are constantly hearing of secret orders and societies and of things in his works that he is pledged not to reveal. All this mystery seems to be unnecessary, and the veils would appear to cover nothing more than is pretty plainly revealed in such publications as *The Proceedings of the Society for Psychical Research*. It makes the task of a biographer unduly difficult. Mr. Waite has succeeded admirably and has added another excellent volume to Riders' 'Mystics and Occultists' series.

H. S. REDGROVE.

SONGS FOR ALL SEASONS. By Elise Emmons. London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4.

No ONE could turn over the pages of this little volume without feeling at once that its author possesses a heart overflowing with the milk of human kindness, and that this very sympathy impels her to seek expression in a copious outflow of simple and more or less tuneful verse, touching on many subjects, grave and gay. Already four small books of the same order have flowed from Miss Emmons' pen, and in a prefatory note to this her fifth work she remarks that it is "because so many kindly letters have come to me from lowly and sorrowful hearts, expressing the help and comfort they have found in my Poems, that I am encouraged to continue the work, which is a source of daily happiness!"

Some dedicatory lines "To Queen Alexandra" express a fervent sentiment that will find a responsive echo in all loyal hearts. And here is an appropriate thought for Christmastide:

"Make every day a Christmas day  
Throughout the livelong year,  
Then happiness shall gild thy way,  
And every day bring cheer!"

"If Christ within our hearts be born—  
His Spirit to us given—  
We'll surely find each separate morn  
How close to Earth is Heaven!"

EDITH K. HARPER.

THE NEW PSYCHOLOGY, and Other Sketches. By the Rev. A. Blackham. London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4. Price 1s. 6d. net.

THE *New Psychology* is a sensible little book—brief, practical and to the point. It deals with the "Power that Works in us to Will and to Do," and the application of that Power to the life of the individual and to the world of which he is an integral part.

"The New Psychology teaches us that man is a complex being. Some say that he has two minds, namely 'Conscious and Subconscious,' or, as others say, 'Objective and Subjective.' Some say that man has only one mind, which acts on different planes or stages, but whichever it is, the same reasoning may be applied to both ideas." . . .

Without involving himself in technical subtleties, or in the revolting jargon of "Psycho-Analysis," the author simply reminds us that "There is One to whom New Psychologists constantly refer when speaking of Faith, and whom I like to think of as the Great Master Psychologist. He it was who said: 'If ye have faith as a grain of mustard seed, nothing shall be impossible unto you.' And also, 'What things soever ye desire when ye pray, believe that ye have received and ye shall have.'"

The "New Psychology," indeed, is but the reaffirmation in modern terms of a spiritual truth which, having struggled to express itself from of old, in divers forms and creeds, came to supreme fulness in the teaching of the Divine Master Jesus, and these short "Sketches" contain some of the thoughts most needed to counteract the deadly pessimism of to-day.

EDITH K. HARPER.



THE CURSE OF KALI. By Arthur Greening. Cr. 8vo, pp. 211.  
London: Jarrolds, Ltd. Price 6s. net.

ARTHUR GREENING'S novel is frankly a romance of action rather than of character drawing, and lovers of the mysterious and occult, strongly flavoured with adventure, may spend a pleasant hour or so in its perusal. Concerned as it is with the dread community of Thugs, once rampant in the continent of India, and the lowest form of Kali worship, there is ample material for creating an atmosphere of tensity and horror—material of which the author freely avails himself. The story is packed with incident and moves at a terrific pace, holding the reader breathless to the end—which comes all too soon.

The hero, by saving a venerable Hindu seer from the Kali worshippers, incurs the vengeance of the Thugs. His friend and sweetheart also become involved. The Mahatma—for such he proves to be, and the bearer of a name held in reverence in Theosophical circles—repays his debt of gratitude by saving the lovers from their terrible fate, after, of course, many suspense-provoking crises.

One word of adverse criticism we have to offer when we remark that a certain section of the public who might be drawn to reading the novel will scarcely appreciate the picture of "Koot Hoomi" with "flashing knife" wreaking his vengeance on the leader of the Thugs! H. J. S.

THE ANGEL OF THE PRESENCE. By the Author of "Your Own Path."  
Sold by The Sunwise Turn, 51 East 44th Street, New York.

THIS slender booklet, pale rose in colour, does not belie its outward aspect, for the Meditations within its covers are of delectable beauty and grace, and their simple mysticism brings to mind the sweet reasonableness of

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“ When Christ commands, the soul must be free to answer as One Man. Speak to the soul : give her control of the outer garments.” . . .

“ He that is pure is free from the weight of evidence.” . . .

“ Wounds that are healed should never be opened. Abide in thy soul in the Secret Place of the Most High.” . . .

The Author dedicates her work to “ The Angel of the One Who Reads.” Those who care to read will understand.

EDITH K. HARPER.

**THE WAY TO WILL-POWER.** By Henry Hazlitt. J. M. Dent & Sons, Ltd., 10 Bedford Street, London, W.C. Price 4s. 6d. net.

MANY books have been published of late on Will-Power and the way to attain it. Perhaps therefore to expect anything new on this subject is to expect the impossible. Mr. Hazlitt's contribution to the literature of the Will is not an exception. He does not offer us any new theories. But he states the old arguments clearly and concisely, and it is refreshing to find in a book on the Will emanating from America a spiritual rather than a material interpretation of life. So many books on this and kindred themes insist *ad nauseam* on the necessity of being successful, of “ getting on,” in other words, of making a large income at all costs. Mr. Hazlitt fortunately is one of the enlightened. Asking the question “ What ought a man's goal to be ? ” he says, “ When money is the end sought and social well-being merely the by-product, we produce more money than we need and not enough well-being. We over-eat and over-dress and turn out mountains of silly luxuries ; we seek to outdo our neighbours in material

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display; while the enrichment of the mind and the elevation of the soul are ignored, or occupy us only in moments when we have nothing else to do."

Mr. Hazlitt has some interesting reflections on psycho-analysis and the exaggerations and false assumptions into which it betrays its votaries. "I do not know," he writes, "of a science that habitually wraps its thoughts in such awesome and jaw-cracking phraseology, with such a maze of newly-coined words, above all, habitually tacking on the magic word 'complex' after describing any trait whatever in order to make it sound as if something very profound had been pointed out."

The colloquial and intimate method of treating his theme, while it may attract some readers, will certainly repel others. Statements such as "I can fancy that you are becoming somewhat weary," "I can fancy you rebelling at this point if you have not done so long ago," are hardly calculated to hold the reader's attention. It is surely the duty of a writer to hold his reader's interest without having to resort to these grappling-iron methods.

R. B. INCE.

VERSE. By Bayard Elton. London: Arthur H. Stockwell. Pp. 25. Price 1s. 6d. net.

THIS tiny and unpretentious booklet contains nineteen poems, most of them on religious subjects. They are too slight to admit of serious criticism, but in at least one instance—that of the lines beginning "I sat alone In the silent house"—one feels that the author had an idea which he could have developed more fully, had he desired. The indiscriminate use of the pronouns "thou" and "you"—

"Who is thy companion, pray,  
Sitting with you through the gloomy day?"

which recurs several times, would be better avoided. Perhaps the best of these pieces is the last, *The Scourge of Heaven*, which seems stronger than the others, both in conception and in construction, and whose final lines may be quoted here:—

"Sweet pain! Sweet angel of a mighty truth!  
Teach me thy secrets, and thy power unfold,  
That knowing this I may at last be free  
To greet as 'Comrade!' Him whom I behold." E. M. M.

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The Epoch and Light Office, Ilfracombe. Price 7d.

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should offer an ample field for putting into practice the advice of this author, especially in regard to servants who fail in their duty, of whom the writer, with perhaps unconscious humour, says : " See them mentally discharging their duties and obligations with the utmost skill and integrity." . . .

The Author claims to have proved many times the efficacy of the silent Ministry advocated in this teaching. No doubt but for such " Silent Ministry " this poor old world of ours might be in an even worse plight than it appears at present to be. And possibly, for example, a united effort of Silent Thinkers might tend to alleviate the terrible conditions of many of the unemployed. At any rate let us all try. In Matthew Arnold's words : " The seeds of Godlike power are in us still."

EDITH K. HARPER.

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