

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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VOL. XXXVII

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No. 3

NOTES OF THE MONTH

IN my Notes of the Month for the last issue, I left Laurence Oliphant on the point of sailing for America to join Thomas Lake Harris's community at Brockton, U.S.A. It may be well to remark here that his parliamentary career had already been ruined in advance by a veto from the strange American seer which forbade his making any speeches in the House of Commons, and to which it is plain that he passively submitted. Thus early he appears to have been under the hypnotic influence of this extraordinary religious leader. It must not, however, be assumed from this that Harris gave Oliphant any actual encouragement to join him at Brockton. Indeed, he appears to have attempted to dissuade him from doing so. It is clear that he realized sufficiently the nature of the world in which Oliphant had lived hitherto to know how intensely distasteful the life at Brockton must inevitably prove to a man of his temperament and antecedents. But Oliphant was not to be deterred. He was, in fact, obsessed by a sense of the necessity for supreme

self-sacrifice and self-abnegation, as a means to the attainment of his ideal. On arrival at Brockton, he found himself plunged into life in its rudest and most elementary form. He was, we are told, "sent to sleep in a large loft containing only empty orange boxes and one mattress. His earliest work was the clearing out of a large cattle shed or stable." At a later date he described as a sort of nightmare of the past his recollection of "the gloomy silent labour for days and days, wheeling barrows of dirt and rubbish in perfect loneliness," for he was not allowed to speak to anyone. Even after his day's work was ended and he came home tired out at 9 o'clock in the evening, he was sent out again to draw water for household purposes till 11 p.m., until his fingers were almost frost-bitten.

A curious sidelight is thrown on the methods of this marvellous religious community by the picture drawn of the attempts of its members, under Harris's guidance, to cast out the devils from various mediumistic and so-called possessed persons who were brought to them to be healed. These "infer-nals," as they were called, were sometimes very active. One is inclined to suspect that some of the cases were the result of excessive alcoholism. In casting out the devils from these unfortunates it was the custom to concentrate the mind firmly on the principle of evil till it appeared to take almost definite shape, and then to pray with fervour, "Lord, bind him, bind him!" Sometimes members of the community would be enjoined to sit up all night in order to bind the infernals, and the results of these night vigils must, one would imagine, have been sufficiently devastating to the nerves of those who undertook the onerous task. All the time this work of exorcism was being undertaken the ordinary labours of an agricultural community had to be carried on under the personal direction of Thomas Lake Harris. After leading this weird and primitive existence for a period of three years, Laurence Oliphant was, under Harris' orders, despatched home to England with instructions to renew his old life, and apparently at the same time to spread the gospel as taught by Thomas Lake Harris.

Laurence in the meanwhile had made over his entire possessions to the community, from which he received an allowance to provide for his necessities during his absence. It does not appear, however, that this transfer of his property was of a legal character. In fact, the converse is rather implied, and though details are lacking, we know that when he finally broke

with the American prophet he reclaimed and recovered it. Lady Oliphant had followed her son to Brockton, but did not return with him when he came back to England. The fate of the mother in fact is one of the great tragedies of the story. Complete self-sacrifice was Harris's rule, imposed in the most relentless spirit, and the mother whose son had been all in all to her was bidden to give him up, and was only allowed to meet him like any other member of the community. All close and confidential intercourse was at an end, and when the time came for his return to England it was without any word of special leave-taking. In fact, we gather that he was not even allowed to write to his mother during his absence. She fell ill, we are informed, and her son had to be sent for, for fear she should die. "Thus," says Oliphant's biographer, "the prophet put his hand upon the very sources of life and controlled them." He must, she adds, at least have been a man of extraordinary skill and insight, as well as of remorseless purpose and determination. According to Thomas Lake Harris, love, even the love between mother and son, had to be crushed out like all other human emotions. We shall see later how the love between husband and wife was destined to be treated in a similar fashion.

Some clue to the nature of this remarkable community may be found in the name which its members bestowed upon it, "The Use." Everything, it was held, must have a practical end and aim. "Our maxim is," one of the members wrote, "that the more spiritual we become the more practical we must become also." "The influx of the spirit," he adds, "or internal breathing of which we are sensationally and organically conscious, begets a new ardour, a divine activity for all work. And whether we are planting potatoes, cooking a joint, singing a hymn, or taking a picnic in the woods, it is our ambition to do it the very best, as God would do it and does His own work. We have no place here for those who want to meditate, unless the meditation ultimates in useful work. . . . Our maxim is that regeneration makes a man a better worker. . . . Those who come here must have no country, no relations, or friends, no pursuits but such as are given them of God. They must literally forsake all and take up the cross."

Laurence in due course resumed his old life in England. He was welcomed again after his three years' absence by his many friends, who strove in vain to penetrate the secret of the strange influence which had led to the abandonment of his political

career. Whether in England or America, he did not remain long without being landed in some fresh adventure. In the autumn of 1870 the war broke out between France and Prussia, and he was invited by the editor of *The Times* to go to the front as war correspondent. His experiences on this mission are described in one of his books.* Writing at this time to his friend, the Duchess of Somerset, on January 18, 1871, he says that he had had the opportunity of seeing twelve general or partial engagements, and of forming something of an idea of

OLIPHANT
AS WAR
CORRES-
PONDENT
IN FRANCE.

the prospects of the two armies. From the beginning, he adds, "the French never seemed to have a chance, and the conviction is at last forcing itself upon the sensible parts of the nation that they have no alternative but to make peace. . . . Mean-time contact with the German armies has not the effect of enlisting one's sympathy in their favour. The official or yunker class detests England with a mortal hatred, because they instinctively feel that the institutions of England strike at the root of their various class prejudices and bureaucratic system." "I have found it," he continues, "very difficult to get on with the Grand Duke's staff, they are so supercilious and arrogant. . . . The feeling against England among the Germans is increasing every day, and it is amusing to hear them discuss plans for the invasion of England. They have worked the whole thing out. Blumenthal told me that he had considered it from every point of view, and regarded it as quite feasible." And this, it is to be noted, was in January, 1871, forty-three or forty-four years before the Great War actually broke out.

After the revolution had taken place in France and the Commune had established itself in Paris, Laurence being then at the capital, was recalled or believed himself to have been recalled by Thomas Lake Harris to America. Harris, we are told, before giving his disciple permission to undertake his work as war correspondent, gave him a sign which was to show that his term of service was over, and that he must return forthwith to America. The sign was to be the entrance of a bullet through the window of the room in which he happened to be. Laurence's

A
MYSTERIOUS
SIGN.
things into

own statement appears to vouch for the genuineness of the story. He complained afterwards that in the midst of undertakings in which he was engaged he was liable to be recalled just when he was getting things into working order. "I was thus," he says, "recalled

* *The Adventures of a War Correspondent.*

from Paris at a moment's notice, when my departure was most inconvenient, and I was much tempted to disobey orders, but it was at the time of the Commune. I had turned into a house to avoid a charge of soldiery and a bullet grazed my head. I took it for a sign that my protection was removed, and got away as soon as I could manage to do so." His visit to America was this time of short duration, and Oliphant resumed the position of *Times* correspondent in Paris during the early winter of 1871. About the same time Lady Oliphant was also permitted by the tyrannical prophet to leave America and rejoin Laurence, and we find them both settled in Paris together in December of that year. His biographer and cousin met mother and son in Paris at this time, and observes with regard to the latter that "he had got over his first elation (consequent on his return to normal life), and in the return of his ordinary habits and recovery of a definite sphere of action had regained his natural tone, that of a man essentially of society. . . . He was no longer displaced from the common grooves of life, as when I had last seen him, but had found an outlet for the activities of his mind and being, and was strenuously and wholesomely occupied in a manner of work acceptable to him."

The most noteworthy incident in this phase of his life was his meeting with the lady who was shortly afterwards to become his wife. This was Alice l'Estrange, the daughter of Henry l'Estrange, of Hunstanton, in Norfolk. "Alice," says his biographer, "was one of the most attractive and charming of God's creatures, with considerable beauty and much talent, full of brightness and originality, sympathetic, clear-headed, yet an enthusiast, and with that gift of beautiful diction and melodious speech which is one of the most perfect ever given to man." She was a fine musician as well as a brilliant conversationalist, and she had been accustomed all her life to the best of European society. "I have heard her," she adds, "spoken of in all kinds of quarters, and from some of the most fastidious critics in London down to the humble and homely German colonists in Haifa, there has never been but one voice." Laurence and Alice l'Estrange seem to have fallen in love with one another from the very first, but they had to reckon with Thomas Lake Harris. Such a step as marriage could not possibly be undertaken without his permission. But the veto, temporary as it proved, from the stern American seer was not the only obstacle to the marriage. In view of the opinions and eccentricities of Laurence himself,

and the fact that he was in reality not his own master, it is hardly to be wondered at that Miss l'Estrange's family were strongly opposed to the marriage. Laurence himself was disinclined to make any settlements, and it is perhaps doubtful how far he was in a position to do so. Indeed, he went so far as to object to Miss l'Estrange's fortune being settled upon herself, doubtless desiring that she should employ it for the benefit of the Brockton community.

When the news of the projected marriage reached Brockton there was a terrible hubbub. One of its members wrote

OPPOSITION
TO
MARRIAGE
AT
BROCKTON. "When Father [i.e. Thomas Lake Harris] left word that W. [i.e. Laurence Oliphant, the initial being indicative of the name given him in the community] was no longer to hold himself from seeking a wife, we of course understood that he knew how

terrible marriage was, and that unless through weakness or inability to stand alone while passing through regenerative training, some had to marry, the rapid way to victory and Use was through purification first and marriage afterwards, if God so ordered." It must have been a very powerful attraction that induced Alice l'Estrange to hold to her lover under such extraordinary circumstances, especially as it involved making her own submission to the autocrat of Brockton, and almost, as it seems, placing her conscience in his keeping. We can well imagine how Laurence must have dreaded introducing his young wife to the members of this strange community, and to their austere and domineering leader. In one of his early letters he endeavours to soften the portrait of him to the best of his ability, for the benefit of his fiancée. "So far," he writes, "from his wishes being despotic, when we have got into right relations with him, it becomes our greatest pleasure and delight to take counsel with him, to draw from him words of wisdom which we may try to carry out, because, of course, the very nature of his life and habits unfit him for the rough contact with the world." Elsewhere Laurence writes: "Father's presence

OBSTACLES
OVERCOME. is an awful pressure, though it is a blessed one," so that it is clear that Oliphant's feeling towards Thomas Lake Harris was by no means unmingled with dread and apprehension. In any case, after considerable delay, all difficulties in the way of marriage were overcome, and it finally took place in June, 1872, at St. George's, Hanover Square. The bond between the two, broken for a time by

Harris's autocratic intervention, ended as it began, in the purest affection and the completest sympathy, and as Laurence retained his position as correspondent of *The Times* for more than a year after his marriage, at least the first period of their married life was undimmed by the hostile frown of the Brockton seer.

Finally, in the summer of 1873 the sojourn of the happy trio in France was terminated by a sudden summons from America. The household was broken up, and Lady Oliphant, Laurence, and his wife left Paris to cross to America to their future home, as members of the Brockton community, where the young wife was destined to learn the nature of the surroundings amid which

she was doomed to pass the next portion of her married life. On his return to Brockton, Oliphant, after a short period of leisure, was not allowed to be more than an occasional visitor to the house where his wife and mother were established. He was, in fact, sent off to deal with certain financial operations in connexion with the community which kept him for a considerable period in New York, and afterwards led to more distant travelling in Canada.

Not long after this Alice Oliphant was removed from the headquarters of the Brockton community, and ordered by the autocratic Mr. Harris to go to California, where he had

established a new headquarters at Santa Rosa, near San Francisco, and where he directed the cultivation of a vineyard, employing for the purpose another section of his followers. This ensured a complete severance of husband and wife, which, in fact, endured for some years. Harris clearly was unwilling to adopt the Biblical injunction in the matter of marriage, "Whom God hath joined, let no man put asunder." He was indeed probably guided in his actions by the old proverb, "Divide et impera," fearing that the united forces of the Oliphant family might prove a danger to his autocratic rule. An attempt was made some time later on the part of Laurence to see his wife at Santa Rosa, but this was frustrated by the Brockton seer. The occasion, however, led to the cementing of a friendship which had important consequences for Laurence. On a previous occasion, when arranging to leave for England with her children, in a delicate state of health, Laurence had offered his assistance and delayed his journey so that he might travel in the same ship with a certain Mrs. Walker and her family. The friendship was now renewed, and Laurence paid a visit to the husband at his office in San Francisco. On the present occasion he received

imperative orders to return to Brockton without seeing his wife, which he did with his usual implicit obedience. He learned, subsequently, that his wife had left Santa Rosa. She had gone, we are told, from the house of the prophet without money, introductions, or friends, alone, to earn her own bread, and we next find her living at a place called Vallejo, where she was taking as pupils the children of miners and other persons, and teaching them music, drawing, etc. It is not clear whether this journey was taken by Harris's orders, or, as seems more probable, on her own initiative. In any case, Laurence, discovering the situation in which his wife was placed, wrote to the Walkers asking them to keep an eye on her and do what they could for her assistance. They promptly responded to the call. Mrs. Walker went to Vallejo, where she found Alice cheerfully installed, doing everything for herself, and already enjoying the warm affection of her humble friends. Henceforth Alice had a home open to her where she was always welcome. A proposal was made that she should open a school, but while this project was on foot she paid a visit to the house of a certain Mrs. Lynch, at Benicia, who had started something of a similar character on her own initiative, and who implored Alice to stay and work there. This offer was accepted, and she remained at Benicia during the rest of her stay in California.

Laurence in the meantime had left London for the East, having conceived yet another of his bold projects, namely, to obtain a concession from the Turkish Government in the northern half of Palestine, with a view to founding a colony. He had Government support for his scheme, both Lord Beaconsfield and Lord Salisbury regarding it with favour, but it fell through eventually owing to the procrastination and hesitation of the Turkish authorities, and the downfall of the Conservative Government. Its failure was a bitter disappointment to Laurence, who returned to England, where he was without any definite occupation. Meanwhile society tongues had begun to discuss the separation of husband and wife, and wonder was expressed as to what cause of quarrel had arisen between them. The tittle-tattle and scandal that arose eventually reached the ears of his wife in California, and she determined, apparently without opposition from Thomas Lake Harris, to rejoin her husband in England. Possibly Harris himself realized the injury that might be caused to himself and his own schemes by the scandal

FRIENDSHIP
WITH THE
WALKERS.

ALICE
OLIPHANT
REJOINS
HER
HUSBAND.

that had arisen. In any case Alice Oliphant was reunited with her husband in London in the early winter of 1880, and was received, says her biographer, "everywhere with something like an ovation, subdued by the impossibility of saying what had been in everybody's mind yet expressed in many a fervent pressure of the hand and outcry of satisfaction."

It was [says Mrs. Margaret Oliphant] in a little lodging in Half Moon Street, just before Christmas, that I saw Alice for the first time. The fascinating and vivacious beauty of her youth could only, I think, have been enhanced, in expression at least, by all the strange vicissitudes she had gone through. She was by this time at the full height of life, the *messo del cammin*, and a little worn with delicate health and many labours; but so sweet, so bright, so gay in her profound seriousness, so tender in her complete independence, that all the charms of paradox were added to those of nature. She had the gift (which is an inheritance and special endowment of some well-bred Englishwomen) of a certain soft eloquence and command of perfect words which was delightful to listen to—like music, but better than music to ears un instructed in that art. Her husband was a brilliant conversationalist, but she was something more. Her beautiful sentences flowed like the easiest of chatter; her sweet speech, in which the most keen critic could not have found an inappropriate word, seemed simple as the utterances of a child. . . . She was in all her beliefs and sentiments a mystic of the mystics, by force of nature as well as in devotion to the mysterious faith which had held them both in such complete and long subjection; and to which, in spite of all that had come and gone, she was still bound heart and soul.

His wife's delicate health led shortly after, on medical advice, to the departure of herself and her husband for Egypt for the winter. On their subsequent return to England in May, Alice Oliphant was installed in a cottage at Windsor where she might enjoy the companionship of her cousin, Mrs. Margaret Oliphant, Laurence's biographer; while Laurence himself made yet one more trip to America, this time on account of the bad news he heard with regard to his mother's health. On his arrival at Brockton he found matters much worse than he had believed. Lady Oliphant was suffering from cancer, "completely broken down in strength and also troubled in heart and faith." Certain rumours, it appears, with regard to Harris's life in California, had reached the community at Brockton, and considerable disenchantment was the result. Laurence summoned the best medical aid that could be obtained in the neighbourhood, but the doctors shook their heads. Finally he decided to take his mother with him to California, intending to settle her in a watering-place there which had certain springs which were considered to possess

FASCINA-
TION OF
ALICE
OLIPHANT.

ILLNESS OF
LADY
OLIPHANT.

great curative powers. *En route* the two betook themselves to Santa Rosa, where perhaps Laurence still hoped that the prophet for whom they had both sacrificed so much might do something for the restoration of his mother's health. Details of the visit are not forthcoming, but it is clear that they were by no means graciously received. One unpleasant experience is recorded. Lady Oliphant noticed a valuable ring of her own which had been given up with all her other treasures into the keeping of the prophet upon the finger of a member of his household! "They remained," says Laurence's biographer, "only a few nights after their long journey, and were dismissed with, I believe, the scantiest pretence of hospitality." Lady Oliphant was destined never to reach the watering-place which was the object of their journey. At a village on the way it became obvious that she could go no further, and here a woman herbalist was called in, who, however, intimated that her assistance had been summoned too late. Angry letters in the meantime were received from Harris, who was indignant at medical help of any kind being sought for. The last scene must be narrated in Mrs. Margaret Oliphant's own words :

On what proved to be the last night of Lady Oliphant's life, Mrs. Walker watched with Laurence in the sick-room : and she has described to me an extraordinary agitation of which she was sensible, in the air, which she could compare to nothing but a storm or battle going on over the bed, which affected even herself—no believer in the mysteries which were so dear to them—with all the sensations of a terrible conflict, during which the patient suffered greatly. And then there came peace and great quiet, and the sufferer looked up, restored to ease, and told her son that she had seen his father, who had poured new strength into her, so that she felt overflowing with vitality, and knew that now she should live and not die. With these words on her lips, and murmuring something about the angels all around and about, Lady Oliphant died.

His mother's death was a double shock to Laurence. He returned with Mrs. Walker to Saint Raphael, "a sorrowful man, shaken loose for the first time from the strong delusions which had held him so long." Not only did he feel that he had sacrificed his all at the bidding of a prophet in whose sincerity he could no longer believe, but he had the added pang of a consciousness that he had too long neglected the mother to whom he had been all in all, and that perhaps her death itself had been caused by his too implicit obedience to the dictates of one who was the last man in the world to reward or recompense faithful service. These memories doubtless accentuated the

bitterness of the satiric picture which Laurence subsequently drew in his romance, *Masollam*, of the prophet in whom he had once so firmly believed. An extract from the description of "Mr. Masollam" given in this book will probably convey a truer idea of the impression produced by Thomas Lake Harris's manner and appearance than anything to be met with elsewhere.

There was a remarkable alternation of vivacity and deliberation about the movements of Mr. Masollam. His voice seemed pitched in two different keys, the effect of which was, when he changed them, to make one seem a distant echo of the other—a species of ventriloquistic phenomenon which was calculated to impart a sudden and not altogether pleasant shock to the nerves of the listeners. When he talked with what I may term his "near" voice, he was generally rapid and vivacious; when he exchanged it for his "far-off" voice, he was solemn and impressive. His hair, which had once been raven-black, was now streaked with grey, but it was still thick, and fell in a massive wave over his ears, and nearly to his shoulders, giving him something of a leonine aspect. His brow was overhanging and bushy, and his eyes were like revolving lights in two dark caverns, so fitfully did they seem to emit flashes, and then lose all expression. Like his voice, they too had a near and a far-off expression, which could be adjusted to the required focus like a telescope, growing smaller and smaller as though in an effort to project the sight beyond the limits of natural

vision. At such times they would be so entirely devoid of all appreciation of outward objects as to produce almost the impression of blindness, when suddenly the focus would change, the pupil expand, and rays flash from them like lightning from a thundercloud, giving an unexpected and extraordinary brilliancy to a face which seemed promptly to respond to the summons. The general cast of countenance, the upper part of which, were it not for the depth of the eye-sockets, would have been strikingly handsome, was decidedly Semitic; and in repose the general effect was almost statuesque in its calm fixedness. The mouth was partially concealed by a heavy moustache and long iron-grey beard; but the transition from repose to animation revealed an extraordinary flexibility in those muscles which had a moment before appeared so rigid, and the whole character of the countenance was altered as suddenly as the expression of the eye.

The portrait is suggestive of a personality possessed of magnetic and hypnotic power in no mean degree. A man who could so bend others to his will, under different circumstances might have played a great part, one would say, in the history of the world.

At this great crisis in his life, Laurence was singularly fortunate in his friends. Mr. Walker, doubtless not a little delighted secretly that disillusion had at last been brought about, championed his cause against Harris with a zeal which left nothing

to be desired, and placed the services of his lawyers at his disposal in his efforts to recover possession of his Brockton property. "The operation," says his biographer, "took a considerable time, and much pressure, but as neither the Californian merchant nor his lawyers were afraid and their antagonist had by this time a great deal to lose and could not afford to risk all that might arise from exposure and publicity, it was finally successful." One of the difficulties with which the lawyers had to contend was the still powerful hold which Harris exercised over his followers or victims, whichever way we like to describe them. It is stated that one member of the Brockton community who was summoned to give an account of the property, a sturdy young farmer, trembled like a leaf in the presence of the man who had thus bound them to his will, his knees knocking under him and perspiration pouring from his brows.

Meanwhile Laurence was faced with the ordeal of communicating the situation to his wife, which would be his first duty on his return to England. The matter, however, had been made somewhat easier for him by Harris's own action, who, on this occasion, appears to have completely overreached himself. While the fight with Harris was going on in America his wife in England received a telegram claiming the aid of her authority in order to place her husband in a madhouse. Proceedings, said Harris, had already been begun, but could not be completed without the sanction of his nearest relative. When Laurence finally reached Plymouth in January, 1882, he found his wife waiting for him, disillusioned like himself, and ready to give him her full sympathy and support in this terrible crisis of his life.

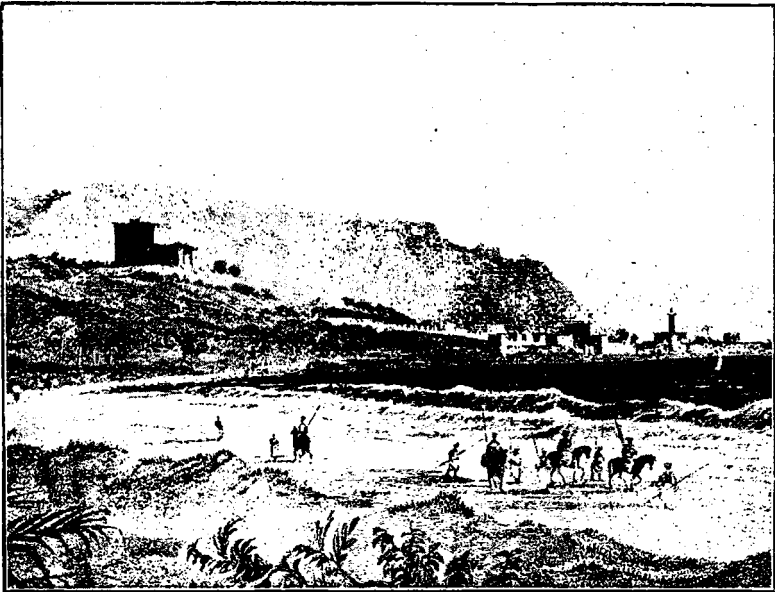
A new era now opened before Laurence Oliphant and his wife. Their joint stay in England was only brief. One of those epidemics of Jewish persecution with which we are familiar had broken out in the provinces of Galicia and Wallachia and parts of Russia during the year 1881, and the agitation that ensued in England led to the opening of a Mansion House Fund for relieving the distress of the persecuted Jews and for finding fresh homes for those of them who had been driven out of their native countries. Laurence Oliphant's previous efforts in regard to the colonization of Palestine marked him out as the right man to send out to make arrangements for the distribution of the large sum of money

HE IS
INVITED TO
SUPER-
INTEND
JEWISH
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collected, and he was accordingly invited to go out to Constantinople and Palestine and take up the work of assisting the refugees. When Oliphant got out he found his plans thwarted on every hand by the Turkish officials, while the Sultan refused to permit the Russian or Roumanian Jews to form colonies in Turkish territory. The difficulties of the position were greatly enhanced by the hostility felt towards England in the Sultan's entourage owing to the accession of the Gladstone Government, and the assistance of the British Ambassador was worse than useless. In spite of this, however, Oliphant availed himself of an old Turkish emigration law which undertook to provide emigrants desirous of becoming Turkish subjects with suitable tracts for settlement. Under this law the Turkish Government indicated certain tracts of the Vilayet of Adana on the Orontes, and also in Mesopotamia.

Meanwhile Laurence and his wife had settled themselves on the borders of the Bosphorus at Therapia, where the climate was charming and conditions generally very agreeable. After waiting here and at Prinkipo, one of the islands in the Sea of Marmora, for settlement of the matters which they had in hand, and the delays with regard to which appear to have been practically interminable, they finally concluded that it was waste of time to remain longer, and the pair decided to proceed upon their own business and seek the home and settlement which was their first objective, on the coast of Syria. They eventually found their way to Haifa, a small Syrian town lying on the western edge of the Bay of Acre, with a view across the bay to the historic fortress, while in the background of the town lay the hills of Galilee. Here there was already a comfortable European settlement with, says Mrs. Oliphant, "a row of well-built houses arranged along a sort of rural street with shady trees and gardens." It appears that the original inspiration of this German-American community was the same injunction to "live the life" which had given its impulse to the community at Brockton. This, in addition to the fact that the place lay on the high road to all the projected settlements of the Jews, was presumably what attracted the Oliphants to the locality. Here Laurence and Alice Oliphant spent the few remaining years of their married life in an "earthly paradise" where, in idyllic peace and contentment, they were able to live up to their own ideals in a community which sympathized with their aims and perhaps even partially understood their aspirations for a higher and more spiritual union than is often allotted to

those on this side of the Great Divide. In the meantime they were freed from that irksome bond which had hitherto prevented them from calling their souls their own. No edicts from the prophet of Brockton could henceforth sunder their union. "In the radiant clearness of the Eastern air on the edge of the dazzling sea, with the homely, kindly Germans round them, the wandering poor Jews landing forlorn on their way to colonies only half organized to succour and to help, and a little floating circle of friends and disciples circling about them, their life was very



APPROACH TO HAIFA, BAY OF ACRE.

simple but very full. . . . Their house was hospitable and ever open, and one of their dearest aims was to be able to offer a shelter from the winter to such of 'the dear people at Brockton' as were delicate in health or weary of their laborious life." For it appears that owing to the departure of Harris to California and the recovery by Laurence Oliphant of his property at Brockton, the dominance of the prophet over the Brockton community had been finally broken, and many of the settlers turned to Laurence, now the largest landowner, as the practical head of the community.

Here at Haifa and during the hot summer months at the village of Dalieh, on the slopes of Mount Carmel, they were able

to live what we now term "the simple life," while Laurence as ever was busy with his pen writing for English reviews and newspapers, and bringing out fresh books descriptive of his life in Palestine and the oriental conditions by which he was surrounded. Here he wrote *Haifa, or Life in Modern Palestine*, and his novel *Masollam* (dealing with Harris's personality under the guise of fiction). Here he and his wife together composed their mystical philosophy of *Sympneuma*, a dream of the potentialities and powers of a more spiritual race, destined one day to replace our present material civilization. It seemed indeed appropriate that these two disciples of the Galilean Seer should have returned to that one spot of earth hallowed by immemorial traditions to live again such a life of love and sacrifice as would be most pleasing in the sight of him who taught that love was the fulfilling of the law. Close by, within view of the heights overlooking their home, was the site of that little town of Nazareth which according to the most reliable of the gospel narratives was the Great Teacher's birthplace and home. Six miles to the north-west was the town of Acre, glistening white in the distance, the scene of so many great struggles in the Crusades, while Mount Hermon rose in the distance, towering behind the ranges of the northern Galilean hills.

Here visitors and tourists came from the ends of the earth to make the acquaintance of these romantic spiritual lovers, and it may well be believed that a more fascinating spot for the wayward footsteps of the weary globe-trotter to halt at could scarcely be imagined. Here at their door they found ten miles of shining sands, perfect for bathing or for riding. Here might be met the American visitor from Brockton, the outcast Jew in search of a new home, the quick-witted Syrian Arab from the plains, the Druses from Mount Carmel, or the stray European traveller. Here the archæologist might investigate the ruins of an earlier race whom history had forgotten before ever Joshua set foot on the shores of the Promised Land. Here, too, the lover of nature might find more than enough to detain him on his way.

Nothing [says Mrs. Margaret Oliphant] could be imagined more beautiful than the wild and formless track up the hillside through the tangled copse and flowery shrubs of the Carmel slopes. Not to speak of anemones and cyclamen and a host of smaller flowers, the dazzling spears of the wild hollyhock, and of a kind of willow herb, the great bushes of cistus which some botanists take to be the rose of Sharon, the sheaves of

iris and a hundred more to which it is difficult to give a name, make the path a continual delight.

Here among other travellers came General Gordon of Chinese and Sudanese fame. "We were," wrote Alice Oliphant, "very much taken with him, and he and Laurence, though they had not met since Laurence was a young man in China, seemed to feel like two friends. They say it must be because each is considered

A VISIT
FROM
GENERAL
GORDON.

'one of the most crazy fellows alive.'" Laurence Oliphant wrote later (February 17, 1884) "Gordon Pasha started from here for Brussels and we had many talks over Sudan matters. I fail to see how he is to escape the fate of poor Palmer and Gill,

and he goes because he is ordered as a soldier and not because he believes in his mission. He is a man after my own heart." Here too came Guy l'Estrange, Alice's youngest brother, an Arabic scholar. Here, too, we learn from Alice, came "Mrs. Fowler, a dear meek old Brockton body, who assumes as her special function the mending, my dear friend Mrs. Cuthbert, who is head gardener and chicken keeper and universal sister of charity to the sick and weak, and old Dr. and Mrs. Martin, whom we have just called from their post at Brockton and who will we trust not leave us or our neighbourhood again."

As in England at this time so also in far-off Haifa, they were discussing Alfred Sinnett's *Esoteric Buddhism*. Laurence Oliphant wrote a skit on it, called *The Sisters of Thibet*, which appeared in the *Nineteenth Century*. "Although," he says rather curiously, "Mr. Sinnett gives an explanation of spiritual mediumship which is right in some respects and plausible where it is wrong, the mahatmas and rishis are nothing more than mediums." "What [he adds with far greater justice] we are seeking for, is a force which shall enable us to embody in daily life such simple ethics as those of Christ which were based on altruism, and

OLIPHANT
CRITICIZES
"ESOTERIC
BUDDHISM."

which no one after 1800 years of effort has succeeded in doing, for want of adequate spiritual potency. If some of us, myself included, have come into abnormal physical conditions, it was not with a view of finding out occult mysteries about the cosmogony of the world, but of seeking to discover a force which one could bring down and apply to the physical needs of this one." Oliphant complains that the Buddhist esoteric science "makes the Deity a sort of universal grinding machine, with no independent faculty of action or volition," and he contends

that any single-minded and altruistic search for the occult truths referred to cannot be carried out without the seeker becoming conscious of an over-ruling and guiding intelligence quite foreign to such a pantheistic system.

The sudden and unexpected death of Alice Oliphant on January 2, 1886, broke up Oliphant's home and brought this ideal existence to a tragic termination, though Laurence lingered on somewhat longer on the slopes of Carmel, where he wrote,

DEATH OF ALICE OLIPHANT. as he believed under the inspiration of his wife, his last great occult treatise entitled "Scientific Religion." Alice's death was caused by a fever contracted on an expedition to the shores of Lake Tiberias. She returned home and appeared to be making satisfactory progress towards convalescence. Mrs. Oliphant's sister (who acted as her nurse), writing home to her mother, gives the account of her last moments.

At 8.30 Saturday evening, January 2, as I was rubbing her foot, and watching her face, she suddenly stopped breathing. We called Laurence in. It was only like holding her breath, no struggle, no movement. She drew one more breath and her sweet spirit had fled to God who gave it. Dear Laurence was just stunned and really wanted nursing and attending to, but I could not be with him at first. I could not do all for her so well as I would, but I was able to place her so that she looked at last quite beautiful, calm, and with a smiling expression on her face, all distress and suffering vanished. We placed some pretty mountain daisies on her crossed hands and when Laurence saw her on Sunday his first exclamation was: "Oh, but you did not tell me. She is quite beautiful."

The love and affection which followed Alice Oliphant throughout her life surrounded her also in her death. "Though Sunday, every German in the colony came forward with offers to help.

MANIFESTATIONS OF GRIEF. . . . The grief among the Druses was intense. As one of them quaintly puts it. 'If five of our best sheiks die, village not so sorry.' We asked for eight men amongst them to carry her down to the plain, where carriages could meet us. Instead of eight, fifty offered themselves, and these men simply vied with one another who should have the honour of lifting her. . . . Had it been a queen she could not have been received with more respectful homage and it was all a spontaneous expression of love, personal love for her. Laurence felt it very much, for he had expected nothing of the kind."

Laurence did not long survive his wife's death. His life had been so entirely bound up with hers that he could not imagine himself as existing otherwise than in her spiritual presence.

Writing some time after her death to her mother, he says :—

I know you will have understood my silence thus far, and how for long I shrank from turning the dagger in the wound which when it first came I longed might prove fatal. It seemed so absolutely impossible that I could go on living without her, and indeed I do not think I could if things had gone on as they did the first week when I seemed surrounded by an impenetrable wall of desolation and despair. Suddenly one night the light seemed to burst through and she came to me, so radiant and at the same time so sad, on seeing me unhappy, that my own grief seemed to be lifted by the effort she made to dispel it. . . . From that time I have continued to feel her more and more and to be regaining my own health and spirits. She seems sensationally to invade my frame, thrilling my nerves when the sad fit is coming on, and shaking me out of it.

These fits, however, took possession of him more and more. He thought, rightly or wrongly, that communication with the woman who had become so essential a part of his existence on earth, could not be secured without the aid of some physical mediumship. In order to secure this he took a step which his friends must, I think, have regretted, by marrying in the last months of his life, Rosamond, the daughter of Robert Dale

Owen. Writing to his mother-in-law he explains :
 THE END. "She realizes Alice most intensely and brings her closer to me than I have ever felt her, so that instead of in any way separating me from her, it unites me more closely, while she can work through us combined more powerfully than through me alone." As a matter of fact his second wife was only destined to be Laurence's nurse through three months' lingering illness, which ended in his death. A day or two before his death he called his faithful nurse early in the morning and told her that he was "unspeakably happy." He had outlived his beloved Alice something less than three years.

At the root of Laurence Oliphant's philosophy lay the conception of the original bisexuality of the human race, as it existed before the Fall. By this Fall Oliphant held that "that union which the fluid organisms of the pure man-woman would in due time have accomplished in absolute divineness without shock of passion or self-consciousness, was arrested." Owing to the Fall "the period of reproduction was precipitated," and this was due, he tells us, "to the wilful and conscious opening of the human nervous organism to influences originating in the lower animal creation." God, he tells us, according to the old Scriptures was Father-Mother, containing within Himself the natures of both sexes, and man, created in His image, was also bisexual. How the return to this bisexuality is to be accomplished it is not easy

to discover from a perusal of his writings. We may, indeed, agree with him that "the world travails critically at this hour with the birth of many new forces" without seeing in any one of them indications of this strange return to fluidic bisexual conditions. Few conceptions indeed have ever been advanced by any religious sect which appear on the face of them wilder or more improbable, and it is doubly difficult to associate so amazing a belief with one who found himself so entirely at home and in his element in the ordinary walks of life upon the earth. His wife's acceptance of this astonishing theory may probably be attributed in great part to her love and devotion to her husband, and her willing identification of this love with that life and mode of thought to which Laurence had sacrificed all his worldly ambitions. The light-heartedness with which this sacrifice was made bears witness to a trait in his character which was the secret of his fascination for his innumerable friends. Nothing was further from Oliphant than the pose of a martyr or a self-sacrificing ascetic. No one loved life better, and yet to him it appeared the easiest and simplest of tasks to cast behind him everything that the world holds dear, for the sake of the work to which he had resolved to consecrate his life. This, in spite of the fact that, as already indicated, the basic conception on which his whole faith was founded must seem to the men of to-day, as it seemed equally to his contemporaries, the wildest chimera of mad folly.

It may, however, be going too far to condemn Oliphant's conception utterly. What the origin of human life may have been and what its ultimate issues may have in store, are problems too profound for normal consciousness to solve, and we should therefore not be warranted in being too dogmatic in denial. But it would be equally absurd to pretend that there are any present indications in the physical evolution of mankind which justify us in accepting Oliphant's contention, even in the light

of a remote hypothesis. At least in one matter his thought was moving on sound lines. "The whole jargon of philosophies, ancient, mediæval, and modern," he tells us, "assumes that there can be force where there is no matter, and this jargon has not merely had the effect of driving scientific men into a narrow groove of so-called positive investigation, but it has exercised a most pernicious influence upon the opposite class of minds, whom it has confined to the no less narrow groove of spiritual dogmatism." The thinker of the future, he contends, as I believe quite rightly,

MAN
ORIGINALLY
BISEXUAL.

MATTER
AND SPIRIT
UNIFIED.

must "acknowledge the all-pervading presence of matter in the spiritual realm, no less than the existence of the moral element in every manifestation of force." As I have argued elsewhere in these Notes, matter and spirit are but the two poles of one essential Reality, the two ends of the same stick. This truth Laurence Oliphant fully realized, while contending that the confusion could never have arisen had man retained his original material fluidity.

Having offered some rather strong criticism in my last issue on Dr. Steiner's theories with reference to the two Jesuses, and the source of the knowledge he claims with regard to this very surprising theory, I am inserting in the present number an article by Dr. Charlotte Sturm putting Dr. Steiner's position in, as it

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seems to me, a very clear light. Although not in any way sharing Dr. Steiner's views, I certainly think it well that what can be said in their favour should be placed before readers of this magazine, and I do not think that anyone would have done this better than Dr. Charlotte Sturm. With regard, however, to the two genealogies, it may be well to observe that once the idea became accepted that Jesus was the promised Messiah of the Jews, the conclusion naturally followed that he must be descended from David, in accordance with the expectations that it was to be a lineal descendant of the great Jewish king who was destined to fill this position. Hence it was only natural that attempts should be made to substantiate the theory by the production of such genealogies. We have no reason to suppose that the two which we possess are anything but survivals from a number of similarly ingenious attempts.

I am asked to make a reference to the passing away at a nursing home in Wimbledon, on January 11, of Mrs. E. M. Walter, who for some years carried on the Cosmos Society, familiar to many readers of this magazine. She desired that a notice should be inserted in the OCCULT REVIEW saying that during her life she "did what she could" for the cause which we all have at heart.

THE SHIP FROM NEVER LAND

By PETRONELLA O'DONNELL

A SHIP came down from Never Land,
A gaping crowd grotesque to view,
All shapes and colours, formed the crew,
The crew from Never Never Land.

Some bubbles blew that promised fame,
Or gold, or joys that are not good,
Gay coloured bubbles where I stood,
Burst into things of shame.

Other weird shapes sang songs of glee,
Then jeered and gestured dancing mad,
With peals of laughter wild, then sad,
Pointing their horrid hands at me.

Some had long arms all robed in green,
And flaunted " Youth " as God Divine,
Scoffed at old age, drank ruddy wine,
From cups of incandescent sheen.

Some threw strange flowers with ribbons gay,
For mascots, warnings, luck and love,
But when I lifted them above
These flowerets false fell all away.

I took a bunch of cowslips sweet
From Somerset, where God's great sky,
And meadowlands in sunshine lie,
And the grey waters meet.

I smote the ship from Never Land,
With God's good flowers, the rafters fell,
The loathly crew returned to Hell,
The Hell of Never Never Land.

THE CHRISTOLOGY OF STEINER

BY DR. CHARLOTTE STURM

I

STATEMENTS which when first heard seem to be impossible fictions have a way of becoming self-evident, according to the occult maxim which has become a commonplace proverb: "Magna est veritas et prævalebit." Dr. Steiner's teaching with regard to the double Jesus has seemed incredible to many, but none can doubt the personal integrity and sincerity of Dr. Steiner himself. It is in the belief that his teaching, regarded from whatever angle, is worthy of the most careful consideration, that I have written the present article.

Dr. Steiner holds Christ to be the highest Initiate of the "Sun Period," a cycle of cosmic evolution which in his system seems to correspond to the second planetary chain of modern theosophy, or to adopt the nomenclature of Indian scriptures, Brahma's Body of Light. The humanity of this period consisted of beings who now, in all systems, are the Archangels. They represent a life-wave which started upon its evolutionary pilgrimage long prior to the system to which we ourselves belong, attaining their "I"-consciousness in the Sun Period, when we were "cloudy, cup-shaped, plant-like beings with bodies of luminous air," still in the stage of sleep-consciousness. They have laboured in our service in the past; they influence us now in their present capacity of Race Spirits, each having dominion over a group of people. "To the Christian esotericist the Being that dwelt in the body of flesh of Christ Jesus was one of these Sun Fire-Spirits, the Mightiest, the Regent of the Sun-Spirits" ("Theosophy of the Rosicrucians," Lecture IX). The position of Christ in the Divine Hierarchy was therefore that of the first of the Archangels.

As a preliminary to the consideration of all that is involved in this statement, it may be profitable to examine such scanty exoteric evidence as seems to be in agreement with it. For such a purpose one naturally turns first to those remains of the Christian Scriptures known to us as the New Testament. The indirect testimony afforded by these, as is to be expected from the vicissitudes which in translation they have endured at ecclesiastical

hands, is vague and fragmentary, but nevertheless of sufficient importance to be noted in passing. We find Christ described as "the first-born of every creature" and as "the beginning of the creation of God," which is to say that in His genesis He belongs, as noted above, to a life-wave which preceded our humanity. That He is above the angels is evident from the script: "Let all the angels of God worship Him"; He belongs to the Creative Hierarchy because He is the One "by Whom also He made the worlds"; also because He is the Word, and "the worlds were framed by the Word of God."

When, however, one consults sources which, for various causes, have the advantage of never having received the imprimatur of the official Church, one finds more definite testimony. We meet with the expressed tradition that the Holy Spirit Who entered the body of Jesus at His baptism was none other than Michael the Archangel of the Presence. It may be asked where is this statement to be found. To answer this question would involve a discussion which cannot be entered into here, but I am told that the fact that such a tradition was extant can be absolutely verified by anyone who has access to, and sufficient learning to appreciate, the writings of the Cabalists and Rosicrucians who kept the flame of hermetic knowledge burning through the long ages of ignorance and persecution, and my own personal association with a life-long student of the Cabala leaves no doubt in my mind that this is indeed the case. It was in fact an accusation directed against the disciples of Christian Rosenkreuz that they had a saying: "Christ is the brother of Lucifer." But what, if we examine it, does such a statement really involve? Does it not implicitly contain the very doctrine we are discussing? Is it more, perhaps, than a memory of Lactantius Firmianus, who, in the second of his *Seven Books of Divine Institutes* says that the Word is the first-born brother of the Archangel Lucifer? * Christ is therefore Himself an Archangel. Such a tradition, common to all schools of mediæval Cabalism, not only supports the occult teaching it is desired to elucidate, but furthermore links the Personality of Christ with the Egyptian Osiris. Osiris also was the brother of Set, suffering death at his hands no otherwise than Christ suffered death when Satan entered into Iscariot.

If for a moment we may digress from our main purpose, we may observe that here again, in the account of the defection of Iscariot, is an example of the manner in which apparently figura-

* I am indebted for all my quotations to the student referred to above.

tive expressions in the Scriptures are in reality literal statements of occult truth. St. Luke says: "Then entered Satan into Judas surnamed Iscariot." St. John, whose gospel contains more of the secret doctrine than any writing which has survived, with the single exception of the Book of the Dead, states the same fact as explicitly, but in more detail: "And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him." Only in St. John do we find any record of the stupendously significant fact that by administering the sacrament of His body to Iscariot, Christ in a manner blesses both the betrayer and the deed of betrayal; and this notwithstanding that He has said: "The Son of Man goeth, as was determined; but woe unto that man by whom He is betrayed."

At present, however, we are concerned with the definite statement that Satan entered into Judas. Read literally, as it is intended to be read, and as every word in sacred script is intended to be read, it is an instance of the law by which a spiritual being can manifest upon the physical plane only when provided with a physical body. "*Nulla res spiritualis descendens inferius operatur sine indumento.*" The Archangel Satan, who was in more than a symbolical sense the fallen star, took possession of the body of Iscariot. And Christ, the incarnating God Who is addressed in the Egyptian Book of the Dead as "Thou Flame Who comest forth and withdrawest Thyself," had also to assume a mortal body suited to His purpose, and took the body of the man Jesus.

Let us now examine in some little detail the significance of the statement that Christ was the highest of the Archangels. If we follow our argument whithersoever it may lead, it would appear that we arrive at a conception of the Incarnation which solves many of the apparent inconsistencies that have caused the world to reject the childish theology of the existing Church.

As an inhabitant of the ancestral earth as it existed during the Sun Period, Christ had shared in the evolution of that particular cycle. That He was the most advanced of the Archangels who were the humanity of that cycle did not, however, free Him from all the limitations of evolutionary law. The Archangels had the astral body as their lowest principle; when therefore the time came for the descent of Christ into our world of matter, He was unable in His own identity to manifest upon the physical plane. "It was necessary for Him to take a physical body, to be subject to the same earthly conditions as man, that He

might work on earth." As an Archangel He had learned to gather about Himself an astral body, but not an etheric body nor a physical body; yet when He came to the physical plane He could, and did, make use of the body of a human being. This elected body was that of Jesus of Nazareth, who during long ages had been dedicated to such a purpose. By this union Christ became "very God and very man"; the two lacking physical vehicles were added to Him; the immortal part put on mortality. Now He could manifest in every plane from the lowest physical to the World of God. He was thus the sole Being Who was, as it were, an unbroken bridge between God and man. The saying that there is but one mediator between God and man is therefore not merely a religious formula, but a literal and objective fact.

II

Once more consulting the record of these events as we find them in the New Testament, we are immediately faced with an apparent discrepancy between the genealogies of Jesus as given respectively by St. Matthew and St. Luke. Exoteric criticism lays but little stress upon this important matter, usually being content to suppose that both accounts were originally alike but have been corrupted by copyists and translators, or that both are wrong and merely fanciful, or, lastly, that one is wrong and the other right. That both may be right is a contingency that does not appear to have occurred to the scholarly minds who labour so devotedly at critical exegesis. It certainly appears at first sight that such is an impossibility in logic. But let us examine the position from the point of view of Dr. Steiner.

The gospel of St. Matthew says that Jesus was descended from Solomon, the son of David. The gospel of St. Luke, upon the other hand, states that he was descended from Nathan, the son of David. This and other contradictions in the two records of so important a matter disappear when we regard them in the light afforded by the teaching of occultism. The explanation of these apparent contradictions is that the two genealogies refer to different persons. That is to say, there were two children named Jesus born from different parents: the descendant of Solomon from a Joseph and Mary in Bethlehem; the descendant of Nathan from a Joseph and Mary in Nazareth. The father of the Bethlehem Child (the Royal Child) was Joseph the son of Jacob (Matt. i. 16); the father of the Nazareth Child (the Pontifical Child) was Joseph the son of Heli (Luke iii. 23).

The genesis of the Royal Child of Bethlehem presents no difficulties to the understanding. We know him to have been a reincarnation of a Bodddhisattva who was in all probability a spiritual predecessor of the historical Zoroaster, and whom we will call Zoroaster if only for reasons of convenience. Jesus of Bethlehem, the Royal Child in whom Zoroaster was now incarnate, was the most highly developed being that the human race had up to that time been able to produce. So far as perfection is possible to humanity, he was perfect. He was the fruit of many incarnations all consciously directed to the elaboration of a perfect physical body, for it was necessary that Zoroaster should for a time be incarnate in such a one so that he might assimilate from its energies the power which he needed for the final stage of his great labour: the preparation of the body of Christ, to which task he had dedicated himself many thousands of years previously.

If Jesus of Bethlehem was a reincarnation of Zoroaster, who or what was Jesus of Nazareth? To answer that question fully would take many volumes and require more knowledge than the writer possesses. But so far as we at present know, he was in a manner a divinely energized automaton. He was a human being of a highly specialized kind, but cannot be regarded as the reincarnation of any individual, for the ego which inhabited him had been withdrawn from the scheme of evolution before self-consciousness or individuality had been attained by the human race. We touch here upon a mystery which cannot be fully explained as it is as yet but partly understood, but it will be possible nevertheless to throw some light upon it by making a short digression.

At a certain remote period in the history of this planet, when self-consciousness was just awakening in humanity, certain spiritual entities known to Christian occultism as Lucifer Spirits began to tempt mankind to "evil." These, I am told, are the "worms of Restau" who in the Book of the Dead "live within the bodies of men and feed upon their blood." In luring man into courses which we must for the moment call evil, they acted solely according to the Will of God. They were not evil in their essence, nor were their activities in any way destructive to the scheme of evolution, but on the contrary necessary to it. They implanted in the astral body of man certain desires which tempted him to become more and more deeply preoccupied with the physical environment which was building its walls about him. Such a "fall" was necessary to him for two reasons. In the

first place it was only by immersion in the material universe that he could develop the self-consciousness which enables him to say "I am I," that is, to regard himself as an individual. And secondly, the temptation to Wrong Action which was the natural result of individuality in a world of sense, gave birth to Free Will, or the possibility of conscious choice between two courses of action.

The importance of these remarks, so far as our present purpose is concerned, lies in the fact that the ego of the Pontifical Child was withdrawn from evolution prior to the entrance of the Lucifer Spirits into the cosmological scheme. It was withdrawn that it might remain unaffected by such influences, and be for ever non-individualized. We may suppose the reason to have been—though without giving undue credence to what in the present state of our knowledge can be no more than supposition—that had the Ego of Jesus of Nazareth possessed full self-consciousness and free will he might have chosen such a course of action as would have resulted in a frustration, at least for a time, of the Divine purpose. Be that as it may, we know the Ego to have been withdrawn and to have been guarded for ages in the Sanctuary of Initiation under the name (in the Egyptian Ritual) of "the Sycamore of Hathor" and the "Blossom of the Hidden Horizon," and also to have been worshipped as "Osiris-whose-heart-moveth-not." The body into which this Ego was born was no less a highly specialized product of deliberately modified evolutionary processes, for its astral body was the astral body of Buddha and its etheric body the etheric body of Moses.

We may recapitulate these perplexing details very simply thus :

The Royal Child, a reincarnation of Zoroaster, known as Jesus of Bethlehem	}	Physical Body Etheric Body Astral Body Ego of Zoroaster	Descended from Solomon
The Pontifical Child, without Free Will or Self-consciousness, known as Jesus of Nazareth	}	Physical Body : Etheric Body : Astral Body : Ego :	Descended from Nathan Descended from Moses Descended from Buddha Non-individualized

The Akashic Records tell how the Ego of Zoroaster left the body of Jesus of Bethlehem for that of Jesus of Nazareth at the age of twelve, and remained there until Christ took possession of it at the baptism in Jordan. The body of the Royal Child of Bethlehem was not sufficiently pure to receive the Christ, nor was it suitable in other ways. It had sinned, as all sin, in however venial a degree, who are possessed of Free Will. But

the Pontifical Child of Nazareth possessed neither self-consciousness nor Free Will, and therefore "knew not sin." He was moreover endowed with special capacities from being interpenetrated by the astral and etheric forces of two such teachers as Buddha and Moses, in addition to having been kept free from Luciferian influences in the manner indicated. But such an Ego, by the very reason of its uncontaminated purity, lacked the human experience which is the fruit of man's battle with temptation, and was hence unable to prepare the body it inhabited for the descent of the Christ. It possessed the necessary advantages of sinlessness, but lacked the no less necessary ones of human experience. For this reason the Ego of Zoroaster, who had gained the needful experience in the ordinary course of evolution, entered it, and immediately Jesus of Nazareth was able to dispute with the doctors in the Temple.

An obvious point for criticism of this teaching lies in the fact that both Matthew and Luke describe the crucifixion as having been suffered by the Jesus Who is the Hero of their narrative, whereas according to Dr. Steiner only one of the two Jesuses was crucified. Yet he tells us that every word of sacred script is to be read literally. I do not know how he answers this difficulty; I can only say that the translation of Matthew as we have it is that of St. Jerome, and there is evidence that he altered the original text beyond recognition because it denied the divinity of its chief protagonist.

The *Encyclopædia Britannica*, ninth edition, Article "Gospels," states: "It is obvious, for example, that Luke regards Nazareth as the residence of Joseph and Mary from the first, whereas Matthew seems to represent them as selecting Nazareth for their new home after the birth of Jesus and the return from Egypt." The passages referred to are these:—

Matthew ii. 23.

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Luke ii. 39.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Might it be that the moment of fulfilment of the prophecy, after which He is to be called a Nazarene, is the moment when the Ego of Zoroaster passed from the Royal Child of Bethlehem into the Pontifical Child of Nazareth?

THE SOUL OF THE BEAST

BY H. STANLEY REDGROVE, B.Sc., F.C.S.

“THE soul of the beast,” writes Swedenborg, “considered in itself is spiritual . . . It must, however, be observed, that the souls of beasts are not spiritual in the degree in which the souls of men are, but they are spiritual in a lower degree ; for there are degrees of spiritual things.” This view marks a great advance on the old-time orthodox teaching that man alone possessed a soul. Man alone was supposed to be a spiritual being, he alone could think and reason, he alone possessed the gift of immortality : the animal was a mere automaton moved by blind instincts. Such teaching as this, of course, is rendered quite untenable by the theory of evolution. Whether we accept Darwinism or one of its modern modifications, we are compelled to recognize man’s animal ancestry : his body is related to that of the beasts, and, if this is true of his body, it can hardly be otherwise than that there is some relation between his mind and the mentality of the lower animals. Yet, on the other hand, there are obvious differences, which become glaringly so if we compare extremes at either end of the scale, as, for example, the mind of Newton and that of a shrimp. In my *Matter, Spirit and the Cosmos* (popular edition, Rider, 1916), and *Purpose and Transcendentalism* (Kegan Paul, 1920), I have attempted to formulate a theory along the lines of that of Swedenborg’s, indeed, it can be called a modern exposition of Swedenborg’s own theory, to reconcile the view that, whereas man’s physical part is derived from that of the lower forms of life, his soul or mind is essentially, or to use Swedenborg’s term, discreetly, different from theirs, the difference being equivalent to that between “consciousness” and “self-consciousness.” At the same time, in putting forward this theory, I have always contemplated (at the back of my mind, at any rate) the possibility of certain animals, under exceptional conditions perhaps, attaining to some degree of self-consciousness, and of some human beings falling short thereof.

To leave philosophic speculations aside for a moment, however, and to concern ourselves with facts : some very interesting experiments have been carried out in recent years dealing with

the intelligence of animals, which may ultimately cause many of us to revise our views considerably on the subject. In the early part of the present century the world of psychological investigation was startled by the extraordinary claims made for the thinking horses of Elberfeld. The performance was hardly less extraordinary than the claim, and the cry of fraud which was first raised was shown to be quite unfounded. It is perhaps remarkable that the controversy concerning the intelligence of animals has been carried on with as much acrimony as that concerning the nature of spiritualistic phenomena, and the coincidence, as we shall see later, may be more than a chance one.

Following the work on the horses of Elberfeld came a number of remarkable experiments with various dogs, which have culminated in those of Fräulein Henny Kindermann* with her Airedale terrier-bitch, Lola. These experiments were carried out mainly during the stress and deprivation of the war period. Their results are of the most astounding nature, and although we have to rely on Fräulein Kindermann's word for most of them, I do not think there is the least reason to doubt her *bona fides*.

The dog was first taught to count by means of tapping with its paws, and various arithmetical exercises were then attempted and achieved with the greatest ease. Lola then learnt to associate numbers with sounds and the shapes of letters, and thus to spell and express its thoughts in words, which were tapped out on its mistress's hand. It is impossible in the course of a short article such as the present to recount one iota of the interesting experiments that were done, and of the remarkable results that were obtained. The reader must consult the book for himself. The following, however, are amongst some of the most extraordinary results. Lola was taught to tell the time from a clock, but so accurate *ex hypothesi* was her sense of time that she was able to tell her mistress the time without consulting this instrument on which we human beings have to rely. She not only recognized persons by their smell, as we know dogs are capable of doing, but could also accurately record their psychic states by this means. Thus, on one occasion, after some pressing, she described her mistress as smelling of lying,

* *Lola, or The Thought and Speech of Animals*. By Henny Kindermann. Trans. by Agnes Blake. With a Chapter on Thinking Animals by Dr. William Mackenzie. 7½ ins. x 5 ins., pp. x + 188. London: Methuen & Co., Ltd., 36 Essex Street, W.C. Price 6s. net.

after the latter had promised to take her to Munich, but at the time was thinking of doing otherwise. Her abilities at arithmetical problems I do not stress, since in this respect she does not seem to have excelled the Elberfeld horses, whose powers of mentally extracting roots seem to have been more highly developed than those of human beings, but her capability for correctly forecasting the weather must not be passed over without mention. It should be noticed, however, that all these and similar remarkable feats were, according to Fräulein Kindermann, only achieved by the dog when they were novel: as the novelty wore off, so Lola's powers appeared to decrease also.

Some of the recorded conversations between the dog and her mistress are most extraordinary. On one occasion Fräulein Kindermann asked Lola why dogs preferred being with human beings rather than with other dogs. Lola replied: "Because of their eyes and their sorrows without ceasing." Fräulein Kindermann even attempted such philosophical questions as "Why are you living?" to which Lola replied, "*Egal ich lebe gern!*" (It's all the same to me, I like living!).

What is the explanation? If we are to accept these experiments as evidence of the dog's intelligence it would almost appear that the intelligence of animals is superior to that of human beings. Their meaning, however, is not quite upon the surface. In a paper by Dr. F. C. S. Schiller, "On the So-called Thinking Animals," which appeared in the *Journal of the Society for Psychical Research* for June, 1914 (vol. 16, pp. 244 *et seq.*), he urges that the real test of knowledge must be the pragmatic one. Such tests of this type as have been attempted on Lola appear signally to have failed. Fräulein Kindermann writes: "The dog's thinking seems to be at variance with her acts: thought can therefore have little influence on a dog's behaviour, for—as has been the case with dogs of every kind, from time immemorial—its actions are due to the excitement of the outer senses, such as scent, taste, and hearing, and any emotions observable are but the direct and inward continuation of those external sensations, and, as such, last but for a given time. What we may term the 'thought form' that is bound to any given *word*, representing objective thought in its simplest form, rotates within a very limited circle, and is powerless over the animal's feelings. . . . An animal can be got to understand and carry out certain injunctions such as, 'Sit up and beg,' 'Lift up your paw,' 'Go to your bed,' 'Go out of the door,' and much more of the same description, while after instruction it

will understand 'Behind the stove lies a biscuit,' yet *action* seldom results from such knowledge. The dog's eyes will brighten, and it is evident that it has perfectly well comprehended the meaning of the words—indeed, this much can be easily ascertained by questioning it—but the dog will seem incapable of translating what it has comprehended into action."

Fräulein Kindermann here unconsciously begs the question of what constitutes a valid test of knowledge. One might say that it appears as though there were two minds at work in the dog: one the mind that produces the dog's normal actions, the other the mind that produces its replies by means of tapping. We are once again reminded of the phenomena of spiritualism, and it is along these lines that Dr. Mackenzie explains the whole of the phenomena with the exception of the arithmetical feats. In the arithmetical phenomena Dr. Mackenzie finds nothing remarkable. I cannot quite follow his reasoning, but it would appear to be that since animals involve mathematical principles in their constitution there is nothing impossible in their achieving such feats of mathematics as have been related of Lola and other so-called thinking animals. The idea would seem to be that if you could only endow an atom with a modicum of consciousness it might accomplish all sorts of mathematical marvels because of its mathematical constitution. Certainly it must be admitted that ability at mathematics is no proof of general intelligence, but I must confess I find Dr. Mackenzie's explanation of the mathematical feats of "thinking animals" far-fetched. But his correlation of the other phenomena with those of mediumism is in my opinion very striking. Certainly there seems to be needed some rapport between the human being and the animal before such results as those recorded of Lola can be obtained, and in very many ways the phenomena recall those of mediumism and indicate the possibility that the intelligence operating through the animal is the subconsciousness of the human being who is experimenting with it. But the present moment is not the time to dogmatize. What is needed is more research, and an end of acrimonious argument engendered by theological prejudices. Whatever explanation of the phenomena may finally come to be accepted, the thanks of all students of psychology are due to Fräulein Kindermann for her painstaking work, and her book will be found not only of great interest to students, but no less fascinating to the general reader.

MYTHS AND LEGENDS OF CHINA

BY REGINA MIRIAM BLOCH

THERE are two definite mental emotions aroused by Chinese literature, one, the sense of an incredible civilization which originated almost every luxury and convenience from banknotes to porcelain and silks, and made a Chinese poet rhapsodize over the comfort of his bed-socks whilst the ancient Britons were still displaying their gala dress of woad; and the other, a great unfamiliarity, a strangeness and remoteness from all that our vision has so far known.

But the student of myth and folklore overcomes this vague sensation fairly soon. As Oliver Goldsmith realized, the pagoda of Cathay is only the pyramid of Egypt acclimatized. I have grown used by now to the Chinese "Peach of Immortality," in place of the Golden Apple of Greek, Celtic and Scandinavian folklore and the dates of Arabic legend. Other symbols remain more easily recognizable. The dragon of China is merely a highly ornamented version of the "lindworm" of St. George and Siegfried, whilst the doves of Yin and Yan, or the male and female principles, which are on every willow-pattern plate, are the dove of the Holy Ghost which Rossetti limned in his "Beata Beatrix." Of course, the Buddhist emblems are more or less identical, be it in India, Japan or China—the cult of the lotus of the Bodhisattva is common to them all.

In his gorgeously illustrated book, Mr. Chalmers Werner* has dealt with his subject in thorough and scholarly style. If I have one complaint to make, it is against a certain frequent baldness of narrative, but this may be due to the fact that the author felt himself handicapped by the limitations of a single volume when dealing with a practically inexhaustible theme. But still, one misses those golden touches to which writers on the East like Lafcadio Hearn have accustomed us. Yet no student should pass by the serious and finely-constructed work now under discussion.

It disarms my solitary criticism when I affirm that it is just as impossible for me, in one article, as for Mr. Chalmers Werner in a single volume, to point out everything of occult interest and

* *Myths and Legends of China*. By E. T. Chalmers Werner. Published by Messrs. G. G. Harrap & Co., Ltd., London. Price 25s.

value in Chinese legendry. There is no country in the world so full of gods, so cognizant of the fourth dimension and the powers of the unknown underlying even the commonplace and familiar as we see it manifested. The Pantheon of the Greeks pales before a land which even owns a God of the Kitchen. The racial origin of the Chinese itself is "wropt in mystery." Many theories have been advanced, but, as Mr. Chalmers Werner says, "the Chinese themselves have a tradition of a Western origin." When one takes into consideration that their Southern origin appears improbable and also that, when they arrived in China in those dim centuries before Christ, they were already "in a relatively advanced state of civilization," whilst the districts they entered were inhabited "by aboriginal tribes whom the Chinese fought, but with whom they also commingled and intermarried," it seems to give colour to the fascinating idea of the possible origin of the Chinese from that drowned Western continent of the seas, Atlantis, whereof erudite Ignatius Donnelly and Mr. Lewis Spence have written so attractively.

Before passing on to the few excerpts which space will permit me to quote, I must point out the following significant passage: "Confucius made music an instrument of government. Paper bearing the written character was so respected that it might not be thrown on the ground or trampled on."

The Chinese comprehended two fundamental laws—that of vibration and that of the spirit of the letter. Plants are sensitive, and it is said that a scientist blasted one plant by curses and made another flourish by blessings, both plants being in the same room. The Chinese realized the force of the well-nigh unknown laws of vibration so well that, as Louise Jordan Milne wrote in *A Feast of Lanterns*, one ancient Chinese emperor had sweet music played to the budding trees and flowers in his garden to increase their beauty. The scientist who breaks electric light globes by the repetition of a single note of destructive force to the glass, is only re-finding the secret known to those for whom the walls of Jericho fell to the sound of the trump. As for the sanctity of writing, this wisdom is already contained in the Kabbalistic legend wherein we are told that when God created the letters of the Hebrew alphabet "He hewed them and weighed them and interchanged them."

One of the curious factors in Chinese myth is, that the Maker of the Universe bears the name of P'an Ku. "P'an" means "the shell of an egg," and "Ku" to secure—this egg idea is, of course, identical with the Egyptian egg of the world fashioned by

Ptah the Potter, with the Brahmanic and Hindu conception of the creation and also, the one set forth by Flaubert in "Salammbô," wherein he describes the worship of Eshmôn and Tanit. But this Chinese Pan is curiously Greek, and one can see how the All-Father became the All-Nature god. "P'an Ku is pictured as a man of dwarfish stature clothed in bearskin, or merely in leaves or with an apron of leaves. He has horns on his head."

It is not my pleasant fate to be able to linger over the great philosophical systems of China, the chief elements of which the concise Japanese so mnemonically term "Koshi, Moshi, Loshi," i.e. Confucius, Mencius and Lâo-tsze and their schools. Naturally, one's heart goes out more to Lâo-tsze than to Confucius. The latter was a great educative factor, but the former was both a poet and a mystic and altogether higher and finer. In Lâo-tsze's wake came that most brilliant of the Taoist sages Chuang-Tzu, who lived in the third and fourth centuries before Christ. It was he who "dwells on the relativity of knowledge," and, in speaking of his celebrated dream, avers that "as when asleep he did not know that he was a man dreaming that he was a butterfly, so when awake he did not know that he was not a butterfly dreaming that he was a man."

There are two pre-eminently fascinating goddesses in China. The one is the beautiful Hsi Wung Mu, who was "formed of the pure quintessence of the Western air, as Mu Kung, the God of the Immortals, was formed of the Eastern Air." This ethereal celestial is the feminine or *yin* principle, as the god is the masculine or *yan* force. She is often called the Golden Mother of the Tortoise.

Here again students of occultism will recognize the same pre-Indian touch which animates the Eight Immortals of China. The Tortoise is supposed to support and stabilize the earth in Hindu myth and, just as China has Eight Immortals, so Sanskritic legend reveals Eight Magic Powers ruled over by forces which are impersonated in the classical Sanskritic drama *The Wrath of Kauçika*, [Tchandakauçika]. The lives of the Eight Immortals which Mr. Chalmers Werner details in his enthralling volume, form one of its most interesting sections. These men, like certain legendary and semi-fabulous Western characters from the Wandering Jew to Count Cagliostro, have evaded the law of death—but then, my brilliant friend, Mr. W. H. Chesson, will not admit that it is a law and deems it our very bad habit instead!

The goddesses of China seem more delightful than the gods, owing to the low status of women in Chinese sociology. The second goddess, my beloved Kuan-Yin, the goddess of Mercy, is most beautiful of all, for she is not alone a woman, but embodies that quality of ruth and pity which cannot be reckoned among the natural and historic virtues of the Chinese.

Kuan-Yin is the Kwannon of Japan. She is a Buddhist deity, and is adored in the latter country as the Divine Compassion of Amida. Like Isis in Egypt, her flower is the lotus, and she is sometimes represented as carrying a babe. The finest images of Kwannon, all in pure white china, are recognizable by the beautiful shaping of the fingers and hands, and in the rarest ones the arms are removable, so that the figure can be used as an incense-burner. Exquisite statues of this goddess abound in China and Japan. Western students desirous of studying her legends, will find her in *Tsubo-saka*, in Madame Yukio Ozaki's *Romances of Old Japan*, in *Lu San, The Daughter of Heaven*, in Mr. Norman Hinsdale Pitman's dainty Chinese Wonder Book, and in Grace James's equally charming *Green Willow and Other Japanese Fairy Tales*, in which she appears in "A Legend of Kwannon" and plays a part made familiar to us by Catholic stories of the Virgin Mary, the rôle of saintly substitution on which that great theatrical success, "The Miracle," was based.

In the book under discussion, she occupies a chapter full of narratives of her self-sacrificial goodness and splendid renunciation. The goddess was the metamorphosed daughter of a wicked king and was carried to heaven on a tiger for her charitable deeds—the burning lion of Eliphaz Lèvi, the Chinese version of the Biblical flaming chariot.

One of the most important points revealed by Mr. Chalmers Werner in his discourse on Kuan-Yin, "the guardian angel of Buddhism," is enshrined in the following legend of her :

"Meantime Miao Shan's (Kuan-Yin's name when a princess on earth) soul, which remained unhurt, was borne on a cloud, when, waking as from a dream, she lifted her head and looking round, could not see her body, 'My father has just had me strangled,' she sighed, 'How is it that I find myself in this place? Here are neither mountains nor trees . . . no sun, no moon nor stars, no habitation, no sound. . . . How can I live in this desolate region?'

"Suddenly a young man dressed in blue, shining with a brilliant light, and carrying a large banner, appeared and said

to her : ' By order of Yen Wang, the King of the Hells, I come to take you to the eighteen infernal regions.'

" ' What is this cursed place where I am now ? ' asked Miao Shan.

" ' This is the lower world, Hell,' he replied. ' Your refusal to marry, and the magnanimity with which you chose an ignominious death rather than break your resolutions, deserve the recognition of Yü Huang, and the ten gods of the lower regions, impressed and pleased at your eminent virtue, have sent me to you. Fear nothing and follow me.'

" Thus Miao Shan began to visit all the infernal regions. The Gods of the Ten Hells came to congratulate her.

" ' Who am I,' asked Miao Shan, ' that you should deign to take the trouble to show me such respect ? '

" ' We have heard,' they replied, ' that when you recite your prayers all evil disappears as if by magic. We should like to hear you pray.'

" ' I consent,' replied Miao Shan, ' on condition that all the condemned ones in the ten infernal regions be released from their chains in order to listen to me.'

" At the appointed time the condemned were led in by Niu T'ou and Ma Mien, the two chief constables of Hell, and Miao Shan began her prayers. No sooner had she finished than Hell was suddenly transformed to a paradise of joy, and the instruments of torture into lotus flowers."

What does this legend teach in the interchangeable language of mystical thought? It enforces the power of prayer, which creates Paradise. The prayer-flowers are in accord with Rabbinic legend. The " blue " robes of " the young man," no doubt, imply that he was a spirit, for blue is the colour of the angels. Then, and this is a most portentous point, Kuan-Yin went to Hell ere she ascended into Heaven. The old tidal movement underlies both the laws of physical and of spiritual nature. The wave must go lower ere it can leap higher. St. Augustine made a ladder to heaven of his sins, Job tasted the pains of hell ere being reinstated by the Lord, Dante followed the tradition of Orpheus in his search for Beatrice, and Christ first descended into Hades after the resurrection. It is a fundamental principle of motion, and thus we find Kuan-Yin, whilst still a mortal under similar conditions in Chinese myth.

THE SACRED HEART

By ARTHUR WARD

WITHIN the breast of all mystics is a point they call the Divine Spark, in which the Powers of the Supreme Self are focused, and whence they radiate throughout the body, and thence into the world for the harmonization, healing, encouragement, and illumination of all men. This point with the powers radiating from it is symbolized by the figure of the Sacred Heart, always placed by the Roman Church upon the breast of the Divine Master, the first among many brethren. He described this point by several images : The pearl of great price, which a man bought after selling all that he had. The leaven which a woman took and hid in " three measures of meal " till the whole was leavened. The grain of mustard-seed which grew into a great tree. All these images indicate something very small, yet potent beyond all telling and of the greatest value ; but the symbol of the Sacred Heart has the additional interest of showing by its form the actual modes of motion of the Spiritual Powers when they are operating in the body, and on the actual physical plane, and radiating into the aura whence they influence all who come within their sphere.

The symbol consists of a cross with equal arms emerging from a heart, and is surrounded by a glory of rays alternately straight and wavy. It is placed upon the breast, in the actual situation in which the real centre of force lies, beneath the breast-bone, and probably, I think, embedded in the substance of a nerve-cell connected with the base of the heart. It is interesting to note that the physiologists have recently described a point in the heart muscle in this region, where the beat always begins and thence spreads over the whole organ. Probably these two points coincide, because in experience when the " cosmic beat " of the Love-Force emerges into the body, the heart-beat synchronizes with it, and is thereby rendered more rapid than normal, in some cases anyway. It is therefore likely to be the force which initiates the beat of the heart always. The centre of the cross in the symbol represents the spark or point of emergence of the Divine Powers into the physical centre in the breast. The lower limb of the cross is the ray of life or vitality which

flows downwards to the solar plexus and thence radiates throughout the body and aura. The cross-bar is the ray of active energy, which flows outwards to its main focus at the apex of the heart, and radiates thence to the rest of the body and especially to the hands, the organs of action. The upper limb of the cross is the ray of spiritual consciousness which flows upwards to illuminate the brain. These three powers of spiritual vitality, energy and consciousness, form the trinity of the human Spirit, and are the roots of feeling, will, and intellect. The rays flow out in straight lines as indicated by the straight limbs of the cross, and the equal limbs show the equality of the powers.

The human unity is formed by the love-force, and is symbolized by the two curved sides of the Heart, one representing the masculine and the other the feminine mode of its motion through the body. This power flows in a spiral path, and is represented in all symbols by a curved line or emblem, hence the frequent use of the serpent form always twined round a rod or other upright body, which represents the ray of consciousness as already explained. Knowledge alone may be good or evil, but knowledge combined with love is wisdom, and as such inevitably good. In ordinary men and women only the corresponding mode of the love-force is active, in the developed mystic both ; for the attainment of the unitive life is initiated by the emergence of both modes in what is called "the baptism of fire." Then the higher Self in its unity becomes actually awake in the physical body and brain, and its mental standpoint is realized in consciousness as being an eternal Self, and a stranger and pilgrim in the lower world.

The love-force plays in its spiral course through the three groups of occult centres in which the three powers of the trinity severally focus themselves, and so stimulates and tunes them up that they respond more actively, and transmit the powers more fully. So through the operation of love the mystic attains more spiritual life, energy and wisdom, and the triunity of his Divine Self becomes more and more manifest in the flesh, as the body and brain become harmonized and so able to endure and transmit its stresses. The dense physical matter which will not answer to this transmutation is by degrees cast out, and this process may take many years, as has been shown in the experience of some of the greatest mystics. The love-force invades the body at three rates of movement, which correspond to the mental, astral and etheric vehicles which are being unified with the physical. It is the slow physical rate, which encircles the frame

three times, that corresponds in pace with the heart-beat. It further rises into the aura from the top of the head, and sweeps round it three times from right to left and left to right, returning upwards through the centre of the body. I think that these sweeping curves seen clairvoyantly round the person have suggested the idea of wings, and it would seem evident that the triple crossing of the curves in front gave the idea of the six-winged cherub to the old-time seer. This play in the aura would trace round the mystic a heart of fire, with its curving forces always tending to draw every one near him towards the Sacred Heart in his breast. Hence the wonderful attraction of those in whom the love that never faileth is highly developed.

Only those in whom the Sacred Heart is active can conceive the pressure and tension which it causes in the nerve-centres and tissues generally, and this strain, if not very carefully regulated, causes the "mystical ill health" so often described, if not more aggravated symptoms of neurasthenia. In all probability, I think, the experience called "the dark night of the soul" is really the consequence of over-strain, pushed to such a point through austerities and ascetic methods that the nerve-centres can no longer vibrate in harmony with the powers of the spirit. They lapse through sheer exhaustion to a lower level, and the mystic can no longer feel the presence of the Sacred Heart within, not can he either desire the true or will the good. An awful spiritual dryness and desolation invades him, and he moans that God has turned His face away from him, oblivious of the real fact that he has been running to excesses and that it is all his own fault. After a variable period of misery the nerve-centres pull themselves together, the ill-treated body recovers somewhat, and the harmony returns. A similar experience happens to those misguided ones who have the Sacred Heart within, but will not desist from all the worries, pleasures and excitements of the worldly life. The body is equally fatigued and put out of harmony by these impacts, as by the excesses of the Saints, and similar consequences follow. Hence the importance of a teacher who knows the way, and has trodden it himself, for all who make the great venture of the narrow and difficult path, so that they may be directed and restrained. As a matter of fact, I believe that such a teacher is "always there" either in or out of the body, and that in some form or other his help is always offered to the struggler. But often enough he is not recognized. Those who make themselves ready by following the mystic way, and leading the prescribed life, always meet some one who can tell

them just what they want for the moment, and such people are used by the real teacher as his mouthpiece often enough. But the developing mystic has to be prepared to use up many such helpers as he progresses, and has to be careful not to allow personal affection to bind him to the side of any such helper whose time for him has passed.

The human triunity is truly one in essence with the Supreme Triunity, whose powers are focused in the Divine Spark for the purpose of developing a new centre of Love, Consciousness, Power and Vitality, which shall grow to the stature of a Son of God in due time. The Supreme Unity is the Father-Mother Universal Love ; the Supreme Trinity is Omnipresent Life, Omnipotent Energy, and Omniscient Wisdom. These powers focused in and adapted to the microcosm of the body manifest themselves as loving-kindness to all, the unity of the human Self, with spiritual vitality, energy and wisdom, the trinity. In the unified mystic these characteristics are present in a superlative degree and give the widest love and sympathy, perfect comprehension, and the most astonishing powers of work and vitality. Such men radiate, they are veritable fountains of life, power and wisdom, and so draw multitudes in their train to the practice of the inner life. This outer radiance is symbolized by the glory of the Sacred Heart, the wavy lines representing the spiral streams of the love-force, and the straight lines the rays of life, energy and wisdom. No other symbol illustrates the inner and outer powers of the Spiritual Self so perfectly as this.

When the two modes of the unity of Love are active and harmonized in the body, they continually pass the one into the other, and this continuity is illustrated by the two sides of the Heart. The Spiritual Self who is both male and female then comes into manifestation, and the sex-bias of the lower selfhood is gradually eliminated, while the conscious standpoint rises to that of the Pilgrim of Eternity within ; and the mental attitude is that indicated by the saying of the Christ when they told Him that His mother and his brethren stood without. The Divine Presence is recognized in the hearts of all men, and the only real difference between them is seen to be in their soul-age, just as in a family of brothers the only physical difference is in the age of the body. The theory of reincarnation makes this difference much more easily grasped by the intellect, since those who have had more lives of experience are naturally more developed and more powerful than those who have had fewer. It is much more easy also to realize that one is the Pilgrim Self

within, and not this present personality, when one contemplates having had a series of like personalities both male and female in the past, and that one will have a similar series in the future. We thus begin to see that our present personality, with its intellect, will and feelings, is just our instrument for finding out truth, doing good work and becoming beautiful and full of life, and that what cannot be done in this life can be accomplished in another. When this body is used up, we can joyously anticipate departing on the great adventure to other spheres of being, with the certainty of returning here later on to pursue the quest again in the same way.

To the mystic (who knows) the Sacred Heart is the symbol of his own eternal Self, the Christ of his soul, for the love-force swirling through his body is identical with the cosmic love-force of the Christ; and the spiritual life, energy and wisdom which radiate through him are those of the Holy Spirit Who is the Truth and the Life. The Christ-Power is itself the Way, because it opens the lower gates to the other Powers; hence in the Christian Way it is called the greatest of these and is sought first. It is sad that the beautiful word "Charity" has been degraded and sentimentalized, for in its essence it means something other than what most people mean by "love"; it is rather loving-kindness, or the love to all that lives, and has no selfish or sexual implication. This crowning virtue, I think, the bearer of the Sacred Heart shows out best by keeping the inner door always open, and so letting the Spiritual Powers flow freely out to all around. Each one is then vitalized, energized and illuminated by them in the measure of which he is capable, without undue interference by the personality of the mystic with all his imperfections thick upon him. In this way the great saying of Lao-Tzu—the best charity is letting alone—can be put into practice, and personal activity which so easily degenerates into busy-bodily impertinence can be kept in due check. The Powers then radiate forth like the straight and wavy lines of the glory of the Heart, and play upon the aura and physical centres of the recipient, tuning them up so that the same powers striving from within him catch on more strongly to their proper centres. In this way the temporary help given may become permanent, as in the cases of the reform of sinners who have come into contact with a saint.

The inner Christ or Spiritual Self of the mystic is in truth the Mediator between his lower personality and the Supreme Self, the Eternal Father of his being, Who having uttered the

Christ-Word within him rests within as the Root and Foundation. So the transcendent remains within the immanent. Such understanding of the Mystery of the Incarnation as has been given me leads me to believe that as much of the Power of the Cosmic Christ as flesh and blood could endure entered the body of the Master at the Baptism, and that further Baptisms of Fire emerged at the Transfiguration, and in the Agony, when the awful stress upon the body was made evident. That in the strength of this efflux He endured the Passion, but that at the last the exhausted physical centres could no longer stay in harmony, and so the Divine Power lost hold, and He felt for the moment deserted, as lesser mystics do during the "dark night of the soul." Hence the exceeding bitter cry. Ever since, when the Cosmic Christ has willed to manifest Himself as man on the spiritual planes, or even on the physical, He has taken the same human form, so that He may be recognized by all who follow the Christian Way, as the Author and Finisher of their faith, and the supreme exponent of the Sacred Heart.

It will be plain to anyone who reads this paper with attention that its statements are founded upon personal experience—in fact upon the personal practice of seventeen years. The practice indicated below, if done judiciously and without undue forcing, can hardly fail to be at least harmless; but it involves daily work for weeks, months, or years, according to the evolution of the Self who undertakes it. Those who are not ready soon get tired of it; nothing happens, and they drift off to other things, none the worse; others, however, begin to feel the Divine Spark glowing within them, and for these all things become possible. Should any readers of this article get this experience and like to communicate with me, I will try to arrange to meet them and help them further.

The first practice of the "Way of the Flaming Heart" is done as follows: Learn to walk rhythmically, by taking three steps to each in-breath and three to each out-breath—you will find that you will fall into a certain pace—yours. Always walk at this pace in the future, taking longer steps if you want to go faster, shorter if slower, but always taking the same number of steps in the minute. These steps will generally synchronize with your heart-beats. Having got this practice in working, concentrate on the spiritual centre in the breast, where the Sacred Heart symbol is placed, and with the in-breath say the word "Christ" with the intention of drawing forth the Christ-Power from the well of Life within you, together with your physical

breath. On the out-breath say the word "Love," with the intention of making the Love-Power radiate like a blazing star, from the centre through every particle of your body, and out into the world of men around you. Should you wish to do the exercise sitting, sway forwards slightly on the out-breath, and backwards on the in-breath. This movement takes the place of the swing of the body while walking. Persevere with this method whenever you walk, or have a spare moment all day—the habit will soon become almost automatic, and sooner or later you are bound to begin to feel the Power of your Christ-Self thrilling through you, vitalizing, encouraging, and enlightening your whole being. The earliest sign of success is generally a sense of slight pressure upon the chest.*

* In a little book, *The Way of the Flaming Heart*, I have written further on this subject. To be obtained from Mr. Watkins, 21 Cecil Court, W.C.1 Price 1s. 1d., post free.

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.*]

THE PHILOSOPHER'S STONE.

To the Editor of the OCCULT REVIEW.

SIR,—Mr. S. Foster Damon, in three recent issues of the OCCULT REVIEW, propounds the theory that alchemists wrote mainly for the purpose of preserving and embodying in their writings the secrets of the trance state of the medium, the emanation of human ectoplasm, and the formation thereby or therefrom of a body, to serve as a *point d'appui* for a dematerialized spirit. He draws largely on Thomas Vaughan, whose researches were of a chemical nature, to judge from the full title of the Sloane MS. from which he quotes. The title is "Aqua vitæ non vitis—or the radical humidity of nature, mechanically and magically dissected by the conduct of fire and ferment; as well in the particular specified bodies of metals and minerals, as in its seminal, universal form and chaos." The recipes in Latin have to do with making the Mercury of Vegetables, the Mercury of Minerals, and the Mercury of Metals. There is no mention of the Human Mercury. Mr. Damon remarks: "Thus matter would seem to be excluded from alchemy." All human efforts are effected through matter; even the magus has to use his material brain, if you chloroform him his power over the medium vanishes. The ectoplasm itself has weight, if, as asserted, the medium loses a third of her weight during its absence. Another quotation from Mr. Damon is: "Alchemy pretended to be a science of metals. It was not really so, as the adepts themselves gave warning." Neither did they say it was a science of separating anything from the human body. The adepts did, however, say, "In, by, and through metals must metals be ameliorated." Mr. Damon insists that "red clay" means flesh, but had he continued to quote four more lines of Norton following the line—

As for the White work (if you can be wise);
viz.: One of these kinds a Stone ye shall find,
 For it abideth fire as stones do by kind:
 But it is no stone in touching ne in sight,
 But a subtle earth, brown, ruddy and not bright.

these lines would have destroyed the parallelism between sensitive human flesh and the red clay. His handling of the transmutations is not marked by candour; though quoting Flamel he omits to say of Flamel that he made "pure silver, better than that of the mines,

as I myself assayed, and made others assay many times." This is then not ectoplasm as Mr. Damon asserted, but the silver of commerce. As regards the red work, which Mr. Damon styles an accomplished materialization, Flamel himself writes about "pure gold, better assuredly than common gold, more soft and pliable"; and he tells of the Churches, Hospices, etc., which he built or benefited out of the proceeds of his labours.

Basil Valentine, whose works Mr. Damon has read, writes concerning his transmutation into gold, "out of this my work I paid for land and ground, to that noble gentleman O.V.D. 48,000 gilders, Actum 1607." Mr. Damon also says: "On the peril of their lives, then, the alchemists were obliged to keep silent," etc., and, "It was a matter of life and death for these men to keep their secret: one hint, and they with all their colleagues would have been massacred."

Eirenæus Philalethes in Chapter XIII of *An Open Entrance* also mentions the imminent danger which ever threatened the life of the alchemist. He says: "Surrounded as we are on every side by the cruel greed and the prying suspicion of the multitude." "Men who covet our golden secret pursue us from place to place." "It was only a short time ago that, after visiting the plague-stricken haunts of a certain city, and restoring the sick to perfect health by means of my miraculous medicine, I found myself surrounded by a yelling mob, who demanded that I should give to them my Elixir of the Sages; and it was only by changing my dress and my name, by shaving off my beard and putting on a wig, that I was enabled to save my life, and escape from the hands of those wicked men." "I know of several persons who were found strangled in their beds, simply because they were suspected of possessing this secret." "I hope in a few years gold (not as given by God, but as abused by man) will be so common that those who are so mad after it, shall contemptuously spurn aside this bulwark of Antichrist." Did space permit, many extracts from other authors could be given, proving conclusively that alchemists were not in danger of their lives because of practising spiritistic science, but because they possessed the Elixir of Life, and gold and silver produced by art. There are many other discrepancies between Mr. Damon's theory and the words of the alchemists, which abundantly show that the former has not proved his case. Yours faithfully,

R. WATSON COUNCELL.

THE INNER VISION—PRESCIENCE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have read with great interest the article by Elizabeth Keith Morris in your October issue, and I can confirm many of her experiences.

It is doubtless fortunate that we cannot read the future, save in these fleeting glimpses. We are all children, seeking for our rightful

place in the universe, and we should not seem to defy destiny. The rhythm of the Unknowable works forward, but at this stage of our spiritual development it is only the past that may be claimed as our birthright; the future still belongs to the Great Arbiter.

In 1908 I was travelling through Nigeria. I had a most vivid dream in which I saw my mother thrown to the ground in a recognizable Manchester thoroughfare. A butcher's cart passed over her legs. I was so perturbed that I wrote home for news. My mother was perfectly well, and I dismissed the dream from my thoughts. But I had already transcribed it in my diary.

A year later, to the day, and in the place named by me (London Road, just beneath the station approach), my mother met with the accident described, and had to be removed to the Infirmary. She lived for several years afterwards, but both legs had received serious injury.

When my father died, I was on the Niger River. I made sudden arrangements to leave for the Homeland, although the news I had been receiving was altogether favourable. When pressed for a reason, all that I could say was, "Things are not well at home—I feel that I am needed!" The cable announcing my father's death met me just as I was on the point of embarking. I arrived home in time to comfort my mother, and to make all the necessary financial settlements. Had I not received the premonition of my father's imminent decease I am sure that my mother would have collapsed under the blow. As it was, I was able to keep her for several years longer.

Often, when watching gamblers at roulette, I have received the sudden information that a certain number would turn up. On one occasion, while travelling on an ocean liner, I was able six successive times to say aloud the number that was to win. The news came at the very moment that the *croupier* set the wheel in motion. Fellow-passengers took advantage of this information, and broke the bank. But I have never been able to use this faculty in my own favour. There is a temptation to cheap vanity in this sort of gift. It is better if it is not used at all.

There is a most natural explanation, but it would need the space of an article to explain it. Time and Eternity are flowing streams. They have their own laws, and we must obey them. Still it should be fairly clear to students of the Occult that what is to come is equally as inevitable as what has already been.

Yours faithfully,

J. M. STUART-YOUNG.

"YOU TRAVEL WHEN YOU DREAM."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I would like to point out to Madge Roddy, *re* Dream Experiences, that similar cases are recorded in Mr. Leadbeater's *Dreams*, and in *Invisible Helpers*, and also an explanation,

viz., that the real man capable of thinking, etc., leaves his physical body during sleep, and is then able to travel great distances with great rapidity, and that clear connected dreams are sometimes remembrances of the experiences obtained in that way.

May I add one of my own? Reading these books and being very desirous of obtaining proof for myself, I thought I would try an experiment. I have a clairvoyant friend in Australia, and whilst I was in Egypt I made up my mind I would visit him in my sleep, arriving in Sydney just about six o'clock to catch him before he had begun his day's business, and wrote him to that effect. In due course he wrote me that "two days before the arrival of my letter he had seen me standing at the foot of his bed." On another occasion he wrote me that he had seen me standing by the table looking at some tools of mine which had rusted a little and finally put them down as though I thought "It didn't matter, they would all clean up easily." This was at a time of day when I was awake in Egypt, but I *had* had that very thought of thinking myself there, etc., but I could not have been there in my astral body as I understand it, because I was using it in Egypt at the moment. This to me means that a further explanation is sometimes required.

I am, yours truly,

FRANK WHITE.

"AUTHORITY" AND THE "AKASHIC RECORDS."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The question of authenticity raised by your contributors, Mr. Loftus Hare and Dr. Sturm, in the January OCCULT REVIEW, and in your own "Notes of the Month," is also involved in descriptions of "other worlds" in books such as *The Blue Island*, which was reviewed in the same number. The main point at issue in all these matters cannot be proved historically. A cleverer man than Mr. Leadbeater would have taken care to have the historical setting for his theories or doctrines verified as far as available records permitted; but the truth of his contentions regarding the various "lives" of an individual or even of "reincarnation" itself, would not be more firmly established by chronological accuracy. We should still be free to doubt the identity of the Ego claimed to be one and the same in the numerous tales.

Dr. Steiner's dogmas are equally unverifiable by historical research, for were the fact established that two human beings lived at the same time, bore the same name and had fathers and mothers of similar names, we should be in no better position to judge the validity of the dogmas regarding the mystery of Great Incarnations, whether original with Dr. Steiner, the Zohar or Christian "tradition."

It is entirely a matter of *Authority*, as you point out, and the Kali Yuga is not an age when any Authority can prevail for long, because the human race is now in the period of its greatest differentiation, and

undergoing intense individualization. This is an age of Opinion. Men are divided into innumerable sects, politically, religiously and even also scientifically; according to our temperaments we ally ourselves with one or the other, with several—or with none.

To the vast majority the *exposé* made by Mr. Hare is as unimportant as are the dogmas propounded by Dr. Sturm; and an equally large number have so healthy a desire for physical life and so strong a wish to realize *on earth* their visions of happiness and freedom, that their energies are not directed to the investigation of "life after death."

Hence, Authority is to-day entirely a personal matter. The only authority is individual *conviction*; and, one may be convinced only by sensation, another by opinion or prejudice, another by logical reasoning, another only by intense concentration of thought and deep pondering upon the principles of pure Being involved in existence. But no one can prove the reality of his experience to another, and, in this age, no one will accept a statement unless it accord with his own strongly differentiated feelings, ideas, temperament or understanding.

As the emotions of very few are under control of their own ego, as only the minority have good reasoning powers and, as those who can think in the realm of pure thought are rare, we see a world unified by physical science but rent by a thousand conflicting sects, politically, religiously and philosophically, through diversities of ideas and opinions. And it is the most anæmic and passionless types who nowadays seek for a *religious* Authority. Some who are starved emotionally in their personal lives satisfy their temperaments by accepting Mr. Leadbeater as an authority, and of these, only the most unthinking; other neurotics claim Dr. Steiner as *the* Authority and enjoy "Christian Mysticism" with a fierce and hard conviction that the real lovers of life cannot emulate. It is safe to say that the profound knowledge of Being, of principles, of cycles and of worlds within worlds, necessary either to corroborate or to disqualify Dr. Steiner's dogmas, has not been experienced by any of his "followers." When the mysteries are discussed outside the circle of Seers, we may know that we do not live in an age of true Authority, for opinions will never establish the kingdom of heaven on earth or on the astral plane.

I am, Sir,

Yours respectfully,

W. WILSON LEISENRING.

MR. LEADBEATER AND THE "AKASHIC RECORDS."

To the Editor of the OCCULT REVIEW.

SIR,—In the interests of fair-play, may I express through your magazine my thoughts on reading Mr. Loftus Hare's *A Cameo from Clairvoyant History*, and the letter signed "A.," *re* Mr. Leadbeater and the Akashic Records?

In Mr. Hare's able article he states that he is writing in the interests of "True Theosophy." May I beg to differ?

With all due respect to his unquestioned learning, it seems to me that Mr. Hare is just one more example of a man with great intellectual attainments who appears unable to grasp the fundamental truths of life, and whose mental athletics enfeeble the understanding of the heart. The greatest of fundamental facts from the True Theosophist's view-point is Spiritual Brotherhood, although denied by our actions and thoughts, every day we live. However, some of us do glimpse this great fact in moments of high experience. At those moments it would be as impossible to use prejudiced criticism against another human being as for a decent-minded person to expose his sores in the public streets. Criticism is of course needed in a search for truth, but let it have a single thread of personal bias woven into it, its value is destroyed as a rotten thread mars a priceless fabric. It was evident in Mr. Hare's article that he was quite indifferent if Mr. Leadbeater were proved every kind of fraud or not.

Personally I do not know Mr. Leadbeater, but I have seen so many superior men hounded relentlessly by their brothers, I am beginning to believe that Mr. Leadbeater is one of that number of victims of "man's inhumanity to man." That he inspires those closest to him with infinite trust, great love and profound respect there is no shadow of a doubt. If Mr. Leadbeater's reading of the Akashic Records is made up of fraud and foolishness, why bother with it, if we are able to read those Records for ourselves? If we can't, can we not put his ideas on the shelf for further reference—when we know more? What is the "cruel martyrdom endured by those of us who in humbler guise have ventured to oppose the maelstrom of this psychic tyranny"? ("A." 's letter). To me it is another riddle of the Sphinx. I have never failed to express my opinion if the occasion warranted it in "psychic circles," but never imagined that in doing so I was a candidate for martyrdom. Always I was told to try to think out a problem for myself, and help was given only when asked for. That certainly no one tries to dominate others less than either Mrs. Besant or Mr. Leadbeater is the unanimous opinion of their friends. Only detractors state otherwise. "A." mentions "notorious persons." Does she realize that notoriety would be non-existent if scandalmongers were silenced? The historical Christ was notorious while He lived on earth.

Yours faithfully,

H. F. MAURAN.

THE ILLUSION OF TIME.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—With reference to the letter in your recent issue by Delta, in which he expresses his difficulty in believing in the principle of the Akashic records of Nature, may I point out that the theory

of Relativity now rapidly gaining ground in scientific thought distinctly contemplates this idea. In the fourth dimensional space-time continuous events are spaced out as points on a map, and we encounter them successively while pursuing our track or "world-line," as Prof. Eddington calls it, over this map. This gives us our conception of time, and it is really the only conception known to science. Sir Oliver Lodge defines time as a conception arising in our minds owing to our inability to appreciate all events simultaneously, thus causing us to take them in a definite order, to which we assign the names, past, present and future. Thus time is somewhat unreal, arising as it does from our own inability and I do not know if we should express great astonishment if in some cases it appears to be transcended.

Yours truly,

W. R. C. COODE ADAMS, M.A.

FOR THE NEW ERA?

To the Editor of the OCCULT REVIEW.

DEAR SIR,—One night in May, 1916, I heard, in deep sleep, a magnificent chorus of which I had never, in my waking hours, had the slightest knowledge. The rendering was "unearthly" in its perfection, and seemed to come from a massed choir of thousands of voices.

When I awoke, I lay for a long time wondering why such a grand message should have been conveyed through me, and almost despaired of tracing either the words or the music to their source. An evening or two afterwards, however, as I was turning over some music which had been lying by, what was my surprise and delight to discover in an old book the very chorus which I had heard in my dreams! The music turned out to be by Eliza Flower, composer of the well-known air: "Now pray we for our country," and sister of Sarah F. Adams, who wrote "Nearer, my God, to Thee" in 1840.

The words, by John Milton, are as follows—

1.

The nations all whom Thou hast made
Shall come, and all shall frame
To bow them down before Thee, Lord,
And glorify Thy name.

2.

Truth from the earth, like to a flower,
Shall bud and blossom then;
And Justice from her heavenly bower
Look down on mortal men.

3.

For great Thou art, and wonders great
By Thy strong hand are done;
Thou in Thy everlasting seat
Remainest God alone.

The first and third verses are drawn from Milton's translation of Psalm lxxxvi, the intermediate verse from his translation of Psalm lxxxv.

The above strange experience was noted by me at the time of the occurrence, and—in view of the battles then raging—laid aside, though it was by no means forgotten.

Was this chorus sent for the League of Nations, when wars shall have ceased throughout the world?

CHRISTINE KING.

I shall be pleased to forward a copy of the music, if desired. It is most effective, and quite short.

MOVEMENTS OF INANIMATE OBJECTS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Possibly the following might be of interest to some of your readers: Sealing some letters at the writing-table in my studio yesterday, I noticed that all the smaller pieces of sealing-wax had disappeared from the box in which I keep my sealing set, but being very hurried, I soon ceased to puzzle over so trivial a matter. To-day I was standing beside my easel at the opposite end of my studio engaged in sketching an old man who lay in a recumbent position on the floor a few feet from me. No one else was present. Suddenly I heard the pit-patter of small objects falling close beside me, and felt their passage. Glancing quickly downward, I saw at my feet the five missing pieces of sealing-wax. I questioned my model, but he was in a semi-lethargic state and had seen nothing. I then asked my maid if she had noticed the pieces anywhere whilst dusting, but she had not, and had swept the very spot where now they lay, but half an hour before. Over my head was only the skylight—no shelf on which they could have been lodged. I offer no explanation, but record the incident exactly as it happened whilst it is still perfectly fresh in my mind. I live alone with my maid. A somewhat similar incident is related in Maitland's *Life of Anna Kingsford*, I believe, and is there attributed to the agency of astrals.

Yours truly,

M. OLDFIELD HOWEY.

PERIODICAL LITERATURE

AN editorial prefixed to the last issue of *PSYCHE* mentions an International Congress of Psychology as likely to be held at Oxford towards the end of July and expresses a hope that "the responsible exponents of modern psychology among all nations will find it possible to attend," including especially "leading members of the German and Austrian schools." There is a note upon difficulties in the organization of such a Congress and some excellent suggestions are made; but we remember that *PSYCHE* is almost entitled to be called the lineal successor of *BEDROCK*, and we wonder whom it would include among the "responsible exponents" of its subjects. The salient features of a Congress in which an important part was taken by Sir Oliver Lodge, Sir William Barrett, Dr. Gustav Geley and Dr. Morton Prince lie clear and intelligible before us; but the "leading members" of German and Austrian schools represent unknown quantities, while the presidency of Professor Charles Richet would suggest a very different direction from that of Mr. W. Whately Smith. In the present issue of *PSYCHE* Mr. Smith deals with certain causes which seem to be retarding "the advancement of Psychology to its proper position in the Hierarchy of the Sciences." They include the multitude of its supposed "irreducible conceptions," which he proposes to resolve into two, namely, "consciousness and that which is or may be present thereto." They include also the absence of "an adequate notation," as the result of which psychological discussions degenerate into questions of the meaning attached by those who use them to certain terms. Mr. H. F. Saltmarsh contrasts the subliminal and the unconscious, concluding that the former is "a psychical tract which stretches both beyond and behind the normal personality," while the latter—if it can be located anywhere—"occupies that part of the subliminal which borders closest on to the physical," though he is even disposed to regard it as perhaps more in accordance with facts "to place it in the physiological altogether." Mr. R. H. Thouless writes on the psychology of faith and is the only contributor anywhere in the issue before us who mentions the name of God. He defines faith as "a mental disposition to behave" in a way which "presupposes that the objects of religious belief are real." It is a very imperfect definition from our point of view, as it does not conceive of its subject outside the region of simple mental assent, but it is as much as can be expected from within the general horizon of *PSYCHE*. We dare, on our part, to think that the *SUMMA* of St. Thomas Aquinas might act as an efficacious corrective for some "responsible exponents" of current psychology, since—even from its own standpoint—there must be some advantage in knowing how "religious belief" was regarded

in the past, by those who professed it with authority, before discussing the psychology of faith. A definition which comprises its subject would affirm that religious faith is an intellectual assent to the possibility of a field of experience in which the religious object becomes realized by the mind in knowledge. Psychology may challenge the existence of such a field, but in this case it can only study faith as a department of simple speculation, and this is not the point of view proposed by Mr. Thouless in his article.

In the *REVUE MÉTAPHYSIQUE*, Professor Charles Richet and M. Ernest Bozzano reply to one another respecting the spiritistic hypothesis, and at such length that there are two communications from each. It is impossible to summarize the debate here, and would serve but little purpose. The points which emerge are the splendid sincerity of Richet, who is concerned with the truth only as he is able to see it with the eyes of his own mind, and the complete impossibility of understanding the position of a scientist, at once so brilliant and independent, who regards the survival of personality—otherwise, the “prolongation of human life”—as a puerile hypothesis. He looks for something better than this at the hands of that science which is to come. And so the debate goes on, in the sense at least that neither party is satisfied with the other or his views. The *REVUE* is not only greatly interesting as usual but of conspicuous importance as a record of phenomena. Dr. Sanguinetti and Dr. W. Mackenzie give account of new phenomena obtained with the Neapolitan medium Erto; there is a note on experiments made recently by Dr. de Schrenck-Notzing, to demonstrate the reality of ectoplasm; and a long report of researches which are held to exonerate the Danish medium Nielsen from the charge of imposture. . . . Mr. J. Howat McKenzie gives a full record of what is called the Price-Hope Case in *PSYCHIC SCIENCE* and regards the attitude of the S.P.R. in the whole affair as “deserving of the most severe condemnation.” He expresses also the opinion that nine out of every ten cases of fraud charged against mediums are quite unfounded. It seems to us an extreme statement in view of the history of Spiritualism, especially in America. Among other contributions, we have been interested in a long account of experiments with the ouija board by Mrs. Hester Travers Smith, whose book called *VOICES FROM THE VOID* attracted attention a few years ago and was prefaced by her personal friend, Sir William Barrett.

LE VOILE D'ISIS enters on its twenty-eighth year of publication and begins also a new volume, facts which are signalized by adopting for the first time a notable illustrated cover of an Egyptian character. The letters of Éliphas Lévi, addressed to Baron Spédaliéri, and the translation of Lytton's *STRANGE STORY*, familiar features of past volumes, are destined to continue for a long time to come and will occupy a considerable portion of each issue. Of the latter it is sufficient to record that the rendering, so far as we have checked it, appears creditable and the work of a facile pen. Lévi is still entertaining his

devoted correspondent with a strange medley of lucubrations on the occult significance of numbers, including their relation to the days of creation in GENESIS. He exhibits as usual his large ignorance of Zoharic Kabbalism, and especially of the Sephirothic system, by connecting *Tiphereth* with the apocalyptic symbol of the Woman clothed with the Sun, instead of with Messiah, or in Christian theosophy with Christ as the Lord of Glory. But all their errors notwithstanding and all their sheer invention, the letters are suggestive, and if there is less than little to say of Lévi's scholarship, there is a perennial charm in his air of perfect conviction and in his naïve assumption of knowledge. It should be understood that in *LE VOILE D'ISIS* practically everything is continued from month to month, and among new studies which are opened in the present issue there is one on the philosophy of numbers and another on astrology, which affirms that its subject is at this day precisely in the position of chemistry *circa* 1750, the suggestion being that those who follow it must attempt a new departure. It would appear that the author, who is M. Gillot de Givry, has an intention to point the way, and he proposes the foundation of an International Astrological Society for the collection of evidences throughout the world. We imagine, however, that he has views also on methods, to justify the title of his papers, which are called the New Astrology.

The New York *MERCURY* is doing good service to Hermetic students by reprinting the Aphorisms of Urbiger, according to the English rendering of 1690. The author described himself quaintly as "a servant of God in the Kingdom of Nature" and claimed to acquaint his readers with "three infallible ways of preparing the Grand Elixir." The translation is exceedingly rare, and as much may be said of the Latin original, though it appears from time to time in continental catalogues. . . . *LA ROSE CROIX*, which is described as "a synthetic monthly review" and is issued as its official organ by the Alchemical Society of France, is printed on green paper in a minute type and must be called painful reading, but there is considerable interest from time to time in the contents. M. Jollivet Castelot discusses in the last issue what he terms the "chemical revolution" and affirms on the authority of modern physicists that if matter is indestructible as to its essence, it is by no means such as to its molecular and atomic components. These, on the contrary, consist of diverse particles which are subject to disassociation, from which it follows (1) that they are by no means invariable either as to mass or weight, and (2) that a chemistry based on the weighing machine is illusory. Were our scales sufficiently sensitive, they would register waste, while the facts of waste and variation indicate that the methods of chemical analysis are by no means absolute in their results. The new chemistry is or will be founded on the unity, evolution and transmutation of matter. It is called new but is very old in reality, for it carries on that of the alchemists. As regards transmutation, the writer affirms that in the

course of his experiments he has converted silver into gold, aided by the sulphurets of arsenic and antimony. . . . RAYS FROM THE ROSE CROSS is publishing from month to month certain letters addressed by an alleged Rosicrucian to the mystic Eckartshausen between the years 1792 and 1801. They are described as translated from the Spanish. There is nothing to indicate their source—whether from a manuscript or printed book. The omission is much to be regretted, and we trust that it will be supplied later. There is also nothing so far to justify the suggestion of a Rosicrucian origin, while it is a little disconcerting to hear of “pathological” conditions and “states of consciousness” in communications of the dates given. If the letters are that which they claim, they preceded the CLOUD UPON THE SANCTUARY, and Eckartshausen appears somewhat in the light of a pupil, if indeed it is he who is addressed personally: sometimes the instruction at its value is quite general in character, as if written for thoughtful people generally, while the communicator uses the plural form only in allusion to himself. . . .

According to information received by THE INTERNATIONAL PSYCHIC GAZETTE, it would look as if a split in the school might result from the standpoint taken up by the London Society of Psychical Research over the Price-Hope phenomena and those put on record by Dr. Crawford. The president of the Dublin Society is said to have commented not a little severely on the attitude of the London hierarchy and on a sinister influence at work to bring ridicule on the whole movement. The subject was taken up warmly by other members at a recent meeting, one of whom even suggested that “the College of Psychic Science was now the real, judicial and fair-minded centre of expert Psychical Research in London,” and that self-respecting sensitives would be increasingly unwilling to risk the indignities of London methods. There is some idea otherwise that the title of the Dublin Society may be changed to that of the Irish Psychic Union. . . . There are perhaps very few who will remember Major-General Drayson and his remarkable book entitled UNTRODDEN GROUND IN ASTRONOMY AND GEOLOGY. It produced little impression at its period, which was the late seventies or early eighties of the nineteenth century, and it is therefore with peculiar satisfaction that we learn from our contemporary LIGHT of the general acceptance accorded now to one of Drayson’s discoveries, made—as it is said—so far back as 1859. It was that of a decreasing tilt of the earth to its orbit, which accounts for our gradual emergence from the Ice Age and—at the present time in particular—for the retreat of polar ice from the Arctic and Antarctic regions. LIGHT quotes in this connection “a report made to the United States Department of Commerce by its Consul at Bergen,” which describes “an extraordinary transformation that has of late years taken place in the seas around Spitzbergen.”

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TRANSCENDENTAL MAGIC: ITS DOCTRINE, PRACTICE, AND RITUAL. By Eliphas Lévi. New, Enlarged and Revised Edition. Translated, annotated and introduced by Arthur Edward Waite. 9 in. × 6 in., ornamental cloth, about 560 pp., with all the original plates and portrait, 25s. net. The new edition will form a complete summary of Lévi's system of occult philosophy and an indispensable companion volume to the HISTORY OF MAGIC. (Ready March 9.)

FREEMASONRY: ITS AIMS AND IDEALS. By J. S. M. Ward, B.A., F.S.S., F.R.Econ.S. Author of "Freemasonry and the Ancient Gods," etc. Demy 8vo. Cloth. Provisional price, 10s. 6d. net. (In preparation.) This work may be broadly regarded as a statement of the position and aims of Freemasonry. It gives a comprehensive review of Masonry in the past and present, and raises many questions of paramount importance in reference to the immediate future of the institution.

THEOSOPHICAL PUBLISHING HOUSE, LTD.

ISIS UNVEILED. By H. P. Blavatsky. 9½" × 6¼". 2 vols., £1 11s. 6d. (Reprint.)

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GOLDEN VERSES OF PYTHAGORAS. (Reprint in the press.)

WHEN THE SUN MOVES NORTHWARD. By Mabel Collins. (Reprint in the press.)

REVIEWS

TALES OF OLD SIND. By C. A. Kincaid, C.V.O., I.C.S. London :
The Oxford University Press.

THE Hon. Mr. Justice Kincaid, of the Bombay High Courts, is at once a bright luminary of the law and of literature. He is the author of quite a dozen or more delightful volumes of Indian folklore, including such immortally young subjects as "Sri Krishna of Dwarka," "The Hindu Gods and How to Recognize Them," "Deccan Nursery Tales," "A Tale of the Tulsi Plant," and "The Indian Heroes: Tales from the Indian Lyrics." Besides these, he has written a book of short stories based on his actual experiences as a judge in India under the title of "The Acolyte," whilst his massive "History of the Mahratta People" is regarded as a classic in its own particular line. Many of his diverting books are accessible to the British public from the Oxford University Press.

In the "Tales of Old Sind" now under discussion, the students of occultism and the folk-mind (which are forever in close alliance) will find continued food for reflection. There is the Dædalian maze, the Circæan music, the royal youth who plays upon his "Charan's fiddle," as Orpheus upon his lute, so enchantingly that all the denizens of the woods and air cease in order to listen to his wizard strains. There, too, is the babe thrown into the Indus as Moses "in a box," whilst the universality and continual voyagings of ancient traditions strike one with overwhelming force when a magic ring and robe of King Solomon appear in a fairy tale from the remote outpost of Empire. "Birsing and Sunderbai" and "Dodo and Chanesar" contain elements of romance which rival the lovely love-stories of Persia, such as those of Leili and Majnun, Farhad and Shirin, Yusuf and Zuleikha. Altogether, Mr. Justice Kincaid has recaptured all the lost rapture of Titania's realm in this Orient Version which is stiff with jewelled brocades as the princesses of Grimm, tender with moral whimsies as Andersen, attar-haunted and Eastern as the peerless outlines of the Taj Mahal rising above the sacred stream at dawn. . . .

REGINA MIRIAM BLOCH.

THE PATH OF VICTORY, With Foreword by The Princess Karadja.
By Henry Thomas Hamblin. Published by the Science of
Thought Press, Bosham House, Chichester, England. Trade
Agents: L. N. Fowler & Co., Ludgate Circus, London, E.C.4.
Price 3s. net (by post, 3s. 2d.).

IN her appreciative Foreword to Mr. Hamblin's new volume, which is No. 2 of his Science of Thought Textbooks, Princess Karadja says rightly: "The literary market is to-day flooded with so-called 'occult' manuals teaching development on very dubious lines. Some of the methods advocated are distinctly nefarious; others share the nature of the proverbial curate's egg and are 'partly good.'"

Mr. Hamblin, however, on the contrary, gives us here a work which is entirely on the right lines, for it is founded on the simple teaching of our Lord

Jesus Christ. It is a clear and practical exposition of the Divine Promise : " Seek ye first the Kingdom of God and all things needful shall be added unto you." In twelve chapters, well reasoned and keeping always to the point, the author lays before his readers a system of thought by which character may be built up and gradual realization of a highest self attained, a self which is behind and above all the petty cares, irritations, and shadows that form the changing panorama of man's own making, the illusory life of the senses, which is governed by, and dependent on, the sense mind. This, in fact, is the object of all religious systems, whatever be their name ; development *from within*, the only true way to enlarge the Spiritual Consciousness, making it aware of its oneness with God, the Creator of all Good, Who, in Browning's words, is :

" Existent behind all laws ; that made them,
And, lo, they are ! "

Like attracts like, and in illustration of this well-known aphorism, Mr. Hamblin aptly remarks :

" Man is a kind of wireless receiving station, being the recipient of innumerable waves of influence from the invisible. With a wireless receiving ' set ' there is a ' tuner.' This enables the operator to adjust the instrument to receive ether waves of varying lengths. . . . The unillumined and untrained man is swept this way and that by every current and influence that comes around his path of life, yet he has latent within him a power which can set him free. Like the wireless instrument, he can become ' dead ' to certain waves and ' alive ' to others. When once he has mastered his mind and his thoughts, he can rise to a higher plane at will and thus allow the adverse influences to pass, so to speak, beneath him. This is the Way of Escape : this is to tread the Path of Victory."

The chapter on Practical Meditation has some admirable counsel for the attainment of this true self-mastery, and indicates clearly the difference between awaking to Spiritual Consciousness by the way of *humility*, into what St. Francis would call Perfect Joy, and the spurious inflation produced by insolent and pompous assertions, such as, " I am God," or something of the kind, which would be blasphemous were they not so foolish.

All success to Mr. Hamblin's excellent and most helpful book.

EDITH K. HARPER.

INITIATION, HUMAN AND SOLAR. By Alice A. Bailey. Demy 8vo, pp. 225. New York : The Lucifer Publishing Co., 135 Broadway. Price \$3.50.

If there is one subject of more vital interest than any other in the domain of Occultism, it is that of Initiation. Mrs. Besant, Dr. Steiner, Mr. Leadbeater, Max Heindel and others have all dealt with this theme in a greater or less degree. It has, however, been left to Mrs. Bailey to present the subject with a wealth of detail and a methodical classification which makes the work before us by far the most comprehensive and interesting one that we know of in this connection.

Whence this vast mass of information has been obtained we are not told, but some there may be who are sufficiently near the threshold of the Path to feel instinctively that what they read has a basis in actual fact. In any case, Mrs. Bailey's account of human and solar initiation carries the imagination away to lofty spaces whence the mind may gaze down

and perceive the great sweep of cosmic forces weaving the woof of human destiny.

Occult Initiation, we are given to understand, marks a point of attainment, and does not bring attainment with it, as is so often erroneously supposed. The great Reality has its shadowy counterpart in physical-plane Masonry, where the parallels, from the earliest degrees of the apprentice up to the full-fledged Master, are remarkably close. A noteworthy feature of the work is the remarkable diagram of the solar and planetary hierarchies, with its illuminating Key. To the interesting sections devoted to the various initiatory ceremonies; to the Rods of Power and the Initiators who wield them; to the nature of the Secret Words imparted; to the Paths that lie before the feet of the Initiate, and whose goal lies beyond the ken of ordinary men, space will not permit us to more than allude. We predict a ready welcome for this fascinating treatise.

H. J. S.

THE ORISSERS. By L. H. Myers. London: G. P. Putnam's Sons.
Pp. vi + 538. Price 7s. 6d. net.

WHILE it would be rash to qualify this long psychological romance as evenly interesting and inspirational throughout, it is unquestionably a work of deep insight, controlled compassion and imaginative charm. The chief male characters illustrate diseased ideality, miscalculating sensuality, pure observant love. The hero has to see his heart's desire mismated, and he is temporarily obliged by his unselfishness to link himself with a grossly unhappy enemy of conventionality (if I, a "stylist," may dare in a description to bring five final "y's" so close together).

While the novel is not occult by virtue of phenomena it is almost thoroughly psychic, and although the question of the possession of material property does inspire an almost freakishly sensational death episode, the author has no cheap felicity in view.

He shows that a harmony caused by an incommunicable relativity may make even marriage seem a minor relationship. I do not remember anything in literature quite like enough to the closing chords of disappointment and resignation in this novel to prevent my feeling that Mr. Myers has, in "The Orissers," done something new in simple inert drama as well as something complex and arresting in story-weaving. Lovers of imaginative literature will join with me in hoping that "The Orissers" are only the first of many families which will live in fiction by this highly meritorious beginner in authorship.

W. H. CHESSON.

LIGHT ON MYSTIC ART. By Jane (Miller) Fisher ("Jōhannā"). Published by Mrs. Jane Fisher, Tapton Mount, Broomhill, Sheffield.
Price 10s. 6d. net.

AN attempted explanation of some of the mystic works of the Great Masters in the National Gallery is the author's description of, and apologia for, this well illustrated handsome volume. The eight examples chosen by Mrs. Fisher are the following: Michael Angelo's "Dream of Human Life"; Reynolds's "Holy Family"; Parmegiano's "Vision of St. Jerome"; Garofalo's "Vision of St. Augustine"; Domenichino's "St. Jerome with the Angel"; Caracci's "Christ Appearing to Peter"; Titian's "Ganymede"; and Tintoretto's "St. George and the Dragon."

In each of these she finds a symbolic expression of some aspect of the soul, its descent into matter, upward striving and final self-realization, and ultimate union with the Godhead.

Mrs. Fisher is rather hard on priests of all denominations, and the spiritualists also come under her disapproval. She quotes a reference to the imprisonment and torture of Galileo and others, apparently unaware that the latest historical findings in regard to Galileo declare that: "He never was in prison for an hour. He was sentenced to remain in the custody of a friend, and after the first year his own son became his custodian. The principal part of his punishment was the daily recital of the penitential psalms for three years." Poor man! . . . I quote from a little pamphlet entitled "*Don'ts: For Students in Science and History*," compiled by G. S. Boulger, F.L.S., F.G.S., and published by Catholic Truth Society. History is receiving considerable revision nowadays, and a few cherished old fables are being relegated to the scrap-heap.

But this remark *en passant* is not to say that Mrs. Fisher's book is not both well written and likely to be of great interest to those who have the gift of reading beneath the surface aspect of material things and grasping the underlying truth. The author quotes much from the works of Anna Kingsford, to whom she acknowledges her deep gratitude, as well as her indebtedness to the author of *The Apocalypse Unsealed*, and other works of a kindred nature.

EDITH K. HARPER.

THE AKÁTHISTOS HYMN TO THE MOTHER OF GOD. Translated by Anita Bartle and John Christopher, Ph.D., D.Litt. London: Art and Book Co., Ltd., 28 Ashley Place, Westminster.

DEDICATED to His Eminence Cardinal Bourne, Archbishop of Westminster, this new version of an ancient religious "outburst of ecstatic fervour"—to quote the authors' preface—has both historical and literary interest. The translators claim to have had access to earlier Greek and Russian MSS. than those from which other renderings have been taken, and they are shortly publishing a volume in which the full result of their studies and researches, in connection with the Hymn and its problematical origin, will be embodied. The most commonly accepted theory seems to be that it was written early in the seventh century to celebrate the defeat of the Persian army in its assault on Constantinople, but several other possible explanations exist. It is an impassioned and highly elaborate pæan of praise in honour of the "All-holy Bride-Mate unmated," metaphor being piled upon metaphor and symbolism upon symbolism in unrestrained and lavish extravagance. What a world of thought and feeling separates it from such a song as the exquisitely simple Early English carol:—

"I sing of a Maiden that is matchless:
King of all Kings to her son she chose."

And yet the same theme inspired both!

E. M. M.

BAHAI: THE SPIRIT OF THE AGE. By Horace Holley. London: Kegan Paul, Trench, Trubner & Co., Ltd. Pp. 212. Price 7s. 6d. net.

THE name of the Bahai movement is fairly well known nowadays, but the history of its origin and the extent of its influence is not very generally realized, so that Mr. Holley's well printed and clearly written book will

supply a definite need. It was in 1844 that a Persian named Mohammed Ali (later known as El Bab, *The Door*) announced that he was the fore-runner of a Great One from whom would emanate a new cycle of Spiritual Civilization which should ultimately embrace the whole world. Nineteen years later, Hosein Ali, a Persian prince (since called Baha'o'llah, *The Glory of God*) declared himself to be the expected Manifestation. He was seized by the Turks and imprisoned for forty years, and died in their hands in 1892, leaving his son Abbas Effendi (Abdul Baha, *Servant of the Glory*) to carry on the great work which, in spite of all physical difficulties and limitations, he had set in motion. Since then Abdul Baha has resided at the foot of Mount Carmel in Palestine, except for a space of two years (1911-1913) when he travelled throughout Europe, Canada and the United States, delivering his message in innumerable public lectures and private interviews. The chief points of this message are that this is the Century of Spiritual Illumination, and that the time has come for man to investigate Truth, promote Peace, and proclaim the Oneness of Humanity. We are told that in every country men are now realizing that Abdul Baha "is, if nothing more, yet at least the world's greatest statesman, its greatest economist, and its greatest spiritual teacher," and there is no doubt that he has something of value to say to those of all creeds and nations, as witness his messages (quoted in this book) to Christians, to Jews, to scientists, to politicians, to followers of New Thought and Christian Science, and to Theosophists. It is claimed that in the age whose dawn we now see, man is at last awakening to his heritage of a "cosmic consciousness," which shall enable him to realize the oneness of religion, even as he already realizes the oneness of art, music and mathematics.

Dogmatists and sectarians will find nothing to appeal to them in this book, but it will be read with deep interest by all who hope or believe that the soil of the world has been so furrowed by the plough of pain that it is now ready for the planting of that Divine Civilization whose crowning glory shall be the establishment of Universal Fellowship and Peace.

E. M. M.

SELF-MASTERY THROUGH CONSCIOUS AUTO-SUGGESTION. By Emile Coué. London: Allen & Unwin, Ltd. Pp. 92. Price 2s. 6d. net.

THE name and fame of M. Coué, "the Wizard of Nancy," are so widely known that it seems scarcely necessary to give a detailed account of the contents of this little book. Many people will, however, be glad to have an exposition of his ideas from his own pen, while the additional chapters by other writers are of considerable interest. No one can read the testimonies of doctors and patients given in these pages and remain sceptical as to the results of M. Coué's methods when properly used. As to his theory of the mental process by means of which these results are attained, some doubt may perhaps be felt—but the science of Psychology is not yet mature, and in time we shall no doubt learn more and more about the mysterious "unconscious mind" and its workings. Respect and admiration for M. Coué himself, his devotion, his patience, his refusal to accept any fees whatsoever from those who come to him for treatment, not even the most biased reader could withhold. Even when an entrance fee to his lectures has been charged, the proceeds have gone to benefit disabled soldiers and other sufferers through the war. No wonder that many

who are almost repelled by the *materialism* of the ordinary New Thought and other so-called "spiritual" teachings feel that here at last is the root of the matter—here is one whose whole aim and object is *the relief of suffering*, untainted by any worldly considerations or by any desire to pile up worldly goods either for himself or for his followers. How different from another well-known teacher along (apparently) similar lines, who, together with instructions for the attainment of physical and spiritual harmony, advertises advice on "How to Make a Million"! Judging from M. Coué's practice, the possession of a million would, in his view, be a condition to be cured rather than one to be striven for!

If here and there in his book are found statements that seem difficult of acceptance, a little meditation will generally show the truth lying behind the not always felicitous expression, and his oft-repeated saying that results must only be expected *within reason* should always be borne in mind. His whole method is, indeed, firmly based upon reason, as anyone who studies it carefully must admit, and to this, as well as to the unique personality of its founder, its success, no doubt, is very largely due.

E. M. M.

M. COUÉ AND HIS GOSPEL OF HEALTH. By F. S. M. Bennett, Dean of Chester. London: Simpkin Marshall & Co. Chester: Phillipson & Golder, Ltd. Pp. 87. Price 2s. net.

THE Dean of Chester is an ardent admirer of M. Coué and a firm believer in the power of auto-suggestion, though the fact that he does not carry this belief to extravagant lengths becomes apparent when he informs us in his first chapter that he is inoculated against colds every autumn, in order "to make assurance doubly sure." This practice, however, is not so illogical or contradictory as it may sound, for M. Coué himself frequently advises his patients to continue having medical treatment while combining auto-suggestion with it. If the one can help the other, so much the better.

Dean Bennett declares that M. Coué's facts are experimentally verifiable, and that normal persons can hardly disagree about them. But with the Frenchman's theories, and explanations of these facts, he does very definitely disagree, and especially with the theory that splits up imagination and will, and "pictures a conflict between them in which the imagination is invariably the victor." The view held by Dean Bennett is that the will is the *self*, and the imagination merely a "departmental faculty" which the self must learn to control, and he feels that clear thinking on this point is of great importance, not only as regards physical health, "but in the wider and higher fields of morals and religion." He is also strongly in favour of the revival of the healing art, and of the anointing of the sick with consecrated oil, within the Church of England, and has obviously been able to put his belief on these points into practice with considerable success. It is a pity that the attempt to write in an easy and popular style has led him into the use of such phrases as "an inhibiting think," "the control of our thinks," and so on, when the word "thought" would have expressed his meaning quite as effectively and much more naturally. But there is much interesting matter in the little book, which is of value not only as an expression of personal opinion, but as a record of practical experience.

E. M. M.

STREETS AND STARLIGHT. By John Peterson. London: Erskine Macdonald. Price 2s. 6d.

MANY of these poems are unequal, but almost all are interesting. Mr. Peterson is a thinker, not only a weaver of words, and in some of his work he touches a really high note.

"The Immortal" is far and away the best poem in the book: it has breadth, vision, power, and indicates the level the writer can reach at his best, although making us a little impatient of some of the second-rate verses he has included in his collection.

Several other poems deserve more than cursory reading, such for instance as "Streets," "Servitude," and "The Gutter Artist."

Mr. Peterson wisely places his dialect rhymes at the end of the volume, for most of them at first glance are enough to affright all but the very elect. But the book is worth buying for these alone, for they have a fresh charm reminiscent of an apple just plucked from a country orchard, and our curiosity is piqued by such intriguing descriptions as the following:—

"Dere, A'm pluckin cockaloories,
An gadderin paddick-stöls,
Or guddlin triicky skeeticks
I'da clear saat-watter pöls;
A'm ricking peerie sillicks
Wi a preer an dockin-waand,
Or pokin efter smislin
I'da ebb-stanes i'da saand."

Pokin efter smislin" sounds a distinctly alluring occupation, and who would not be "gadderin paddick-töls" if he could?

D. G.

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GOLD O' THE FURZE. By the Author of *Pilgrim's Songs*. London : Arthur H. Stockwell. Price 2s. 6d.

The writer has chosen a wide range of subjects from which to weave his songs, for he passes from love lyrics to devotional poems, from birthday odes to spring raptures, concluding with a rather gloomy dissertation upon "Death." He affirms—

"The grave is but a couch
And death is sleep ;
Sure it were well to have
A bed wherein to creep."

Surely a rather out-of-date conception of the destination of the living spirit !

The verses never rise beyond a quite ordinary level, the rhymes are obvious and there is not an unexpected phrase in the whole book. By far the best attempt is "Worship," in which the writer has broken away from his usual style and attempted something on the lines of *vers libre*, and although most of it is ineffective, there is one verse beginning—

"Thou, greater than Jonah, than Solomon . . ."

which will bear re-reading.

D. G.

FOR SOUL AND BODY. Talks on Spiritual Healing. By Harriett S. Bainbridge. Marshall Brothers. Price 1s. 6d.

THIS little book, freely punctuated with quotations from both the Old and New Testaments, exhibits the author's overwhelming faith in the power of Christ to heal the physical body. Mrs. Bainbridge is not concerned with methods of healing, and does not advocate "going into the silence" or the practice of any forms of concentration or meditation ; her one insistence is upon the necessity of faith in Christ, for she believes that, provided full faith is present, the cure follows as the beneficent gift from God.

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L'ECTOPLASME. By Paul Heuzé. Paris: La Renaissance du Livre.
Pp. 248. Price 7 francs.

M. PAUL HEUZÉ is the author of a recent book on the problem of survival, entitled *Les Morts vivent-ils?* which seems to have been the cause of considerable controversy and excitement among French spiritists. The present volume is not likely to have a more calming effect, for M. Heuzé writes—perhaps deliberately—in a style which is provocative of argument, and his rather flippant sense of humour, though it makes his book lively reading, will scarcely commend itself to those intimately concerned. He gives a detailed account of his efforts—ultimately successful—to arrange a series of séances in 1922 at the Sorbonne in Paris with the famous medium “Eva,” in the presence of several well-known scientific men, and declares that his sole object was and is the discovery of truth, with especial reference to the existence or non-existence of the substance known as *ectoplasm*. Unfortunately the result of these séances, fifteen in all, was unsatisfactory, to say the least, and one must confess to a feeling of disappointment after reading the report issued by the scientists and professors who were present. M. Heuzé points out that “Eva” and Mlle. Marthe Beraud—who was concerned with the very suspicious phenomena produced at the Villa Carmen in Algiers in 1904 and subsequent years—are one and the same person. On the other hand, Dr. Geley and the Baron Schrenck-Notzing appear to have been convinced of her *bona fides*. As regards other mediums also—Miss Kathleen Goligher, Einer Nielsen, and Stanislawski—M. Heuzé’s opinion is at variance with that of other investigators, though it must be admitted that he quotes evidence that cannot be dismissed as negligible in support of his own view. One fact seems plainly to emerge, and that is that to obtain absolutely convincing phenomena under conditions of rigid scientific control is at present an impossibility, and one cannot but join with M. Heuzé in regretting that this should be so. As to the phenomena already obtained under what spiritists would call more favourable, and M. Heuzé less satisfactory, conditions, the subject bristles with such difficulties that it would need the wisdom of a Solomon to decide among so many conflicting opinions.

E. M. M.

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ANGELS AND OTHER POEMS. By Phyllis M. James. London :
Erskine Macdonald, Ltd. Pp. 44. Price 2s. net.

THIS interesting little book contains two poems that have appeared in the pages of the OCCULT REVIEW—"Love Invisible" and "The Shooting Star"—and readers of those will, no doubt, be glad of the opportunity of seeing more of the author's work. She has a very deep reverence for and love of the beauties of Nature, as is shown by these lines describing a February day, from the poem called "Quinquagesima":—

"The Eternal Rhythms beat out their designs
Into a slender harmony, restrained
And delicate, silver and green and gray
And palest gold—save where the faery squill
Utters its piping melody of blue,
And crocus lifts a ringing tongue of flame."

And in "Daffodil Dirge," though reminiscent of Herrick's "Fair daffodils, we weep to see you haste away so soon," she writes from the daffodils' own point of view, and a charming little poem is the result. There are some touching and pathetic lines called "London Children," and in "Magic," "Liberty," and "Treasures" a note is struck which will appeal to many hearts.

E. M. M.

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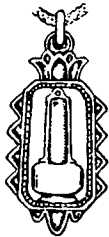
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