APRIL 1923 ONE SHILLING NET

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

Contents

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

UNITED STATES: THE INTERNATIONAL NEWS COMPANY, 85 DUANE STREET, NEW YORK; NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.
AUSTRALASIA AND SOUTH AFRICA: GORDON AND GOTCH,
CAPE TOWN: DAWSON AND SONS, LTD.
INDIA: A. H. WHEELER & CO., AND "THEOSOPHIST" OFFICE, ADYAR, MADRAS.

Entered as Second-Class Matter at the New York Post Office, Sept. 18th, 1907.
Registered at the G.P.O. London for transmission to Canada by Canadian Magazine Post.

SCARCE SECOND-HAND BOOKS

Offered post-free at the Prices named.

Amentet. An Account of the Gods, Amulets and Scarabs of the ancient Egyptians. By Alfred E. Knight. 8vo, 4 Coloured Plates and 193 Illustrations in text. Ed. de Luxe (100 copies). Longmans, 1915. As new, 30/-.

Scientific Religion, or Higher Possibilities of Life and Practice through the Operation of Natural Forces. By Laurence Oliphant. Demy 8vo. Cloth. 2nd Ed. 10/-.

Old Truths in a New Light, or An Earnest Endeavour to reconcile Material Science with Spiritual Science and with Scripture. By The Countess of Caithness. Demy 8vo. Cloth. London, 1876. 10/-.

The Life of Jehoshua, The Prophet of Nazareth. An Occult Study and a Key to the Bible. By Franz Hartmann, M.D. Demy 8vo. Cloth. Boston, 1888. Scarce. 12/6.

Notes on the Folklore of the Northern Counties of England and the Borders. By William Henderson. Re-bound half leather. curious coloured frontispiece. (Label inside Cover.) Rare. 15/-.

The Grey Ghost Book. By Jessie Adelaide Middleton. Cr. 8vo, cloth gilt, 364 pp. 1st Ed., 1912. 6/-.

Another Grey Ghost Book. By Jessie A. Middleton. Cr. 8vo, Cloth. 1914. 6/-.

The Book of Dreams and Ghosts. By Andrew Lang. Cr. 8vo, Cloth. Library label inside cover. 7/6.

The Haunted Homes, and Family Traditions of Great Britain. By John H. Ingram. 2 vols. First and Second Series. Original Cloth. Clean copy. 12/-.

Ghosts I Have Seen, and other Psychic Experiences. By Violet Tweedale. Cr. 8vo, Cloth. 1920. 5/-.

Hypnotism, or Animal Magnetism. Physiological observations by Rudolf Heidenham, M.D. Translated from German, with Preface by G. J. Romanes. Cr. 8vo, Cloth. 2nd Ed. 1888. 4/6.

Psychological Enquiries. An illustration of the mutual relations of the Physical Organization and the Mental Faculties. By Sir Benjamin Brodie, Bart., D.C.L. 2 vols. Fcap. 8vo, Cloth. 4th Edition. 1862. 10/-.

"Aureus." The Golden Tractate of Hermes Trismegistus concerning the Physical Secret of the Philosopher's Stone. In seven sections. With an introductory Essay by John Yarker. Edited and published for friends (200 copies only). Fryar, Bath. 1886. 4to, paper cover. 15/-.

The History of Magic. By Joseph Ennemoser. Translated from German by William Howitt. 2 vols., red cloth. Bohn. 1854. 17/6.

Hopes of the Human Race, Hereafter and Here. By Frances Power Cobbe. Cr. 8vo, Original cloth. 1874. Inscription to William Sharp on fly-leaf. 7/6.

The Canon. An Exposition of the Pagan Mystery Perpetuated in the Cabala as the Rule of all the Arts. With Preface by R. B. Cunninghame Graham. Demy 8vo. Original boards, 1897. Clean copy. £2 2s

The Alchemical Writings of Edward Kelley. Edward Kelly. The Englishman's two excellent Treatises on The Philosopher's Stone, together with The Theatre of Terrestrial Astronomy. With emblematic figures. Cr. 8vo, Original Cloth. Elliott & Co. 1893. 21/-.

Astrology. A new and complete Illustration of the Celestial Science of Astrology, etc. In Four Parts. By the late E. Sibly, M.D., F.R.H.S. Thirteenth edition, embellished with curious copper plates, etc. Thick 4to. 1130 pp. 1826. Good copy. Rebound, boards, leather back. £2 2s.

Physico-Physiological Researches, or The Dynamics of Magnetism, Electricity, Heat, Light, Crystallization and Chemism, in their relation to Vital Force. By Baron Charles von Reichenbach. The complete work from the German. Second edition. Preface and critical notes by John Ashburner, M.D. Demy 8vo, cloth. 1851.

The Book of the Opening of the Mouth. Egyptian tests. With English translations. By E. A. Wallis Budge, M.A., D.Litt. Illustrated. 2 vols. Cr. 8vo. Cloth. 1909. 12/6.

The Night Side of Nature, or Ghosts and Ghost Seers. By Catherine Crowe. 2 vols. Fcap. 8vo, original cloth. 1852. 10/6.

Fiends, Ghosts, and Sprites. Including an account of The Origin and Nature of Belief in the Supernatu al, by John Netten Radcliffe. Fcap. 8vo, Cloth. 1854. 5/-.

Hours with the Mystics. A Contribution to the history of Religious Opinion. By Robert Alfred Vaughan, B.A. Seventh Edition. 2 vols. in 1. Cr. 8vo, Cloth. 1895. 5/-.

The Popular Life of Buddha. By Arthur Lillie. Cr. 8vo, original cloth. With five illustrations. 1883. 5/-.

Chinese Buddhism. By Rev. Joseph Edkins, D.D. Popular edition. Cr. 8vo, Cloth. 453 pp. 5/-.

Hafed, Prince of Persia. His experiences in Earth-Life and Spirit-Life. David Duguid. Popular Edition. 5/-.

The Spiritual Science of Health and Healing. Considered in Thirteen Lectures delivered inspirationally by W J. Colville. Fifth Edition. Cloth. Chicago. 4/6.

Miracles and Modern Spiritualism. By Alfred Russel Wallace, D.C.L., LL.D., F.R.S. Revised Edition, with chapters on Apparitions and Phantasms. Cr. 8vo, Cloth Redway, 1896. 10/-.

Apply Box No. 24, OCCULT REVIEW Office, 8 Paternoster Row, E.C.4.

"An Uncommonly Sensible Little Pamphlet"
—OCCULT REVIEW.

The Rational Basis of Belief

By C. F. J. GALLOWAY,
B.Sc., F.R.G.S., F.R.C.I.

In this booklet the Author summarizes the main objections that have been urged against a belief in the spiritual realm and the investigation of occult phenomena. He clearly shows that all knowledge, except the knowledge of one's own existence, and purely mental abstractions, falls short of absolute certitude. Scientific proof deals always with probabilities, and the observations and experiments on which the proof is based must be undertaken by skilled workers. . . .

The work of a clear and level-headed thinker, it deserves to be widely read.

Price 6d. each.

To be had from the Publisher:
W. McLELLAN & CO., 240 HOPE STREET, GLASGOW.

THE PATH OF VICTORY

By

HENRY THOMAS HAMBLIN

Author of "Within You is the Power," "The Power of Thought," "The Way of Escape," etc., and Editor of "The Science of Thought Review."

WITH FOREWORD by Her Excellency The PRINCESS KARADJA,
Founder of The White Cross Union.

"The chapters on The Way to Liberation and The Path to Victory, are equal to any of the teachings of the Gnostics, and being presented in simple language the reader has a clear idea of what 'Victory' really means. His principles of the methods to be used by those walking the Path to Victory are simple, clear, ogical and true to the highest spiritual vision.

"I have personally read the book with much pleasure and profit, and can strongly recommend it to all seekers after the Wisdom of God."—W. G. HOOPER, F.R.A.S., in *The Rally*.

Price in paper covers, 2*s.* 2*d.* post free.
Price in cloth boards, 3*s.* 2*d.* post free.

Direct from THE SCIENCE OF THOUGHT PRESS, 28 Bosham House, Chichester, or through booksellers, who must get supplies through L. N. Fowler & Co., London, E.C.4.

Descriptive Price List, post free, on application to the Publishers, The Science of Thought Press.

T. Fisher Unwin's New Books

The Evolution and Progress of Mankind

By HERMANN KLAATSCH. Translated by JOSEPH MCCABE. Fully Illustrated. Cloth. 25*s.* net.

Recent discoveries have sharpened the always widespread interest in early man. We now know so much, in fact, that "dim ages" is becoming a wrong phrase. Professor Klaatsch gives us a comprehensive and fascinating picture of the whole period of development. He was one of the highest authorities and greatest workers on the subject in Europe, and his ideas are extraordinarily stimulating and original. His book is not merely a catalogue of "finds," but a remarkable picture of living and dead primitive man. In his clear, simple style he appeals directly to the general public; and more than a hundred selected illustrations and plates make the reading still easier.

The Gods of Mexico

By LEWIS SPENCE, Author of "The Civilization of Ancient Mexico," "The Mythologies of Mexico and Peru," "The Popol Vuh," "Myths of Mexico and Peru," "Mexico and the Mexicans." Fully Illustrated. Cloth. 30*s.* net.

Hitherto the religious history of Ancient Mexico, because of the almost insurmountable difficulties which surround its approach, has been treated in a wholly inadequate and haphazard manner. This volume is the first book in English which attempts to clear away the very palpable mists enshrouding the religion of the Aztecs.

Robert Browning:
The Poet and the Man, 1833-1846

By FRANCES M. SIM. Cloth. 10*s.* 6*d.* net.

This contribution relating to the literature of Browning should be of interest to students and lovers of the poet. New material is drawn upon which throws light upon the poet's early life and work with respect to the poem of Pauline, and the speculations arising from the subject are justified by authentic authority of that time in the great poet's life, when his way was baffled and difficult.

Dreams of an Astronomer

By CAMILLE FLAMMARION, Author of "Death and Its Mystery," etc. Translated by Dr. Fournier D'Albe. Cloth. 12*s.* 6*d.* net.

M. Flammarion in this book gives free rein to his picturesque style and his vivid imagination in portraying probable forms of existence in the depths of celestial space.

In Defence

Being a Reply to Attacks on the Bible and Evangelical Christianity made by leading Spiritualists. By the Rev. WALTER WYNN, Author of "The Bible and the War," "Rupert Lives," etc. Cloth. 6*s.*

T. FISHER UNWIN, Ltd., 1 Adelphi Terrace, London, W.C.

OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

Price ONE SHILLING NET; post free, ONE SHILLING AND TWOPENCE. Annual Subscription, TWELVE SHILLINGS (Three Dollars).

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

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

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

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

VOL. XXXVII APRIL 1923 No. 4

NOTES OF THE MONTH

A PICTURE once appeared in *Punch* of a very strait-laced old lady who was accosted in the street by one of those terrible newsboys with strident voices whom we know so well. He was holding up for her delectation a copy of an evening paper with full details of the latest society scandal, and screaming in her ears, "'Ere y'are, miss, horful revelations!" This picture was recalled to my mind by the publication of the late Mr. A. P. Sinnett's book of very frank disclosures with regard to the personalities, characteristics and foibles of the most prominent figures in the early days of the Theosophical movement.* It must be admitted that the people to whose initiative the foundation and building up of the Theosophical Society was due, from Madame Blavatsky downwards, are by no means depicted as saints from stained-glass windows in this very frank and inti-

THE FOUNDERS OF THE THEOSOPHICAL SOCIETY.

* *The Early Days of Theosophy in Europe*, By A. P. Sinnett. London: Theosophical Publishing House. Price 4s. net.

mate record. We see their characters, to be sure, as coloured by the preferences and prejudices of the author, and Mr. Sinnett with all his estimable qualities was something of an egoist and found it difficult to realize that there were other view-points than his own, and it is necessary therefore to take his portraits and descriptions with the proverbial grain of salt. Mr. Sinnett, indeed, had the qualifications of a first-class journalist, and possessed an eminently perspicuous style, and few could put their case with greater lucidity and force. But it must be allowed that the poet's verse was true of him :—

They see not clearliest who see all things clear.*

With this proviso it cannot be denied that the revelations in question, for revelations they most undoubtedly are, throw remarkable sidelights on the early days of the Theosophical movement, and provide most entertaining, and indeed spicy, reading. One may be permitted an expression of some surprise that a book of the kind should have been issued from the leading Theosophical publishing house in this country. It may be suspected, indeed, that the incident of its publication points to certain rifts and divisions in the Theosophical Society itself, some members of whom are of Paul and some of Apollos. At least, it would surprise me if it were not resented in quarters where Madame Blavatsky's memory is held in reverence to the depreciation of other and later leaders of the Society.

MR. SINNETT'S PROPAGANDA.

Mr. Sinnett in those early days did yeoman's work for the movement. Nothing tended so greatly to popularize Theosophy among the general public as the writing of the *Occult World* and *Esoteric Buddhism*. *Isis Unveiled* (with all its defects) and *The Secret Doctrine* were monumental works stamped with the genius of their writer, even if her responsibility for their contents was of a partial character. But these ponderous tomes would never have introduced the main tenets of Theosophical doctrine to the man in the street in the way that Mr. Sinnett's lucid if sometimes somewhat superficial expositions most undoubtedly did. But Mr. Sinnett, who knew Madame Blavatsky well, feared above all things her imprudences and indiscretions, and dreaded, as it proved not without some valid reason, that they might bring disaster upon the movement. He attempted accordingly the impossible task of keeping the High Priestess of the movement in the background, an attempt somewhat similar to producing Hamlet

* Sir William Watson.

while excluding the Prince of Denmark. Needless to say the effort was foredoomed to failure, and it is not at all surprising that it led eventually to a considerable coolness between Mr. Sinnett and H. P. B., and to our author pursuing his special work in the movement on somewhat independent lines to the rest of the Society.

It will be within the knowledge of most of my readers that when Mr. Sinnett first got in touch with Madame Blavatsky and the Theosophical Society, he was editor of *The Pioneer*, the well-known Anglo-Indian daily newspaper, a position which, indeed, he had occupied for some eight years previously. Both Mr. Sinnett and his wife were interested in spiritualism, and hearing that Madame Blavatsky and Colonel Olcott had arrived in India it occurred to them that it would be a good idea to make their acquaintance. The head-quarters of the Sinnetts were at Allahabad, and this was where Colonel Olcott and Madame Blavatsky eventually met them after an extended tour in Southern India and Ceylon. They came as visitors to the Sinnetts' house, the invitation having been extended, in what might appear a rather rash manner, to total strangers. Mr. Sinnett notes the impression of H. P. B. first conveyed as entered in his wife's diary for the day, December 4, 1879: "A most original old lady who promises great amusement." The first subject discussed was of course spiritualism. Madame asked if they had tried any experiments. Sinnett replied that they had done so, but without any results, "not even so much as a rap." "Oh," replied H. P. B., "raps are the easiest things to get," and thereupon put her hand on the table. "At once," says Mr. Sinnett, "raps of the genuine spiritualistic order were heard all about it."

THE SINNETTS MEET MADAME BLAVATSKY AND COLONEL OLCOTT.

A day or two later an incident occurred which Sinnett suggests created a rather disagreeable impression, but it certainly appears to me that his attitude towards the incident is difficult of explanation. They were sitting round the fire and Colonel Olcott had been talking about Madame Blavatsky's magical performances in New York. In this connection it was suggested that she should materialize something for them then and there, and Mr. Sinnett proposed a cigar-holder as the object to be produced. "Madame Blavatsky," says the author, "went through some preliminaries, rubbing Colonel Olcott's meerschaum pipe in her hands, and then simply putting her hand into

THE INCIDENT OF THE CIGAR-HOLDER.

her pocket produced a cigar-holder." "The performance," comments Mr. Sinnett, "as an exhibition of magic was so absurd, so grotesquely destitute of any evidential value, that it was difficult to know what to say." In spite of this observation, however, Mr. Sinnett offers no solution of the problem of how Madame Blavatsky was able to produce out of her own pocket a cigar-holder, the precise object for which Mr. Sinnett had just asked, without any apparent means of obtaining it anywhere. Had it been a cigarette-holder the matter would have been very different. Madame Blavatsky was of course an inveterate cigarette smoker, and that she should have a cigarette-holder in her pocket was by no means unlikely. In asking for a cigar-holder, however, Mr. Sinnett presumably chose an object which it was almost inconceivable she could have about her person. Ladies even now do not smoke cigars, and I have never heard it alleged of Madame Blavatsky that she was ever seen smoking one. The choice was Sinnett's. What, one may ask, were the mathematical probabilities against Madame Blavatsky having such an article in her pocket? Certainly, I should imagine, millions to one. What the actual explanation of this incident was we can only conjecture. Surely in any case it argues considerable stupidity on Mr. Sinnett's part not to have been impressed by it. I would suggest that the most probable solution is that Madame Blavatsky had deliberately put the cigar-holder into her pocket beforehand, and led the conversation up to the question of the test, and that she had then willed Mr. Sinnett to ask for the very object that was in fact already in her possession. Other explanations may be possible, but this certainly seems to me the most plausible. Actually Mr. Sinnett writes: "When my wife and I were at last alone together we looked at one another. No words were needed. Were we really in the hands of a clumsy impostor?" Mr. Sinnett seems to think it the most natural thing possible that Madame Blavatsky should take out of her pocket an article which perhaps she had never had in her pocket in her life before, and which was precisely the object chosen apparently at random by Sinnett himself as the test of her genuineness!

A POSSIBLE EXPLANATION.

It has, of course, been confidently maintained that Madame Blavatsky materialized articles or duplicated articles already in existence. I confess, however, that I find it difficult to credit such performances. "As time went on," says Mr. Sinnett, "the disagreeable impression produced by this incident faded away," and they became greatly attached to the old lady. She was

unquestionably good company, though she gave considerable offence by the rude treatment which she meted out to Colonel Olcott, and the manner in which she abused and tyrannized over him. Mr. Sinnett narrates that the Colonel asked on one occasion: "Do you think I would stand going about with that mad Frenchwoman if I did not *know* what lies behind her?" Madame Blavatsky, of course, like most aristocratic Russians, used French as a conversational language.

Anyhow, in spite of rather mixed feelings, the Sinnetts were induced to throw in their lot with the Theosophical Society. It was very early days then with the Society, its alleged foundation in New York some five years earlier having been more or less abortive. No one quite knew what the aims and objects of the Society really were, or what ultimate destiny awaited it. The Masters, it was thought, would decide this in due course. As a matter of fact, it had fallen under the suspicion of political intrigue with Russia. Colonel Olcott wrote to the Foreign Secretary asking that this suspicion should be removed, and pointing out its utter lack of foundation. In the letter in question he describes the Society as organized "for the purpose of studying the religions, philosophies and sciences of ancient Asia."

NEBULOUS AIMS OF THE SOCIETY.

A second visit was paid by the Colonel and H. P. B. to the Sinnetts at Simla during the hot-weather months—September, 1880. Mr. Sinnett observes that the manifestations of occult power then freely given had a profound effect upon his mind. Now began the receipt of letters from one of the brothers to Mr. Sinnett through the mediumship of Madame Blavatsky—the first of a long series which formed subsequently the groundwork of Sinnett's two well-known works, the *Occult World* and *Esoteric Buddhism*. Of these letters Mr. Sinnett says: "They were certainly inspired by K. H., but for the most part, if not always, were dictations to a competent clairaudient amanuensis," this amanuensis being, generally speaking, Madame Blavatsky. The method, however, by which the communications were obtained, was not realized by Sinnett at the time, and he afterwards maintained that Madame Blavatsky improved upon the communications received, and that these improvements were sometimes peculiarly unfortunate.

Mr. Sinnett wrote the *Occult World* during the voyage home to England in March, 1881. On his arrival there he first made the acquaintance of Messrs. C. C. Massey and Hood, who were then

the leading members of the embryonic Theosophical Society in London. Everybody was curious, and members were on the tiptoe of expectation, looking for new and sensational revelations of Nature's hidden powers. During this visit Mr. Sinnett gave the first of a number of lectures on his occult experiences at the house of Sir Louis Pelly, in Eaton Square. The effect of these lectures, in conjunction with the publication of Mr. Sinnett's books, was to arouse great interest in London society, and the discussion of the claims of Theosophy was for a time on everybody's tongue. Other books which helped in no small degree to stimulate interest were the *Life of Paracelsus* by the brilliant and learned Dr. Franz Hartmann, and his *Magic, Black and White*, which was a sort of guide to the principles of Occult Philosophy from the Theosophical standpoint. In these days the strong line of demarcation between the activities of the Theosophical Society and the Society for Psychical Research were not accentuated in the way they became later. The desire to probe the hidden laws of Nature was strong with both societies, and there seemed no reason why a member of one should not be also a member of the other. Frederick Myers was, in fact, associated with both, and Mr. Sinnett records how, in 1883, when in London, he made the acquaintance of Frederick Myers, Edmund Gurney, and Professor Sidgwick, and was received by them all with great cordiality.

A "BOOM" IN THEOSOPHY.

Another focus of similar activities was found in the followers of Dr. Anna Kingsford and Mr. Edward Maitland, whose recent publication, the *Perfect Way*, had served to draw attention to the results of the collaboration of this remarkable pair. Anna Kingsford and Edward Maitland's main idea was the rehabilitation of Christianity on a mystical basis, interpreting the gospels in an allegorical sense. They approached occultism from an almost entirely Western standpoint, whereas the main interest of the Theosophical Society lay in occult philosophy as seen through Oriental glasses. When, therefore, Mrs. Kingsford was approached and invited to become president of the Theosophical Society, and actually accepted this position, it is not very surprising that the arrangement failed to work. From the very first there was a succession of hopeless misunderstandings, and Mrs. Kingsford found herself at variance with the vast bulk of the members of the Society. Madame Blavatsky had in the meantime established herself in India with the intention, as

ANNA KINGSFORD AND EDWARD MAITLAND.

she announced, of remaining there permanently. The "boom," however, in Theosophy in London, as Colonel Olcott phrased it, led to her reconsidering her decision, and deciding to return to England, much to the horror and dismay of Mr. Sinnett.

I knew [he says] that the theosophical movement had now taken root in London on a social level that would be quite out of tune with the personalities of the two "founders," especially with that of Colonel Olcott. Madame Blavatsky's manners were very rough, but every one of quick perception would see that her roughness was deliberately assumed —that she was not ignorant of refined ways and customs, even while aggressively flouting them. Moreover, she had tact in emergencies, and was conscious of influences that would guard her from giving needless offence to English people of the kind now becoming interested in Theosophy.

SINNETT'S FEARS OF H. B. P. AND COLONEL OLCOTT.

Still, even so far as she was concerned, her coming would be a serious danger. Our experience in introducing her to Anglo-Indian friends had not been encouraging. One had to know her very thoroughly to be able to ignore characteristics that were repellent rather than attractive. Even as regards her powers, which rendered her the object, in consequence of my description of them in *The Occult World*, of excited interest among the most earnest members of the growing society, I knew how easily their exhibition by some clumsiness on her part would provoke suspicion rather than trust. It was supremely desirable in the interests of the movement that she should remain away from England. For any persons whose ardour was sufficiently intense to take them to India on a pilgrimage to see her—well and good. By the hypothesis their zeal would stand the strain. But with Madame Blavatsky in London, amidst the flood of people mostly belonging to the upper strata of society, I knew that trouble must ensue.

As regarded Colonel Olcott anxieties of that order were intensified to a terrible extent. I myself had cause to respect Colonel Olcott's character very sincerely. I knew him to be irrevocably devoted to the cause which was ever assuming more and more commanding importance in my own sight, but the superficial aspects of his personality were of a kind quite certain to set the teeth on edge with Englishmen of the type of those who were leading the Psychic Research movement, and already in the most intimate and cordial relationship with ourselves—the importers of Theosophy into this country—and with those who had already allied themselves with us as exponents of the new revelation.

Mr. Sinnett protested, but not unnaturally quite in vain. In the meantime Dr. Anna Kingsford's year of office had expired, and though apparently she expected to be re-elected, Mr. Sinnett (deliberately standing aside himself) proposed Mr. Finch in her place, and he was almost unanimously chosen for the post. The return of Madame Blavatsky and Colonel Olcott to England had consequences quite as bad, if not worse, than any Mr. Sinnett had anticipated. H. P. B. was furious with the gaucheries of her colleague, which caused umbrage to the members of the S.P.R.,

and, very soon after, Madame Blavatsky's magical feats in India began to arouse suspicion. It was decided by the S.P.R. to send out Mr. Hodgson—afterwards so well known as the President of the American Society for Psychical Research—to India, to investigate the facts of the case. The investigation was not at first taken very seriously by the members of the Theosophical Society, which continued to grow in numbers and popularity. When at length it was published it proved a veritable bomb-shell. There was no attempt on Mr. Hodgson's part to mince matters. He had arrived at the conclusion, on what was to him perfectly convincing evidence, that the Blavatsky phenomena were fradulent throughout, and he did not hesitate to say so. Needless to say, the committee of the S.P.R. endorsed his report. In this endorsement they stated that they regarded Madame Blavatsky " neither as the mouthpiece of hidden seers nor as a mere vulgar adventuress." She had, they maintained, " achieved a title to permanent remembrance as one of the most accomplished, ingenious and interesting impostors in history."

THE HODGSON REPORT.

Naturally the publication of the report led to violent controversies. Two of the witnesses in particular, Monsieur and Madame Coulomb, were charged with giving deliberately false evidence out of enmity to Madame Blavatsky or from pecuniary motives, and evidence was produced with regard to their past careers which threw a very dubious light on their *bona fides*. The two sides of the question have not failed ever since to find their ardent champions, and Madame Blavatsky's adherents maintained, not without some show of reason, that Mr. Hodgson had been imposed upon, and had arrived at his conclusions too precipitately. One thing is perfectly obvious. Mr. Hodgson, having satisfied himself of fraud in certain specific instances, put down all the phenomena that occurred in connection with H. P. B. to the same cause. All those who knew her well were perfectly aware that this sweeping condemnation was absolutely unjustified, and it was perhaps as natural for those who were familiar with the genuine phenomena which had occurred in her presence to maintain that everything she had done was equally above board as it was for the other side to declare that all was equally fraudulent. The fact is, Madame Blavatsky's composite nature contained, along with great mental powers and marvellous intuitions, many of the elements of that mischievousness which we are accustomed to associate with naughty children, and

THE TWO SIDES OF THE QUESTION.

it was, I cannot help thinking, physically impossible for her at times to resist the temptation of playing upon the credulity of her audience. The temptation was all the greater when this audience lent itself by its ready gullibility to this species of child's-play. Beyond this there were the inevitable conditions incident to a supremely mediumistic temperament. Mediums have been frequently accused of fraud, not without conclusive evidence, when it is morally certain that their actions were entirely outside their own control, and that they were not aware of what they themselves were doing. Psychic automatism lends itself to forms of self-surrender which involve serious danger unless some unseen power is ever present to keep watch at the door. Even the ordinary writer of automatic script is aware of the risk of obsession that this apparently harmless occupation is liable to entail,* and for a person like Madame Blavatsky, who had been throughout her life the medium of communication for Powers from the other plane, the peril must have been one which required constant watchfulness to guard against.

COMPLEX CHARACTER OF MADAME BLAVATSKY.

If [says Mr. Sinnett] Mr. Hodgson had not conclusively ascertained that she (Madame Blavatsky) sometimes cheated, he could never have satisfied his own mind with the extravagantly improbable hypothesis, involving conjuring apparatus and sleight of hand, which he invoked to discredit what were really genuine phenomena. Nobody could arrive at sound conclusions about her by collecting evidence about her. Only by the extreme intimacy with her that my wife and I acquired during her frequent and protracted visits to us at Allahabad and Simla, and afterwards by painful experiences of her behaviour in London, in 1884 and 1885, could we have reached that understanding of her complex nature which made us remain her champions through the S.P.R. attack, and ultimately disgusted us to that extent that her blind devotees grew cold to us in turn.

Mr. Sinnett gives an instance which throws a striking sidelight on Madame Blavatsky's love of what appeared to her purely harmless trickery, but which did her reputation in the end such grave injury. The following were the circumstances under which Mr. C. C. Massey resigned his membership of the Theosophical Society. Mr. Massey had manifested the desire he felt for proof of the existence of the Adepts. A letter in corroboration of this, doubtless written automatically by H. P. B., was conveyed to him to satisfy his doubts. Apparently Mr. Massey imagined that the letter in question had been precipitated

THE RESIGNATION OF MR. C. C. MASSEY.

* See, among other evidences, those contained in *Voices from the Void*, by Hester Travers Smith. London : Wm. Rider & Son, Ltd.

into his pocket by some occult means. There was, however, nothing more remarkable about the delivery of the missive in question than that of other missives which are daily delivered by the postman from house to house. H.P.B., however, could not resist giving the whole incident an atmosphere of mystery. She sent the letter to a friend of hers, instructing him "to put it into M.'s pocket or in some other still more mysterious place" at a time and under conditions which would fail to arouse suspicion. Massey, on learning the actual facts of the case, was naturally disgusted, and wrote reproachfully to Madame Blavatsky. Madame, while admitting the deception, maintained the genuineness of the missive, adding the following significant observation: "I saw nothing in it then, as I do not see now, of so dreadful [*sic*]. It is only a proof that I have not received my education in London, and that our notions of the honourable and dishonourable differ." Mr. Sinnett's misgivings of the trouble in which Madame's little peculiarities were certain to land the Theosophical Society is surely not to be wondered at. It was many years after this when the Society for Psychical Research came to learn, in the case of Eusapia Paladino, that even consistent trickery may go hand in hand with occult phenomena which will stand the most rigid investigation, and found themselves compelled to recant in Eusapia's favour an earlier adverse decision. But in the case of Madame Blavatsky a far more complex character and a far more remarkable personality had to be dealt with, and neither Mr. Hodgson nor probably any other members of the Society in question were equal to tackling so profound a psychological problem.

THE S.P.R. LEARNS A LESSON.

The Hodgson report, in the nature of the case, was an extremely unsatisfactory one, as neither the committee of five to whom the inquiry was delegated, nor Mr. Hodgson himself, ever investigated, or attempted to investigate, the phenomena themselves. The whole problem of these phenomena is a problem of mediumship. Madame Blavatsky undoubtedly possessed the qualities of a medium to an extraordinary degree, and the phenomena that took place in her presence, and which to some extent at least she controlled, were the result of her psycho-physical constitution. It is much more generally realized now by the more advanced men of science that such phenomena contain in themselves nothing miraculous and are quite in accord with the less understood laws of nature, than it was in the days when Mr. Hodg-

THE BLAVATSKY PHENOMENA.

son issued his report. Madame Blavatsky, when too late, saw the danger of utilizing her psychic powers to the extent she did for the purposes of advertising the Theosophical propaganda. As one of her defenders truly remarks,* their production was not in reality nearly so remarkable in itself as the fact that she wrote such a volume as *The Secret Doctrine*, communicating knowledge far beyond what she herself possessed, for the benefit of the world at large, and illustrated with countless quotations from authorities to whom she had no normal access. On this point Dr. Buck, the well-known author of *Cosmic Consciousness*, writes very pertinently as follows:

> Every one who has ever read her larger works, even with curious and literary interest, has remarked the almost innumerable references to many books in many languages and written in almost every age. Profound indeed would be the knowledge and priceless the opportunity to verify all these references, made apparently from memory, for it is well attested that she had a small number of volumes of any sort within her reach, and for months together she never left the house in which she was living. Fortunately I have one of the largest libraries of occult and rare books to be found in America, and, as my studies progressed, I kept buying books to which she referred in *Isis Unveiled*, and in *The Secret Doctrine*. Through the clues thus afforded by her writings I was almost unconsciously gathering a mass of testimony in support of the old Wisdom Religion. Given now an individual of fair intelligence, capable of estimating evidence, I could undertake to support the great bulk of H. P. B.'s teaching by outside and overwhelming testimony.

Dr. Carter Blake, again, whose special field of research was anthropology and zoology, was greatly impressed by the knowledge that Madame Blavatsky showed of these subjects, and admitted that he had found her correct where he himself had been in error. "Madame Blavatsky," he adds, "certainly had original sources of information transcending the knowledge of experts on their own lines."

HER REAL MISSION.

Madame Blavatsky had the most profound faith in the supreme importance of her mission, and she united with this an unassailable belief in the Great Masters who were her teachers, and who made her the channel for their revelations of the old and lost truths of occultism to the world at large. To deny these indubitable facts on account of the foibles and frailties which were part and parcel of her bewildering and fascinating personality is to fall into the same error as was committed by Dr. Hodgson, who having—as he

* See *H. P. Blavatsky: Her Life and Work for Humanity*. By Alice Leighton Cleather. London and Calcutta: Thacker & Co.

believed, and as I think was quite probably the case—caught her playing her foolish and childish pranks, put her down as merely a clever though peculiarly ingenious impostor. Work such as that achieved by Madame Blavatsky could not be accomplished by the cleverest conjurer the world has ever seen, and there is no reason whatever to suppose that she herself had ever any real knowledge of conjuring performances. It would have been well for her reputation had she possessed sufficient self-control to refrain from tricks of the Santa Claus type, but her love of making fun of the credulity of others was quite invincible, and these sort of "goings on" were bound to meet with short shrift from the grave and staid investigators of the S.P.R. to whom phenomena were everything, and who had no appreciation or understanding of the profound problems of philosophy which to Madame Blavatsky were the all in all of her earthly mission.

What Madame Blavatsky would have thought of many of the later developments in the Society of which she was the real if not the nominal founder, we can only speculate, but there are some at least of these which it is not difficult to see that she would have regarded with horror and reprobation, and we may be sure that in such cases she would have expressed her opinion with her usual vigour, not to say violence. The schisms that have arisen since her death and that of Colonel Olcott have rent the Society asunder, and it is small wonder that a "Back to Blavatsky" movement has arisen, the object of which is to recall the minds of Theosophists to the Faith as it was in the early days of the Society's existence, and away from the wild chimeras and unfounded dogmas which have brought it into disrepute.

THE "BACK TO BLAVATSKY" MOVEMENT.

It is a matter for regret that some of the brightest spirits and most learned scholars and seekers after truth in the earlier days of Theosophy have been lost to the Society through what must appear to the outsider to have been serious errors of judgment on the part of its leaders and counsellors. Whatever view we may take of the action adopted in any specific instance, it is useless to shut our eyes to the fact that a Society which thus forfeits the support of its most brilliant members, and is divided by internal schisms and dissensions will, inevitably fail to carry out efficiently the great task which it was designed to accomplish. As it seems to me, the Theosophical Society has drifted into narrower and more unfruitful channels, many of them outside the original scope of its activities, while its main objects

THE PRICE OF DISSENSION.

have to a great extent been neglected or diverted, owing doubtless to the loss of the co-operation of those scholars and students who were best qualified to carry on the work. There have also been suspicions, not perhaps altogether groundless, of a desire to sacrifice convictions in deference to orthodox susceptibilities. The S.P.R. has shown itself no less wanting in a capacity to live up to its ideals, and has become now little more than a coterie for the collection of evidence in connection with psychical phenomena, while the tradition of Frederick Myers and the high inspiration of his zeal for the truth seems to have been almost entirely forgotten.

It is a mistake to draw a fancy portrait of H. P. B. which ignores or denies her personal idiosyncracies, however regrettable some of these may have been, but it is surely a greater one on the part of Theosophists to attempt to belittle the genius and work of their great founder for the purpose of glorifying later apostles of Theosophy, whose achievements, whatever their special qualifications or talents may be (and in one case certainly they are noteworthy enough), will not in any single instance bear comparison with those of Helena Petrovna Blavatsky. Mr. Sinnett's book is pre-eminently valuable from an historical standpoint, and will serve the good purpose of rescuing the portrait of a great personality from the region of myth and romance. In reading it, however, we should be on our guard to discount the personal element, and not to lay too great stress on passages where the author's own predilections and prejudices colour the narrative.

THE CASTLE OF GLAMIS, AND THE SUPERNATURALISM OF SCOTLAND

By BERNARD FIELDING

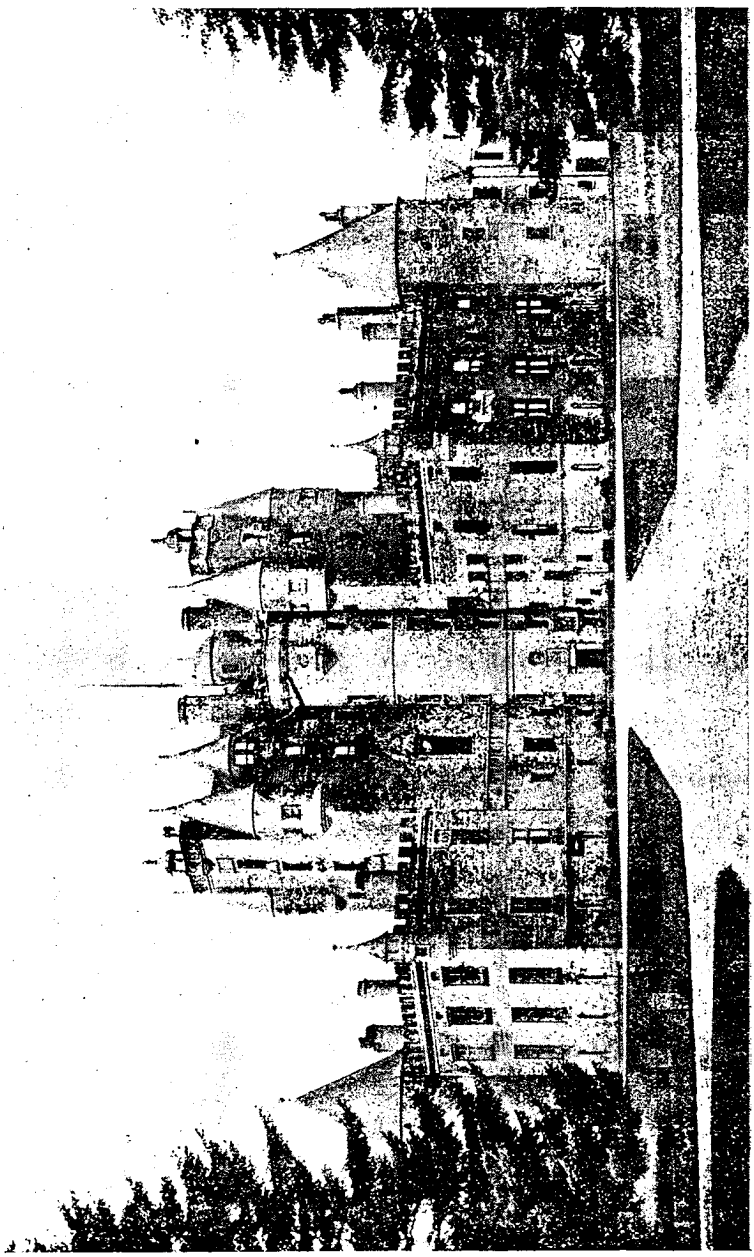
THE ancient Castle of Glamis is one of the many places in Scotland which, to use Sir Walter Scott's phrase, "are favourable to that degree of superstitious awe which my countrymen expressively call *eerie*."

Scott tells us that he himself, as a young man, spent a night at Glamis; and that his mind turned irresistibly towards the awesome legends of the ancient roof that sheltered him; towards the tragedy of that ill-starred Thane of Glamis, Macbeth; and that more modern, yet still ancient, tradition of a mysterious chamber which, somewhere in the recesses of the Castle (its exact position known only to the reigning Earl, his heir, and their seneschal or steward), holds intact its sombre secret, until its locked door shall be burst open by the crack of doom.—"In a word" (says Sir Walter) "I experienced sensations which . . . did not fail to affect me to the point of being disagreeable, while they were mingled, at the same time, with a strange and indescribable kind of pleasure. . . ."

The pleasure of which Sir Walter speaks, and which most of us, in our differing degrees, have experienced, in eerie surroundings or when listening to an eerie tale, is, no doubt, largely dependent on the element of unsolved *mystery* that enters into the eeriness; and, as a writer in the OCCULT REVIEW* a few years ago reminded us, that very element bulks large in the weird lore of Glamis.—"The secret chamber of Glamis Castle . . . is as great a mystery to-day as it was a hundred years ago." We are very far from craving for a definite explanation of that mystery, and are quite content to declare ourselves baffled by the diversities of the current legends; but tales of wonder lose nothing of their mysterious charm by being viewed in their right relation to their background and environment, and, from the occult student's point of view, they gain considerably in credibility and interest.

When we remember the history and the character of that wild lone land, where the Roman conquerors—exquisitely

* R. B. Span, "Glamis Castle and Its Mystery," OCCULT REVIEW, November, 1916.



GLAMIS CASTLE.

sensitive, as they always were, to the spirit of place!—were impelled to build so many altars to the *Dii Campestres*, the unquiet spirits of the heaths and glens, we can understand how Scotland can still boast of its seers and wise women, of its grey-beards who, in youth, "saw the fairies," and, last but not least, of its "grim towers haunted by the perturbed spirits of those who did, or suffered, evil within their walls." The whole genius and destiny of the land make these things inevitable.

In the old days, as we know, Scotland was rent with incessant internecine strife, and in the pauses of actual warfare, the gloomy hours of defeat or exhaustion, the men of strife became men of deep melancholy and foreboding.

It was unavoidable that such men should see the Other World through the blind haze, the blood-red mist, that hung over This, and that the ghosts which appeared to them, and whose voices they heard, should be spirits of darkness rather than light; phantoms which either inspired to some fatal deed, or foretold its terrible aftermath.

The legend of Macbeth, the demon-deluded Thane of Glamis, however doubtful in fact, is essentially true in spirit; and Macbeth himself has come down the ages to us as a composite figure; the type and mouthpiece of those innumerable "wild Scots" whose deeds of blood were, probably, in their way, equally terrible, and who owed their nemesis, equally to the counsels of fiends.

Shakespeare, as we most of us know, mingled *two* legendary stories of murder by witchcraft in that great tragedy of his.

The Chronicle of Holinshed speaks of a Scottish king named Duffe, who was being slowly done to death by sorcery and magic practised on him by "a sorte of witches dwelling in a towne of Morayland." The method is the familiar one of roasting a wax image of the King before a fire—with the result that the victim suffers from strange sweats of heat, and gradually "dwines" away.

In this devilish art the witches are, however, discovered and defeated by Donwald, keeper of Forres Castle, and they suffer for their deed the same horrible death they had devised for King Duffe.

But, after their deaths, Donwald himself turns regicide; and when the King is a guest in his Castle, slays him in his sleep.

We seem almost to trace here a suggestion of the vengeful influence of the unquiet spirits of the witches, who desired their enemy to share their damnation; and, at any rate, such an idea

would be quite in accord with the dark fatalism of Gaelic demonology.

In the actual legend of Macbeth and King Duncan, however, the dice are not loaded quite so heavily against the sinner.

Those spirits of evil, who meet with him and Banquo on the desert heath, are not animated by any special hatred against the Thane of Glamis ; and it is through his own unstable impressionable soul that he is betrayed into their unearthly hands.

Nevertheless, as we know, his betrayal is a peculiarly piteous and terrible one ; and, to the hour of his death, he is attended by supernatural influences which bring with them no single ray of supernatural hope, but effectually increase his crimes and terrors.

The " weird women " of Shakespeare assume, very naturally, the outward garb and shape of the witch, as Elizabethan England pictured that unhappy being. Yet they show, in their deeper characteristics, unmistakable traces of their higher Gaelic lineage, and of that dim Twilight of the older Gods, through which the sad eyes of the early Gaelic seers perceived the spirits of evil fate wandering, over grey hill and dale, and bringing with them strife and gloom, violence and remorse, in dreadful alternation.

When Birnam Wood has at last come to Dunsinane, the fiends have wreaked their will on the doomed Thane of Glamis. But we know, instinctively, that much more remains for them to do, before they can be exorcised. They linger, undying, in the grey country of their birth.

Macbeth was not, of course, of the family of Lyon. That stately Castle, which is associated with his name, and the great central keep of which dates from his times (those of Edward the Confessor), was, for a period, subsequent to his death, a residence of the Scottish kings ; and when Robert II bestowed the Thanedom of Glamis on Sir John Lyon, in 1372, it was as a special honour to the bridegroom of the King's daughter, Jean.

The Lyons, as Ingram tells us, in his *Haunted Houses and Family Traditions of Great Britain*, brought to Glamis their famous " Lyon Cup " ; that great silver-gilt lion-shaped drinking goblet round which, as round most of its kind, tradition has woven a halo.

The Lyon Cup would seem to belong to that goodly company of " luck " goblets with which the fortunes of a family were thought, in some undefined way, to be bound up and safeguarded ; and as Scott says of its imaginary " counterpart "—the " Blessed Bear of Bradwardine," familiar to readers of

Waverley—it was probably " credited in old Catholic times with certain properties of a mystical and supernatural nature."

Luck, at any rate, should have attended the bridal of the Princess Jean, with her royal dower, and her gallant husband.

But the times were full of storm ; and the gentler " white magic " of the Faith, which the Chiefs professed, had but small effect upon their lives.

The dark Pagan spirits still called from hill and fell ; and, in words such as luckless Macbeth had heard, exhorted them to be " bloody, bold, and resolute."

As Lyon's brother-in-law, poor King Robert III, said of his distracted country, there was but one place in Scotland where one could then be sure of peace—and that place was the grave !

Ten years after his marriage, John Lyon won that peace, falling, in a duel, with James Lindsay of Crawford, and, as the husband of a king's daughter, he was borne to the royal burial-place at Scone, to sleep his last sleep among kings. His son succeeded him at Glamis ; and from that son, in unbroken succession, comes the House of Lyon, one of the many long lines of chieftains who have borne themselves proudly through " desperate days of bale and ban " ; and helped to make history—and legend.

Robert III's successor, James I of Scotland, was, as most of us know, murdered by Sir Robert Graeme at the Charterhouse of Perth. Before his death he received repeated warnings from a woman gifted with " the sight," who had seen the king's wraith, clad in its shroud, and whose " heart, prophetic, knew that *sign* too well." It was certainly a sign no Gael could have disregarded ; but James had been long absent from his own people, as a prisoner in England, and may well have imbibed some of the English scepticism. At any rate, he would not be warned ; and went to his death.

His young son succeeded him, as James II ; and it is with his reign, and the stormy career therein of Alistair Lindsay, Earl of Crawford, that one of the legends of the Glamis secret chamber is associated.

We say *one* of the legends ! For it is natural that the tangled thread of such a tradition should have more than one strand ; and that more than one " old unhappy far-off thing " should be concerned in it.

* * * * *

Earl Alistair was a typical product of his turbulent times ; one who feared the face of neither God, man, nor devil. He

rebelled against the King, and laughed at the thunders launched against him by the Church. The terror he inspired is sufficiently indicated by his nicknames of " the wicked earl," " the tiger earl " and " Beardie."

" The wicked earl " was not, of course, a Thane of Glamis ; but he appears to have been a frequent and privileged visitor there.

Among his milder vices was that of gambling ; and one night, at Glamis Castle, he insisted on prolonging his game into the early hours of Sunday, when the bell was about to ring for early Mass.

His companions, more scrupulous, reminded him of the claims of the holy day, whereat he replied, with a shocking oath, that such things were nothing to him, and that, if he could find anyone to join him, he would go on playing till the crack of doom.

Instantly, a clap of thunder was heard, followed by a knock on the door, and the entrance of a tall dark-clad stranger.

The Earl, undismayed, invited the new-comer to take a hand at the cards ; and, furthermore, raised no objection to the proposal that the stakes played for should be the soul of " Beardie " himself !

The issue of such a contest is easy to divine ! And this legend invites us to picture the secret room as a kind of " infernal gaol," where the wicked earl, and the foul fiend (or, at any rate, phantoms which bear their likeness), play on till the Day of Judgment ; and from whence, on stormy nights, the voice of " Beardie " can still be heard, shouting and cursing over the game.*

We may note that the tale, told and re-told through many generations, varies considerably in its details. One quaint little variation shows the influence of Presbyterian times. The time of the card-playing is given as Sunday *evening* ; and the special impiety consists, not in neglecting Mass, but in violating the decorum of the Sabbath.

Another more concise tradition ascribes the ill-name of the secret room to a dark deed of feudal times ; and tells how some members of the fierce clan of Ogilvy † (fleeing to Glamis for shelter from what was, only too probably, deserved vengeance !) were shut up in the secret chamber, and left to starve. This, at least, supplies a feasible explanation of the story that when a certain young Lord of Glamis, in a fit of bravado, insisted on

* It may well be heard also at his own Castle of Finhaven, reported to be full of ghosts !

† We may note that " Beardie's " mother was an Ogilvy.

opening the closed room, and peering inside, he fell back in a dead swoon.

The mouldering bones of the starved clansmen would certainly have been a sufficiently appalling sight. But it is not necessary to accept any explanation as final. The traditions that surround "a mystery-room" are likely to be complex. In the Aberdeenshire Castle of Fyvie, for example, there is a secret chamber of which more than one weird tale is told. The famous seer, Thomas the Rhymer, is said to have pronounced a curse on Fyvie. Those were the days in which a curse came more easily to the mouth of a Scottish prophet than a blessing! And, at any rate, the secret chamber seems to have been a place of ill-omen.

One legend describes it, with awesome vagueness, as the spot "where the black plague is walled up." Another associates it with a great hoard of buried treasure, which no one, nevertheless, should venture to go in search of, since it will cost the searcher his life. Another terrorizing story, long believed by the peasantry, was to the effect that if light were *let into* the secret chamber the light of the lady of the Castle would be *put out*. In other words, the wife of the Laird would become blind.

Gloomy lore of this kind is almost bound to accumulate round a secret chamber; at any rate, in the land of the Gael.

But to return to Glamis! – One of the most fearsome legends concerning the secret chamber arose about a hundred years after the death of "Earl Beardie."

In the reign of James V, father of Mary, Queen of Scots, Janet Douglas, widow of the sixth Lord Glamis, was accused of conspiring to take away the King's life by poison and *witchcraft*; and the King, whose implacable hatred of all the Douglas blood seemed in itself a kind of evil enchantment cast on him by hellish powers, refused to save her from the extreme penalty of the law; the cruel death by burning, which the unhappy lady accordingly suffered, at Edinburgh, in 1537.

Those (and they were many) who believed in her innocence, indignantly inquired what evidence there could be against one who, seemingly without ambition, lived a quiet and secluded life in the lonely glens of Forfarshire. Alas! that very seclusion helped to give colour to the accusation.

Traffic with the powers of evil seemed so much easier to pursue, in such remote places; where traces of the Elder Faiths —Druidical circles, Roman altars and the like—abounded; and where the demon-gods seemed still to haunt their temples, and to lie in wait for the souls of men.

We can almost hear " the weird sisters," who, of old, had lured a Thane of Glamis to " the everlasting bonfire," laugh a horrible laugh of joy over this new triumph.

> A little thing, when all the tale
> Is told of the weary mass
> Of crime and woe, which in Scotland's realm,
> God's will let come to pass.

And yet a great thing also ; symbolic of that panic fear of the powers of darkness, that abiding sense of their malignancy which characterized the place and the time !

We know how especially Scotland was obsessed with the terror of " the witch-wife." Sir Walter Scott speaks of the number of prosecutions for witchcraft which followed, as by a magical and odious contagion, the condemnation of Lady Glamis ; and gives sufficient examples of the popular execration, heaped on the unfortunate accused persons, by gentle and simple alike.

It is some small comfort to think that Lady Glamis was, at least, spared that additional sting of death ; and that she was much pitied by the people, who regarded her as a victim of the royal hatred, and (it was rumoured) of the jealousy of a rejected lover. Yet, for all that, a typical tradition of terror grew up around the poor lady's memory. It was said that, in the hidden room at Glamis, she had practised her black art ; and that, after her dreadful death, the demon who had been her familiar spirit was still imprisoned in the dark chamber, and could be heard uttering fearful cries.

The resemblance between this story and that told of the secret chamber in Castle Hermitage, on the Scottish Border, is too significant to be ignored.

Castle Hermitage, now in ruins, was, in feudal times, the stronghold of the dreaded " Wizard Laird Soulis " ; a much-hated man, who was denounced by his terrorized neighbours as " a magician who had bartered his soul for temporal grandeur," and whose grim tower was looked upon as the scene of nameless rites and deeds.

" The Wizard Laird " came to a fearful end. He was dragged from his castle by his enemies, and executed, in some barbarous fashion—the old chronicles say " boiled alive ! "—in another place of ill-omen, suited to the deed ; a Druidical circle, near the castle, known as the Nine Stanes Rig.

The story goes that, when he was led out to die, and perceived hope was gone, " the Wizard " flung the key of the enchanted chamber, where he had practised his black art, behind him, over

his left shoulder, "bidding the demon whom he still served *to keep it till his return.*"

An old key, which, in comparatively modern times, was found by chance among the ruins of the Castle, was said to be identical with this. But no ill-omened door now remained for it to open; and the demon, presumably, had resigned his charge.

We may hope that the evil ghosts are by now exorcised from its ruined walls.

At Glamis, the exorcism may well be accomplished by other means; for though it is not likely that the Wicked Earl, and the Witch Lady, and the starved Ogilvies, will ever be forgotten, or that the mere blocking up of the entrance to the secret chamber will banish their wraiths altogether from "the glimpses of the morn," yet Time can be trusted to lay a healing hand on most ancestral curses.

Doubtless, we shall still hear of the hauntings of Glamis; of the tall man in armour who is sometimes met in the corridors; of the pale woman's face, with its great sorrowful eyes, seen by a startled guest at an upper window; and of the unaccountable sounds that echo, like unearthly cries, from the supposed direction of the secret chamber. But fear and melancholy are no longer the only sentiments with which the Gaelic mind approaches the Ghost World. So dark a shadow no longer lies on its threshold.

The *taishair*, or second-sighted seer of Scotland, whose weird power seemed once only exercised to predict misfortune, may have sunnier visions to-day; "the wise woman" or "spay-wife" may be more truly *wise*, with a better choice of inspiration!

And the grim towers which still stand, unruined, may ripen into beauty under the touch of love and hope.

Note.—One more tradition of the secret chamber should perhaps be mentioned, since it had once some notoriety. That this room was used as the hiding-place of "a monstrous heir," born, long generations ago, to the House of Glamis, and, like all its goblin kind, gifted with a dreadful immortality, was an old superstition that, perhaps, found credence with the ignorant. The late Lord Strathmore is said to have characterized it as "a damned lie."

COMTE DE SAINT-GERMAIN AS AN HISTORICAL PERSONALITY

By ARTHUR EDWARD WAITE

AMONG occult personalities of the eighteenth century there is no question that Martines de Pasqually, with his Masonic Rite devoted to a Higher Magia, is of more real consequence than any, while Count Cagliostro is the most obvious and perhaps the cheapest as a professional man of mystery, and Saint-Germain, who came upon the scene before him and quitted it earlier, is the most romantic, unaccountable and attractive. The field on which the pageants of all deployed was the France of Louis Quinze and his successor—in things occult as in others, France being the world's centre, so to speak, at that time. I have been led rather unexpectedly to look at the problem of Comte de Saint-Germain, firstly, because of certain alleged Rosicrucian connections, but, secondly, and at the present moment more especially, because it has been pointed out that a portrait which appeared over his name in my *Secret Tradition in Freemasonry*, published in 1911, is not that of the reputed occult adept but of Claude Louis de Saint-Germain, a French general and field-marshal, whose chequered career is extant in every biographical dictionary.* The indication is correct beyond cavil, and the explanation is that when the volumes in question were passing through the press, a professional Masonic collector was employed by the publishers to furnish portraits, which was done in the case under notice either with insufficient instructions or without due care. It calls to be added that I am likely to be worthy of blame on my own part, as it is probable or possible that I saw the illustrations in proof, and in this case did not realize that an inscription below the portrait itself made evident the blunder. My work has been long out of print, and there the matter must

* He was born in 1707, was brought up by the Jesuits, and was on the point of beginning his novitiate, but was diverted into an adventurous life. He entered the French Army, but killed his man in a duel and fled to Germany, where he served the Elector Palatine. Later on he was in Hungary and fought against the Turks, serving subsequently under the Elector of Bavaria, who became the Emperor Charles VII. He returned to France and received the baton of a Marshal, was French Minister of War in 1775, and wrote on the vices of the military system. He died in 1778.

remain, pending the new and revised edition which I have in my mind. It may be noted meanwhile that in the opinion of Lane and Browne there would appear to be no extant portrait of the occult Saint-Germain, real or alleged, as none is cited in their well-known *Portrait Index*. At the same time the late Mrs. Cooper Oakley prints one—which I am giving in the present article—as the frontispiece to her monograph on the Count which appeared at Milan in 1912.* She gives no account of its source in connection with the reproduction itself, but mentions in the course of her narrative a portrait engraved on copper in the d'Urfé collection, and it may derive therefrom. The question is otherwise not of importance, and it is not unfit that even an alleged likeness of the adept should remain encompassed by mystery, like his personality and his occult claims.

Leaving out Rosicrucian matters, to which I owe the first impulse of my brief exploration, and leaving also Masonic activities aside because they happen to be of no consequence, there are three aspects under which Saint-Germain is presented to our view : (1) In the light of his recorded claims and the exaggerations to which they led in contemporary and later memoirs ; (2) in that of ascertainable historical facts, which are more considerable than might have been expected ; and (3) in regard to the present cultus of which he is a subject in certain quasi-Masonic and theosophical centres. We shall see that there is no cultus which is so utterly its own and no other as that of Saint-Germain. Upon the first of these aspects I do not conceive that it is necessary to dwell, for they are matters of general knowledge. We are left, however, to distinguish as best we can between the lying inventions of the *Chroniques de l'Œil de Bœuf* or the *Souvenirs sur Marie-Antoinette* of the Comtesse d'Adhémar and the claims which are or may have been advanced by Saint-Germain himself. It is quite certain that he represented himself as a son of Prince Rákóczy of Transylvania, from which it might follow that he was born about 1690, and was therefore some eighty-eight years old when he stayed with Prince Karl of Hesse *circa* 1780, and this is the age which he gave to the Prince in question,† though in appearance he was always a man in the middle prime of life.

On the validity of this claim my proposal is that every person must be left to rule as he pleases, for there is no evidence in its

* It is entitled *The Comte de Saint-Germain*, and was No. 5 of the *Ars Regia*, transactions issued by the International Committee for Research into Mystical Traditions.

† See Prince Karl of Hesse's *Mémoires de mon Temps*, 1861.

favour that can be called worthy of the name. They must decide also for themselves whether a person of the considerable age alleged could have carried his years in the way that Saint-Germain did, granting his acquaintance with elixirs and with medicinal and chemical secrets. I am satisfied on my own part in either case, as it relieves Saint-Germain of the ridiculous stories that are attributed to him—for example, that he was alive and in Palestine in the days of Jesus of Nazareth. There should be no need to add that personally I put no faith in stories

THE COMTE DE SAINT-GERMAIN.

apart from evidence, where historical matters are concerned, whosoever may bring them forward, and least of all when the unsupported witness happens to be a professional adept.

Whatever the age and origin of Saint-Germain, there is no question that when he was a wanderer for a very considerable period over the face of Europe he had the *entrée* to most Courts in the countries which he visited, and this could not have been the case apart from personal and other high credentials. As

regards his familiarity with occult arts, we have the authority of Madame de Genlis that her father was a great admirer of his skill in chemistry.* There is extant also a letter of the Graf Karl Coblenz which affirms that he witnessed Saint-Germain's transmutation of iron "into a metal as beautiful as gold," his preparation and dyeing of skins, silk and wool, all carried to an extraordinary degree of perfection, as also his composition of colours for painting.† If the MEMOIRS of Madame de Hausset ‡ can be trusted in such a connection, it would seem also that he had—as indeed he claimed—an equally singular knowledge of precious stones and the art by which they might be improved, the removal of flaws included.

So far on the claims, and now as to the historical facts mentioned in my schedule. I have made for another purpose a kind of Saint-Germain itinerary, showing the wanderings of my subject from the time of his actual appearance on the public stage to that of his death in 1784. It is too long for reproduction here and is not in correspondence with the more simple purpose which is now in view. He has been variously regarded as a mere adventurer, an occult quack, and a political agent.

I propose to glance, however, at unquestioned matters of fact, contained in certain diplomatic correspondence preserved in the British Museum under the title of MITCHELL PAPERS. (1) On March 14, 1760, Major-General Joseph Yorke, English Envoy at The Hague, wrote to the Earl of Holdernesse, reminding him that he was acquainted with the history of an extraordinary man, known as the Comte de Saint-Germain, who had resided some time in England, where, however, he had done nothing. Since that period, and during a space of two or three years, he had been living in France, on the most familiar footing with the French King, Mme. de Pompadour, M. de Belleisle and others. He had been granted an apartment in the Castle of Chambord and had made a certain figure in the country. More recently he had been at Amsterdam, "where he was much caressed and talked of," and on the marriage of Princess Caroline he had arrived at The Hague, where he called on General Yorke, who returned his visit. Subsequently he desired to speak with the English Envoy, and the appointment was kept on the date of Yorke's letter. Saint-Germain produced two communications from Marshal Belleisle, by way of credentials, and proceeded

* *Mémoires Inédites*, 1825.

† See R. Ritter von Arreth: *Graf Philipp Coblenzl und seine Memoiren*, 1825. ‡ They were published at Paris in 1824.

to explain that the French King, the Dauphin, Madame de Pompadour, and practically all the Court except the Duc de Choiseul, desired peace with England. They wished to know the real feeling of England and to adjust matters with some honour. Madame de Pompadour and Marshal Belleisle had sent this "political adventurer" with the King's knowledge.

(2) On March 21 the Earl of Holdernesse informed General Yorke that George II entirely approved the manner in which he had conducted the conversation with Comte de Saint-Germain. The King did not regard it as improbable that the latter was authorized to talk as he had done by persons of weight in the Councils of France, and even possibly with the King's knowledge. Yorke was directed, however, to inform Saint-Germain that he could not discuss further such "interesting subjects" unless he produced some authentic proof that he was "being really employed with the knowledge and consent of His Most Christian Majesty." On that understanding only King George II would be ready to "open Himself" on the conditions of a peace.

(3) On April 4 General Yorke reported that Saint-Germain was still at The Hague, but that the Duc de Choiseul had instructed the French Ambassador to forbid his interference with anything relating to the political affairs of France, and to threaten him with the consequences if he did.

(4) On May 6 the Earl of Holdernesse wrote to Mr. Andrew Mitchell, the English Envoy in Prussia, referring to all that had passed between General Yorke and Comte de Saint-Germain at The Hague; to the formal disavowal of Saint-Germain by the Duc de Choiseul; and to Saint-Germain's decision that he would pass over to England, "in order to avoid the further resentment of the French minister." The Earl mentioned further the fact of his arrival; his immediate apprehension on the ground that he was not authorized, "even by that part of the French Ministry in whose name he pretended to talk"; his examination, which produced little, his conduct and language being "artful"; and the decision that he should not be allowed to remain in England, in accordance with which he had apparently been released and had set out "with an intention to take shelter in some part of his Prussian Majesty's Dominions," which intention Mr. Andrew Mitchell was desired, on the King of England's part, to communicate to the King of Prussia.

The Mitchell papers by no means stand alone. There is also extant in the French Record Office of Foreign Affairs certain correspondence on the same subject at the same period between

the Duc de Choiseul and Comte d'Affrey, French ambassador at The Hague. It appears from this (1) that Saint-Germain claimed to be entrusted with an important mission on the financial position of France, the peace question passing entirely out of view; (2) that he intended to save the Kingdom by securing credit for France from the principal Dutch bankers; (3) that he was threatened by de Choiseul with an underground dungeon if he chose to meddle in politics; (4) that Louis XV required his ambassador to discredit Saint-Germain in the most humiliating manner and arrange for his arrest; (5) that Saint-Germain fled to England, only to be arrested in London on the order of Pitt; (6) that after examination he was regarded as a kind of lunatic who had no evil intention; (7) that he was released under orders to quit England, and that he went apparently to Prussia.*

So began and so ended the only political mission of which we have authentic particulars in connection with the name of Saint-Germain. There is full documentary evidence for the fact that Louis XV assigned him the Castle of Chambord as a place of abode in 1758. There is extant also a letter from Saint-Germain to the Marquise de Pompadour, dated March 11, 1760, which exhibits his relations with the Court of Versailles, but does not indicate that he was accredited politically after any manner, however informal. This notwithstanding, at the value of such a tentative view, it seems to me quite possible that he had a private verbal commission to see if he could arrange anything in the matter of peace with England behind the back of the Duc de Choiseul, and that when his attempted intervention became known to that minister he was thrown over by the French King, after the best manner of Louis XV. Whether Saint-Germain showed any considerable ability and tact on his own part is another question. Experience in these later days tells us that the rôle of the professional occultist is seldom set aside by those who have once adopted it, and it would appear that he had failed signally at interviews with Pitt's clerk. However this may be, Saint-Germain comes before us as an unsuccessful political emissary who was used at best as a cat's-paw, and it must be added that when he addressed the King's mistress

* My knowledge of the French correspondence is derived from the monograph of Mrs. Cooper Oakley, already cited. It contains also full abstracts from the Mitchell papers, which are available, however, to my own research at the British Museum. It should be added that Mrs. Oakley did admirable work of investigation in her day and the results are valuable, notwithstanding the uncritical spirit by which they are unfortunately hampered.

it was not *ut adeptis appareat me illis parem et fratrem,* or

> Lofty and passionless as date-palm's bride,
> Set on the topmost summit of his soul.

He tells her that he has spoken to Bentinck of " the charming Marquise de Pompadour " from " the fullness of a heart " whose sentiments have been long known to herself, reminds her of the " loyalty " that he has sworn to her and alludes to Louis XV as " the best and worthiest of Kings." It is not at such cost that adeptship repays the favour even of a palace at Chambord.

It follows from evidence published at Copenhagen in 1898 by Louis Bobé that Saint-Germain died at Erckenförde, according to the following entry in the Church Register of that town: " Deceased on February 27th, buried on March 2nd, 1784, the so-called Comte de Saint-Germain and Weldon—further information not known—privately deposited in this Church." On April 3, the Mayor and Council of the town certified that " his effects have been legally sealed," that nothing had been ascertained as to the existence of a will, and that his creditors were called upon to come forward on October 14. The result of this notice is unknown, and it remains only to add that Welldown, otherwise Weldon, was one of the Count's numerous assumed names.

There are foolish persons who challenge these records because, according to the Protestant anti-Mason Eckert, Saint-Germain was invited to attend the Masonic Congress at Paris in 1785, and that of Wilhelmsbad in February of the same year, according to another account. It has not occurred to them that such invitations could be issued without knowledge that a mysterious and unaccountable individual, ever on the wing under various styles and titles and sometimes vanishing altogether with great suddenness, had at length departed this life in a private manner. The sum of the whole business is that we can trace him historically on the stage of public affairs for something like twenty-six years, and that this period was closed by his death. Here is the plain story, which invention has coloured to its liking.

So far as evidence is concerned, I am of opinion otherwise that Saint-Germain was not an adventurer in the common sense of the term, that he was not living by his wits, and that no dishonourable conduct has been charged against him. On the other hand, there is also no evidence that he was a man of spiritual experience, and much less a mystic, as he is miscalled continually by Mrs. Oakley. He was a professional occultist of his period, and though some of his disguises may have been

dictated by prudence, others may be referred to a love of mystery for its own sake. If the connotation of this is a passion for pose, he would seem to have had obvious dispositions of the kind. For these reasons and on these grounds I do not accept the judgment of his friend Karl of Hesse, who called him "perhaps one of the greatest philosophers who ever lived": it is open to question whether Prince Karl had a valid canon of distinction on such a subject. But I accept it when the same witness calls Saint-Germain "the friend of humanity," a friend to animals, and one with a heart "concerned only for the happiness of others." The authentic records do not belie this view, and, moreover, it postulates nothing that is in the least unlikely or the least uncommon.

And now as to the third aspect in which the adept is presented to our notice. I approach it from the evidential standpoint, detached from all other issues. It is known that Saint-Germain is an object of particular devotion in circles of modern theosophy, and I am told that in Co-Masonic Lodges connected with this movement his portrait is saluted as that of a Master who has taken the Woman Movement in Freemasonry under his special charge. Out of a casual and unsupported statement of Madame Blavatsky, who says that he was in possession of a Rosicrucian cipher-manuscript, Mrs. Cooper Oakley leaps to the conclusion that he occupied a high position in that Order, and talks vaguely of his connection with branches in Austria and Hungary. She maintains that these things are proven, but in what manner she omits to indicate. The legend has grown from more to more in successive fantastic memorials, including a foolish account of the Brotherhood, published as No. 2 of the *Golden Rule Manuals*. If we ask what it is that has led to such a cultus, encompassed by such inventions, the answer is that it is not in records of the historical past but in those which are called Akāsic. Obviously, therefore, it must be accepted or set aside as such, and for our assistance in making a choice it happens fortunately that we know the kind of deponent who skries in that psychic sea, who is acquainted at this day with the alleged Graf Rákóczy in a physical body, who affirms that the said Graf is the Comte de Saint-Germain, who antecedently was Francis Lord Verulam, and yet earlier was Christian Rosy Cross. But outside the Akāsic records there are those of German Rosicrucianism at the end of the eighteenth century, and they have not one word to tell us concerning the Comte de Saint-Germain. In this dilemma I am content to leave the issue.

A MASTER OF MAGIC: ALPHONSE LOUIS CONSTANT

By H. STANLEY REDGROVE, B.Sc., A.I.C., F.C.S.

THE history of Occultism might not inaptly be described as a series of biographies of extraordinary personages. Not least extraordinary amongst these stands Alphonse Louis Constant, better known under his literary pseudonym of Éliphas Lévi. Knowledge of the man and his works is one of the many debts English students of Occultism owe to the indefatigable labours of Mr. Arthur Edward Waite. In 1886, Mr. Waite gave us, under the title of *The Mysteries of Magic*, a digest of Éliphas Lévi's occult writings, of which a second and revised edition appeared in 1897. The previous year Mr. Waite published a complete translation of Éliphas Lévi's *Dogme de la Haute Magie* and *Rituel de la Haute Magie*, and in 1913 a translation of his *Histoire de la Magie*. The *Dogme* and *Rituel* form together possibly the most brilliant work on Occultism that has ever been written, a work justly prized by students representative of all schools of occult thought, and, in fact, regarded by the majority of them as an indispensable guide. Very welcome, therefore, is the new and sumptuous edition of Mr. Waite's translation which has just been published by Messrs. William Rider & Son, Ltd.* Like the first, it contains all the original engravings, a portrait of the author and an important Biographical Preface by the translator and editor, and in addition there are now added a large number of very useful annotations containing many references to Éliphas Lévi's other works. The translation, moreover, has been fully revised.

The year 1810 was that approximately in which Alphonse Louis Constant was born. He was the child of humble parents, his father being a shoemaker, but a kindly disposed parish priest, who noticed signs of unusual intelligence in the boy, secured for him the position of scholar at the school of St. Sulpice, where he was educated with a view to the priesthood. Apparently

* *Transcendental Magic: Its Doctrine and Ritual.* By Éliphas Lévi. Translated, annotated and introduced by Arthur Edward Waite. New and Revised Edition. 6 in. × 8¾ in., pp. xxxvi + 522. London: William Rider & Son, Ltd., 8 Paternoster Row, E.C.4. Price 25*s.* net.

these early signs did not belie the boy's intellectual ability; but his was not the mind to be fettered by the bonds of orthodoxy, and some time after his appointment as professor at the *Petit Séminaire de Paris* (he had previously taken minor orders, and become a deacon), he was expelled for teaching heterodox doctrines. Alternatively, according to another account, he voluntarily relinquished his post. Exactly how he proceeded to make his living in a somewhat hostile world is, like many other details in his life, obscure, but he was soon destined to come into conflict again with orthodoxy—this time political, not religious—being imprisoned for six months for writing a book on the Gospel of Liberty which contained socialistic ideas. Some time after his imprisonment he contracted a runaway marriage with Mlle. Noémie Cadiot, a beautiful girl of sixteen, who bore him two children and afterwards deserted him and succeeded in getting the marriage annulled on the grounds that it was contracted without her parents' consent while she was still a minor. It appears that it was after this event that Constant's attention became directed to the study of Occultism, and the year 1855 saw the publication of his first work on the subject, namely the *Dogme de la Haute Magie*. This was rapidly followed by other works of an occult character, namely the *Rituel de la Haute Magie* in 1856; *Histoire de la Magie*, 1860; *La Clef des Grands Mystères*, 1861; a second edition of the *Dogme et Rituel*, 1861; *Fables et Symboles*, 1862; *Le Sorcier de Meudon*; and *La Science des Esprits*, 1865. The year previous to the publication of the *Dogme*, Éliphas Lévi was in London, where he carried out his celebrated ceremonial evocation of Apollonius of Tyana, a full account of which will be found in chapter thirteen of this book. In this connection his insistence on the facts as he experienced them, and his characteristically sceptical attitude as to their meaning and significance, are both worthy of note. Whilst in this country it is almost certain that he came in contact with Lord Lytton, and the point is of interest because of the strong similarity between the mysterious *vril* of Lytton's *The Coming Race* and Éliphas Lévi's central hypothesis of the Astral Light.

During his lifetime Éliphas Lévi's works do not appear to have achieved any extraordinary degree of popularity, but they attracted a circle of disciples, and many inquirers came to him for advice on occult matters. We are told that when at home he invariably wore a long red robe, such as that in which we see him garbed in his portrait. Mme. Gebhard, as quoted by

Mr. Waite in his "Biographical and Critical Essay," prefaced to *The Mysteries of Magic*, writes of him as follows: "He was a short and corpulent figure; his face was kind and benevolent, beaming with good nature, and he wore a long grey beard which

ÉLIPHAS LÉVI.

covered nearly the whole of his breast. His apartment resembled a *bric-à-brac* shop, with specimens of the most beautiful and rare old china, tapestry and valuable paintings. . . . He lived a quiet and retired life, having few friends. . . . His habits . . . were

simple, but he was no vegetarian. . . . He had a wonderful memory, and a marvellous flow of language, his expressions and illustrations being of the choicest and rarest character. . . . Never did I leave his presence," she adds, " without feeling that my own nature had been uplifted to nobler and better things, and I look upon Éliphas Lévi as one of the truest friends I ever had, for he taught me the highest truth which it is in the power of man or woman to grasp."

Éliphas Lévi died in 1875. The closing years of his life were unmarked by any literary activities. He never openly left the Church of Rome, and it has been asserted that in his later years he renounced the errors of his heterodox magical doctrines. Certainly his later works show some attempt at approximating the teachings of the *Dogme* and *Rituel* to a more orthodox standpoint; but if Éliphas Lévi clung to the Church and died as one of her sons, we may be certain that it was because he was capable of interpreting her teachings for himself in a manner which would certainly not have appealed to her orthodox adherents.

I have characterized the *Dogme* and *Rituel* as forming together possibly the most brilliant work on Occultism that has ever been written; but that is not to say that it is beyond criticism. Mr. Waite has briefly summed up those characteristics that are most estimable in the work of Éliphas Lévi and those which most detract from its value. He writes concerning him: " Intensely suggestive on the mere surface, he is at the same time without evidence of depth; splendid in ready generalisation, he is without accuracy in detail, and it would be difficult to cite a worse guide over mere matters of fact." * Yet in spite of his defects, it is emphatically true, as Mr. Waite remarks, that " no modern expositor of occult claims can bear any comparison with Éliphas Lévi, and among ancient expositors, though many stand higher in authority and are assuredly more sincere, all yield to him in living interest, for he is actually the spirit of modern thought forcing an answer for the times from the old oracles. Hence there are greater names, but there has been no influence so great during the last two centuries: no fascination in occult literature exceeds that of the French Magus." †

Mr. Waite charges Éliphas Lévi with insincerity, and, in the " Biographical and Critical Essay " prefacing *The Mysteries of*

* " Biographical Preface," *Transcendental Magic*, p. xiv.
† *Op. cit.*, p. xi.

Magic, he has exhibited a number of contradictory statements drawn from the different works of this Master of Magic. I should prefer myself to say that, like most people, Éliphas Lévi sometimes found occasion to change his views, but he had an unfortunate literary knack of always writing authoritatively, as a high hierophant in possession of absolute truth, so that he gave expression to theories which were really only tentative as though they were (as perhaps at the moment he believed them to be) the last word on the subject. Whether his first thoughts or his last were always the best is, of course, another question.

The doctrine of the *Dogme* and *Rituel* is a doctrine of power —the invulnerable power of will. Underlying all religious dogmas, teaches Éliphas Lévi, is one absolute truth. This truth is magic, and the dogmas of theology are, as it were, faint reflections of it, fables adapted to the intelligence of children. As concerns his hypothesis of the Astral Light, the quasi-material agency of all magical phenomena, the universal force that is governed by the will, I am inclined to think that it is at once too indefinite and too wide in its applications. It seems, moreover, to have been based, in its inventor's mind, on scientific concepts which are now tending to become obsolete. But that the words "will" and "imagination" connote very real and potent powers and that in terms of these powers is to be found a rational explanation of many seemingly inexplicable phenomena is, to my mind, almost beyond doubt.

I must not conclude this brief notice of Éliphas Lévi and his work without quoting some of his brilliant utterances—so apposite in their wording and rich in their suggestiveness—on the subject of the will and its magical powers. Symbols and ceremonies, according to him, have but one function, namely, to educate the will, and are of value only in so far as they are, so to speak, the crystallized form of magical doctrine. "Ceremonies, vestments, perfumes, characters and figures, being . . . necessary," he writes, "to apply the imagination to the education of the will, the success of magical works depends upon the faithful observation of all the Rites, which are in no sense fantastic or arbitrary. They have been transmitted to us by antiquity and obtain permanently by the essential laws of analogical realization and of the correspondence which interbinds ideas and forms." * "The sign," he tells us, "is nothing by itself, and has no force apart from the doctrine of which it is the summary and the logos" †; whilst in a chapter of his work

* *Transcendental Magic*, p. 305. † *Op. cit*, p. 87.

devoted to the subject of Talismans, he defines a pentacle " as a synthetic character resuming the entire magical doctrine in one of its special conceptions," adding, " it is therefore the full expression of a completed thought and will: it is the signature of a spirit." *

There is nothing superstitious in the use of ceremonial as advocated by Éliphas Lévi. Ceremonial only becomes superstitious—as it invariably tends to do—when its true meaning is lost sight of. " Superstition," he writes, " is derived from a Latin word which signifies survival. It is the sign surviving the thought; it is the dead body of a Religious Rite." † But even a superstitious and insensate practice may possess efficacy, he points out, in so far as it is the realization of the will. " A prayer is more powerful," he writes, " if we visit a church to say it than when it is recited at home, and it will work miracles if we fare to a famous sanctuary for the purpose—in other words, to one which is magnetized strongly by the great number of its frequenters—traversing two or three hundred leagues with bare feet and asking alms by the way." ‡ Again, he writes, " If a peasant rose up every morning at two or three o'clock and went a long distance from home to gather a sprig of the same herb before the rising of the sun, he would be able to perform a great number of prodigies by merely carrying this herb upon his person, for it would be the sign of his will, and in virtue thereof would be all that he required it to become in the interest of his desires." § Even the bizarre stories of witchcraft, according to Éliphas Lévi, are not devoid of a certain element of truth, nor are the practices of Black Magic without a certain horrible efficacy. " Witchcraft, properly so called," he writes, " that is, ceremonial operation with intent to bewitch, acts only on the operator, and serves to fix and confirm his will, by formulating it with persistence and travail, the two conditions which make volition efficacious " ||; for the will may be educated and strengthened in evil as well as in good, and it is indeed true that " he who affirms the devil creates or makes the devil." ¶ Is it objected that Éliphas Lévi claims too much for the will when he asserts it to be capable of effecting miracles? " The supernatural," he replies, " is only the natural in an extraordinary grade, or it is the exalted natural. . . . Miracles are effects which surprise those who are ignorant of their causes,

* *Op. cit.*, p. 311.
† *Op. cit.*, pp. 198 and 199.
‡ *Op. cit.*, p. 278.
§ *Op. cit.*, p. 253.
|| *Op. cit.*, p. 173.
¶ *Op. cit.*, p. 388.

or assign them causes which are not in proportion to effects.*

The king is he who can control the multitude. This would appear to be the last word in Éliphas Lévi's doctrine of power. "The Great Work in Practical Magic," he writes, "after the education of the will and the personal creation of the Magus, is the formation of the magnetic chain, and this secret is truly that of priesthood and of royalty. To form the magnetic chain is to originate a current of ideas which produces faith and draws a large number of wills in a given circle of active manifestation." † This may, indeed, be a dangerous doctrine, but that it is true can hardly be doubted, and it is as well that we should be acquainted with it. He who would be himself must learn to rise superior to the emotions that sweep over crowds, emotions which those who understand crowd-psychology so often utilize for their own personal ends to the detriment of their servitors.

The Absolute Key to the Occult Sciences! Perhaps—though it may seem unlike what we expected—Éliphas Lévi has, in a sense, really given it to us. At any rate his writings—in spite of their defects—have a high excellence and value that is characteristically their own, and the thanks of all English students are due to Mr. Waite for the work he has done towards making them available in English.

* *Op. cit.*, p. 250. † *Op. cit.*, p. 338.

A CASE OF SPIRIT IDENTITY

By STUART ARMOUR

YEARS ago, while living in San Francisco, I became interested in spiritualism. After some months of investigation with several mediums both professional and amateur, I became acquainted with a professional medium, Mrs. Sarah Seal. This lady was quite elderly, about sixty-five years of age. She had a deserved reputation for honesty and plain speaking. In fact she was very much disliked by a certain class of spiritualists for those very qualities, for she had more than once refused to sit on public platforms with mediums who had been detected in fraudulent practices. Her particular phase of mediumship was lecturing in a condition of trance, though she held weekly circles for development, and it was through my attendance at these circles that our acquaintance deepened into friendship. As her apartments were situated on a street near my residence, I often dropped in on my way home from my office for a friendly chat.

One day, during the course of a conversation in which I had been talking of my plans and hopes regarding some mining claims I owned in the State of Nevada, Mrs. Seal interrupted me to say: "It is very strange, but as you are talking I hear a voice with a strong Irish brogue using a great deal of profanity, and the owner of the voice seems to be very much interested in what you are speaking about." I said, "Let the voice tell us his name, and what he knows about all this." The answer came back, "Phil Longford," and he informed us that while he was on earth he spent years prospecting around that very lonely desert district in which I had located my mining claims some months previously. Neither Mrs. Seal nor I had ever heard the name before. I may as well state here, that these mining claims were 350 miles from San Francisco, in a desert, almost uninhabited part of Nevada, and the nearest neighbours to the mining property were two old miners living eleven miles away, neither of whom ever stirred out of the district. One of these miners was an old Cornishman, James Say, who had been living in that part of Nevada for years. Mrs. Seal was an Englishwoman, who had lived in Kansas and then moved to California, and had never been in Nevada in her life. Even if she had been, it is

extremely unlikely that she would ever have heard of an obscure prospector. When I was in there staking these claims I had tried to find out some of the early history of the district, for there were traces of earlier workings, but though I was told the usual tales of Indians bringing out rich gold specimens from this district, there was no mention made of any Phil Longford.

Through Mrs. Seal, I said to Phil: "If you were in that country years ago, you would know old man Say?" The reply came, "Sure, I knew him when he was young man Say." I then asked, "If I wrote to Say asking about you, do you think he would remember you?" The answer was, "He ought to; but in case he forgets, remind him that I was known as the biggest eater and the hardest swearer in that part of Nevada."

The upshot of the matter was, I wrote a letter to Say stating that some inquiries had reached me about the present whereabouts of an Irishman named Phil Longford, who had been a prospector years before in that section, and asked him if he knew anything of him. The return mail brought me the answer from James Say stating that he had known Phil Longford well, but he had died years ago, and that a son of his was still living in Reno, Nevada.

Later, I became a member of the American Society of Psychical Research, and on the suggestion of Dr. Hyslop I had signed statements made of these occurrences, and these, together with a copy of my letter to Say and his reply thereto, were in an envelope in my desk at my office ready to be posted to Dr. Hyslop next day, when the San Francisco earthquake and fire happened and everything in my office went up in flames. The loss of these papers was unfortunate, as they held the evidence of one of those rare cases where a spirit had established his identity, being unknown in life to either medium or sitter, and neither of them ever having heard of him before.

A very lively and human spirit was Phil. Much to Mrs. Seal's disgust, for she was particularly set against coarseness of speech, Phil always announced himself by a blast of profanity. After he got rid of the first few "cuss" words he seemed to be able to proceed without them. His excuse was that when he got back into earth conditions his old manner of speech returned, or as he expressed it, ran away with him at first. I attended one of Mrs. Seal's lectures one evening, sitting in the front row, and when she was passing into the trance state to give her lecture Phil managed to slip into control instead of her regular "guide," and to the amazement of the audience the lecture

started out with some fine samples of mining-camp profanity instead of the usual scholarly introduction. The intruder was speedily ejected, and I was asked to sit farther back in the hall as my proximity to the medium seemed to give him the necessary strength to get where he was not welcome.

In conversations with Phil, through Mrs. Seal's mediumship, he frequently puzzled her by his use of Irish expressions that she was not familiar with. He had scant respect for me, as he thought I was too slow in getting funds to develop the property. Once, I asked him why he was so interested in my affairs, and was told that he was " tied " to that district until it should be developed. He had waited there many years, and finally I had appeared on the property, and after he had looked me over became satisfied that I was " the proper mixture of fool and shrewdness to do the trick."

Knowing he had a son living in Reno, I suggested that I write to this son to let him know that I was in communication with the spirit of his father. Phil said, " No. It would be no use, for he would not believe you." He added this prediction, however, " You will meet my son though, and when you see the son you will understand what the father's trouble was when he walked the earth."

A month or so after this I was sitting in a hotel at Reno waiting for a train, when a man quite drunk came in and walked directly over to where I was sitting on the far side of the hotel lobby, though the place was crowded with mining men, and said to me, " I know you, but I can't remember your name. Come and have a drink." I told him he was mistaken and that I had never set eyes on him before, and declined the drink. He was so insistent that I should drink with him that in order to get rid of him I accompanied him to the bar, where he seemed to know all the loungers. While his attention was withdrawn I leaned over toward the bartender and asked who he was, and was told his name was " Longford." So I had met Phil's son !

At the next meeting with Phil his first words were: " Well, you have seen the son, now you know what my failing was. It was the drink. It is on that account that I am held close to the earth. That is what I meant by being ' tied ' to that mining district, for in some mysterious way, which I can't explain, my advancement seems to be bound up with the development of that country." He then added in his humorous way, referring to Mrs. Seal, " Perhaps this wise old woman can make it plain to you, for to meself 'tis as clear as mud."

BUDDHIST SYMBOLISM

By J. E. ELLAM, Secretary of the International Buddhist Union

IF the comparatively simple Theravāda, or "Southern," school of Buddhism has been misunderstood by Western students and scholars, how much more has the less known Mahayāna, or "Northern," school been misunderstood? We have only to refer, for example, to their "explanations" of the Dhyāni Buddhas, Avalokitesvāra, Amitābha, or the Dharmakāya, to discover how far they are from comprehending the questions which they set out to discuss.

The reason for this non-comprehension is that they approach the subject from the *outside*, and they endeavour to read into it their own preconceptions which are derived from a wholly different source. It is impossible to understand the implications of the Buddhist teaching unless its study is approached with a perfectly open mind, free from all prejudices whatever. It is quite hopeless to seek analogies between, say, Christianity and Buddhism, or to arrive at any clear or just estimate of Buddhism if obsessed by Christian or any other theistic ideas. Buddhism is a religion apart from all the theistic religions in that the principles of Buddhism stand by themselves without recourse to any God-idea for support.

It is true that references to gods occur plentifully throughout the Buddhist writings; but, properly understood, these gods are merely introduced to point a moral or to adorn a tale. The conversation between the Buddha and Vāsettha showed what the Buddha thought of Brahmā, the chief god of the Hindu pantheon. But the Buddha's specific doctrine of Anatta, the non-soul, the non-ego, whether high or low, places the matter beyond question. The existence of planes, or spheres, of being other than this of earth, some higher and some lower, was not denied by the Buddha. But these planes and beings are understood as being equally subject to the laws of mutation, of transience (anicca), of arising, passing away, and re-arising, and of karma, as are the earth and mankind. They are all equally under the thraldom of avijjā (ignorance), and of tanhā (desire), and thus are subject to dukkha,

(sorrow), and all are anatta. The same observation applies to the Christian and Mohammedan "heavens," with their gods and other inhabitants. The idea of God in the Christian, Mohammedan, or Hindu, or any other theistic religion, is wholly absent from the Buddhist philosophy. The conceptions of God both as an "absolute" principle and as a personal creator were held by the Buddha, as recorded in the Mahāyānist *Buddhacharita*, to be wholly untenable, involving contradictions which render them not only illogical but ridiculous. Indeed, the Buddha-thought soars far beyond the god-idea which, after all, is but a pathetic invention of the finite human mind.

Thus, when such abstractions as Avalokitesvāra, Amitābha, or Kwanyin, are referred to as "gods," and "goddesses," we set the book aside as hardly worthy of serious consideration. These may be considered as concrete personifications of certain abstract ideas, as allegorical figures, but they are not *persons*, and the term "mythology" is misapplied in relation to them.

Avalokitesvāra, of whom the Grand, or Dalai, Lama of Tibet is said to be the "incarnation," represents the qualities of pity, sympathy and mercy, as well as symbolizing salvation (through the Buddha-Dhamma) from the Samsāra, the all but eternal cycle of birth, death, and re-birth. Avalokitesvāra is also represented as a female bearing a child in her arms and is known as Kwanyin, or Kwannon, in China and Japan. There is no idea of a personal god or goddess involved, though doubtless the ignorant may thus consider it. Certain types of mind are quite incapable of abstract thought, or of grasping an abstract idea. These people require "props" or "supports" (*tenshing*, or *ka-wa*; literally, a post supporting a house or roof) as the Tibetans phrase it. An analogy of a kind may be found in the images and the saint-worship of the Roman Catholic Church. But the effort of Buddhism is always to educate and to develop these minds, so that they shall fully comprehend the teachings thus symbolized.

Amita, or Amitābha, means "endowed with boundless light," as in the case of the Buddha, and it symbolizes the splendour and bliss of the enlightenment at which the Buddha and the Arahans (saints) who have realized Nirvāna have arrived. The "dwelling-place" of Amitābha is Sukhavāti, the Land of Bliss, the Western Paradise whence the Buddha of the future, the Bodhisattva Metteyya, will proceed. Thus the Buddhists look for the appearance of the coming Buddha *in the West*. Properly understood, Amitābha is not a person, as a god, but

the perfection of one's moral and spiritual nature, and Sukhavāti is the state of mind to which such perfection gives rise. Thus, in the allegorical pictures of Sukhavāti, the trees symbolize the virtues cultivated by the mind; the music the harmony of the virtues; the flowers, and particularly the lotus, the perfection of the higher thought forms and of the spiritual nature. The invocation of Amita is simply an aid to the cultivation of the higher moral tendencies and to the conscious realization of the possibility of moral and spiritual perfection, and not the worship of a god, much less the adoration of the symbolic image.

Dharmakāya is usually translated "the body of the Law," and such is its literal meaning. But it implies very much more. It indicates the totality, or norm, of all existence, the all-consciousness into which the individual consciousness of a Buddha or an Arahan is merged after the attainment (in this life) of Nirvāna. It is the totality of *being*, the homogeneity of which individual self-separate beings are the heterogeneous, phenomenal expressions. Self-separateness, the idea of the individual ego or self as distinct from and in contradistinction to all other egos, is an illusion. Comprehension of the Dharmakāya means realization of the essential oneness of life, of the *reality* which is behind the transient appearance of the phenomenal being. It is difficult, indeed impossible, to convey to the ordinary non-reflecting mind the meaning of Dharmakāya; this can only be arrived at by deep introspective meditation which, in Buddhism, takes the place of prayers to gods in other religions.

Associated with the Dharmakāya are the Nirmānakāya and the Sambhogakāya. The Nirmānakāya is the ethereal body, or vehicle, assumed by the Arahan on leaving the earth plane after the realization of Nirvāna. The Arahan becomes a Bodhisattva, or potential Buddha, the Sambhogakāya being the state of (mental or spiritual) bliss which he then experiences. It is now open to the Arahan to enter Parinirvāna, the ulterior state which is beyond the Samsāra (the cycle of re-birth) and where the law of Karma ceases to operate. He enters into the Eternal Peace, which cannot be described since the powers of human language are finite and limited, and cannot express the Infinite and the Illimitable. Or, the Arahan may renounce "the Dharmakāya robe" and defer his entry into the Parinirvāna in order to help the worlds, not only of man, but all the other lokas, or spheres, of phenomenal being. Hence the conception, in the Mahāyāna, of Celestial Buddhas. He becomes a Dhyāni Buddha, not a god, but a perfected human being who is immensely superior to

all gods; for the gods of all theistic religions, if they are not merely the creations of human superstition and imagination, are themselves involved in the Samsāra to which the Dhyāni Buddha has risen superior. The gods of the dead religions of antiquity are also dead. They have passed away with their worshippers, and only their names remain in the catalogues of comparative mythology. The same fate awaits the gods of Brahmanical Hinduism, Yahveh of the Jews, and the self-centred single god of the Mohammedans. But the Buddha-Dhamma can never pass away. When there is a danger of such a catastrophe, it is again proclaimed. The Buddha is always replaced by a Bodhisattva, as, for example the Buddha Gotama (who styled Himself "Tathāgata," *i.e.* "one who follows His Predecessors"—the Buddhas who went before Him) succeeded the Buddha Kassapa, and will in turn be followed by the Buddha whom we call Metteyya or Maitreya.

So also in the case of lesser personifications, as "demons," "devas," and the like. These symbolical beings are not to be considered as *personages* "with bodies and parts," but as typifying the interplay of vices and virtues, passions and desires, in contrast with the higher qualities and attributes of the human mind, and the alternation between the craving for sensate existence (the Samsāra) and the effort to realize spiritual perfection (Nirvāna). The translation of the so-called "devil dances" into terms of Christian theology indicates nothing more than ignorant misunderstanding of their meaning. It is equally erroneous to refer to the "divinities" of Buddhism, or to its "heavens" and "hells" in the material sense in which these are understood, or rather misunderstood, by conventional Christianity.

Although it may be true that undeveloped and uninstructed minds may be unable to see or think beyond the material symbol, it is nevertheless the constant effort of the educated and advanced Buddhist to lead such minds, by means of such imagery, to that higher knowledge which is behind it all. It is from this point of view that the images, paintings, frescoes, etc., seen in Buddhist temples, should be considered if they are to be understood; and the offerings of flowers, of incense, and the burning of candles, are not acts of worship in the theistic sense, but simply of reverence to the memory of the Buddha and of acknowledgment and gratitude for the blessing of His incomparable teaching.

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.]

"A CAMEO FROM CLAIRVOYANT HISTORY."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—There must be many readers of your magazine, including members of the Theosophical Society, who have read with deep interest the article in the January number, "A Cameo from Clairvoyant History," by Mr. William Loftus Hare, and your editorial remarks thereon. As Mr. Hare says, "it is clearly somebody's duty to speak out," and one might add, especially when hundreds of well-meaning Theosophists the world over accept these clairvoyant researches into the past as "facts." One feels glad and relieved that the time HAS come when all such "facts" are to be examined in the light of sound reason and common sense. Then we shall hear less about "initiates who have been in training for two thousand years," who stand on "the threshold of Divinity," and so on. Calm judgment will take the place of wild enthusiasm; honest inquiry instead of credulous belief; and a sane healthy Theosophy will kill out the evil effects of mystification—now so rampant.

If the *Theosophist*, and other journals devoted to the search for TRUTH, had adopted the wise policy of carefully examining all their "clairvoyant investigations" and occult "facts," checking them again and again, before publishing them to the public, then it is quite probable that the Theosophical Society in particular would have been saved from the serious crisis now looming on the horizon. Many members are still sleeping—almost hypnotized, one might say—but they are likely to be rudely shaken from their blissful dreams before a few more years have passed by—perhaps before 1928. Happily, others in the Society are wide awake, but somewhat anxiously watching events.

Mr. Hare is to be congratulated on having done a good and useful piece of work in the interests of "True History, True Theosophy and True Occultism."

Yours faithfully,

MADRAS, INDIA. "ORIENT."

THE AKASHIC RECORDS.

To the Editor of the OCCULT REVIEW.

SIR,—It seems to me to be impossible that the existence of the Akashic Records can be proved by the ordinary laws of evidence. If a seer proclaims an alleged revelation which is confirmable from

non-akashic sources, then it can be contended that he took it consciously from such sources or subconsciously absorbed it, and if, on the other hand, his revelation cannot be so corroborated, then there is no proof available of its truth. The position of Steiner is analogous to that of a traveller describing a strange city which he alleges he has visited. He has no means of proving that the city really exists or that he has actually visited it or that it resembles his description. If, however, he furnishes his auditors with particulars enabling them to visit the city themselves, then, prima facie, his position is greatly strengthened.

This Steiner does. His Way of Initiation is open to all who are willing to live according to the teachings of Christ, and those who tread the path will, says Steiner, be able to read the Akashic Records. Be this as it may, it is obvious that humanity would benefit greatly if many made the attempt.

Short of seeking positive proof, one may examine the plausibility of the existence of the Records and ask, "Is it plausible that such Records do not exist?" In that case events perish when their duration ceases. It would take up too much space to develop this line of argument by means of negative reasoning, but it may be stated that the idea that phenomena of thought and action, having run their course in time, lose their quality of being, is contrary to the trend of present-day philosophical thought.

The force of your correspondent "Delta's" contention that the Akashic Records, if they exist, must be of bewildering complexity, cannot be denied. Steiner in his lectures emphasizes the difficulty of reading the Records and of translating what he has seen into ordinary speech. Every considerable section of any Cosmo-Conception, even of one based entirely on materialistic science, must of necessity be tremendously complicated, relative to our capacity of comprehension at this stage of evolution.

Yours truly,

41 LANDALE ROAD, PETERHEAD. M. SCHULTZE.

FOR TRUTH AND HUMANITY.

To the Editor of the OCCULT REVIEW.

SIR,—There is a "Justice" other than mere "Justice" to *personal claims*, and I am reluctantly and regretfully compelled to ask your courtesy again.

The "Spiritual Brotherhood" to which reference is made, being a basic fact in virtue of the One Life in which we all share, is no more the prerogative of "the true Theosophist" than of "the true Christian." A recognition of the fact may lead to criticism of claims made which injure the Life of the Whole. "Personalities" in such a case must stand aside. It is *the life of the whole* that matters. Mr. Hare will not be grateful to your correspondent for connecting "A" with his own expression. We approach the matter from a different

point of view, and probably differ diametrically in most ways. " Man's inhumanity to man " (and woman) is very common in this inhuman world, so common that those who take a certain stand from pure motives of Truth and Humanity are at once accused of " inhumanity." A VERY PAINFUL duty is stigmatized at once. It is a fact of curious significance that the defenders of certain personalities never allow a sincere motive to those who feel compelled to warn of a danger to Humanity and to Truth.

If your correspondent thinks " A " is *lying* regarding the suffering entailed, he is mistaken; but nobody with any sense of " the fitness of things " would intrude the personal story upon the courtesy of the Editor of this journal, or upon the readers thereof.

The word " notorious " had no reference whatever to " scandal." " Notoriety " exists, not through " scandal-mongers," but through constant self-advertisement, and the term referred to no " scandal," but to the self-advertisement. In *that* sense " the historical Christ " was not " notorious." He was known only to a FEW *insignificant* and *humble persons*. There was no fanfare that heralded *His* approach. I know nothing by personal contact with the " Leaders " of the T.S. I know *much* of the effect of the *Vibrations* let loose upon a world unprepared to deal with them, and it is to this that reference was made. The utter lack of *sympathy* in the professors of " Universal Brotherhood " is not without significance.

Yours faithfully,
A.

A REJOINDER TO CRITICS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I presume your readers will expect from me some brief reply to the letters called forth by my " Cameo of Clairvoyant History."

I have always found that the greater part of a controversy is taken up by endeavours to keep one's critics to the point and to check irrelevancy, and in the present case I notice that no one has challenged the central purpose of my article, which was to reveal the careless inaccuracy of one who claims a knowledge superior to the rest of us.

Mrs. Leisenring, who disagrees with Mr. Leadbeater and Dr. Steiner, and pours scorn on their respective followers, seems anxious to disagree with me also, if possible, and to involve me in argument as to whether doctrines about reincarnation, etc., can be proved historically. I beg to state that the main point of *my* article was one of chronological accuracy which has nothing to do with " mysteries " or the " circle of seers." Mrs. Leisenring says my exposé is " unimportant," and, knowing what many important problems face the modern world, I do not care to disagree with her on this—indeed, I said the same myself in the opening portion of my article.

Mr. H. F. Mauran thinks my exposé is "unbrotherly," and suggests to me that if Mr. Leadbeater's reading of the Akashic Records is made up of fraud and foolishness, I ought not to bother with it, but should "put it on the shelf"—in the interests of Spiritual Brotherhood. I reply that I am certainly not going to spend my life exposing Mr. Leadbeater's mistakes, but, having done an unpleasant duty for the sake of historical truth, I have now put the "Lives" and the "Rents" on the shelf. Mr. Mauran first accuses me of prejudice and then of indifference (which seem to me to be opposite qualities), and he claims to have reached a level of experience which would have made the writing of my article impossible for him. I only claim to have attained the relatively low level of being unable to endure Mr. Leadbeater's inventions to go unchallenged any longer.

My friend, Mr. Coode Adams, though not referring specifically to me, seems to supply a thought which is intended to destroy or weaken my position. Relativity, as proposed by Einstein, Eddington and Lodge, makes Time a kind of illusion. I am not going to deny this, but I reply that when people write in terms of Time—as Mr. Leadbeater does in his precise indications of dates and events which follow in a definite order—they cannot escape from criticism of those who follow in their steps to correct them. To believe that Time can be transcended by a rare power does not entitle us to be inaccurate in our Time references; while in the illusion we must follow the laws of the illusion. The discussion of the date of Zoroaster, or the Great Fire of London, may be "unimportant," but it does not belong to the fourth dimension.

I still wait for a critic who will deal with my simple thesis without scorn, and who will not praise my intellect at the expense of my ethics.

Yours faithfully,
WILLIAM LOFTUS HARE.

"A CAMEO FROM CLAIRVOYANT HISTORY."

To the Editor of the OCCULT REVIEW.

SIR,—Your correspondent H. F. Mauran says, May he *in the interests of fair play* be allowed to state his opinion of Mr. Loftus Hare's devastating analysis of Mr. Leadbeater's "reading" of the Akashic Records and the ironic courtesy of Mr. Hare's delightful exposure of impudent pretence?

One looked in vain for any reasoned arguments in support of Mr. Leadbeater or any single word invalidating Mr. Hare's criticism. Instead we have the stock depreciation by implication of "great intellectual attainments" invariably made by occultists whose gullibility makes one wonder whether they possess any powers of reason at all and a string of the usual pseudo-ethical sentimental generalities that have as much bearing on the matter under discussion as the chattering of jays.

The *point* is this: Mr. Leadbeater professes to have had access to the Akashic Records, and to have derived from them information that is to be found nowhere else. Mr. Hare demonstrates not only that *all* the information of importance so gained can be had from "physical plane sources," but that actual historical facts have been distorted to fit into a crazy patchwork scheme as inept as it is ridiculous.

Your correspondent says: "If Mr. Leadbeater's reading of 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?" This has been so completely answered in advance by Mr. Hare under his second heading—"The Consequences of Credulity"—that one can only presume that his article has been read by H. F. Mauran in the usual manner people read things to-day, gobbling them up hastily without ever looking to see what it is they are gobbling. The natural consequence is indigestion—and well-meaning foolishness like your correspondent's letter. Has he never heard of what Hell's pavement is said to consist?

Yours truly,

KAIKHOSRU SORABJI.

RE HYPNOTIZING BY WILL-POWER.

To the Editor of the OCCULT REVIEW.

SIR,—Your correspondent "Om" can make anyone say anything he likes if he will project the actual words from his brain to the other person's brain with sufficient effort. The amount of effort depends on the present extent of his will-power, which he can further strengthen by resort to the many organizations that teach the power of the will. He might have to hold the words in his brain five minutes or five seconds, but if he can hold the words long enough to match the weakness of his will-power, the other person will repeat the words quite suddenly in the middle of his conversation. I doubt the ability of your correspondent to hold the actual words in his brain long enough. The concentration required is considerable.

Your correspondent will find by practice that it will come easier and easier, till some day he might be able to control an entire conversation. It must be remembered that he must not begin by projecting thoughts, but only words, and the victim will repeat the words in such a way as to continue his own thoughts. He will not repeat the words just as the hypnotizer meant them, even though the words will be the same words. Thought control is quite another occult art, gained in quite another way. This is only control of words, and the other person will either have no knowledge of being hypnotized or no knowledge of what he said.

I learnt to do this when I was nineteen, and did it for the mere fun of the thing for two or three years, when a theosophical book fell into

my hands by accident; and I ceased to do it to try for something more worth while. It was as hard to stop as it was to begin, though after fifteen years I know I can still do it when I want to. I only have to try, and I know it is a fact. I fail, however, to find a real use for any such power. It seems to get nowhere, as far as my experience has gone, and I think anyone who spends his efforts in that way is wasting his time. Yours faithfully,

ALICE WARREN HAMAKER.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In answer to your correspondent, "Om," it is doubtful whether the imposition of the will by one person upon another for the purpose of obtaining sleep can be called hypnotism, although it has been classified as a part of "physiological hypnotism." I do not think that it would generally be anything more than telepathy: the transference of the thought of sleep. In any case certain conditions have to be absent—varying with the circumstances. As your correspondent does not indicate the reason for which it is desired to exercise this "mental telepathy," it is impossible to indicate these methods. "Om" does not appear to be aware that, with rare exceptions, the practice would be Black Magic, and very strongly to be deprecated. Yours faithfully,

THEODORE BESTERMAN.

SELF-HYPNOTIZATION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I wonder if any of the readers of the OCCULT REVIEW can assist me with information as to the above. I have tried long and often to get the trance or somnambulistic state myself, but find that gazing at any bright object or a crystal has absolutely no effect: I could go on gazing complacently quite indefinitely, it would seem. Any suggestions will be gratefully received by,

Yours truly,

"NOT-IN-TRANCE."

MR. LEADBEATER'S AKASHIC RECORDS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have just seen Mr. W. Loftus Hare's article in your January number. As it contains some reference to myself, will you allow me to say this:

As the article points out, the note was written by me in 1911. Since then many circumstances, with confirming evidence in every case, have compelled me wholly to reject my conclusions as expressed in the citation to which Mr. Hare's article refers.

I am making use of the very first occasion which offers itself to set this matter straight. Yours truly,

B. P. WADIA.

"THE AKASHIC RECORDS" AGAIN.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—By a not-unfamiliar form of misreading, Mr. Coode Adams has attributed to me a query other than I raised, and has in consequence kindly supplied an answer which, whatever its merits *per se*, "does not arise."

My letter in your February issue did not "express [my, or anyone's] difficulty in believing in the principle of the Akashic Records of Nature"; its whole tenor—surely obvious enough?—was to raise, on *reductio ad absurdum* lines, the questions:

(1) Whether the grandiloquently so-called "Akashic Records" (*why* are they so called?) alleged, with an I-know-but-I-shan't-tell-you air, by certain Theosophists (not personally known to me) to be accessible to them in support of certain pontifically published statements of theirs, do or do not, in point of FACT, exist?

(2) If they do, how Theosophists in particular, unlike other mortals of at least equal good faith and mental capacity, hit upon precisely the "Records" that suit their purpose, and not upon those that point the other way—as would, to say the least, be not improbable in an alleged field covering the entire life of the human race on this planet.

In other words, to challenge, as regards both *quid* and *quomodo*, a solemn and rather inflated priggism in such matters that has increased, is increasing, and ought to be diminished.

I am not a mathematician, but perhaps I may add that I first went up to Cambridge forty-three years ago, in the great age of Stokes, Cayley, Adams, James Clerk Maxwell, and the famous Senior Wranglers' coach, Routh, when "J. J.," now Master of Trinity, and Prof. Larmor were still *in statu pupillari*—years before Einstein or Sir O. Lodge, not to mention Prof. Eddington, was heard of. No one thus steeped for so long in Cambridge tradition, plus a wide and varied experience "outside" of both human nature and of diversified forms of pretentious craze which have successively held public attention, to vanish in due course, could well fail to be familiar with, on the one hand, broadly general mathematical theory, and, on the other, a steady practical common sense which does not accept every prophet at his own or his admirers' valuation until time has fully proved them.

Mathematical theory and practice could no doubt indicate ways, relativistic or other, in which the postulated "Akashic Records" *might* be found accessible, supposing them to exist; but the real crux is whether they exist, as postulated by the Theosophists, at all. If they, or anything of parallel nature, objectively exist in as yet unexplored fields of science to which mathematics furnish a passport to the investigator, the discovery is more likely to come from the side of physics than of "theosophy": from Prof. J. J. Thomson, or those whom he has inspired.

Yours truly,

DELTA.

THE DUAL LIFE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I am very glad to see "you travel when you dream" in the March OCCULT REVIEW. Mr. Frank White has grasped what I experiment on and am always writing on; this is, the fact that we have a dual existence. We live a life in the body, and a life out of the body. The latter takes place when we sleep or lose (bodily) consciousness for any reason. The spirit, the real person, leaves the body at sleep, and, of course, can pass through walls, float over seas, and other bodily impossibilities, and distance is no obstacle to these spirit flights. It often happens that we retain a glint of our midnight adventures and mix them in our dreams. The dream is merely the distorted remembrance, being caused by the disturbed brain on the spirit re-entering the body and so upsetting it by putting various organs into action again. Mr. White may not know that there are many ways of a person being seen when absent in body, and when not even *thinking* of the other person. There is "objective" and "subjective" sight. It is said that we have another eye, a gland near the brain. This is the eye we use in subjective sight. With this eye I can see a friend sitting in the chair opposite to me, that friend being in America and not even thinking of me, provided there is some link of friendship between us.

Yours truly,
PETRONELLA O'DONNELL.

DREAM CONDITIONS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Having been an excellent dreamer all my life, it was with more than usual interest I read your correspondent's personal experiences in the land of dreams. The type of dream mentioned has been quite familiar to me for the last thirty years at least. It is true only a few have been of that peculiar clearness and precision described, and as far as I am concerned, I have never had any so long, otherwise the experiences are similar.

To arrive at any conclusion, however, a minute study is essential of all their various phases—an incident here, a link there, and they gradually seem to explain themselves.

Long ago I formed the opinion that the deeper part of the subconscious sees the event about to happen in the form of a picture, in all its clearness, or it may sometimes happen that if an impending event is of more moment to another person, and we are in sympathy with that person, he sees it and we receive it telepathically.

So far so good. The chief difficulty is to come—the transmission to the brain. Now I believe several conditions are essential. If they are all present, which is seldom, we get a faithful picture; if not, only a partial one.

It is necessary that we feel either sympathy or interest in the impending event, and sympathy comes first. The mind too must be in that delicate condition between sleeping and waking, for preference just before the final waking, and it must be quite *clear* and quite *empty*. Those conditions seldom occur together. If we have already started dreaming, we seize the new idea and the two are amalgamated, and we thus get prophetic or symbolical dreams in varying degrees of clearness.

Some such process I believe to be the correct solution—the subconscious seems to live its life amongst the past, and future, always endeavouring to pass the information on, in dreams, intuitions, and impressions, but always the transmission is the trouble, and, according to our degree of sensitiveness, so we receive it.

There is one thing I should like to mention, although it has no real connection with the present controversy, but it may be new to some of your readers. The ordinary dream is formed in steps as it were: we have a thought and a picture is the result (I suppose we are really using that power which we permanently exercise at death); that picture may surprise us, and another thought is generated, and so we add to or modify our picture as we go along. As a rule the picture follows so closely upon the thought that we cannot distinguish the interval, but some time ago I very much wanted to see the process, and in due time I had a few dreams which solved the problem (to me at least). As for being surprised at some things we see in our dreams, that is not to be wondered at. If some of our daily thoughts took shape before our eyes, we should often be surprised, not to mention other emotions.

I remain,

Yours faithfully,

E. S. R.

PERIODICAL LITERATURE

M. LÉON DENIS contributes a challenging article on Spiritism and "Radiant Forces" to a recent issue of LA REVUE SPIRITE and opens the debate by affirming that the unseen universe is raising slowly the veils by which its mightiest secrets are hidden from our view. This is true in the sense that man, in the great research, his mind on the quest for ever, is he who finds the veils and who also achieves the raising. The progress of electrical science in all its forms is reviewed as an introduction to that which is always the writer's real concern, the phenomena of Spiritism and their message. As regards the message it is perhaps summarized by saying that "the chain of life unrolls majestically, with no break in continuity, from atom to star, from man to all degrees of the spiritual hierarchy, and from this hierarchy to God." For M. Denis there is no dividing line between matter and spirit. "Solids change into liquids, liquids into gas, gas into fluids, and as these are more and more subtilized, more and more refined, they recover their primitive properties and seem to be impregnated with intelligence." It is suggested also that, at a higher stage, force seems to be identified with spirit and to become one of its attributes. In a word, the insuperable abyss which seemed once to divide matter from spirit is now bridged or filled up. The position is a little exaggerated by the zeal of scientific faith, but science seems certainly moving in this direction. How different is it therefore now from science in the Victorian age, with its desired discovery of spontaneous generation, to crown materialism by producing life from matter! From matter to spirit proceeds at this day the path of advance, and we who have been called of the spirit in our several ways and degrees, within or without the world of physics, begin to foresee the end, the present spirit of science transfused by science of the spirit. The spirit is also life and God is the source thereof.

We observe that PSYCHICA falls into a very common mistake by affirming, as if from the standpoint of psychical research and its sphere of ascertained fact, that for an incredible period of centuries man has sought to solve the "agonizing problem of his destiny," but his labours have come to nothing, and chiefly on account of the religions which have depended solely on faith. It is certain, however, that if there have been and still are religions which impose belief with no horizon beyond it, there is a religion behind religion which leads by faith into spiritual experience, or into certitude of real knowledge, and that under this guidance the problems, agonizing and otherwise, do reach a solution in a much higher region than is open to psychical research. PSYCHICA hazards also a dogmatic affirmation that the old conception of man as the measure of all things is of the same value as that other old notion which made our earth the centre of the world:

on the contrary—our contemporary assures us—man is the measure of nothing. We remain, however, on the side of the metaphysical dictum, for "we must needs be content with what we have," as Martines de Pasqually said to his disciple Saint-Martin. It happens that we have no other measure with which we can measure the universe, seeing that we can know it only as it communicates to the mind within us. The mind examines, the mind appraises, the mind rules concerning all its testimonies: in a word, the mind measures. We have a great respect for psychical research, a great concern in its activities, and a great hope for the future which lies before it; but when psychical research begins to philosophize instead of dealing with facts, we hold that it exceeds its province.

EON is presenting astrology to the consideration of a sceptical world under the denomination of astrosophical science, and what with the new name and a new presentation which is promised, it is expected to assume a new phase of importance and to attain a wider amount of recognition. In fact astronomy, which is its younger sister, may hope to develop under its auspices. Our interest in the old-world art is not likely to be abated even by new gospels about to be preached concerning it or by new accounts of its origin and history. It should be understood that the astrosophy of EON has issued from the Orphic School, has been transmitted to these days pure and inviolate by the School of Pythagoras, and is now, as we gather, in the custody of that honourable Order of the Lily and the Eagle of which EON is the official organ. As old students of secret traditions, we confess to a "romantic flutter" at the suggestion of a School of Pythagoras located at present in Paris; but when we come to a horoscope for the year 1923, set out at considerable length and indicating continually the influences of a planet unknown to science but answering to the name of Dora, we must confess to a certain disquietude. Is it under these auspices that the sister science must develop, and is this the new form of presentation by which astrology is to profit? What if this star beyond the ken of common observatories is our old inconvenient friend of the world-war now translated to the skies and defending a wider realm than that of the United Kingdom? We trust that EON will assure us that Dora is no such distressful planet, but its own particular goddess *Dea*, otherwise Marie Routchine, raised to her place in the empyrean.

M. Oswald Wirth's monthly organ of initiation entitled LE SYMBOLISME has some notable information in a number recently to hand, being the recognition of what s called Co-Masonry in England some time since by the Grand Orient of France. It has taken our contemporary several months to record the event; but we learn that the Supreme Council of *La Maçonnerie Universelle Mixte*—as Co-Masonry is termed in France—received by arrangement the official representatives of the G.O., including its President Grand Master of Council and a representative of the Grand College of Rites. We

observe also that Miss Bothwell-Gosse, editor of THE CO-MASON, which has been noticed occasionally in these pages, was present as representing the Britannic Jurisdiction. It follows, as M. Wirth points out, that the power of *La Maçonnerie Mixte* and its English branch to make regular Masons is recognized by the Grand Orient. Moreover, men who are so made by either are qualified to visit Lodges in France which are under that obedience. But in the year 1920 an International Masonic Congress held at Geneva—the Grand Orient participating by its representatives—agreed that all Masonic Powers must be constituted exclusively of men, and while this act is in force no women members of *La Maçonnerie Mixte* can be received as visitors. With the supreme logic which emerges from such situations, they are therefore at once Masons and non-Masons, or, the sex-disqualification having been removed with one hand is enforced with the other. Out of this *impasse* M. Wirth produces a recommendation which is peculiarly his own and is likely to remain such. The claim of woman on Freemasonry is unworthy of her high calling. Why should she pour her wine into these old bottles? Let her follow those paths of knowledge which are ignored by men and she will be able to oppose the Mysteries of a feminine initiation to those which prevail in Masonry. What are the paths of knowledge, and why a war of the Mysteries, implied by the word "oppose," should be offered as "a more noble mission," are matters which remain over, possibly until a dull and acrid debate on Esperanto has reached its term, but possibly till much longer. It appears that LE SYMBOLISME is the sole French Masonic Review; as such, we are concerned in its welfare and we wish it all success, but it will do well to ignore side-issues, that it may get more fully into touch with its own subject.

The magazine published at Rome for many years past under the title of ULTRA has been exemplifying the fact that it is dedicated to spiritual study and research by devoting a recent issue almost wholly to the deeper aspects of its concern. There are articles on the "obscure night of the soul," as understood by St. John of the Cross, on the inward life and the Christian message. Suso, Catherine of Siena, Tauler, the Ven. Augustine Baker, and Madame Guyon are among the names quoted, while among suggestive mystical maxims which occupy spare spaces there are the illuminating words of Angelus Silesius: "Time and eternity are one, the difference between them is in thee." . . . O PENSAMENTO, of Santo Paulo, Brazil, has articles on the universal substance—understood as the ocean of spirit—on the soul as coming forth from the Divine Being and consubstantial therewith, and on the monuments and mythology of ancient Egypt. We note throughout the recurrence of neo-Rosicrucian ideas and claims. . . . O ASTRO, a companion journal, discusses the Divine Light, the propagation of spiritual light and problems of time and space. . . . FLORES DE LOTO continues to be circulated gratuitously as the organ of a Vedanta Society established some years ago in

Mexico. It is creditably produced, and the last issue has an article of some length on Raja Yoga. . . . We have also received HACIA LA IGUALDAD Y EL AMOR, which appears at Barcelona, is of recent foundation, and represents a " Centre " denominated *Caridad y Libertad*—otherwise, Love and Freedom. As owing to certain connotations such a title is liable to be misconstrued in England, it should be explained that the society and its official organ are devoted to Modern Spiritism, chiefly of an Allan Kardec type.

We have been impressed not a little by an anonymous article on the " Problem of Property " in the current issue of LIGHT, for it is characterized not only by subtlety of thought but by a certain high good sense. It has also a quiet note of humour, as when it speaks of a " late lamented " who has " left " a fortune here, " without any well-grounded assurance of finding another where he has gone." The question is therefore what do we take over, how does it compare with anything that we leave behind, and what is the nature of possessions in the world to which we remove? The anonymous writer deals with but one of these questions, though all seem present to his mind. He thinks that our " fret and anxiety about property," whether we know it or not, is part of the hunger for things which we can carry to higher realms, e.g., the means of growth in spiritual life and " a higher means of expression." M. Léon Denis, who has been quoted already in connexion with LA REVUE SPIRITE, offers elevated thoughts which are not apart from this subject. His counsel is that " the practice of spiritism must do more than bring to us teachings from the beyond and the solution of grave problems of life and death." It must teach us also to " harmonize our personal radiations with the eternal and divine vibration, for their direction and discipline." Above all we must realize that it is by " the gradual psychical animation and methodical application of our forces and fluids, our thoughts and desires, that we prepare our part and future in the world unseen, and that these will be so much the better and higher in proportion as we can make of our souls a more radiant centre of strength, wisdom and love." Precisely the same idea was expressed by the doctors of Israel when they spoke in the ZOHAR of souls clothed in a robe of glory, which is the vesture of good deeds. Hereof are possessions taken over into the world to come. But there is a much higher aspect of the whole subject. The writer in LIGHT mentions the possession of one's self and one's own soul, with its " endless possibilities of happiness and spiritual achievement." Beyond this is the end of all our being and the mystic end, which is " God known of the heart," the finding and holding of all that lives at that centre which is called in our failing language the heart of God. The soul's true property is life in God.

REVIEWS

A STUDENT'S TEXTBOOK OF ASTROLOGY. By Vivian E. Robson, B.Sc. London: Cecil Palmer. Pp. 243. Price 6s. net.

THE appearance of a new book on astrology is a rare enough event, and this volume will be eagerly welcomed by all interested in the subject. The first chapters give a general outline of astrological principles, followed by instructions for the casting of a nativity—all very clear, and quite necessary; but the reader (unless an absolute novice) will hasten on to the chapter on "General Principles of Judgment," which is in every way admirable, and contains many phrases that might well be learnt by heart.

"Anyone can copy the effects of aspects and positions from a book, but this is not judgment. . . . Remember that contradictions do not cancel out, but always exist side by side. . . . The most difficult element lies in estimating the degree of mental, moral or spiritual development of the native. . . . Every planet and sign acts on all planes of existence, and must be interpreted accordingly. . . . Always try to determine which planet is strongest in the map. . . . No important characteristic is ever indicated by one position alone. . . . There is no hard and fast rule in the whole of astrology except in its mathematics."

Many warnings are given as to the danger of looking upon rules and aphorisms as infallible, though, as the author truly says, it is impossible to write a book on astrology *without* rules and aphorisms. Many of those given by him will be found helpful—always provided his warnings are borne in mind—though one does perhaps feel that some of the indications quoted of violent death are a little mediæval in nature, death from such causes as mutilation, torture, or attacks of wild animals, being comparatively rare in these days. And why should the Moon in Aries or Mars in Capricorn suggest death by drowning?

In the judgment of personal appearance, rules are notoriously unreliable, and no doubt Mr. Robson gives as accurate information as can be given; but a description of Scorpio natives seems incomplete without any mention of the far from uncommon fair, slight and blue-eyed type. Another small matter that seems to call for correction occurs in Chapter XV where, in dealing with the Example Horoscope, Mars is repeatedly spoken of as being in the 12th house, and its influence interpreted accordingly, whereas in the map it is shown to be in the 11th house, more than four degrees distant from the 12th cusp. Throughout the text of the book the glyph of the sign Capricorn is given an unfamiliar twist which makes one feel that one is regarding it in a mirror—but all these are minor details.

The chapters on Directions and Directing contain a great deal of concise information, and that on Esoteric Astrology is excellent, and might have been expanded with advantage. The book is altogether so "full of meat," and so well arranged, that one hopes that Mr. Robson, having now effectively set out the general framework, may follow it up with another volume in which he will deal more especially with that inner, individual life-force of which every horoscope is the outer symbol. E. M. M.

GUIDANCE FROM BEYOND. Given through K. Wingfield, with a Preface by Helen, Countess of Radnor, and an Introduction by Sir E. Marshall Hall, K.C. London: Philip Allan & Co., Quality Court. Price 5*s.* net.

THE high aim of this beautiful book will strike many an answering chord for the purport of its message is similar to much that has been expressed independently through other chosen instruments. Familiar aspects of Life, Death, and the Life Beyond, are dwelt on from the wider outlook of highly evolved souls in the Unseen, whose work is a ministry of loving service to those still on earth. They represent only a small proportion of communications received by Miss Wingfield during many years, but, as Lady Radnor says in her Preface, the extracts have been chosen, "not as examples of answers to queries on the deeper subjects of theology, science, etc., but rather for their simplicity, and as appealing to no special creed or party: it being the great wish of her who kept these records that 'some day' a selection from the writings might be made in the hope that they might help others as they had helped her."

Novices may well take this wise explanation of what may at times in substance seem contradictory:

"According to the spirit who communicates so do the communications vary. They each tell you exactly as much as they know, and as it takes them some time to work off their old personality and preconceived ideas, so are their communications tinged with their ignorance. And yet you cannot call one communication false and one true, because they each and all answer you according to their progress, and what appears truth to one is a much lower standard of knowledge than that arrived at by another. Do you follow, now, why communications are so different?"

Sir E. Marshall Hall, K.C., in his very interesting Introduction to this volume, makes no secret of the fact that it was through Miss Wingfield's psychic gift he obtained, many years ago, a staggering proof of conscious existence beyond death, of which he had until then been, in his own words, "a confirmed sceptic." Sir Edward adds that while at present charlatanism and trickery are rife, and "the mischief that is wrought by persons of this class is incalculable," yet "it would be a greater evil if those who have had the good fortune to derive real benefit from messages they have received refused to relate their experiences for fear unscrupulous individuals should endeavour to make use of the truth as a foundation for a propaganda of lies."

Some readers may remember (though the episode is not referred to in this book) that it was Miss K. Wingfield who had wonderful clairvoyance in Salisbury Cathedral concerning John Longdon, confessor to Henry VIII, her vision being later verified, after some research, by Dean Boyle.

EDITH K. HARPER.

THE MYSTERY OF JESUS. By Dom Savinien Louismet, O.S.B., Author of "The Mystical Knowledge of God," etc., etc. London: Burns, Oates & Washbourne, Ltd., 28 Orchard Street, W.1, and 8–10 Paternoster Row, E.C.4. New York: P. J. Kennedy & Sons, 44 Barclay Street. Price 5*s.* 6*d.*

THIS beautiful work, the outpouring of a soul surcharged with love of its Divine Master, will appeal to all who have found in the story of the

Nativity, Life, and Death of Christ, a panacea for every ill with which the path of our earthly pilgrimage is so thickly bestrewn. It is the fifth in a series which its author describes as treatises on mystical theology, which he began publishing some years ago. Its purpose, he tells us, in his Preface, "is not science—not even the science of Jesus for its own sake—but love: honey-sweet, delectable, inebriating, all-consuming love. Whatever we say herein must be turned exclusively to the purposes of love."

In this spirit Dom Louismet, of the Order of Benedictines, guides his readers along the Way of Contemplation, through the familiar scenes of long ago, when our Lord lived on earth as a Man among men. And not until He lives in *all* hearts will there be that Peace on Earth, of which the Herald Angels sang.

But, says Dom Louismet: "The things I have set down in these pages are only on the fringe of the contemplation of Jesus. . . . There is infinitely better than what can be set down in writing. As long as the mystical experience can be expressed, it is not much: there still remains what can never be told in human speech."

EDITH K. HARPER.

THE AMENDING OF LIFE. A modern English Version of the "Emendatio Vitæ" of Richard Rolle, of Hampole (Hermit). Translated with an Introduction by the Rev. H. L. Hubbard, M.A. (Parish Priest of All Saints', Margate). Author of "The Dreamland of Reality," etc. etc. London: John Watkins, 21 Cecil Court, Charing Cross Road, W.C.2. Price 2*s.* 6*d.* net.

"OF what value are the counsels of a fourteenth century hermit to men and women living in the restless days of the twentieth century?" This is a question which might "well be asked by the modern man," says Mr. Hubbard, in his Introduction, but he adds truly: "The response of the human soul to the call of God is every whit as complete in the life of the twentieth-century disciple as it was in the days of Richard Rolle." It is only the conditions of life which have altered—Richard Rolle lived in an England of only two million inhabitants—but are not those very conditions the background against which there rises in some minds an instinctive protest? They seek the Spiritual oasis, and perhaps some are happily beginning to find it, when "alone in crowds."

The author likens Richard Rolle to St. Francis of Assisi: "The birds, the flowers, the woods, and the hills, all speak to the soul of Richard Rolle, and tell him of the heavenly country to which his pilgrimage is leading him. They are shadows of the eternal cast upon the world of time."

Not improbably, too, this mystic of the Yorkshire Wolds was, like St. Francis, a musician, for "especially is he fond of using musical terms and figures to express his meaning." . . .

When he had reached that point of the Mystic Way known as the "Unitive Stage" Rolle left his solitude, and "he went about," says Mr. Hubbard, "giving his experiences to all who desired to tread in the same path." He wrote much, and it would seem that he at times possessed the gift of what now would be termed "automatic writing," for he could converse fluently, while at the same time his pen moved freely across the page on some other theme.

Mr. Hubbard has given us a most vivid picture of this English eremite,

and he is to be thanked for a book radiating simplicity and peace, amid an avalanche of so-called "literature," too often a mere pandering to the worst instincts of morbid human nature. The *Emendatio Vitæ* is full of the Franciscan spirit, to which the mysticism of Richard Rolle was so closely akin. EDITH K. HARPER.

MARIANTHA THE CAPTIVE. By Vida Russell-Rogerson, Morland, Amersham, Bucks. Price 3*s*.

THIS little book in verse, which bears the sub-title of "A Story of Ancient Persia," is an unexpected throwback to Mid-Victorianism. I concede at once that it is infinitely pleasanter than the red unintelligible and often illiterate screams the Virginia Woolf and Dorothy Richardson schools would impose upon us as literature.

But *Mariantha* labours under the disadvantage of challenging comparison in her present *format*. She vaguely recalls Matthew Arnold's *Rustum*, Moore's *Lalla Rookh*, and the sadly neglected poems of Southey like *Kehama the Destroyer*. Alas! in this comparison Miss Vida Russell-Rogerson dies like a rushlight before the starry strains of Moore with their Italian sweetness, the classic Alexandrian lamps of Arnold, the dramatic torches of Southey.

Xerxes is drawn with sympathy and the verse breathes of loyalty and patriotism. It would make a dainty gift for young folk as it is quaint in shape and bound in soft leather. REGINA MIRIAM BLOCH.

FALSE GODS. By Guy Thorne. London: Ward Lock & Co. Pp. 303. Price 7*s*. net.

THE mysterious explained ingeniously supplies a positive merit to this posthumous romance by the lamented Mr. Ranger Gull ("Guy Thorne"), and it is curious how cleverness and feebleness combine to make it an almost typical example of the claptrap which deserves to "trap" applause. The centre of interest is an Indian who promises to demonstrate the possibility of physical resurrection. He becomes the idol of a widowed duchess, and an illness, incurable from the standpoint of Harley Street, brings around his bed doctors who wish to defeat what they regard as his detestable charlatanism. The doctors fail to prevent sensational events from occurring which tend to convince people that the Indian has mastered death, but courageous spying is at last rewarded by a materialistic solution of the problem he offered to science.

The pessimistic passion and prejudice exhibited by two of the medicos in the story disgust a mind prepared like mine to consider Infinity as infinitely rich, but it is nevertheless evident that "Guy Thorne" was far from dogmatizing against white magic. A certain sweetness of tone and liberality of outlook characterize the close of a book in which the solemn and melodramatic are relieved by delicious bits of fun and humour.

W. H. CHESSON.

TWO MYSTIC POETS AND OTHER ESSAYS. By K. M. Loudon. Oxford: Basil Blackwell. Pp. viii + 97. Price 3*s*. 6*d*. net.

WRITTEN originally for a Reading Club, this mild volume on Crashaw, Vaughan and four other authors contains some intelligent criticism.

Diffidence, maybe, prevented the essayist from producing a stronger effect. It is well, however, to remember that the most interesting criticism proceeds from a vigorous and independent individuality. A vigorous critic is stimulated rather than informed by the writings of fellow-critics. After acquiring a richer individuality, I think that the present amiable author will regret that page 23 does not display a better conception of "Eternity" in the comment on certain inadequate lines by Henry Vaughan which have been mechanically admired. Our author has, however, a faculty for comparison, pleasantly evidenced in his or her final essay.

W. H. CHESSON.

PERSONAL PSYCHIC EXPERIENCES. By Maud Mary Russell, of "The Eclectic Club." London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4. Price 1s. 6*d*. net.

FIVE of the six brief sketches which compose this little volume are prettily written and touch on experiences peculiar to the spiritual consciousness. The episode entitled "The White Rose," will appeal specially to all who know the fellowship of sorrow, and the joy that may sometimes come in waking moments through memories brought back, "from that other world into which we enter during the hours of bodily rest." "The Talking Flowers," touches on a fascinating theme; the souls of the flowers conveying their message to the finer senses of a child. "We all possess these finer senses," says the author, "but in most people they are shut up and useless because unused." Alas, yes!

The sixth and last of these slight sketches, "The Secret of King Labhradh Loingseach," can hardly be described as a personal experience, as it is a quaint Irish legend of the early fourteenth century, and told somewhat after the manner of the Brothers Grimm, so beloved of our childish days.

EDITH K. HARPER.

ATMAGNAN: OR, LIFE IN THE SPIRIT. By T. L. Vaswami. 7½ in. × 5 in., pp. viii + 95. Madras, India: Messrs. Ganesh and Co. Price Re 1.8.

AMONGST modern men of letters in India, Professor Vaswami has, during the short time he has been engaged in writing, won for himself a position of note. It has already been my pleasure to commend two of his previous books to readers of THE OCCULT REVIEW. The present, in which he reveals the philosophical basis for the faith that is in him, will do much to advance his reputation as an able thinker. Not less should he be praised for his conciseness of style. In material bulk this book is a mere scrap. In spiritual worth it compares very favourably with many a bulky philosophical tome, padded out with unnecessary words. As in *The Secret of Asia*, Professor Vaswami emphasizes the fact that what the West needs and what Asia to-day can give is a deepening of the spiritual consciousness, a new interpretation of religion, in a word "Atmagnan." The point of prime importance as concerns the validity and value of religion, is, as he well points out, the fact that "the religious sentiment has *constants* which persist in all religions." "If you but look," he writes, "beyond the morphological elements (elements of *creed* and *ceremony*) to the *essential* or *spiritual* elements of religion, you will be struck with the unities under-

lying all." There is an admirable chapter entitled " Which God shall we worship ? " dealing with the mystic knowledge of God, and a not less admirable one—" The Atman's Environment "—concerned with the idealist philosophy of Nature. Nature is *māyā—not* illusion, but " uttered reason," the manifestation of will. Nature is akin to us, that is why we can understand her. Nature idealism is " the inspiration of Hindu literature " ; it will give, thinks Professor Vaswami, and I am in hearty agreement with him, " a new framework to western psychology and a new stimulus to western science," for " science, as an interpretation of nature, may well be regarded as a religious revelation."

Of the other chapters of the work, such as those dealing with " Social Mysticism " and " Brotherhood of the Nations," it must suffice to say that, if they contain some utterances that are controversial, they also contain much that is undeniably excellent. It is, indeed, high time that we of the West began to look into Hindu philosophy and religion a little more seriously than heretofore, and put into practice, perhaps, some of its tenets.

H. S. REDGROVE.

LARKSPUR : A LYRIC GARLAND. The Vine Press, Steyning. Pp. xviii +101. Price 6*s*. net.

THE creative bibliophile is always welcome, and " Larkspur," with its quaint illustrations by Mr. Dennis West (an artist evidently capable of doing better than imitate the clumsy drawing of early chapbooks), is a compilation of greater interest than the average anthology. The book, by means of a variety of voices, sings appropriately to kissing-time and pairing-time. Perhaps the jolliest voice is that of Tom D'Urfey, whose " Countryman's Delight," casually improper, is genuinely musical, as though a blessing on " relaxes " had descended on the rhymer from a divine opponent of " braces." There is also modern work in the little volume : a poem by Harold Stevens reminds one of an Arctic volcano by its psychic scorn. The anonymous author of " Colophon " has not quite overcome the difficulty of linking thought with verbal melody.

W. H. CHESSON.

THE DREAM PROBLEM, AND ITS MANY SOLUTIONS IN SEARCH AFTER ULTIMATE TRUTH. Volume Second, Part I. Edited by Ram Narayana, L.M.S. 5¼ ins. × 4¾ ins., pp. lxxii+588+iv+11 plates. Delhi, India : Offices of *Practical Medicine*. Price Re. 10.

THIS book contains a long article on the significance of dreams from the standpoint of Vedanta philosophy by the Editor, two dialogues between Sage Vasishta and the Dreamer—which dialogues, we are asked to believe, took place during the sleep of the latter, the sage being a dream-personality—and a number of contributions dealing with the dream-problem by various English, American and Indian writers. The problem in its original form was as follows : A dreamer acquires the power of remaining conscious during the dream-state of the fact that he is dreaming. He has a dream in which he tries to persuade a number of dream-personalities that they are merely the creations of his own mind. He fails to succeed in this, however, and the question arises whether this world is not itself a dream and its conscious inhabitants merely dream-personalities of the

Universal Mind. Such a conclusion, of course, is one very acceptable to a Vedantist, and both Ram Narayana's editorial and the two Dialogues are of considerable interest and worthy of more than passing notice. The thesis is put forward that, if we could achieve sleep which was at once conscious and dreamless, we should wake into Reality; and the dream-problem is presented in the form of fourteen questions, to which replies have been requested from various authorities on the subject and other interested persons, and are here published in part, the remainder to appear in a further volume. Many of these replies are of considerable interest, and Ram Narayana is to be congratulated on having elicited their views on the subject from men like Dr. C. J. Whitby, Dr. F. C. S. Schiller and Prof. John Laird, to pick but three names out of many. On the other hand it would appear that every one and anyone is invited to contribute to the book: the result being that it contains a good deal of worthless matter. One wonders, for instance, why Ram Narayana inflicts upon us sixteen pages from Mr. John Leslie, and there are several other contributions that might very well have been omitted. Ram Narayana's project is an excellent one, but he needs to exercise a greater degree of editorial supervision if future volumes are to be of interest and real value. As concerns his own thesis, it does not seem to have occurred to him to apply the methods of psycho-analysis to the dream which raised the problem and which I have mentioned above, nor does the possibility seem contemplated that the dream-personalities in this dream failed to be convinced by the dreamer's argument because he really *wished* them not to be convinced. The Vedanta philosophy to my mind, whilst making great use of the concepts of "reality" and "illusion," fails to give any precise and satisfactory definition of them. The true test of reality is significance, and our waking life is real because our actions at any moment bear significance for the future.

H. S. REDGROVE.

DAILY MEDITATIONS, On the Path and its Qualifications. From the Works of Annie Besant. Compiled by E. G. Cooper. Theosophical Publishing House, 9 St. Martin's Street, London, W.C.2; Adyar, Madras, India; 826 Oakdale Avenue, Chicago, U.S.A. Price Re. 1.

THE compiler of this small volume of thoughts selected from the works of Mrs. Annie Besant is to be complimented on the excellence of his choice. The passages chosen are fine, stimulating, and clear, and for the most part will appeal to those of any creed, or of no creed at all. These Meditations are arranged for use during each month of the year, beginning in January with "The Path," and ending in December with "Liberation." The intervening months include reflection on Service, Sacrifice, Discrimination, Dispassion, Control of Thought, Control of Conduct, Tolerance, Endurance, Faith, and Balance.

Here is a Thought that may be enshrined in any outward form of religion:

"As the needle points to the Pole and returns if forcibly dragged away, so must your will point unswervingly to that goal of the Divine Will for human perfection, that you are endeavouring to reach."

EDITH K. HARPER.

The PSYCHOLOGY OF SELF-CONSCIOUSNESS. By Julia Turner, London: Messrs. Kegan Paul, Trench, Trubner & Co., Ltd.. Broadway House, Carter Lane, E.C. 7¼ in. × 4¾ in., pp. xii + 243. Price 6*s.* 6*d.* net.

IN this book Miss Turner puts forward a theory of the psychology of dreams—" the anxiety hypothesis "—which in some respects resembles that of Professor Freud, to whom she acknowledges her indebtedness, whilst in others it differs markedly therefrom. Freud's views have been criticized on the ground that they tend to explain everything in terms of sexuality ; Miss Turner's views seem open to a similar criticism, namely, that they endeavour to explain everything in terms of anxiety. Moreover, just as the efforts that have been made to square Freud's views with dreams of anxiety, terror and annoyance seem to be rather far-fetched, so, too, it would seem, must any effort were it made (and there appears to be no attempt to do this in the present book) to explain pleasurable dreams in terms of Miss Turner's theory be doomed to failure. Nevertheless, the phenomena of anxiety are of very considerable importance, and are deserving of further investigation. Miss Turner explains anxiety as the result of the conflict of two mental principles she calls the " power sense " and the " expiation tendency " respectively. The power sense is the principle of the perceptual life ; the expiation tendency that of the conceptual life, and it is in virtue of this latter principle that man differs from the lower animals. During infancy, according to Miss Turner,

self-consciousness is inaugurated. It comes into existence as a shock, when the desires of the infant are thwarted by those of some other personality expressing an emotion antagonistic to the power sense of the infant. The infant has no language to express emotions, but for it the various emotions become symbolized by the persons and other objects with which they are associated. It is these symbols which figure in the dream. The dream, according to Miss Turner, comes into existence for the sole purpose of expressing the needs of the conceptual life, and to be of practical use the dream must be interpreted. Such, briefly stated, I take to be the main features of her "anxiety hypothesis." For my own part I think that the phenomena of anxiety can be adequately explained as the result of the conflict of the three primary instincts of man, namely, the instinct of self-preservation, the sexual instinct, and the gregarious instinct, without the introduction of a somewhat bizarre expiation principle. H. S. REDGROVE.

HARMONISM AND CONSCIOUS EVOLUTION. By Sir Charles Walston. 8½ in. × 5½ in., pp. xvi + 463 + 1 plate. London: John Murray, Albemarle Street, W. Price one guinea net.

THERE can be no doubt that humanity is guided both as concerns its thoughts and its actions by æsthetic judgments far more frequently than is usually recognized. Whether or not we are justified in speaking of an æsthetic instinct is, perhaps, more debatable. Sir Charles Walston not only thinks that we are, but has written this book to demonstrate that this instinct "is primary and dominant in the functioning and growth of the mind from birth upwards." Two forms of the æsthetic instinct are recognized by the author, and named by him "harmoniotropic" and "aristotropic" respectively. The first causes us to seek for harmony, the second urges us to strive for the best. Sir Charles Walston endeavours to show the operation of these two forces or instincts, not only in the domain of the arts themselves, but in that also of science—truth being envisaged as essentially a harmony and intrinsically beautiful—and in the wider field of human activities comprised in the study of ethics and politics.

Beauty is the product of harmony, and harmony Sir Charles Walston considers to be based upon symmetry. This explanation of the nature of beauty, however, seems hardly adequate. To take a simple illustration: a vase of beautiful shape is certainly hardly likely to be devoid of symmetry, but it is not perfectly symmetrical (seeing that the only perfectly symmetrical solid is a sphere) and the falling short of its symmetry from absoluteness is thus as essential to its beauty as seems the presence in it of a certain degree of symmetry.

The long section on Ethics in the book is largely quoted from the

author's previously published book *Aristodemocracy*. His attempt to base ethics on æsthetics is by no means an unattractive one. "The appeal," he writes, "is here chiefly made, not so much directly to stern morality and to the conscious weighing and balancing of moral injunctions, as to our æsthetic faculties, to our taste from which admiration or disgust naturally emanate. And it is in this æsthetic form that moral teaching may perhaps be most effective; not by an appeal to duty and theory, but by an appeal to taste." His high appreciation of the ethical value of good manners, considerateness and tact—of all those qualities necessary to the amenities of social intercourse—is undoubtedly just, and his recognition of relativity in ethics and plea for the comparative study of various ethical standards and actual codes of human conduct is to be commended. The political section of the book, however, is almost worthless because of the author's failure to grasp the fundamental economic problems involved.

On the whole it can be said that Sir Charles Walston has written an interesting contribution to æsthetics—or perhaps I should say philosophy, seeing the wide scope of the book—which contains many suggestive thoughts; but it would, I think, have gained in effectiveness had it been more concise in style. As it is, one is rather apt to lose sight of the central thesis amidst the many details and disquisitional byways that are encountered.

H. S. REDGROVE.