

# THE OCCULT REVIEW

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PERIODICAL LITERATURE

REVIEWS

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## NOTES OF THE MONTH

THE Divine is always whispering to the human soul through the beauty of Nature. Never is she silent to the ear that will listen; and at times her whisper becomes a veritable song. That soul, for instance, must be dead indeed to whom the countryside in Spring carries no message of hope, nor whispers of the eternal miracle of resurrection, of the birth of human consciousness into a deeper, fuller, richer, more vital life than that which is bounded by the self-erected walls of the limited personality. Unceasingly the Great Life woos the hidden Spirit within mankind from latency into activity. It "stands at the door and knocks," perpetually inviting, never forcing, eternally patient, divinely sure. So tender, in most cases, are the first faint breaths of spiritual fragrance borne from higher planes to the self-imprisoned soul, that for the moment the ordinary life of the personality seems gross and worthless by force of contrast. The heart is suffused by a sense of unworthiness, perhaps of shame.

The mood passes. Personal ambitions, interests, schemes and anxieties resume their normal sway. Most of us at some time have felt that gentle Presence. "It is the grace of God striving to win men's souls," says the Christian evangelist; and though he may speak from within the narrow limits of his creed, he speaks truly. What is called "grace" is no mere invention of the theologian, but a mystical fact, and not by any means peculiar to the religion of the West. "The breeze of Divine Grace blows night and day. Unfurl the sails of thy boat (the mind) if thou wouldst make rapid progress through the ocean of life," says the great Hindu devotee of the Divine Mother, Sri Ramakrishna. "When the Grace of God descends, every one will understand his mistakes," is another of Ramakrishna's sayings, which closely parallels the doctrine of the West.

In the East, of course, every god, or Person of the Trinity, has his Grace or Shakti aspect. The worship of the Divine Feminine, in fact, exists everywhere in some form or other throughout India. The Motherhood of God is recognized equally with the Divine Fatherhood. Almost the sole exoteric remnant of the feminine aspect of Deity in the Christian religion is the worship accorded to the Virgin Mary. It satisfies a hunger in the hearts of many worshippers for a love which is all-compelling in its tenderness; which cannot be turned aside, however unworthy the object of that love; and which forgives all, because it understands all. If God be Love, then what more perfect ideal of Love than that of a mother for her child? "When I see tender, sweet, kind women," says Oliver Wendell Holmes, "I can understand Theodore Parker's insistence on the maternal element in the Divine Being. I think the most encouraging hint with reference to the future of those helpless infants we call men and women is that He who made a heart of a Mother would find it hard to quite give up a child."

Another doctrine, however, with regard to the Divine Feminine in Christianity, is to be found in the Wisdom tradition. Wisdom is that cosmic power or Shakti who "sweetly and mightily ordereth all things." According to Philo she is the Mother of the Creative Word. She is the Divine Sophia of the Gnostics, sometimes addressed as the "Power Within" or as the "Shining Mother." According to G. R. S. Mead, whose researches into the history and philosophy of Gnosticism are of inestimable value to all students of mystical and occult lore, Sophia equates with the

THE  
DIVINE  
FEMININE.

Hebrew Hochmah—Hachmuth, in the Philosophy of the Gnostic, Bardaisan. It is significant, at this point, to note that Hachmuth, or Sophia, is referred to in this system as the Holy Dove. It would seem, therefore, that Wisdom, or Sophia, is closely connected with the conception of the Holy Ghost, or Paraclete; for Christ and Sophia, in the Gnostic system, are the life and power, the masculine and feminine aspects of the same cosmic principle—Buddhi, according to current theosophical terminology. It would appear, further, that the paraclete is intimately related to the power of kundalini of the Hindu yoga systems; so that it will be seen that some of the deepest mysteries of occult science are bound up with the question of the Grace of God, or paraclete.

It is by this power of Christ that all the regenerative work in the human soul is accomplished, and the self is born into the spiritual world. It is this fostering, nurturing power of the Holy Ghost or Divine Sophia that builds the "house not made with hands, eternal in the heavens," about which St. Paul writes in his Second Epistle to the Corinthians, the buddhic or bliss-body of Theosophy. Since it is the body or robe of the unfolding

Spirit, it is not formed by any action of the lower  
 WISDOM, self, but is brought into being only by that "Power,  
 OR SOPHIA. not ourselves, which makes for righteousness," of  
 which Matthew Arnold speaks. It is the resurrection-body, or the body of initiation. Until the feet of the soul are firmly set upon the Path, the spiritual germ, the Christ within, lies dormant within the auric ovum, or causal-body. In his illuminative treatise, *The Apocalypse Unsealed*, James M. Pryse describes the "spiritual body" as being not really a body at all, but an ideal, archetypal form ensphered within that circumambient aura which is sometimes visible to the clairvoyant as "an ovi-form film of bluish haze," and referred to by Theosophists as the "causal body." Within this ovum the paraclete or light of the Logos energizes as the speirema or kundalini, the "good serpent," and "weaves from the primal substance of the auric ovum, upon the ideal form or archetype it contains, and conforming thereto, the immortal Augoeides or solar body."

The resurrection body, or Wedding Robe of Wisdom, then, belongs to the life of initiation, to the life of conscious spiritual brotherhood. It cannot be repeated too often that the aim of true occultism is the realization of the spiritual unity of mankind, the realization of universal brotherhood on the higher planes. This unfolding of the spiritual consciousness, this birth of the Christ within, is of paramount importance. It is the

burden of the message of all true representatives of the great White Lodge. Everything else is subsidiary. So much is this recognized to be the case that the acceptance of the belief in the universal brotherhood of mankind is made the one obligatory article of faith required for membership of the Theosophical Society ; and in proportion to the prominence accorded to it, and the sincerity with which individual members endeavour to realize its truth within themselves, will be the measure of spiritual power imparted for the furtherance of the Masters' work in any particular community or lodge. Beside the First Object of the Theosophical Society : " To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour," the importance of the two remaining Objects pales into insignificance. Desirable and necessary as they may be, the study of Eastern religions and philosophies, and the investigation of the psychic powers latent in man, are after all less vital to the spiritual unfoldment of humanity ; and this spiritual growth should be the main object of all real theosophists, whether attached to the Society or not.

Lest we may not sufficiently well appreciate in what " a nucleus of universal brotherhood " consists, it may be as well, in passing, to consider this point with a view to gaining a clearer idea in regard to the subject. In the first place, we have to recognize the fact that the keynote of evolution at this stage of human development is individualism, the development of the concrete mind, the intensification of the most separative element of the human constitution. For the fifth sub-race competition is the dominant note. The realization of Brotherhood spiritually and intellectually is the task of the sixth sub-race ; while only with the seventh sub-race will the full working out of universal Brotherhood in the material world be within measurable distance of achievement. This does not mean, of course, that individual souls may not outstrip the normal course of evolution. In fact, the intuitional and spiritual realization of Brotherhood should be the work of every true occultist to-day ; but always there will be those whose zeal exceeds their wisdom, and who will fail to understand that efforts at this stage to establish civilization on a truly altruistic basis are utopian and foredoomed to failure. Far better, at this juncture, that the work should be of an inward and spiritual nature, effected in the heart of the individual. The " nucleus " of those who have

THE  
WEDDING  
ROBE OF  
WISDOM.

A NUCLEUS  
OF  
BROTHER-  
HOOD.



attained this degree of inner illumination would prove to be a potent though unsuspected leaven, exerting a silent but constant influence on the whole body of mankind. Surely, since the spirit of competition is ineradicable at the present stage of humanity's long journey towards perfection, the many sincere

BROTHER-  
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NATURE.

but utopian schemes which so frequently characterize human activity are a grave misdirection of energy. It is obvious to the point of triteness to say that no civilization can safely be built upon Brotherhood until men's hearts are changed. Then, since the "great heresy" of separateness is at the root of all the evils of civilization, the occultist will attack the trouble at its root, and see to it that in his own case, at any rate, the "great illusion" is overcome.

Brotherhood has not to be made: it *exists*. When the occultist pushes back the "iron bar of separateness" he becomes aware of "that which is Brotherhood," as the Master who inspired *Light on the Path* puts it in the invaluable little essay *A Cry from Afar*, given through Mabel Collins—a book which deserves more attention than apparently it receives. The soul that has set the golden gates ajar has "attained to that condition which places it inalienably among the White Brotherhood," each member of which "leans upon the other equally, without need of speech or contact." Thus it is when the spiritual ego, the buddhic consciousness is born. Surely it is by increasing the power of the Brotherhood by recruiting illuminated souls in greater and greater numbers to the work of spiritual realization, that the forces of separateness and disintegration may best be combated. All happenings on the physical plane are the working out of hidden causes. More and more the occultist learns that all true effort lies on the inner planes. In the article by

A  
PROPHETIC  
VISION?

Mr. Chaylor, entitled "The Shadow," which appears elsewhere in this issue, much stress is laid on the "unceasing warfare upon the inner planes between the forces of evil and the forces of light." It is only the outworking of these forces which appears on the physical plane. If there is anything in the sombre vision recorded by the author of the article in question, then the need for special effort on the part of every earnest student of occultism to contribute his quota to the efforts of the forces of light is in the highest degree imperative. It is not to be expected that readers will be able to see eye to eye with the author on every point; but that the world is rapidly approaching some dire crisis the

present trend of events unfortunately leaves little room for doubt. Should the prophecy prove true, it is to be hoped that the conviction expressed by Mr. Chaylor that "efforts will be made from the higher planes to afford a way of escape for such as will avail themselves of it," may prove to have an actual basis in fact.

While the above remarks with regard to Brotherhood are rather in the nature of a digression from the main theme, they may well serve as an indication of the lines along which the efforts of the spiritually minded student of occultism might with advantage be directed. The unreserved surrender of the lower self in service of the Divine is the only way in which that Word may be uttered which is able successfully to invoke the holy Sophia or Wisdom, the Light of the Logos, to commence Her work of weaving the wedding robe for Her bridegroom, the Christ, the purified and risen soul of the disciple.

In this work the lower self has no part other than that of preparation, although unselfishness, humility, purity, fervent aspiration and self-dedication—the qualities of the devotee—may serve to form a chalice for the reception of the Power from Above. Jacob Boehme, in *The Way to Christ*, has much to say from his own experience with regard to this holy work. "With

THE HOLY sincere earnestness, deep humility, and hearty sorrow  
 WORK OF for his sins," the disciple must vow to remain  
 SOPHIA. steadfast in his devotion even at the cost of his  
 life. "If ever he will obtain the love and marriage  
 of the noble Sophia he must make such a vow as this in his  
 purpose and mind." According to James M. Pryse, in the inter-  
 pretation of the Apocalypse above referred to, the work must  
 be preceded by the most rigid purificatory discipline, which  
 includes strict celibacy and abstemiousness. Success, he main-  
 tains, is possible only for the man or woman who has attained  
 a high state of moral and physical purity. "To the man who  
 is gross and sensual, or whose mind is sullied by evil thoughts or  
 constricted by bigotry, the holy Paraclete does not come." The  
 unprepared soul that rashly attempts to invade the holy of holies  
 can only arouse the cruelly destructive psychic forces of his  
 animal nature.

The coming of the divine Sophia is described by Boehme in terms of deep tenderness, coupled with an exhortation intensely solemn and earnest. "Beloved reader," he says, "count not this an uncertain fiction"; and after claiming that it is the sum and substance of all the scriptures, he goes on to say that it is

the way that he himself has trod. "He (Boehme) giveth thee the best jewel that he hath. God grant His blessing with it. A heavy sentence and judgment are gone forth against the mocker of this. Be thou warned that thou mayest avoid the danger, and obtain the benefit."

Following the "hearty repentance and conversion" of the soul, the virgin Sophia appears before it, at which the soul is astonished and ashamed of its uncleanness, and acknowledges itself as "utterly unworthy to receive such a jewel." This, says Boehme, will be understood by those who have tasted of this heavenly gift themselves, but by none else. Despite the imperfections of the soul, however, the divine Sophia draws near and "tinctureth its dark fire with her rays of love, and shineth through it with her bright and powerful influence." At this the soul exults within the body in its great joy, and praises God for His blessed gift of Grace.

Boehme next proceeds to describe to the best of his ability "how it is when the bride thus embraceth the bridegroom, for the benefit of the reader who perhaps hath not yet been in this wedding chamber." The soul in its rejoicing addresses the divine Wisdom: "O thou fair love! My heart embraceth thee. Methought I was in hell in the anger of God. O gracious Love! abide with me, I beseech thee, and be my joy and comfort. Lead me in the right way. I give myself up into thy love. I am dark before thee. Do thou enlighten me. . . . Let me not depart from thee again."

Thereupon the virgin Sophia, or Wisdom, responds: "My noble bridegroom, my strength and power, thou art a thousand times welcome. Why hast thou forgotten me so long that I have been constrained in great grief to stand without the door and knock?" She reminds the repentant soul how she has always called and entreated, but that the soul was blind and deaf and held captive in its sinfulness. "Thou hast broken the bond of wedlock, and set thy love and affection upon a stranger, and suffered me, thy bride, whom God did give thee, to stand alone in the extinguished substance, without the power of thy fiery strength. I could not be joyful without thy fiery strength, for thou art my husband; my shining brightness is made manifest by thee. Thou canst manifest my hidden wonders in thy fiery life and bring them into majesty."

The soul again addresses Sophia, and now asks for possession of the Pearl, in regard to which the Spouse of Christ replies that She has indeed broken through into the soul's "house of misery"

and bestowed Her love upon him. "Thou wouldst have my Pearl as thy proper own. Remember, I pray, O my beloved bridegroom, that thou didst carelessly lose it before in Adam." She points out that in its great joy the soul may again bring earthliness into her beauty and darken her Pearl. "No," she decides, "I will keep my Pearl in myself and dwell in the heaven in thee." She promises its possession when the soul has put away earthliness. "I cannot espouse myself with thy earthly flesh, for I am a heavenly queen, and my kingdom is not of this world."

THE  
MYSTERY  
OF THE  
PEARL.

These references to the Pearl, and the wedding of Sophia, point unmistakably to a strain of Gnosticism in Boehme, and in this connection the comments of Mr. Mead on the Gnostic hymn of the *Robe of Glory* are most significant. The robe which is here termed the *Wedding Robe of Wisdom* is synonymous with the Robe of Glory, of which the commentator says it is "the cosmic texture of Light and Life, and is stamped and sealed by the Great Name of the Spiritual Individuality"—evidently the solar or buddhic body.

With regard to the Pearl, Mr. Mead is of the opinion that if, by the Pearl, in the parable of the First Evangelist (Matthew xiii.) was meant the Kingdom of Heaven, certainly for the Gnostics "it also meant something more definite and intimate" and that the tradition in all probability went back to pre-Christian days. "The Pearl," he observes, "is the living Gnosis, or self-realization of the Logos in man." Gnosis is the union of the spiritual and personal man. "When the spiritual self would attain to divine consummation, there must be a descent into the spheres of personality, where the soul lives, as it were, in a shell. The spiritual man has to steal, so to speak, from within the shell, the most precious gem, the Pearl." Mr. Mead further remarks in his comments that the Pearl may also be regarded as the "pure substance or *ichor* which the Buddhic nature secretes when Atman begins to energize in man."

All this points to one thing; namely, that Boehme is endeavouring to put on record his experience of the awakening of the Kundalini. It will be noted, since he is writing of the great work of spiritual regeneration, pure white magic, that there is no mention of the lower centres or chakras, and that Divine Grace descends, as it were, from above. The practice of Kundalini Yoga in the West, without the guidance of a teacher who has an intimate knowledge of the subject, cannot be too strongly

nor too frequently deprecated. Far better to bear in mind the old injunction "Seek ye first the Kingdom of God," and await the coming of the Divine Grace in Her own good time to commence Her work of weaving Her Wedding Robe for the soul which has been purified of its dross and has become a fit instrument for the Divine Hands to work upon.

An organization which was established as long ago as 1910 by the late Mr. Gordon Spriggs, and which in the course of its career has a large amount of good work to its credit on its own special lines, is the *Psycho-Therapeutic Society*, now known as the Psycho-Therapeutic Society, Ltd. It bears the distinction of being the only philanthropic society in the United Kingdom constituted under the Companies (Consolidation) Act, 1908. The work done is of an entirely voluntary nature. Many sufferers have received free treatment along psychological and mental lines with much benefit and actual cure, even in instances where hope of recovery had been abandoned. The scope of study and investigation embraces not only those branches of psychology so much in vogue just now in their application to curative purposes—hypnotism and suggestion—but includes psychic healing, systems of nature cure, dietetics, and so on.

APPLIED  
PSYCHO-  
LOGY.

An interesting syllabus of lectures has been drawn up, and includes, among others, such well-known names as Dr. Allinson, Mr. Richard C. Bush, Dr. Damoglou, Mr. H. Ernest Hunt, Mr. Eustace Miles, etc., etc. In the opening lecture of the course, which was given by Dr. Damoglou—inventor of the solar-ray treatment—it was pointed out that while on the Continent, and particularly in France, the practice of Psycho-Therapeutics was limited to the use of hypnotism and suggestion in cases of nervous disorder and neurasthenia, the range of methods both in England and the United States was much wider. Dr. Damoglou recognized that it was the soul or spirit in man that was the real healer. The doctor remarked that he was merely a guide showing the patient the road to take, and that health is open to every one who learns how to resurrect the soul from the tomb of so-called civilization.

Particulars as to the lectures, which cover a wide field, and any information with regard to membership of the Society, or free treatment for sufferers, may be obtained from the Hon. Secretary, Miss L. Polhill, 1 Dane Road, Merton Abbey, London, S.W.19.

Following the successful lecture-series by Maud MacCarthy on "Revelations on the Nature of the Arts" just completed, what promises to be another interesting series of lectures with music will be given during May at the Ethical Church, Queen's Road, Bayswater, London, W.2, by Mrs. Daisy E. Grove. The title of the first lecture is "Theosophy in Relation to Art." This will be followed by a lecture-recital on Peer Gynt, and then by an address on "Wagner as Poet and Musician"; and the series will conclude with a lecture-recital on Parsifal. The lectures are timed for 5.30, and admission is free.

At the moment of going to press an arresting confluence of predictions has come to hand. In addition to the prophecy in "The Shadow" already mentioned, that about 1928 "destruction shall commence," a remarkable work, *What Will Come to Pass*,\* by the Rev. Walter Wynn, has just been published. His prediction of the date when Germany would appeal for an armistice attracted widespread attention. Again, in 1925, he predicted to the very day the Locarno fiasco. Now he predicts 1928 as a year which will usher in "the Second Tribulation" in the form not only of seismic upheavals, but also of war. The well-known astrologer, Sefharial, in his essay on *Geodetic Equivalents*,† also gives 1928 as a year of great earthquakes, when "the forces of disruption will be let loose on the earth in a manner that has never before been experienced since the age began." Finally, a correspondent whose letter on Weather Prophecy has been unfortunately crowded out of the correspondence columns, writes protesting against the attempts of the Press to "give a false sense of security regarding phenomena which are likely ere long to loom much more largely in the public interest." Whence comes this sense of impending trouble, which seems to be so universally prevalent?

THE EDITOR.

\* Simpkin Marshall & Co., Ltd.; 2s.

† Foulsham & Co., Ltd.; 3s.

# THE GREEK IDEA OF THE SOUL

By WILLIAM LOFTUS HARE

MORE than thirty years ago Erwin Rohde produced in Heidelberg his book\* entitled *Psyche*, and it was soon recognized by scholars as of first-rate importance. References to it were made from time to time, but it had to wait until 1925 to find an English translator and publisher.

The book is argumentative, not merely dogmatic or expository. No doubt precedent argument is necessary to such a profound study as the Greek ideas of the soul. This adds to the strain of reading the book or writing a review of it.

Apart from these reflections the style is pleasant and the arguments lucid, while the information given is valuable. The notes at the end of each chapter supply a massive support to the arguments, and the authors quoted are very numerous. This method provides a further difficulty to easy perusal.

## I. THE CONTENTS OF THE BOOK

Fourteen chapters and twelve appendices cover every possible theme in Greek ideas about the soul. The Homeric Poems, of course, come first, though they are not the most ancient sources discovered by the author; that is to say, he reveals in them traditional ideas in great variety that are pre-Homeric. The Islands of the Blest and the Cave Deities tell of the doctrine of Translation which is often forgotten as a very significant element in Greek Religion. A chapter on Heroes and another on The Cult of Souls—the worship of departed spirits—are somewhat wearisome though necessary. The Eleusinian Mysteries are dealt with in Chapter VI, and following that we have the general Ideas of the Future Life.

In Part II of the book we enter upon the more familiar themes dealt with under the worship of Dionysus and Apollonian religion and their consequences. The Orphics, the Philosophers, the Poets, Plato and Popular Beliefs bring the main part of the book to its end. The Appendices deal with a number of special problems in a very algebraical and un-literary manner.

\* *Psyche: The Cult of Souls and the Belief in Immortality among the Greeks*. By Erwin Rohde. Translated from the eighth edition by W. B. Hills, M.A. Kegan Paul & Co. 25s.

## 2. VARIETY OF DOCTRINE

Nothing is more usual and more dangerous to the study of religion than loose historical generalizations. One constantly hears that the Indians believe "this," the Chinese "that," and the Greeks "the other." Really, the Greeks believed all sorts of things, simultaneously and otherwise. This the book shows very well, leaving an impression of evolutionary growth in the ideas of the soul similar in character to those shared by other nations. There was also a good deal of disbelief prophetic of modern thought. I shall do my best in what follows to present the main contribution of the Greeks to the history of the Soul.

With Rohde as our guide, we turn, of course, to the Homeric poems for the earliest records of ideas held by the poet and his contemporaries, and for fragments of pre-Homeric beliefs which are incorporated in the poems.

## 3. THE PSYCHE OR DOUBLE

To the Homeric Greek, Life required no explanation; it was to be enjoyed to the full, and it was natural to fear and regret its end. Death provided an intellectual problem which, in the course of time, forced men to ask questions concerning Life.

At Death takes place the separation of the two parts of the real man, his psyche and his body; the latter crumbles or is burned and the former hastens to the Kingdom of Aides—"the Invisible," to the darkness of Erebus, under the earth. The escape takes place through the mouth, or from a gaping wound if killed in battle; the psyche is recognizable and is called *Eidolon* or image of the real man. There is no thought yet of the psyche being the more important part; on the contrary, it is a mere remnant left over after the deprivation of the body. Yet from the fact that the psyche still lives and is the image of the man, it bears his name and attracts interest which cannot be longer given to the corpse. The life below is a much diminished life. In company with the body the double had a glorious sunshine existence full of adventure, happiness and suffering, but in the invisible world he is wafted about, without will or power, without sensations and perceptions, certainly without happiness. (This gloomy world was surprisingly like the *sheol* of the early Hebrews, we may remark in passing.)

Rohde believes, with Herbert Spencer, that the ideas about the double were based on the experiences of dreams, swoons and



ecstasies, from which inferences were drawn almost inevitably. The dreamer sees real men, living and dead, heroes and gods; moreover he remembers on waking that he himself, in the form of his double, has been to the invisible world or even to this one, and has had experiences which would have been impossible otherwise.

There are, says Rohde, many fragments in Homer which show that before his time there was a cult or worship of the dead. Sacrifices were made for them, food burned, blood poured into the earth for them, to the accompaniment of splendid or horrible ritual. The death and funeral of Patroklos administered by Achilles is an instance of this; but such a thing occurs nowhere else in the Iliad or the Odyssey. Worship or fear of the dead had almost passed away in Homeric times, and is a gradual diminishing element in general belief. At death the psyche flies away towards Hades and hovers between the two worlds until the body has been burned; then it can return no more. The apparitions frequently spoken of are thus of newly dead unburned bodies. After cremation it is not possible for the *eidolon* to have any memory of this earthly life. We may surmise that the practice of cremation was intended to banish the psyche from this world or even to benefit the dead by removing all that to which he had a claim here.

Necromancy or calling the dead back was unknown to the age of Homer for the obvious reasons given above. Gods come and go, but souls of men and women never do. Even visits to the dead, like that of Odysseus, are considered to have been the inventions of later poetic thought and no part of general belief.

In a word, the Homeric picture of the disembodied soul is one of resignation, not of hope.

#### 4. TRANSLATION

Yet there were exceptions. Hades was not the only realm removed from the earth of man or the heaven of the gods. To Menelaos it was said:

Thou art not ordained to die in horse-pasturing Argos or to meet thy fate there; for the immortals shall send thee far away to the Elysian plain to the ends of the world . . . where life is most easy for men.

Not for his virtues, perhaps, but because he was a son-in-law of Zeus was Menelaos thus privileged. This is not for those who have been separated from their bodies, but for those who are "translated." It is a land called "The Islands of the Blest." Removal thence was by grace of the gods; they had

the power to confer immortality. It was an earthly, bodily life.

The gods had another power of translation to immortal conditions under the earth; also there were caves to which men were conducted without the ordeal of death, where dwelt cave deities with whom there was possibility of contact by mankind. They were worshipped in a manner that was denied to the dwellers of the Islands of the Blest. (In an "occult" journal it would not be inappropriate to remark that this translation has its parallel in Enoch and Elijah of the Old Testament, and in the oriental "supernormal" power of dematerialization.)

Translation ran its course throughout Greek religious life and appeared in the myths and the poets with increasing power and beauty. Many of the greatest heroes and kings were so rewarded: the tragic case of *Œdipos* will be remembered. He had done great evils unwittingly, had suffered punishment without complaint, had been the object of compassionate love for his children and friends, and at last, in a flash of lightning, was removed in his blind old age by divine intervention. It was an instance of the way in which Nemesis or the cycle of destiny can be broken, and was so presented on the splendid stage of Athens.

#### 5. HEROES IN AFTER-LIFE

The phenomenon of translation may be regarded as a response to the longing for something better than the gloomy wandering in Hades. It is clear from the researches of Rohde that there was still yet another mode of relief. Certain men after a purgatorial existence in Hades were elevated to the rank of Heroes, not because they had been heroes on earth, but again by the grace of the gods. They were an exceptional class, continually added to, and were chosen from among the *ancestors* of living peoples and states. It was thus that Drakon in the year 620 B.C. issued or recorded an existing law ordaining that honour should be paid to these heroes. This was a contradiction of the Homeric psychology and a revival of the pre-Homeric cult of the dead which indeed had probably never really disappeared in popular beliefs.

#### 6. THE MYSTERIES

It is proper to mention here—in addition to the souls wandering in Hades, the redeemed men in the islands and caves, and the ancestor heroes raised to immortality—another species of divinity known generally as the "chthonic deities," or gods of the underworld. In point of age they were more ancient than

Olympian Zeus and his companions. Originally local nature gods of fields and rivers, they had become pan-Hellenic nature gods, of whom Demeter (Ceres) was the most notable. The origin of the belief in such gods goes back to remotest antiquity, and is seen in all races.

It is these underworld gods who now make a striking reappearance and produce results in the Greek idea of the Soul which can hardly be estimated. But the cause of the movement, if I may venture to express an opinion, was the same longing for relief from the doom of Hades. It was not enough that here and there a favoured person was translated by divine favour to the Islands of the Blest, or a hero raised from purgatory to paradise. The attainment of immortality had been made too hard and the precautionary worship of the dead had been found to be unnecessary. Still the psychological wish for immortality remained, and a means was found to satisfy it more widely, though that means was at first narrowly restricted. Demeter and her daughter—so the legend ran—came from the underworld and instituted at Eleusis a ritual worship served by princes and families which developed into the splendid mysteries of historical antiquity. The Homeric "Hymn to Demeter" tells the origin of the cult in unmistakable language.

It was the religious service of a close corporation, secret and sacred in the highest degree as it became. The solemn promise made to the participants was explicit and sufficient :

Blessed is the man who has beheld these holy acts ; but he that is uninitiated and has no share in the holy ceremonies shall not enjoy a like fate after his death, in the gloomy darkness of Hades.

Even in life the initiated one is blessed by the goddesses who send to him Plutos, the giver of wealth, to be a partner in his home.

When Eleusis was united to Athens, the mysteries attained metropolitan importance and all citizens might attend them ; later all allies of the Athenian Republic received the privileges, and later still Eleusis became a pan-Hellenic centre. In this way the search for immortality through initiation received great impetus and completely changed the pessimistic character of Greek religion to one of increasing optimism.

#### 7. THE MEANING AND INFLUENCE OF THE MYSTERIES

No part of Greek religion has been one of greater controversy than the mysteries, even from remote days of the Christian era ; and upon no subject has greater ingenuity been expended need-

lessly. It was supposed that the mysteries must have been mysterious and mystical, though in fact they were neither.

We must never forget the universal presupposition in the minds of all the worshippers received by centuries of familiarity with the Homeric poems, namely: the certain fate of the psyche in Hades; the eternal wandering without will or power in a state that was a deprivation of all the good in life. This was not a strange doctrine taught here and there by theologians and formulated in creeds: it required not to be taught because it was universally believed. But at length Demeter and her daughter lighted a candle which spread its beams abroad. Salvation from this certain doom could be had upon conditions—and not hard conditions—which were known to all. Hellenes might become initiated, become *mystai*, by a ritual purification, by joining in the solemn annual procession to Eleusis, by witnessing the magnificent spectacle shown with all the æsthetic pomp of which Greek artists and priests were capable. There was no secret to keep or to betray—and it was never once betrayed: only, the spectacle must not be profaned by imitation. Only once was this evil thing attempted. The arduous labours of Lobek and the logical arguments of Rohde leave in one's mind no doubt that in an expectant atmosphere a dramatic spectacle of surpassing splendour was shown in which the goddesses vouchsafed to their devotees the solemn promise of an enriched immortality beyond the power of man otherwise to attain. No peculiar ascetic or moral demands were made; no essential change of life prescribed; no renunciation of religious belief formulated; no secret doctrine imparted. Men, women, rich, poor, freemen and slaves might come and earn this greater life in Hades as the gift of Demeter and her companion divinities. Athens and Eleusis had made this possible, the one by her generosity and the other by her institution and her priesthood. All this was an open secret known to everybody and enjoyed by the initiates themselves. They received now the assurance of a future blessedness which none but Demeter could bestow; and this knowledge gave to their earth life a freedom from the fear which normally lay upon all who walked certainly, if slowly, towards death. Thus the bliss to come was radiated by anticipation.

So faithful were the devotees to the one condition of reverence for the mysteries that we have little or no information as to what actually took place. Even Christian enemies were unable to reveal by words the impression conveyed. We need think it no magic rite to account for the influence of the mysteries.

It was the simple acceptance of the assurance of the raising of a heavy load of misery hereafter. Those into whose mind spring the memories drawn from poetic fancy from Hesiod to Aristophanes, from Virgil to Dante, must be told that the underworld pictured by the Mysteries contained none of those judgments followed by revolting tortures with which the name Hell has rendered us familiar. There was no retribution for evil deeds or reward for good ones. Salvation was not by works but by faith, or perhaps we should say by belief in the word of Demeter—or her priests! The Greeks were naïve and uncritical at that time and the mysteries were at first primitive, though splendidly impressive. It is sufficient to say that they were the greatest stimulus to the craving for a conscious life beyond the grave.

#### 8. THE NEXT STEP

We may here recapitulate the changes that have taken place in Greek conceptions of the after-life. (1) The Cult of Souls was the primordial belief; the souls were *kept alive* by sacrifice and reverence; with neglect they died a second death. (2) The Homeric psyche was not then dependent on the living men; it possessed an absolute though limited life of its own nature. (3) Miraculous translation was an exceptional privilege accorded to those who were related to or otherwise favoured by the gods. (4) Elevation to the rank of Heroes likewise was an exceptional favour towards ancestors of living families. (5) A conscious life in Hades, blissful in comparison with the half-life normally endured there, was the result of initiation in the Eleusinian mysteries. But not one of these forms of immortality was dependent upon the nature of the life on earth; they had no ethical significance. Rather were they reliant on magic and divine grace. We are now to hear of new varieties.

#### 9. THE SEEDS OF MYSTICISM

We are asked to believe that the seeds of mysticism were planted into the hitherto unmystical Greek religion from a race and land apart. Far away in India lay a race that had already developed a system or systems of intellectual philosophy and disciplinary praxis of which we now know a great deal. Nearer at hand lay the country of Asia Minor, with a variety of Oriental cults of which much had reached the shores of the Hellespont. But nearer still, in Europe, in the land of Thrace was a people alien to the Greeks in culture and temperament, with religious

ideas of a different character, whose origin cannot be traced but only surmised.

Rohde has collected whole catalogues of data from classical writings and legends and built up before our eyes a powerful logical-rhetorical picture of the Thracian cult of Dionysos practised at night festivals on the mountains, accompanied by wild frenzies, music and dancing, the details of which need not be mentioned here. The central fact is the belief that by a strange and barbaric ritual a union takes place between the god and his devotee in a moment of madness stimulated by the mechanism of orgy.

It is undeniable that in the lower cultures the world over, from prehistoric time until now, this type of religious exercise has been practised, and upon the experiences received have been built up at first the primitive mysticism which is hardly distinguishable from sympathetic magic, to the institutional mysticism of priesthood and the private mysticism of philosophical schools and ascetic solitaries. It is hard to believe, but perhaps more hard to deny. At any rate the historical penetration of Greek religion, cold and severe as it was as hitherto described, by the enthusiastic, ecstatic cult of Dionysos is certain. Apollo and his companions gave way before the advance of this primitive power, which discovered itself first in the disturbed emotions of Greek women, and then of men. Refined of course, as everything must be that had contact with Greece, the wild Dionysos became the pleasant Bakchos and was brought in ritual procession every year to witness the splendid Athenian drama in his honour.

The point to which we are leading is to the discovery of (6) a new form of immortality: namely, the fact of the essential divinity of the soul.

At a certain period in Greek history, and nowhere earlier or more unmistakably than in Greece [says Rohde], appeared the idea of the divinity, and the immortality implicit in the divinity of the human soul. That idea belonged entirely to *mysticism*. . . . For the first time, clearly discernible through its mystical wrappings, we meet with the belief in the indestructibility and eternal life of the soul in the worship of Dionysos.

Later on he says (showing that he is no mere negative rationalist):

Mankind needed not to wait . . . before it could experience this instructive need to lose its own private existence, for a moment, in the divine. There are whole races of men, not otherwise among the most distinguished members of the human family, who have a special tendency and gift for such expansion of the human consciousness into the supra-

normal. . . . In every part of the world there are peoples who regard such ecstatic exaltation as the only true religious act, the only way of intercourse with the spirit-world available to man, and base their religious performances principally upon such ceremonial as experience has shown most capable of inducing ecstasies and visions.

And this belief was that a highly exalted state of feeling could raise man above the normal level of his limited every-day consciousness, and could elevate him to heights of vision and knowledge unlimited; that, further, to the human soul it was not denied in very truth and not in vain fancy, to live for a moment the life of divinity. This belief is the fountain-head of all mysticism.

We may add, perhaps, that the realization of this belief in the water of life drawn from the fountain—for mysticism is not only *belief* in the mystical, but *experience* of it—this new kind of immortality—essential, *a priori*—may well have been a fresh discovery of the Greeks, supervening on that given by faith in the mysteries of Eleusis or by miraculous grace of the gods. Thereafter the mystic was not the initiate at Eleusis, *mustis*, but he who had obtained union with the divine. Of this we shall learn the later developments.

#### 10. THE SOUL'S PURIFICATION

The first wave of crude mysticism from Thrace flooded the Greek mind and sank into the sands of Apollo which, already saturated, offered a certain resistance to the second wave from the same quarter.

A tradition gives to Orpheus the credit of having founded the older Dionysian cult, and of course a stronger tradition places him at the head of the Orphic sect of the Dionysians. With these traditions we do not concern ourselves here, nor with the more probable historical statement that a strong Orphic centre was established in Athens by Onomakritos during the rule of Peisistratos. Orphic societies were formed in South Italy by Pythagoras (in 532 B.C.) who assimilated some of their doctrines. It is the new doctrine of the soul that concerns us, and its consequences.

The mystical basis which has just been expounded for Dionysos is present in the Orphic view. The soul is divine and indestructible. Under Dionysos it was liberated into conscious union with the god by means of physical, psychic and emotional agencies described; but the life of the city made such native orgies impossible. A secret or at least private and personal union was desired; and by new means. Instead of the mountain mysteries where dancing hordes were momentarily initiated, a quieter

process was set up. Before describing this I must here remark that the Orphics, as their poetical literature shows, were the first to feel the need for a philosophy of religion which should reveal, in definite articles of belief, the long past of the world down to the age of human history, and to deduce therefrom a culture for the soul which should seem justified by precedent facts. No Greek had done this hitherto. A system of theosophy, or wisdom about divine things, was unfolded in myths and poems quite foreign to the earlier theogony of Hesiod or the unorganized ideas of Homer. The origin of the gods themselves, their species and struggles, were for the first time expounded to the believers. The family of the Olympic gods was rearranged with copious changes and additions going back ages before the cosmos came into existence. Dionysos there died, torn into a multiplicity of the Titans, and was reborn. The mixture, good and evil, was then accounted for, and a motive provided to get rid of the evil Titan element and liberate the divine element afresh. This is man's task, said the Orphics; and they devised a double process, *katharsis* or purification, to effect release: the Orphic life-discipline on earth—not a very severe one, though ascetic in character—and most strange of all, an initiation in the Orphic mysteries located in Hades. This was one way of getting the better of Eleusis. Her mysteries were "profaned" below ground, beyond reach of the authorities.

For this machinery the belief in transmigration was added to the system, not borrowed, as Herodotus mistakenly said, from Egypt, but from travelling Buddhist or Brahman sources. (The Egyptians never believed in reincarnation, but as their thousand monuments show, in transformation and resurrection.) Or else, as Rohde thinks, was evolved by the Orphic theologians themselves.

Be that as it may, a body of doctrine was well knit together, having a history of the coming of the cosmos as its background, an anthropogenesis or origin of mankind, a psychology, an ethic, an occult religious process, and a destiny to crown the system. For by the Orphic life and the inter-life initiation in Hades, the soul was gradually but surely purified from all its evil elements, ready to return to God. In Hades necessarily was set up, too, a panel of judges who appraised the deeds of man and, according to the measure of his purification, awarded retribution or a good fate as strictly as Buddha's system of Karma. In fact Minos, Rhadamanthys and Aiakos, the sons of Zeus set up to judge the dead, may be said to represent the theosophical "lords of Karma" who undertake such responsible duties towards mankind.



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Most remarkable of all is the detail about final release from the circle of necessity. (Here again we are reminded of the Indian idea on the subject.) It comes of grace.

Salvation comes from Orpheus and his Bacchic mysteries ; Dionysos himself will loose his worshipper from evil and the unending way of misery. Not in his own power, but the grace of the "releasing gods" is the cause of man's liberation.

So says Rohde with a battery of authorities. Man's part is to turn away from the world, to renounce the ties to mortality and the body life ; to become pure by steady degrees until he is ready for divine adoption and reunion after age-long cycles of separation from fundamental unity. The ecstasies of the Dionysiacs were but momentary foretastes of the eternal life which was now rendered hopeful by an intellectual philosophy, a life of effort and an occult assistance given by the god and his hierophant.

We need harbour no doubt that the Orphic wave flowing over the Greek world from Ionia to Italy, percolated into every channel that was open to receive it. States, societies, individuals, gave way before it. The old self-reliant Greek became humble and pious before its convincing approach. It prepared the world for the philosophers—the disciplinarians, the pessimists, the weeping prophets, the idealists, the moralists, the logicians, the artists, the poets. Even the historians, Herodotus especially and Thucydides, wrote under the shadow of Orphic criticism, and saw in man's sufferings a retribution for his evil deeds. Life itself, hitherto unchallenged, was at length questioned, suspected, devalued, and some other good was put in its place. Looking back on that silent crisis, some have seen in Orphism a new beginning ; others the beginning of the end.

The Greek Story of the Soul is only half told and I dare not make the contribution of the philosophers a mere addendum to the present article. Perhaps the Editor will allow me to complete it at some later date.

## THE UTILITY OF DREAMS

By A. L. SUMMERS

DREAMS may be divided into two classes, viz. (1) those with real meaning and explanation, and (2) those which are absolutely devoid of interpretation and meaningless—the mere outcome of a confused, worried state of mind. We will not deal with the latter, possessing no value; but with regard to the former, some are amazingly portentous and of considerable importance.

Two dream stories are on record illustrating the contention that not only do dreams warn us of impending disasters, but that they may be the means of *actually preventing* the danger if we act upon them with promptitude. One of the dream stories was of a lady who, having lost a key while walking in a wood near her home in Ireland, dreamed that she saw it lying at the root of a certain tree. Next day she went and found the key on the precise spot.

The other story concerns a certain barrister who went out late one night to post his letters, and upon undressing missed a cheque for a large amount received during the day. He dreamt he saw it curled round an area railing not far from his doorway. Waking up, he dressed and went out and found the cheque exactly as he had dreamed of it!

Upon the night his father died, this writer woke from a very troubled dream in which he continually saw sickening pools of blood. About eight o'clock in the morning he received news that his father had come to the end of an agonizing existence at 2.45 that morning.

I do not know whether it is ominous to dream of birds in flight or otherwise, but I have reason to believe so. A few years ago I dreamt that I stood with a crowd of other people watching the flight of a long and almost endless line of birds high up in the air. On coming downstairs next morning, I opened the door leading to my garden, and the first incident that arrested my attention was, very high in the sky above, a long, straight line of birds—crows, I think—apparently half a mile or more of them, flying past towards London. Six days later in London I had the misfortune to break a blood-vessel, from which I was seriously ill for a lengthy period!

I met a lady friend in the street one day, and she said : " How strange I should meet you this morning ; why I was dreaming of you only last night. I saw you in the . . . theatre. I dreamt you were in the promenade with a tall dark lady in a black dress."

And it was perfectly true as she described the scene.

This would appear to confirm the theory that while asleep and in a dream state the human mind may undergo transition to a place or places of which the physical body is unconscious. A further proof of this is afforded by a letter which appeared in the *Daily Mail*, signed " Indisputable," as follows :

For some time past I have kept an account of every dream I have had, chiefly with the idea of solving this point. Two or three years ago I went to a certain seaside town which I had never visited before, and while taking a walk inland I came across a small church, which I entered. Directly I did so I was struck with the familiarity of my surroundings, which were of a rather curious nature. I could in no way account for this, as I had never seen or even heard of this place before, so I was forced to the conclusion that I had visited it on another occasion in a dream, as I found an account of a dream I had had which described such a place.

Regarding the educational value of dreams, a Press correspondent wrote : " When I was twelve years old, I was staying at Teignmouth. I had learnt to swim with the breast stroke, but I could not manage swimming on my back. One night I dreamed that I could do this. I put it to the test next day quite successfully, and from that time I never had the slightest difficulty."

Edison confesses to having thought out in his dreams many of his best inventions ; and the present writer once dreamed the solution of a difficult invention which had puzzled him for months, and he duly patented it !

Coleridge acquired such valuable inspiration during a dream that he composed from two to three hundred lines of his " Kubla Khan " during sleep. Unfortunately, the arrival of a visitor interrupted him in the task of writing it down on awaking, so he was only able to recall the existing fragment of fifty-four lines.

The writer was once warned by a dream of an accident which might have proved disastrous to him. A few days prior to the accident he had a somewhat muddled and vague dream of either standing upon or climbing a ladder. This failed to impress him as at all extraordinary, hence it was unheeded and forgotten. Shortly afterwards, while standing in the street, studying a shop window, a workman propelling a trolley came round the corner hastily and clumsily knocked down a big ladder, which fell side-

ways, crashing heavily to the ground—just missing the writer's head by a fraction of an inch!

It has been questioned whether blind persons possess the ability to dream of things as they actually are, and it is very interesting to learn the opinion of a London lady who has been totally blind from birth and can speak with authority thereon. This lady has stated:

There can be no denying that the imagination plays a prominent part in the ideas of the born-blind, but, on the other hand, I quite believe that most of us are possessed of more or less psychic power which may often greatly aid us in forming correct ideas of form and even colour. To the thinking mind it must be plain that we who have been blind from birth should be endowed with some power which may enable us to learn much which would otherwise be to us a sealed book. We always speak of "seeing," because we know that we do see with the *inward* sight. Without such gift our knowledge of the world must indeed be limited to a very small sphere. I firmly believe that a very vivid dream is often a true vision. I well remember an instance in my own experience which may explain my meaning. A kind friend, knowing my love of ancient castles, kindly undertook to describe the interior of one of these. Step by step he led me through the old rooms, telling of their contents as he had so lately seen them, till I felt as if I, too, had been there with him. Shortly after our conversation I had a very clear dream of being in this same old castle and seeing all that he had told me of, but on awaking I could distinctly remember a small chamber to the left of one of the larger ones on the ground floor. I remembered, too, that this small room was full of what looked like old guns and swords and other queer implements which did not interest me at all. When next I saw my friend I happened to mention my dream, and incidentally I spoke of the small chamber and laughingly teased him about forgetting to tell me of it. He seemed much astonished that I could have seen that, and said that he had not forgotten to mention it, but that he thought I should not care to hear about that room. He added, however, that the chamber and its contents were *just what I had described*, saying, too, that he doubted if he could describe it better than I had done!

The lady expresses the wise opinion that were the psychic gifts better understood and cultivated by the blind, their scope of knowledge must be greatly enhanced in all directions. "Our sighted friends know almost as little of us and our latent powers as we know of their world. It is often said that the blind live in an ideal world, but while this may be true in part, I, for one, plead for a wider and more practical world to be open to our vision."

The late Tsarina of Russia related that she was resting one afternoon and had fallen asleep, when she was awakened by one of her ladies, who was startled by the way the Tsarina cried and moaned in her sleep. The Empress explained that she had been

troubled by a dream, in which an old moujik, covered with blood, appeared to her, exclaiming: "I have come all the way from Siberia to see your day of honour, and now your Cossacks have killed me!" The dream was so vivid that the Empress instituted inquiries. The Tsar laughed at her misgivings, but to ease her mind, he telephoned to the Minister of the Household, who reported the news of a terrible riot, in which over 2,000 lives were sacrificed, the slaughter being increased through the attempts of the Cossacks to restore order by riding into the crowds and using their whips and swords against the moujiks!

One of the most remarkable dreams ever recorded was that contributed by a Mr. Martin to the defunct journal *The Reader*, in which Mr. Martin and two gentlemen friends were together in a boat at a certain spot on a local river, when one of them leaned over to look at something in a periodical (*The Idler*) which Mr. Martin was perusing. Overbalancing, the inquisitive one caused the boat to turn over, and they were all in the water. Being unable to swim, Mr. Martin was relieved to find his struggles were only in a dream.

The next day Mr. Martin was comparing notes with his two friends and was astounded to learn that they had each had precisely the same dream, recalling such details as that the magazine was *The Idler*, and the name on the hired boat was *Jessie*.

Now, here is the realization of that extraordinary dream: Two years later, when the dream was almost forgotten, Mr. Martin and those two friends actually went for a row up that stream, and Mr. Martin sat reading *The Idler*! Suddenly one said, "I say, Fred, do you remember that dream we all had two years ago? It just struck me when I saw you reading that magazine. You had better put it away, old man!"

Martin looked up, saw the same bridge, and realized that this was the first time they had passed together over that part of the river. "At last we were upon the very spot!" he said. "I began to feel a little uncomfortable . . . a few careful strokes of the oars in Ernest's hands and we had passed it."

Mr. W——, one of the trio, said, "But what's the name of this boat, by the way; have either of you noticed?"

They had not, but did so on completing their journey, when they saw the name on the bow—*Jessie*!

A prominent business gentleman in the City related to me the following vivid and remarkable dream:

Some years ago this gentleman dreamed that his partner in business sent him a telegram urging him to hasten to the office.

On arrival there, his partner reproached him with not coming sooner, intimating that a document requiring signature was then despatched, as it was too late to sign it. The dreamer, being rather impressed by this dream, decided to hurry to the office, but indisposition delayed him until midday. When he entered the office the first person he encountered was his vexed partner, who inquired, "Did you not receive my telegram?" On being answered in the negative, he continued, "It was asking you to come up early to sign an important document, but it is now too late and I have had to send it away."

The non-receipt of the telegram is explained by its having been addressed to an incorrect number.

In this we have a further instance of a dream's utility, as, had not the dreamer been prevented by sudden illness, he would have obeyed the warning and gone quickly to his office and thereby obviated any disappointment.

The popular actress, Miss Violet Vanbrugh, once experienced the following peculiar dream and thrillingly sensational awakening:

Miss Vanbrugh happens to be particularly nervous of burglars, and on one occasion, when left alone with the servants in the house for a night, she induced her husband to leave in her possession a loaded revolver, which he did, cautioning her not to touch the weapon for fear she injured herself.

During the evening Miss Vanbrugh alarmed herself unnecessarily, and retired to bed only to be troubled with unpleasant dreams, resulting from the excitement of her powerful imagination. She dreamt she saw a man all in black, wearing a black mask, and carrying a ladder in the direction of her house. On the roadway stood a pony and cart, in charge of a boy—to carry off the plunder, presumably. The man, placing the ladder against the window-sill of her bedroom, commenced scaling it, and she could hear him approaching. She awoke in a terrified state, sprang out of bed and rushed to the window, cautiously peeping out at the grey morning mist. To her horror and amazement, there was the man, all in black, and looking up at the window, while in his hands he held the ladder conspicuous in her dream. And out on the road stood the pony and cart and the boy!

Fully expecting to be murdered, the terror-stricken Violet seized her revolver, threw open the window and fired desperately into the still air. The loud report had the desired effect of frightening her imaginary assailants, but she was more than relieved

to discover that they were only the harmless and astonished sweeps!

Now, granting that this suggests pure coincidence and overwrought nerves, how are the circumstances of the dream and all its correct details to be accounted for?

The town of Cardiff, in January, 1912, was startled by the publication of details of a strange dream in which a well-known citizen's death was foretold.

At the offices of the Powell-Duffryn Steam Coal Company, Cardiff Docks, one Saturday morning, the accountants' staff were getting out the books for the day's work, when one—a Mr. Francis—said in a casual way, "What do you think? I had a strange dream last night. I dreamt that Mr. Gedrych [the chief cashier] is dead."

The remark raised a laugh of incredulity, particularly because Mr. Gedrych was one of the most regular members of the office staff for over thirty-five years. But within five minutes a telephone message came to the office from Mrs. Gedrych to the effect that her husband was dangerously ill, and asking if Mr. Lloyd, the chief accountant, would kindly go to see him. The message was passed on by a subordinate to Mr. Lloyd, who had not yet heard of Mr. Francis' dream. He hurried to the house of Mr. Gedrych and learned that that gentleman had expired suddenly.

At the time the late William Terriss, the actor, was assassinated at the Adelphi stage-door, the fact was duly recorded that a member of the ill-fated actor's company dreamed an exact replica of the whole tragedy the previous night!

Yet why should this be so—and why should only certain individuals have the experience?

The startling dream premonition related by Mr. A. B. Tapping, stage-manager of the Kingsway Theatre, London, in connection with the tragic sinking of the *Empress of Ireland*, will be remembered by some readers; but the dream is of very peculiar interest and worth recounting here:

We were at Sheffield [said Mr. Tapping], and during the early hours of Friday morning, just about the time that the *Empress of Ireland* went down, I dreamt I was one of a gathering in a handsomely-appointed room, where a number of people were assembled. They were mostly gentlemen, although there seemed to be a few ladies also. Looking round the room, I plainly saw Sir Henry Irving seated at a table on the right-hand side. His face had a weary appearance, of that of a dead man or dying man. The people present seemed to realize that the great actor was about to quit for ever the scenes of his triumphs, and it seemed to me that

this was his farewell appearance among his friends before his final exit.

Then all present passed in solemn procession before Sir Henry's chair, and shook him by the hand in sad farewell. Irving's face gradually seemed to have a mist gathering on it, and his eyes were becoming dim. It was evident his strength was fast failing. When all the company had passed before him, he rose, and, with one of those gestures we all remember so well, and in low, halting tones, as if overcome by the sympathy displayed towards him, he uttered the words—which I could hear quite plainly—"I can endure it no longer." Placing his hand on his forehead, he bowed his head and disappeared, death having claimed him.

The people then began to leave the room quickly, and when most of them had gone out I looked round again and saw Mr. Laurence Irving, whom I had not noticed particularly during the mournful procession before his father. He was standing alone at the far end of the room. I went towards him and, stretching out my hand appealingly, exclaimed, "Don't you see what is happening? Your father is dying. He has left us for ever." The son looked past me with amazement in his eyes, and seemed for a moment as if he would collapse; but suddenly drawing himself up and with a resolute expression on his face, he followed his father with unfaltering steps.

It was a most dramatic departure, and made a deep impression on me. There was no farewell on the part of the son, whose call to go seemed to come suddenly and unexpectedly. I did not see Miss Hackney, Laurence Irving's wife, among the company.

On the same morning came the news of the disaster to the *Empress of Ireland*, but at that time I had no reason to suppose that Mr. Laurence Irving was on the boat. As soon as I heard the news, however, I recollected my dream and told it to the members of my company, and also to my wife, remarking that I hoped Laurence Irving and his wife were not on board. The dream haunted me all the day, and when it became known that they had actually sailed on the *Empress*, the news quite unnerved me, as I felt certain it was a message that the young actor and his wife had perished. Mr. Shiel Barry, a member of the company, seeing that I was so much shaken, did what he could to buck me up before I went on the stage that night.

Mr. Tapping added that when he saw in a Sheffield paper a picture of the saloon of the *Empress of Ireland*, he at once recognized it as the room of his dream, from which Laurence Irving passed out after his father, although he has never in reality seen the boat!

Mr. Tapping has had other dreams which have come true. On one occasion he dreamt that a certain horse had won a race, with the result that he backed it for a small stake. The horse won, and he then regretted that his bet was only a modest one.

All we can assume from this dream of the Irvings is that at the tragic moment of Laurence Irving's death, his father's spirit joined his either in sympathy or guidance, and that the combined power of the two individuals was sufficient to communicate the



scene to a particular friend in the dream state thousands of miles away! But, of course, this is mere assumption; no living person can explain it.

The present writer's mother, who established a distinct reputation for remarkable and wonderful dreams, wrote him:

I have been dreaming of you again. I saw you hastily dressing in a grey suit, and your wife seemed to be very busy polishing the dining-room floor! Have you been to a wedding?

Now it so happened that the dreamer clearly saw these incidents, although resident over fifty miles from the writer's house, and quite oblivious of the course of events. On the day previous to receipt of the letter, the writer's *wife* had gone to her brother's wedding in London, the writer himself remaining at home, and it was he who had the misfortune to spill some stain upon the floor and subsequently experienced the laborious "polishing" process referred to! Why the characters seen in the dream should have been reversed is, of course, inexplicable; but the dream is nevertheless remarkable.

Whenever any one of her children were unwell, no matter in what part of the world they might happen to be at the time, my mother was always certain to know of it through some peculiar dream about the individual concerned.

Some exceptionally interesting instances of the "astral spirit" leaving the body during dreams were related at a meeting of the International Club for Psychical Research.

One member said a friend had challenged her to operate as a ghost outside her body, and as she slept her spirit left her body and went about seeking where the friend lived. The ghost got to the house and went upstairs to the friend's room. "My friend lay asleep. My ghost tried to awaken him, but without result. I put my hand on his face, and it went right through. I tried again and again to awaken him, but my hand went through his face each time. Before my ghost left it looked round the room and took a note of everything in it. The next day I was able to describe to my friend everything in the room in the most minute detail, and he said it was quite right."

Another member related how her daughter, when away from home, had frequently returned in the spirit and was later able to state what each member of the family was doing at the time, what they were talking about, and what they wore!

One member said that while staying at a certain house she found on the dressing-table one morning some fair hair, which she placed in a paper, but when she afterwards took the paper

up its contents had disappeared. The servants of the house informed her that they had seen a head floating round the room. At a later period she mentioned this experience to a friend who knew the house, and she explained: "Hair which disappears as soon as it is found is the very thing the house is haunted by."

Another member of the club related that once when looking down the platform at Waterloo Station, he saw the vision of a woman falling. On looking he saw nothing, but when later on he got out of the "Tube" at Piccadilly, some mysterious impulse caused him to go to the corner of Shaftesbury Avenue. As he reached the corner he saw the very woman of his vision at Waterloo fall flat in front of a motor-omnibus, and he was only just in time to pull her from underneath it! Had he not followed that admonition, the omnibus must have gone over the unfortunate woman.

## PURSUIT

By TERESA HOOLEY

APART we are, and yet  
Your thoughts, like beating wings—  
Flaming, tumultuous things,  
Wound me all day  
And follow me at night.  
Though you are far away  
They never, never suffer me to forget.

From sight and touch withdrawn  
Safely you are, and yet  
Your thoughts to me are set  
In yearning streams.  
There is no escape, and so  
You kiss me in my dreams,  
And my heart's beating wakes me in the dawn.

## THE SHADOW

BY E. A. CHAYLOR

### § 1

"WHOM the Gods would destroy, they first make mad." Surely this wise old adage has a significant and sinister bearing on the condition of the world to-day. To every thoughtful man, our world appears to be drifting towards madness. The old restraints are being removed or ignored, while licence and extravagance are apparent on every hand.

The tendency is to run to extremes, especially with the younger generation. Moderation is a forgotten virtue, and all the graver issues of life are flung aside in the insane pursuit of "pleasure." We are presented with the spectacle of whole communities who are from day to day obsessed with an endless succession of crazes.

Startling clothes, freak fashions, jazz music, cubist and futurist pictures, meaningless "poetry"; these are but a few of the more obvious and least harmful symptoms. In the ceaseless rush for amusement, for excitement; in the mania for speed and every form of excess, we find an indication of the real nature of the psychic malady which has infected every class and invaded every activity to-day. Through one and all runs the high, harsh, strident note of insanity.

More sinister still is the prevalence of the same spirit of unrest and insanity in the wider worlds of international relations, and of economic, social, and commercial questions. Every newspaper brings tidings of crime waves, child murders and suicides, and an increasing number of cases of sudden and unaccountable "possession." Even in the religious world we see the same extravagance, a zeal for the prosecution of the "un-orthodox," and an itch for oppressive legislation.

This is a condensed yet comprehensive picture of self-evident facts. In no particular is it overdrawn or exaggerated. Yet it is a picture of effects only. The causes are not so obvious, nor so easily discerned. For the ordinary man those causes are hidden, or rather, he fails to perceive them. They are not to be found in the speeches of politicians, nor in the featured articles in the Sunday newspapers. The people and their leaders

are blind ; so blind that even when causes are uncovered, this people will deny them, will argue, and controvert. " Away with the alarmists. Let us continue on the broad and easy descent, without unpleasant reminders that the road must have an end."

But there are some who are accustomed to seek for what lies beneath the surface, a few who have at least an elementary knowledge of worlds that surround and interpenetrate this plane of material existence. It is in the super-sensible worlds that we must seek for the causes of the misery and madness of our own age, and to those who have some knowledge of their nature and effects an explanation may be offered.

## § 2

The causes of the conditions we have briefly outlined are not physical. They have their origin in the astral worlds. These are dangerous times, and the present generation is living over a sort of astral powder-magazine. At any moment the weak and ill-balanced may be surprised into sudden and unpremeditated crime, into wild excesses or self-destruction. This is the result of an abnormal pressing outwards of the forces of the astral world into the physical—a *psychic extrusion*. While it is abnormal, it is not necessarily a unique condition, or one without precedent. Conditions similar in their main outlines and characteristics have obtained before, though probably not to the same extent, and the details of immediate circumstances are found to vary.

We find a very close analogy in the decade that immediately preceded the French Revolution ; the same wild extravagances, the same licence and slackening of moral restraints, the same unrest and discontent among the masses of the people. In England this spirit was reflected in the mad and whimsical fancies and actions of the leaders of society and fashion—an era of gambling, duelling, and reckless dissipation. Identical forces are now at work, and will produce effects of a similar character, but more intensified and terrible.

The unceasing warfare upon inner planes between the forces of Evil and the forces of Light is a fact that is too often lost sight of, but it is a grim reality nevertheless. No spiritual impulse for the help of humanity is ever launched but it is offset by a determined and ruthless onslaught of opposing forces. In order to understand what is now happening around us, we must be able to trace the relationship between present conditions and past events.

In the year 1875 H. P. Blavatsky headed a great movement

for the regeneration of spiritual life and principles. The ideal of Universal Brotherhood was held up before all nations. Men were shown their common origin, and the unity of their true interests. They were implored to cease from campaigns of mutual hatred and injury, and to make peace. The Message was rejected, and the Messenger practically hounded to her death. The old games of international murder, and lying, and land-grabbing went on unchecked. Commercial immorality increased to an extent unknown before. Class hatreds became more embittered, and Science multiplied the engines of death and destruction.

These things, however, were but the more immediate and visible effects of the Great Rejection. On inner planes the results were even more serious, if less apparent. The rejection of a true and lofty spirituality in favour of psychism and spiritualistic phenomena resulted in an immediate and rapid spread of the latter.

The present article does not in any way concern itself with the morality or otherwise of Spiritualism. Its intention is to show what are *the consequences* of an organized and determined attempt to establish communication between human beings and entities who inhabit the sub-planes of the astral world.

The rejection of the spirit of Brotherhood had, as its results, the capitalistic war in South Africa, the atrocities in the Belgian Congo, and finally, the culminating horrors of the Great War of 1914. In the period between 1914 and 1919, millions of human beings died a sudden and a violent death. They were precipitated without warning into the seething whirlpools of the lower astral planes.

This fact, combined with the determined efforts of bereaved relatives to establish "communication," has had its inevitable effect. There has been an unparalleled pressure *from both sides*, and the result is that the veil which normally and mercifully separates two unlike and unsympathetic modes of existence has worn perilously thin.

At the same time thousands of evil and malicious astral entities are concentrating their efforts upon breaking down and demolishing such protecting barriers as still remain. When this happens—and it will happen before long—*they will gain control*. The devils of the lower world will literally be turned loose upon the earth, and Europe will be overwhelmed in a horror of desolation.

This is the real reason for the increasing and unbearable

pressure of modern life, with its restlessness and growing premonitions of some indefinable evil. Already this unspeakable evil has gone so far that it cannot now be averted. The psychic trickle has become a stream, and the dam is visibly breaking.

If any think that this is the view of an irresponsible alarmist, they will do well to recall the words of H. P. Blavatsky herself, written so long ago as 1889 in the May number of *Lucifer*. "If Theosophy prevails in the struggle, if its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generation, then indeed will dawn a day of joy and gladness for all who now suffer and are outcast. For real Theosophy is *Altruism*, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. . . . But if not, *then the storm will burst*, and our boasted Western civilization and enlightenment will sink in such a sea of horror that its parallel, History has never yet recorded."

That Message was rejected. The Society she nurtured has itself been split into warring and divided sections. In the place of Brotherhood the nations have produced Bolshevism. Ignorant persons, by deliberately tampering with forces of which *they know nothing*, have invited and precipitated that horror which is soon to overwhelm them.

### § 3

Nevertheless, the writer has every reason to be convinced that efforts will be made from the higher planes to afford a way of escape for such as will avail themselves of it. The completion of this article as far as the preceding paragraph was followed by a prophetic vision in full waking consciousness. With an account of this vision he may very fittingly conclude. (It will be given in the first person singular, in order to avoid cumbersome expressions.)

I saw the land (Europe) spread out below me. At the four corners stood four Men, holding each the corner of a black cloth. Now a wind came from the East, causing the cloth to billow and shake. Then I asked one of the Men, "What is the meaning of the cloth?" And He said, "*It is the Shadow of those things about to come upon the Earth.*" Then the four Men lowered the cloth, and it covered all the land.

The wind now blew with violence, and there was a great shaking, with clamour and confusion, and the cloth became soaked

with blood. Then I asked the Man, "Why are these things done?" And he answered me, "*Because those things which hinder are about to be removed.*" And I said, "What are the things which are to be removed?" And again he answered me, "*They are three: the first two shall be destroyed by the third, and the third, when its work is accomplished, shall be changed.*"

Yet again I asked him, "How soon shall these things be?" And he said, "*The lands which you see have passed the Cycle of Hate; they are now in the Cycle of Madness. The next Cycle is the Cycle of Destruction.*" And I said, "How long until this Cycle shall end?" And he answered me, "*In about two years it shall end, and destruction shall commence. Then, in nine years the times of nine nations shall be accomplished.*"

Now the cloth dissolved away, and the land was seen to be desolate. The lines which had divided it were removed, and over all there was silence. Then, out of the silence was heard a Trumpet, and a Voice speaking Wisdom. And because of the silence the people heard the Voice, and thereafter, for a space, there was Peace in the land.

## MADAME BLAVATSKY AND "THE SECRET DOCTRINE"

### RECENT CONFIRMATIONS IN ANTHRO- POLOGY

BY WILLIAM KINGSLAND

IT has been the fate of all those pioneers in human knowledge who have advanced theories or facts which ran counter to the accepted opinions of their time, that not merely their work but also they themselves should suffer scorn and discredit at the hands of their generation, and should only be recognized at their true value in future ages. Madame Blavatsky during her lifetime was no exception to this rule, but she was perhaps happier than some previous pioneers in that she found a very large number of sufficiently advanced thinkers to recognize the nature and value of her teachings. Her great work, *The Secret Doctrine*, not merely discloses a vista of human evolution and destiny far surpassing anything that the science of her day had even dreamed of, but in many departments of science—in physics, in biology, and in anthropology—it anticipates discoveries which have since become accepted as orthodox. Perhaps the most striking of these confirmations has been in connection with the constitution of matter. The electrical nature of matter and the atomic nature of electricity which she taught are now accepted scientific facts, whilst many statements in *The Secret Doctrine* bearing upon the nature of the Ether of Space appear to be on the point of verification.

Turning now to the question as to the antiquity of Man, we know that scientific discoveries are continually pushing the age of physical man further and further back into the geological ages, reckoning in millions of years. One of the most interesting and important additions to our knowledge in this matter has been made by the Doheny Expedition of 1924-5 to the Hava Supai Canyon of Arizona, the American "Desert." An illustrated and descriptive article setting forth the principal results of this expedition appeared in the December number of the *Wide World Magazine*, written by Mr. S. Hubbard, the Director of the expedition. The discoveries which were made by the



expedition are important confirmations in some matters of the teachings of *The Secret Doctrine*.

The expedition found pictures, in rock carvings, of the dinosaur, the "Imperial" elephant, and the ibex. These prove that man not merely existed along with these animals, but also that he had the ability to conceive a picture from the original, and that he was able to form and use tools for this purpose, even if they were only flints. The rocks on which these pictures are cut are a red sandstone covered with a hard scale, some sixteenth of an inch thick, of iron deposit known as the "desert varnish." This "varnish" has been cut through, and the pictures show up in the natural red of the sandstone, and have thus been preserved for millions of years.

Now it has always been supposed that the antediluvian monsters such as the dinosaur pre-existed man on this globe, but *The Secret Doctrine* teaches otherwise, and assigns to physical man a period of 18,000,000 years. The dinosaur has been commonly supposed by science to have been extinct at least 10,000,000 years ago, and several millions of years before man appeared; but these carvings show either that man existed at that remote period, or that the period of the monster reptiles extended into the age of the mammals, and that some pre-historic man saw one of the last of these. The bones of the monstrous "Imperial" elephant, who stood 14 feet high at the shoulders, have previously been found in California, but these recent discoveries are the first to show that man was coeval with this animal. Less than 100 miles from where these carvings were found, the expedition came across the fossil footprints of both the dinosaur and the "Imperial" elephant, together with other footprints not identified with any known species.

In addition to these important discoveries, the expedition found evidences of a race of giants probably co-existing with these monster animals. One of the cliff carvings shows an elephant attacking a man, and the man is nearly as tall as the elephant. It is well known that in almost every part of the world there are traditions of a prehistoric race of giants. Here again *The Secret Doctrine* affirms that early man had this gigantic stature. "All these (monster animals) were co-existent with man, most probably attacked man, as man attacked them; and we are asked to believe that the said man was no larger than he is now. Is it possible to conceive that, surrounded in nature with such monstrous creatures, man, unless himself

a colossal giant, could have survived, while all his foes have perished? Is it with his stone hatchet that he had the best of a *Sivatherium* or a gigantic flying saurian?" (S.D., II, 219.)

But in addition to this pictorial representation of man as a giant comparable in size with the elephant, the expedition discovered the complete stone figure of a giant woman. The Indians claim that this was once a living woman belonging to a race of giants. Her body, placed on a ledge of a cliff very difficult of access, was turned to stone by the action of lime-water. It appears to be pure limestone bedded into red sandstone without the sign of a joint. This precludes the idea that it might originally have been a sculptured figure. The body measures five and a half feet from the top of the head to the lower end of the spine, indicating a total height of 11 or 12 feet.

These discoveries are of course but fragmentary confirmations of the general teachings of *The Secret Doctrine* respecting the age and evolution of Man. As time progresses others will doubtless be found. It has been foolishly asserted by the detractors of Madame Blavatsky that she invented the vast cosmology and anthropology of *The Secret Doctrine*. Well, let that be as it may; if the "invention" is confirmed by science as time goes on, so much the better for the recognition of her genius. But she herself repudiated any such claim to originality, and declared that what she had given out is only a very fragmentary portion of an Ancient Wisdom, which in its entirety remains in the safe custody of certain highly advanced members of the race. Students of Occultism have from time to time received various confirmations of this claim, but for the general public it must be for the course of time to disclose through orthodox and accepted scientific teachings the necessary evidences of the truth of *The Secret Doctrine*. Speaking of this, Madame Blavatsky says in the Preface of her work: "These teachings will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognize that *The Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and, finally, that its teachings antedate the Vedas."

It will be interesting here to note that whilst orthodox science has as yet only recognized an *evolutionary* process, *The Secret Doctrine* teaches the necessary complementary *involutionary* process preceding the evolutionary one. The foundation

of the whole philosophy of *The Secret Doctrine* is the periodical or cyclic outbreathing of the whole *manifested* Universe from the ONE ETERNAL ROOT PRINCIPLE, and the complementary withdrawal or re-absorption thereinto. Within this great cycle, or "Age of Brahma," are innumerable lesser cycles; the cycle of this particular Globe of ours being a very minor one in the whole vast Cosmic Cycle, or even in the cycle of our Solar System. So far as the present material world is concerned, it has arrived at its present stage of grossness or solidification through various grades of cosmic substance, which now constitute the intermediate "planes" between physical matter and Root Substance, or *Mûlaprakriti*. The next plane beyond, or more inner, than the physical is the etheric; and orthodox science is already beginning in a vague way to understand not merely that physical matter is a modification of the Ether, and that the Ether must therefore have pre-existed physical matter, but also that in some way or other the Ether is intimately connected with the *life* of our physical bodies.

Now *Life*—derived like all else in the Universe from the ONE LIFE—must necessarily follow in its embodiment the successive formation of the planes of Substance in the outbreathing process of involution, or descent into matter—the "Fall" of Man. Thus, most consistently, *The Secret Doctrine* teaches that Man on this Globe—and the Globe itself—was at one time "astral" and then etheric in his constitution—not to go any further back. "Man's organism was adapted in every Race to its surroundings. The first Root Race was as ethereal as ours is material." (*S.D.*, II, 46.)

Walt Whitman appears to have intuitively sensed this truth of the involution of Man, and has expressed it in the following fine passage in *Leaves of Grass*.

Rise after rise bow the phantoms behind me,  
 Afar down I see the huge first Nothing—the vapour from the  
 Nostrils of Death—I know I was even there,  
 I waited unseen and always, and slept while God carried me through  
 the lethargic mist,  
 And took my time, and took no hurt from the fetid carbon.

Cycles ferried my cradle, rowing and rowing like cheerful boatmen,  
 For room to me stars kept aside in their own rings,  
 They sent influences to look after what was to hold me.  
 My embryo has never been torpid—nothing could overlay it.  
 For it the nebula cohered to an orb,  
 The long slow strata piled to rest it on,  
 Vast vegetables gave it sustenance,

Monstrous sauroids transported it in their mouths, and deposited it with care.

All forces have been steadily employed to complete and delight me, Now I stand on this spot with my Soul.

Consider with this the following striking paragraph in *The Secret Doctrine*. "Neither the heterogeneity of ambient regions, full of deleterious gases, nor the perils of a crust hardly consolidated, could prevent the First and Second Races from making their appearance even during the Carboniferous, or the Silurian age itself." (II, 150.)

It is significant that the demand for copies of *The Secret Doctrine* is greater to-day than it has ever been, though it has already been sold by the thousands, and new editions are constantly being issued. One of the most interesting of these comes from America, and is an exact reprint by a photographic process of the first and original edition of the work. It has been issued on account of certain unauthorized alterations which have been made in subsequent editions.

An exceedingly interesting and suggestive supplementary work to *The Secret Doctrine* has recently made its appearance under the title of *A Treatise on Cosmic Fire*. The scribe—not the originator—in this case is Mrs. Alice Bailey, an English-woman naturalized as an American by marriage. It is a large two-volume work, and it confirms and amplifies in a most remarkable manner the previous work of Madame Blavatsky. A notice of Mrs. Bailey's work appeared in a recent number of the OCCULT REVIEW.

# THE EGYPTIAN MUMMY

By THEODORE BESTERMAN

## I

WHAT is the most fascinating remnant of Egyptian civilization that has come down to us? This is a question that many people must often ask themselves. And it is not one that is altogether easy to answer. Of course the Pyramids, the Sphinx, the Temple, and all the other architectural and engineering prodigies form the most striking relic of that ancient race. But these are things that can only be seen on the spot, and only a minute proportion of the public can ever hope to have the unforgettable experience of seeing with their own eyes the scene of so many remarkable events of several scores of centuries ago. There remains one practice the expression of which is available to anyone who cares to go to the small trouble of visiting a museum in almost any great city of the world: I refer of course to the Egyptian Mummy.

We are particularly fortunate in that there have been recently published two very important books on this subject, both, strangely enough, by British scholars. One, that by Professor G. Elliott Smith and Mr. Warren Dawson, has already been noticed in these pages. Now we have a new edition of a very handsome and comprehensive volume by Sir E. A. Wallis Budge,\* whose energy seems to have redoubled if anything since he retired from the Keepership of Egyptian and Assyrian Antiquities at the British Museum. These two volumes enable us to survey briefly the origin of the Egyptian mummy and the practices connected with it. The phrase "Egyptian mummy" is used advisably, for it must not be forgotten, though Sir Wallis Budge seems to have done so, that the mummy is not an exclusively Egyptian institution, but that it is also found, for instance, in Central America, a fact of which Mr. Lewis Spence has recently made excellent use in pushing home the theory of Atlantis.

\* Sir E. A. Wallis Budge. *The Mummy: A Handbook of Egyptian Funerary Archaeology*. Second edition, revised and greatly enlarged. 9½ in. × 6½ in., pp. xxiv., 513. Cambridge: University Press, 1925. Price 45s. net.

## II

The word mummy is an old one, being found in Byzantine Greek and having appeared in Latin about ten centuries ago. It is derived from the Arabic word for bitumen, which in turn came from the Persian for wax. The mummy, thus, was originally a body preserved by wax or bitumen, but the word is now generally applied, in Sir Wallis's definition, to any body human or animal which has been preserved by artificial means (p. 201). Owing to the substances with which the Egyptian mummies were thus preserved, when these mummies were first brought to Europe and their scientific value was not yet appreciated, they were sold as medicines in apothecaries' shops. Sir Thomas Browne's phrase is well known: "Mummy is become merchandise, Mizraim cures wounds, and Pharaoh is sold for Balsams." This was done by the Jews, we are told, as early as the twelfth century, when the bodies of dead people were treated and dried to be sold as genuine Egyptian mummies. This abominable traffic was eventually stopped and the mummy became an object for serious consideration.

It is not known precisely when the practice of embalming began and ended, but mummies have been found dating from the earliest dynasties and very late ones have also been discovered, such as the Græco-Roman example (Artemidorus) of the fourth century A.D. (British Museum 21810). On the other hand, our knowledge of the manner in which the Egyptians mummified their dead is almost complete. The account of Herodotus (*History* II. lxxxv) may be thus summarized. When a man of position died, the females of his family besmeared themselves with mud and beat themselves. The body was then carried out to be embalmed, a business for which there were special craftsmen. These embalmers kept a number of models from which the mourners chose one, there being in all three methods of embalming, apart of course from the treatment of the coffins. The most expensive method went by a name which Herodotus did not think it right to mention. This was as follows: the brains and bowels were drawn out, and replaced with myrrh and cassia; the body was then steeped in natron and left for 70 days, after which the corpse was washed and wrapped in bandages of flaxen cloth. The body was then taken away by the relatives and placed in a body-shaped wooden case, which was fastened and stored away in a sepulchral chamber, setting it upright against the wall.

This was the practice in the case of a wealthy man, but as need hardly be said in these days of Tutankhamen, in the case of very prominent persons, and still more so in the case of royalty, the wooden cases were handsomely and richly painted, and the case again enclosed in a series of further cases. Finally it was placed in a stone sarcophagus and consigned to a magnificent tomb, either erected specially for the purpose, or prepared by the founder of the line, perhaps many centuries before.

## III

Such, in brief, was the treatment and disposal of the mummy, and it is often wondered by the man in the street why the mummy should be an object of such constant interest not only to the morbid persons who find pleasure in the contemplation of dead bodies but also to historians and scientists. There are very good reasons for this interest: from the mummy we learn of the chemistry of the Egyptians, of the fabrics which they used, and of many other similar things. Moreover, with the mummy were often enclosed all the things which a person might need in the other world: food, clothing, furniture, boats, and the like, and the coffin was protected by inscribed amulets and seals. From these we learn much of the history of Egypt, of its religion, customs and practices; from the steles and labels placed on the tombs we have learnt much of hieroglyphic writing. The catalogue might be continued almost indefinitely. It will thus be seen that the subject of the Egyptian Mummy is one of no second-rate importance, and Sir Wallis Budge's treatment of it, which comprises very thorough yet clear discussions of Egyptian history, writing and other results of Egyptological research, is one with which no serious student of these and kindred subjects will be able to dispense.

## 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.*]

### SELF-SURRENDER.

*To the Editor of the OCCULT REVIEW.*

SIR,—I do not know whether you can allow me to supplement your own expressions with regard to self-surrender in your recent Notes on Contemplation by reference to the same principles enunciated by poets who are seldom, if ever, quoted as "seers" and "saints."

Whittier, one of those souls whose "religion" was of that more intimate relation known as "mystic," in a poem entitled "Our Master," has these lines expressing the "surrender" of which you speak.

"To do Thy will is more than praise  
As words are less than deeds,  
And simple trust can find Thy ways  
We miss with chart of creeds."

The whole poem expresses the uttermost surrender of the limited personal self, the divine simplicity.

Another writer, even less quoted in this relation, is Clifford Harrison.

In a poem called "Gethsemane" he writes of the effort made by mankind to evade the one and only "way," "the way of 'Gethsemane,'" and then he says:

"He who would fain achieve the state  
Of Spirit made Initiate  
Of Life's great Secret Mystery,  
Walks in the garden without fear:  
He hears the Voice that whispers clear  
'I, too, have wept and suffered here!  
I also trod Gethsemane.'"

And later:

"It may be none will ever know  
What secret bitterness of woe  
May form that Garden unto thee.  
Nay, you may deem yourself outcast,  
Think you have failed, from first to last,  
And never know till it is past,  
That *that* was your Gethsemane."



Yet another great soul, even less known and less regarded, whose "Gethsemane" it was my privilege to know, writes :

*Till She Come.*

"O holy wondrous coming of 'the Lord,'  
That they expected—which they saw indeed,  
Though not according to their carnal creed  
Of trumpets, and a red avenger's sword—  
When all thy perfect glory was outpoured  
Upon the faithful watchers, what a meed  
Was theirs, how utterly it did exceed  
Their suffering, how transcendent the reward!  
Though all the cultured folk around them railed  
And mocked, their watchword in the end prevailed;  
Its winged breath was too forceful for the tomb,  
With the same patience I my Lady's death  
Show forth, I watch with hushed and solemn breath  
The clouds that hide Her Beauty—till She come."

In other poems this "watcher" wrote of that sacred "waiting and watching"; "Blessed is he who waiteth for his Lady" is one of these, wherein he expresses the need of uttermost purification in him who would see "Her Beauty," and seeing, be healed.

In these days of clamour, of noise and ostentatious claims, would it not be well to listen to the voice that spoke in and through these poets? So diverse in status and outward show, yet were they not each and all the voice of the Divine Life, identified in "the Word" which Claude de St.-Martin demonstrates as "The Divine Mother"? She who is "outcast" from conventional conceptions, and "outcast" even among those who claim to *know* of that "Coming"—which "Coming" is of the interior perception—not the outer.

Yours faithfully,

"A."

CREMATION.

*To the Editor of the OCCULT REVIEW.*

SIR,—The correspondence in your columns referring to cremation and the statement that every precaution should be taken that the body remains undisturbed for a period of three and a half days after death, seems to be corroborated in the following extract from a script received through the hand of Miss G. D. Cummins.

A year ago a relative of mine died. By her wish she was cremated, the period between her death and cremation being three days almost to the hour. Twelve days later she spoke to me through the mediumship of Miss Cummins. The following is the extract referred to: "I had only one glimpse of you since I fell asleep. You were with A . . . I saw a long box near you, and soon after that I got my last feeling of all, as if I was being pulled this way and that, as if

there was thunder and lightning, and something breaking and tearing about me, but no real pain. After that everything was dark, and I was so tired for a time . . . there was something happening near you—you looked fearfully solemn. I felt queer too. It was just like a dream in which you know something is going on quite close and you can't see it, and it is maddening not to. That was what it felt like till you were flung away from me, and I got that extraordinary feeling that wasn't pain, but was something worse. Just as if everything was breaking away, slipping from me, and I was trying to hold on and couldn't."

The above, I think, might be taken as indicating that cremation took place at least twelve hours too soon, according to the time given in your correspondent's letter. It must refer to the funeral, as that was the only occasion upon which A . . . was with me during the days immediately preceding burial.

Yours faithfully,

E. B. GIBBES.

#### MODERN SEERSHIP.

*To the Editor of the OCCULT REVIEW.*

SIR,—From R. M. Sidgwick's article on "Christianity and Modern Seership" one can gather indeed that there are remarkable and bewildering differences in the teachings of modern seers. May not the true cause be, on the one hand, the student's stage of development, and, on the other, the individual teacher's different degree of, shall we call it, "Initiation"?

Book-knowledge I have not, and do not pretend to have; but as a result of my searchings I would venture to give quite another interpretation of the words "Jew," "Jesus," and "Christ." In my humble belief it is through the original, spiritual meaning of these words having been dragged through a literal interpretation that the divisions among men and their separatedness from the Universal LOVE of the SUPREME BEING have resulted.

The Nazarene's name was "Joshua," not "Jesus"; but Joshua attained "IESU" (All-Pure). We all attain in time to be a "Jew" (a mysterious Perfection and Deification of the human character), and to the "Iesu" (Jesu), and after the scroll I.N.R.I. has been written over our heads, we have the "Christos" Power to arise and hold the Light to our brethren who are as yet on the lower rungs of the ladder. We do not "teach" them. We hold the Light that they may bring forth what is already within, and they absorb from the Light, through us, the quality and quantity of spiritual food which they need. The warmth of our love towards them helps them to burst through a degree of darkness, and to throw off the error of the lower self, until they, too, unfold the light and warmth of the Sun of Love.

Oh, the glorious harmony of sound in the word "EMANUEL"—  
"God in man"!

"Out of the Absolute we all came," and into It we shall all ultimately be re-absorbed, to come forth again as the Divine Essence in and through all things, on a higher level of consciousness—eternally evolving.

But to limit this Universal Cosmic Power to one poor little physical body, or just to the Christian line of thought, is a tragedy which would be almost unbelievable if it were not in our midst to-day.

Yours in the Bond of Brotherhood,  
ELIZABETH M. E. SKINNER.

### REINCARNATION.

*To the Editor of the OCCULT REVIEW.*

SIR,—My sympathy is very great with the latter part of Mrs. Hartley Griggs' letter in a recent issue of the OCCULT REVIEW, as the point she raises is one which has also troubled me.

In the opinion of competent astrologers there is an interval of not less than four hundred years, as we count time, between the different re-births of the soul, and during this period of rest, learning and refreshment, surely those dear to us who have passed on will keep us in their thoughts and love, and be near in hours of special need or trouble.

And may we not hope to be with them again after we too have finished this time-space journey—and beyond? for when the link has been strong here much evidence confirms that the tie will be re-formed in the next incarnation.

Unlike your correspondent, the more I observe human life the more striking appears the variety of temperament and equipment, but as our mental and spiritual conditions are the inevitable outcome of our actions in past lives, the law of justice is vindicated.

Yours faithfully,  
VIOLET K. S. WILLIAMSON.

[Much Correspondence has unavoidably been held over, owing to pressure on our space.—ED.]

## PERIODICAL LITERATURE

FROM quarter to quarter such notable reviews as THE HIBBERT JOURNAL and THE QUEST keep their readers abreast with the leading thought of the time and the records of research, more especially on philosophical subjects, on Christian origins and New Testament criticism. The new issues are important in these respects, and we are reminded once again of a point which comes frequently to mind as we proceed to summarize their chief content for the purpose of these pages. They are periodicals which are intended primarily for the educated and reflective of all classes, not solely for specialists, though they cannot be ignored by these. They are for those who would know what is being thought and said and done on the great subjects but are not themselves experts, whose lives are dedicated thereto. The concern of such persons is serious and often very real; but that which they acquire is conversance with the clash of opinion, and the longer they wait the less are they likely to reach any firm ground. So far as matters of philosophy are concerned, and other subjects by the score, nothing attaches to the fact. There is Bradley's theory of judgment and there are Cook Wilson's grounds for its rejection; there is Prof. Dawes Hick's recent "theory of knowledge on a realistic basis," about which he says a word in the current number of the HIBBERT, and there are Prof. Sorley's views on "value and reality," about which a word also is said: we can get to our term in God—if there is a God—whether these competent thinkers are right or wrong, and whether or not we happen to be acquainted with their theses. But with the question of religion it is far otherwise, for here is a vital issue, and *ex hypothesi* an eternal consequence is involved. What is the position of the thinking and reading man who, amidst the incessant war of opinion, has the sincerity and humility to admit that he is incompetent to form a judgment? One answer will be that he had better go back to the faith of his fathers and get quit of further conversance with things that are thought and said; but the worth of this counsel is the worth—as it seems to us—of a makeshift peace of mind. Another may remind us of Tennyson's plea that "there is more faith in honest doubt, believe me, than in half the creeds"; but this is cold comfort, which carries us little further. A third would affirm that there is another way, outside the official schools and the strife of words, for example, the way of the mystics; but this is a proposal which lies beyond the scheme, for the educated and reflective classes here referred to are not those who follow the mystic life, though they may read "about it and about," as they do of the other paths. What again is their position? Must it not resolve ultimately into a question of the conduct of life? "He can't be wrong whose life is in the right" may be a shallow and

exploded fallacy, as expressed by the rhymer. We can be wrong upon a thousand things, but what can happen is that we may be justified in the light of the eternal standards, supposing that there are such standards. To act as if God were "in His heaven" looks certainly like doing His will, if indeed He is reigning there. It has to be observed, however, that the authority of dogmatic Christianity negates this view, since it calls for an act of faith, a defined prejudgment on all the subjects of debate which fill the schools. Now, this is a clear issue and as such of value, and we can see where we are in its light by reference to almost any number of *THE HIBBERT JOURNAL* and *THE QUEST*, not to speak of other English quarterlies and monthlies. There is no more earnest intellectual research pursued in this world of ours than is that of New Testament criticism, and amidst all divergent findings no sane person can challenge the value of results; but on the one hand their very existence is ignored at the dogmatic centres as such, and on the other there is no question that slowly but surely modernistic research is undermining those centres. Once more, what is the position of the educated, reflective but unexpert classes? Is it incumbent on each and all to spend years of research in the hope of perhaps deciding who is right and wrong? The answer is surely that if man's eternal salvation depends on believing, e.g., that "the blood of Jesus Christ cleanses from all sins," there should at least be no "honest doubt" possible on the historicity question, and the texts which contain this doctrine should not be open to hostile criticism. But as this is not the case, and as life-long study might not lead to certitude, it is reasonable to infer that human salvation does not depend on dogma, nor on research either, and that the dogmatic centres, like other human institutions, will therefore "have their day" and in fine "cease to be." Salvation, for the rest, is a dubious word in its daily handling, but if its connotations are welfare and health of soul it depends on the care of the soul, and this is a matter of life, of hope and aim in life. In this manner we return to a previous point. If God is, it is a rational hypothesis that "He recompenses those who seek Him out," and it is likely to prove the one research which, if followed sincerely, will never fail.

It is without prejudice, moreover, to all the other searchings which fill the chief reviews, for these also lead: with or without intention, they may be indeed great instructors on all that we can afford to lose, if only there is one root of our being which is planted in an earth of reality. Miss Petre's article in the *HIBBERT* on the right of certain unbelieving minds to deny God is a clear recognition of this root in others who are not of these. It appeals to "supreme experiences," as those of St. John of the Cross, and to a deep underlying certainty which is not so much of our holding as a grip which holds ourselves. Mr. Edmond Holmes recognizes it too, and could not do otherwise, in his defence of a higher pantheism, when he affirms our abiding state or place in "the All of Being," in "the unified totality of all things."

Mr. John McMurray recognizes it also in a manner, when after contrasting an alleged Pagan with an alleged Scientific Christianity he affirms that the latter is "an attitude of the spirit," that it has no settled ethic, no rule of conduct and no doctrinal certitude, but only working hypotheses. Its root in reality and the foundation of its great experiment is "the law of universal love that knows no limits and never fails." Mr. Joseph Needham is in touch with it when he suggests that our "moments of insight" may be more directly in contact with what is real than philosophy, science or religion.

That there is such a root within us seems the prime article of Mr. G. R. S. Mead's faith, whatever he writes in *THE QUEST*. It is reflected into his studies of religion, his concern in psychical research and—as in the present issue—his grounds for suggesting that communications may and perhaps do come from "the hither hereafter." His intimations on this subject, in presenting his views on the "first steps" to be taken and what follows the taking, are of great interest, and a new departure for him, so far as we are aware.

Turning now to the textual criticism of the New Testament, the HIBBERT has a conjectural restoration of the theoretical "Q" document by the Rev. J. M. C. Crum. It supposes (1) that a first "edition" of St. Luke can be disengaged—as held by Dr. Streeter—from the extant third Gospel; (2) that the evangelist, in this *editio princeps*, "broke up and distributed" the "Q" material; (3) that he "omitted or altered passages" which were too Judaistic for his purpose; and (4) that the "Q" document was a "Judaistic version of the Gospel tradition." Dr. Vincent Taylor takes exception to Dr. Jack's estimate of Loisy as a New Testament critic and considers that an unfavourable estimate of his value will explain the fact of his neglect by British scholars. But as regards Loisy on St. Luke, Dr. Vincent will find himself confronted in the same issue by Mr. Crum on St. Luke and "Q." Prof. Bultmann continues in *THE QUEST* his elaborate investigation of parallels to the fourth Gospel in Mandæan and other "Saviour-lore."

ANTHROPOSOPHY is the title of a new quarterly review of "spiritual science," the first issue of which appears under date of Easter, in succession to a small monthly publication of identical name and purport which has been mentioned once or twice in these pages. It has been founded "to further the knowledge of Anthroposophical Spiritual Science on the basis of the teaching of Dr. Rudolf Steiner," and it is presumably the official organ of an Anthroposophical Society in Great Britain, which has the same object in view. It is to be hoped that the movement will prove able to support so considerable a venture, and in offering it a word of welcome we may mention that it compares favourably with the periodical by which it was preceded, alike in content and appearance. Mr. Montague Wheeler's essay on True Style in Architecture commands our general appreciation, as it will also that of others. The remaining papers are chiefly expository of Dr. Steiner's well-known views, and they include a lecture delivered by himself at Oxford, some

four years ago, on the Mystery of Golgotha. While we dissent profoundly—but speaking here in a personal sense—from its view of what is called “initiation,” we think it well that thus at the beginning the review should make perfectly clear some things for which Steiner stood. We are disappointed in the memorial notice which appears first in the issue: it is only a funeral oration and panegyric, without a word of reference to the life of its subject.

THE THEOSOPHICAL REVIEW has an excellent portrait of Harold Baillie-Weaver, once familiar among us, whose field of activity is now transferred to another realm. There are also some memorial verses, over initials which suggest one who was near and dear. He will be remembered as the Society's Secretary-General for a considerable period of years in this country and as the first editor of THEOSOPHY IN ENGLAND AND WALES, under which title the REVIEW appeared originally. Our personal recollections go back, however, to the period when he was a brilliant figure on the social side of things and in the financial sphere. The editorial “outlook” makes its first reference to the expected advent of a “World Teacher” and other subjects of conflicting interest and debate which have their centre at Adyar. It explains and defends the silence which has obtained previously in terms that command our respect as independent observers, because of their sincerity and their ability considered as a plea. It is affirmed that the Theosophical Society “stands outside all the activities it embraces,” that it has room for all, and that no member is pledged to take sides by supporting anything that, on his own part, he may not appreciate or understand. By the very nature of the movement there will and must be ramifications in all directions, and the policy of the REVIEW is “to regard every new development with sympathy,” but also “to urge nothing, and to decline nothing,” remembering that “the ideals of Theosophy are permanent” and that they will remain unaffected by the endeavours to express and expound them which come forward in different directions and at various times. Above the passing show of successive concerns and activities there is the sun of “the Ancient Wisdom” which is regarded—we presume—as without change or shadow of vicissitude. . . . Meanwhile the monthly “Watch-Tower” notes of THE THEOSOPHIST recur to the Banyan Tree episode of December 28 last, saying that “the Voice that spake as never man spake” sounded once again, and those who heard “knew that the waiting period” was over, or in other words that the promised teacher had actually come. . . . THEOSOPHY IN INDIA dwells upon “the great announcements” at Ommen on the foundation of a World Religion. There is reproduced also Mrs. Besant's statement, made to the Associated Press, of the circumstances under which she took charge of Krishnamurti and his now deceased brother in their boyhood. It affirms that so far back as 1909 she was aware that the former had been chosen as the “vehicle” of the World Teacher, and that she never had any idea of proclaiming that he himself was a Messiah. . . .

THE MESSENGER, which is the American official organ, reprints a message of considerable length which has been going about under the name of "an Elder Brother," speaking on behalf of the "Masters" and evidently one who is to be classed among them. It bears witness to "the near coming of Him who is the greatest living Theosophist," promises that Mrs. Besant will remain on earth for many years, and describes Charles Leadbeater as one of the Master's "four great messengers of Brotherhood to the outer world." . . . THEOSOPHY IN AUSTRALIA gives much space to the matter of the World Religion, and those who will may re-read Mrs. Besant's circular letter to the members of the General Council, inviting them to take their "rightful place" in the movement. The attitude of the THEOSOPHICAL REVIEW is justified by a separate statement on the "basic truths" of religion, in which the last clause specifies that fellowship in the Theosophical Society is open to all who would enter, whether or not they accept these truths and whether they belong to any religion or to none. Another section, which deals with business details, affirms that behind the proclamation of the World's Religion there stands the Occult Hierarchy and that religious and ethical societies can be affiliated therewith, retaining their own ecclesiastical system, rites and so forth, on condition that they accept the "basic truths." It should be understood that these include a confession of faith in the Occult Hierarchy of Rishis, Saints, Sages and World Teachers, who are aided in their work by Devas, Angels and Shining Ones. . . . TORONTO THEOSOPHICAL NEWS is of recent foundation and has not only no reference to burning questions of the moment but none also to Adyar, the official headquarters. The only books advertised are those of H.P.B. and things of the past connected with the names of Subba Row, Judge and our friend Mr. William Kingsland. . . . THEOSOPHY OF LOS ANGELES discusses the real status of W. Q. Judge and describes him as the head and heart of the movement in America at a time when it counted more theosophists than there were in all the rest of the world. The magazine is largely an exposition of his views and an anthology of excerpts from his writings: it is not without interest, but the interest is largely of the past. . . . The Washington LIBRARY CRITIC stands for Theosophy according to H.P.B., and contrasts the statement in ISIS UNVEILED that "apostolic succession is a gross and palpable fraud"—with the LIBERAL CATHOLIC QUARTERLY, according to which no sacrament, including Baptism, is valid, unless the succession has been "maintained."



SIR

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## REVIEWS

THE LAND OF MIST. By Sir Arthur Conan Doyle. London: Hutchinson & Co. (Publishers), Ltd., Paternoster Row. Price 7s. 6d. net.

IN this, his latest work on Spiritualism, Sir Arthur Conan Doyle puts forward in the guise of a story many of the investigations of himself and certain distinguished scientists at home and abroad, as well as the no less convincing experiences of other enlightened workers in this field.

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EDITH K. HARPER.

EDIE, MESSAGES FROM THE SPIRIT LAND. By W. Harold Speer. With Foreword by Hannen Swaffer. London: Rider & Co. Price 3s. 6d.

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tion," is told by himself in this intimate account of his only daughter's passing and return.

Not every one is endowed with the gifts of psychic power which Mr and Mrs. Speer undoubtedly possess in a marked degree, and when to this is added a love that would pierce all barriers, it is little wonder that their heart's cry was so swiftly answered. And it is indeed best of all when no outside intermediary is needed, and our radiant friends have not to cope with the interblending of other auras, but can come to us without let or hindrance in the familiar scenes of home. One may say this without in the least disparaging any help and comfort that may be given from time to time through outside sources by God-endowed sensitives who keep their rare gift pure and undefiled.

EDITH K. HARPER.

THE GOSPEL OF PHILIP THE EVANGELIST. London: P. B. Beddow, 46 Anerley Station Road, S.E.20. Price 2s. 6d. net.

THE matter contained in this volume is reprinted from *Spiritual Truth*. It claims to be a record from the *Tree of Memory*, which has survived the destruction of the manuscript of the Gnostic Gospel that was formerly attributed to Philip the Evangelist (or Deacon). It has been communicated, in terms and ideas familiar to the modern English mind by means of automatic writing. The book is divided into two parts, with a prolegomenon. The major portion of the volume deals with the miracles of Jesus; a smaller section is a commentary on his teaching; while the prolegomenon treats of the nature of the Holy Trinity and the Christhood of Jesus. It is an interesting volume, of a gnostic and theosophical character, which readers of the OCCULT REVIEW would do well to study for themselves.

JOHN NORTH.

THE WAY OF MELCHISEDEC, The Priest of the Spiritual Consciousness. By L. B. Whitney. London: L. N. Fowler and Co. 1s. net.

THIS little book deals with the great necessity of recognition of the *Now* wherein our salvation lies, and outlines how this may be attained. It is sincerely written, but sometimes difficult to follow, owing to the author's discursiveness when further discussion and greater enlightenment on any particular point seems essential.

JOHN EARLE.

TI-ME-KUN-DAN: Prince of Buddhist Benevolence. A Mystery Play. Translated from Tibetan Text, by Millicent H. Morrison. London: John Murray, Albemarle Street, W. Price 3s. 6d. net.

"THE Wisdom of the East Series" of books, of which the present volume is one, has a very definite object in view. The Editors, L. Cranmer-Byng and Dr. S. A. Kapadia, state that they "desire above all things that, in their humble way, these books shall be the ambassadors of goodwill and understanding between West and East—the old world of Thought and the new of Action."

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topped Himalayas, and though Asoka about 250 years later had brought much of India under the sway of Buddhism, yet there was no comprehensive introduction of the faith into Tibet till the time of Padma Sambhava, A.D. 747," and "his success was clearly due to the way in which he sensed the supernatural in and behind all things; and to the downright, comprehensive way in which he wielded his knowledge of magic rite and spirit weapon."

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EDITH K. HARPER.

THE PHœNICIAN ORIGIN OF BRITONS, SCOTS, AND ANGLO-SAXONS.

By L. A. Waddell, LL.D., C.B., C.I.E. London: Williams & Norgate, Ltd. Pp. 450. Price 15s. net.

In this massive volume, containing more than four hundred pages of minutely detailed evidence and coolly conscientious argument, a writer whose qualifications of scholarship and discretion are beyond question puts forward a deeply interesting theory in respect of the long-lost origin and early history of our ancestors, the Britons, Scots, and Anglo-Saxons, in the "prehistoric" and pre-Roman periods, back to about 3000 B.C. Contrary to the opinion of most modern historians that these remote ancestral Britons were "mere painted savages roaming wild in the woods," the contention of Dr. Waddell is that they were a highly civilized and literate race and a branch of the sea-going Phœnicians. His proofs of this contention are not few, casual, or specialized: they are multitudinous, precise, and of an impressive variety of kinds; and many of them are based upon quite new discoveries in the field of historical evidence, for which the entire credit is his own. It will be interesting to see what reply is offered, if indeed any reply is forthcoming at all, from authoritative quarters. Meantime the effect of Dr. Waddell's exposition upon the mind of the ordinary student is likely to be immediate and overwhelming, for it seems utterly incredible that such a mass of evidence would be available in support of error. If the theory is true, it certainly represents a contribution of high importance to the science of ethnology and one which, having regard to the nature of the author's proofs, leads to far-reaching conclusions. In a Preface to the book Dr. Waddell himself indicates the main lines of inference as they extend into the provinces of archæology, history, geography, language, heraldry, art, mythology, and religion.

It is perhaps invidious to make selections from such a wealth of fascinating material as this volume affords; but, if exception may be allowed to the sound rule that a brief criticism of a work of this kind should in justice

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to the author be limited to general comment, one would like to make special mention of the evidence which Dr. Waddell derives from a close examination of ancient Stone Circles such as those of Stonehenge, Keswick, and Penrith.

COLIN STILL.

THE FLOWER OF FIRE. London: John M. Watkins. Pp. 59. Price 1s. 6d. net.

THE HALT IN THE GARDEN. By Robert Hillyer. London: Elkin Mathews, Ltd. Pp. 48. Price 3s. 6d. net.

THE anonymous author of *The Flower of Fire* writes fluent and often picturesque free verse, but is a little apt to use a number of words when a few would be more effective. The titles of the poems give a good idea of their nature and scope—for instance, "Absolution," "To the Breath," "The Timeless Hour," "The Temple of Dream,"—while the Invocation that closes the book may be quoted as typifying the spirit of mystical devotion which informs it throughout:—

"O Living Word of Flame that spins the wheel of universal life, keep the door of our lips and anoint our tongues with peace, for the hour of silence draweth nigh and the turning of the wheel within the wheel."

Mr. Robert Hillyer has more technical skill than the first writer, and is no less of a mystic. Indeed, he is one of those who hold, as Mr. Arthur Machen points out in a characteristic Foreword, that man still has "memories of the Old Garden whence he has come and whither he would return," and that these memories are expressed in his poems and pictures, his tears and his laughter. There are some striking poems in this book, and many beautiful lines and thoughts—and there is a sense of humour, as in the piece entitled "Moo!" Mr. Hillyer's work reaches a uniformly high level, so that it is difficult to pick out any special poems for mention, but all who enjoy verse of real merit will be well advised to purchase *The Halt in the Garden*.

EVA MARTIN.

THE STORY OF CREATION. The Exposition of Genesis, Chapter I, extracted from the Work entitled *The Arcana Coelestia* (Vol. I), by Emanuel Swedenborg. 7¼ in. × 1¼ in., pp. 32. London: The Swedenborg Society, 1 Bloomsbury Street, W.C.1. Price (paper covers), 4d.

THE time has now gone when intelligent people believed in the literal truth of the story of Creation contained in the first chapter of Genesis, and the efforts to fit this story in with the scientific account of the evolution of the Universe by a system of quasi-symbolic interpretation have now, to a large extent, been given up, partly in view of the obvious signs of stretching and cutting which all such attempted interpretations bear, and also because of the realization of the absurdity of supposing that the Architect of the Universe should inspire man to write an account of His handiwork which could not possibly be understood until man had discovered all about it by other means.

Swedenborg's view of the first chapter of Genesis, which is here stated in his own words (or rather their equivalent in English), is utterly different from anything of this sort. For him, the first chapter of Genesis is a portion of an ancient Scripture written purely in symbolic language by a



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former race of mankind to whom such language was intelligible, and the chapter in question deals, according to his interpretation of its symbolism, not with the creation of the Universe at all, but with the spiritual evolution of man. His theory is interesting not only because his interpretation of the first chapter of Genesis is intelligible, but also because the theory provides an explanation of the origin of all myth. It deserves to be closely examined by serious students of Occultism in connection with other evidences, of which they are in possession, of the existence of a former race of mankind possessing a high degree of culture.

H. S. REDGROVE.

SONGS OF INNOCENCE AND OF EXPERIENCE, SHOWING THE TWO CONTRARY STATES OF THE HUMAN SOUL. By William Blake.  $7\frac{1}{2}$  in.  $\times$   $4\frac{3}{4}$  in., pp. xxvi + 70. London: New-Church Press Limited, 1 Bloomsbury Street, W.C.1. Price 2s. 6d. net

I WELCOME this re-issue of J. J. Garth Wilkinson's edition of Blake's *Songs of Innocence and of Experience* with rather mixed feelings. Many years ago I paid, in the OCCULT REVIEW, a tribute to Garth Wilkinson as a nineteenth-century transcendentalist, as one who, in those days of dark materialism, kept alight the torch of the spirit. But his introduction to Blake shows him at his worst. To his contemporaries (the book was first published in 1839) Wilkinson's Introduction must have revealed Blake in an entirely new light. Here was frank recognition of the reality of the spiritual and an attitude of mind poles asunder from the cynical materialism of Allan Cunningham, through whose work almost alone the world knew Blake. But in these days the Introduction reveals far more to us of the mind of Wilkinson than that of Blake, and for all its belief in spiritual values, it seems to have been the mind of an eminently respectable Victorian, fearful of thinking dangerous thoughts and incapable of appreciating Blake at his full worth.

The text of the poems is fairly accurate (more accurate than that of the work of many later editors), except for the total omission of that jolly poem, "The Little Vagabond," which, of course, shocked young Wilkinson (he was barely twenty-seven when he edited the book). But if Wilkinson started the horrible practice of succeeding editors—only at last put an end to by Dr. John Sampson—of endeavouring "to improve" Blake, it has to be remembered that it was he who first started the re-issue of Blake's work and its publication for the first time in the ordinary way from the printing press. For this he deserves the gratitude of all posterity, and because the book may introduce the wonderful works of Blake to a new circle of readers, I give it a hearty welcome.

H. S. REDGROVE.

THE LAST ENIGMA. By Henry Frank. Erskine Macdonald, Ltd. London. Pp. 92. Price 6s. net.

THIS interesting little work, described in the sub-title as a philosophical poem presenting in allegorical characters a discussion of the meaning of life, the mystery of death, and the struggle between realism and idealism, originally appeared in 1921 in a Chicago magazine and has been the subject of enthusiastic notice in competent American quarters. It is certainly very well done. To treat a theme of such magnitude in dramatic verse

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**THE CANON.** With Preface by CUNNINGHAME GRAHAM. Plates. 1897. Fair copy. 17/6.

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was an unusual and ambitious undertaking that would speedily have betrayed a poet of mediocre talent ; but Mr. Frank has a wealth of knowledge, a vividness of imagination, and a fluency and directness of utterance which qualify him highly for the task. Many of his lines are memorably good ; and, although there are a few passages through which the technical language of modern science jangles discordantly, he maintains on the whole a very high level of poetic expression. No doubt a systematic psychologist, insistent for clear categories and exact terminology, could with good reason demur to the names and attributes of some of the characters who figure in the allegory ; but Mr. Frank's meaning is so evident, and his general outlook is so sane and stimulating, that one is reluctant to press criticism very far or very earnestly along these lines : for to do so would seem ungracious to a really meritorious piece of work.

COLIN STILL.

ÉPHÈSE ET CLAROS. By Ch. Picard. 10 in. × 6½ in., pp. xlvii., 786. Paris : E. de Boccard, 1 rue de Médicis. 1922.

M. PICARD, the Director of the French School at Athens, presents a very long and learned volume (fascicule 123 in the "Bibliothèque des Écoles Françaises d'Athènes et de Rome") of the very greatest interest. The sanctuaries at Ephesus and at Claros are associated respectively with the worship of Artemis and of Apollo, and what M. Picard has undertaken is nothing less than a complete reconstruction not only of the buildings, etc., at these sanctuaries, but of the rites associated with them, of the administrative and sacerdotal offices, of the mysteries and celebrations, of the liturgies and the sacred legends, of the origin and evolution of the gods and of the legends associated with them. The author brings to this prodigious task considerable personal experience of the localities and great erudition. But he fails to create a living picture because he approaches the subject purely as an archæologist, fully mastering the form-side of these ancient worships but almost ignoring their life-side. Nevertheless this is a book that no student can afford to ignore.

THEODORE BESTERMAN.

THE WOLF AND OTHER STORIES. By M. A. Elwyn. London : A. H. Stockwell. Price 2s. 6d.

THE psychic atmosphere of these three tales is mild in the extreme. The longest of them, which gives its title to the book, tells how Sir Phillip Ryan had a fondness for strange pets, and how his refusal to part with his favourite wolf, Emerald, even after the creature had caused the death of Lady Ryan's toy-dog, led to complications.

Emerald was shot by a malicious under-keeper ; but the story goes on to show that there was a mystic bond between Sir Philip and the faithful animal-soul, which death could not really destroy.

A haunted bedchamber and a phantom-hound give, respectively, an eerie touch to the two remaining stories : *All Hallows E'en* and *The Coming of Rags*. But Mr. Elwyn makes little attempt to develop the supernatural motive ; and supplies, in each case, a gently sentimental ending, of the novelette type.

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DUCDAME. By John Cowper Powys.  $7\frac{1}{2}$  in.  $\times$  5 in., pp. 458. New York: Doubleday Page & Co. Price \$2.

THE works of the brilliant Powys family are well known in this country, though John Cowper Powys is better known as a critic than as a novelist. That his fiction equals his critical work is fully proved by the present novel, the name of which is taken from *As You Like It*:

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THEODORE BESTERMAN.

WITCHCRAFT AND THE BLACK ART. By J. W. Wickwar.  $7\frac{1}{4}$  in  $\times$   $4\frac{3}{4}$  in. pp. 320. London: Herbert Jenkins. Price 8s. 6d. net.

MR. WICKWAR has written a book showing only a superficial knowledge of this most complex and subtle subject. His point of view is exclusively orthodox, and he seems to be totally ignorant of what has been done towards an understanding of the phenomena of witchcraft by students of occultism and psychical research. In his anxiety to make his book light reading he constantly draws false analogies between certain of the practices of witchcraft and modern customs; he makes even worse blunders as when, for instance, he declares that the red ribbon worn on the arm by vaccinated persons is worn as a mascot! As an historical survey, lightly touching some of the outstanding facts, this book is quite interesting and may help to attract a portion of the public to more serious studies.

THEODORE BESTERMAN.

THE CURSE OF OBO. By T. Wyndham. London: Duckworth & Co. Price 5s.

THIS is a volume of much interest to lovers of the Dark Continent. It narrates a dramatic plot in epic form. With the fondness of an African witch-doctor for peopling the world with nature-spirits, ju-jus and elementals generally, Mr. Wyndham makes the great forest of Benin his poetic spokesman for this legendary of its buried kings.

Mr. Wyndham expresses the same deep mysticism in the soul of the primitive African native as his brilliant co-worker, Mr. P. Amuary Talbot, the Resident of Lagos. Not the least valuable part of this slender volume concerning ancient Benin and its dusky dynasties, lies in our author's compendious and illuminating glossary.

REGINA MIRIAM BLOCH.

EGYPTIAN SCRIPTURES INTERPRETED. By G. A. Gaskell. London: The C. W. Daniel Co. Price 7s. 6d.

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KIM, VEN, KIÉOU, ROMAN TRADUIT DE L'ANNAMITE. Par L. Masse.  
Paris: Editions Bossard. 12 francs.

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REGINA MIRIAM BLOCH.

SPIRITUALISM A FACT. By Hereward Carrington, Ph.D. SPIRITUALISM  
A FAKE. By James Walsh, M.D., Ph.D., Sc.D., etc. Boston  
(Mass.): The Stratford Company. Price \$2.50.

THESE two books are bound together in such a manner that if you start with *A Fact*, you have to turn the book the other way up to read *A Fake*, and vice versa. This method certainly secures handiness, but personally I would rather have two independent volumes.

Dr. Carrington's half of the book deals with such subjects as Psychical Research and Spiritualism, the Question of Proof, the Ethics of Spiritualism and allied problems. It is popular in treatment and broadminded in outlook.

Dr. Carrington wisely points out that the average investigator into these matters usually has no axe to grind one way or the other. He does not wish to prove or disprove anything, his aim being to get a little nearer the elusive goal of Truth. He rightly blames the Press for its attitude to these subjects. To the investigating journalist all psychic phenomena are either "spirits" or "fraud." This necessitates a great deal of nonsense being written by people who should know better. The reporter needs to be reminded that although there are black and white in the scale of colours there are also other shades.

Dr. Walsh, like so many of his medical confrères, sins continually against the scientific necessity of keeping an open mind. Many of his





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"proofs" that spiritualism is a fake are puerile in the extreme. "In science," he writes, "belief has no place." He forgets that the sword cuts both ways. The answer, of course, is that neither has disbelief. The true scientist is careful to keep his mind clear of cant. This, Dr. Walsh is unable to do. He has more cant than science. Why, he asks naively, do mediums go on producing the same old tricks? A foolish question. Why should mediums produce new phenomena every week? Do the doctors produce a new medicine every day? Dr. Walsh's book is certainly amusing without his intending it to be so. R. B. INCE.

THE GREAT ABNORMALS. By Theo. Bulkeley Hyslop. 8½ in. × 5½ in., pp. xxvii., 289. London: Philip Allan & Co. Price 8s. 6d. net.

In July, 1925, I reviewed in these pages Dr. Hyslop's book *The Borderland*, and wrote, "Dr. Hyslop thinks that most advanced writers, artists, thinkers and scientists are borderland cases; that is, on the verge between sanity and insanity. All those who believe in psychical phenomena are particularly verging towards madness." In the present volume Dr. Hyslop applies these views to history, and this book consists of very brief comments on each of a large number of historical personages, with a view to bringing out those of their traits which will support the author's hypothesis. Here are specimens from the first page: "Saul was subject to fits of depression," "Samuel . . . had hallucinations," and so on. The accounts of witchcraft and of the alchemists are on the same lines. It is really difficult to take such a book seriously.

THEODORE BESTERMAN.

A WARNING TO THE CURIOUS, AND OTHER GHOST STORIES. By M. R. James. London: Edward Arnold & Co. Pp. 200. Price 5s. net.

It is not easy to write a good ghost story, for the illusion of reality is a property of art, and that which is supernatural in narrative has common experience against belief in it. Dr. James, however, does write good ghost stories—stories capable of holding the attention even if paraphrased extemporaneously into fireside anecdotes, for he is inventive, architectural, economical of one's time as people who create atmospheres and paint in words seldom are.

Among the six stories in this volume "The Uncommon Prayer-Book" is the most ingenious, while the title story is the most solemn, "A View from the Hill" the most horrible, and "A Warning to the Curious" the most occultly reasonable. It is folly to narrate short stories in criticizing them. Dr. James's short stories deal with necromancy, murder, revenge, and especially with meddlesomeness, the perils of its ignorance. He does not, as even the admirable Guy de Maupassant once did, allow an amazing incident to be the story instead of serving it. Consequently the common run of psychical research cases are tedious in comparison with Dr. James's occult tales.

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REMINISCENCES: SOCIAL AND POLITICAL. By Roma Lister. With 16 Illustrations. London: Hutchinson and Co. (Publishers), Ltd. Price 21s.

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In a charming Foreword Lilianita Bianca aptly remarks that with all Miss Lister's gifts it is her "temperament of the mystic" that has coloured and dominated her whole life.

EDITH K. HARPER.

LE COMMUNISME SPIRITUALISTE. By F. Jollivet Castelot. Edition de la "Rose-Croix," Villerose, Sin-le-Noble (Nord). Pp. 127. Price 3.50 fr.

M. CASTELOT is a Communist who differs from his fellows in that he repudiates Materialism and Atheism, and is working with might and main for the recognition of spiritual principles among Communists. It seems that his efforts are being met with opposition by the leaders of the movement, and with indifference among the rank and file, but he has a vigorous enthusiasm which will not be easily quenched. He seems to be a follower of the Marxian doctrines, but holds that, while a struggle between classes is inevitable, it should be engaged in without any spirit of hatred. The present Communist programme is, he declares, entirely insufficient, being concerned only with the total destruction of the Capitalist system, whereas what is needed is a plan, not merely for destruction, but for the reconstruction of society. Certainly the document he quotes on p. 30, issued by the International Executive in 1923, is a revelation of the spirit animating the movement—a spirit of bitter and implacable antagonism to all manifestations of religion in whatever form. M. Castelot has a hard task before him in fighting this spirit, but he is evidently an occultist of no small knowledge, and bases his plea for religion on the broadest possible lines. He believes in reincarnation, and is obviously a student of astrology, alchemy, and other occult sciences. His book includes two short and able studies of the teachings of Saint-Simon and Charles Fourier, and the sketch of modern occultism with which it closes is so compact, and at the same time so all-embracing, that it may be recommended to inquirers of all political denominations. Indeed, though M. Castelot's political creed is not a popular one in this country, there is much in his book to make an English translation desirable.

E. M. M.