

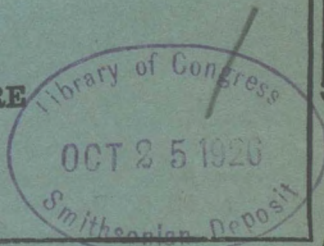
NOVEMBER, 1926.

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THE OCCULT REVIEW

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"Comte de Gabalis"
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George Sheringham 1907.

Wall Street, New York, for 10.40 a.m., and as I had arrived fifteen minutes too soon, I stood aside, in the open air, and watched the crowd. . . . Suddenly, as I looked at the people, my lifelong blindness was removed. As it were, a hand passed over my mind, and I saw clear. I had insight. I saw that men were but animals, and that all animal creation is one. My spiritual contact with men was severed. I was a stranger among an alien species. They were intellectualised brute beasts. . . . I stood transfixed with horror. This experience was more positive than anything in my life, before or since. I knew the truth. . . . Ever since then my outlook, my ambitions, my beliefs have been changed. At first I thought myself mad. . . . For two years I was in misery . . . life was a hopeless thing. The most dominant creature was the most loathsome. Death seemed the only escape. I felt suicidal; but what deterred me was a craving for knowledge, a craving to understand what it all meant." After a further experience of illumination which followed later, N. H. K. stated that he had "become a new man through very joy." Only the bare outline of this record is given here, but it will serve as an example of the contents of this very remarkable and suggestive book. Regarded as a contribution to anthropological science, it illustrates the theory that man forms a chain of communication between all beings, and that he is destined to be the link which unites Divinity to Nature. Fabre d'Olivet sums up the matter in one sentence: "The conception of all things is congeneric with man; the knowledge of immensity and eternity is in his understanding."

P. S. WELBY.

DES SORCIÈRES ET DES DEVINERESSES. Par Ulric Molitor.
Reproduit en facsimile d'après l'édition Latine de Cologne
1489; et traduit pour le première fois en Français. Paris:
Émile Nourry. Rue des Écoles.

AN interesting document dating from the halcyon days of witch-hunting and burning is here reproduced exactly (together with a translation in modern French) from the original incanabula, by collotype in black and red. Written in mediæval Latin, it was dedicated "pour l'Illustrissime Prince et Seigneur Sigismond, Archiduc d'Autriche, de Styrie, Carnithie," etc., while the learned author, Ulric Molitor of Constance, describes himself as "Titular d'Étude, Docteur ès Lois de la Cour de Constance, Défenseur de Tribunal" and his work is "Écrit en l'honneur du dit Prince et sous la censure de son Altesse."

Actually it is compiled by the legal gentleman as a kind of indictment or argument pro and con, against the "epidemic of sorcerers then known in the State" of his patron, and is an excellent example of the half scholarly, half superstitious, unreasoning dogmas which were brought against many poor creatures deserving of a better fate than burning at the hands of these savage fanatics.

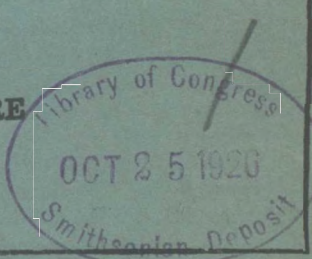
The woodcuts adorning the original are reproduced with it, and show interesting scenes, one apparently of the Archduke himself, flanked by clerics and court nobles; another depicting acts of sorcery, as shooting with green twigs to cause aches and pains; or a witch being saluted by a devil; another sacrificing a cock and a viper in a fire. The work is written in dialogue form, with much sophistry and appeal to authority rather than reason.

W. G. RAFFE.

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George Sheringham. 1907.

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THE OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

"Nullius addictus jurare in verba magistri."

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NOTES OF THE MONTH

IN the guise of five imaginary discourses with the Comte de Gabalis, amongst which are plentifully interspersed delightful adventures with sylphs, salamanders, gnomes and undines, the Abbé de Villars has bequeathed to posterity a truly esoteric work in which, beneath the veil of fiction, are enshrined some of the most closely-guarded secrets of occultism. First published in French as long ago as 1670, the *Comte de Gabalis* * constitutes a link with the authentic occult tradition which has been handed down through the ages from time immemorial.

The Abbé de Villars himself was born in 1635, and entered upon a successful career as a preacher in Paris in 1667. His end is shrouded in mystery. He is supposed to have been assassinated while on a journey to Lyons in 1673; but as the anonymous translator of the English edition, which I have before me, aptly quotes, "Perhaps he only pretended to die, as is the way of philosophers who feign death in one place only to transplant themselves to another."

* *Comte de Gabalis*, by the Abbé de Villars. London: Rider. 7s. 6d.

Across the title-page of the original edition of the *Comte de Gabalis* ran a quotation from Tertullian, to the effect that when a thing is hidden away with so much pains, merely to reveal it is to destroy it. The translator of the English edition in a preliminary note remarks that the time has gone by when it is possible to hold the opinion that to reveal a spiritual truth is to destroy it, and that the day has come when some attempt should be made to "unlock the treasure of this ancient volume." That this work has received so little attention from occult students generally is perhaps due to the fact that to the reader of the present day the atmosphere of the somewhat effete period in which the Abbé lived and worked is more or less alien. For those who care to delve beneath the surface, however, it may be truly said that "this is a book of mystery and power." The copy of the work before me bears the mysterious imprint: "Published by the Brothers," an occult fraternity who preface their edition with a warning in which the above quoted claim is embodied.

Of a total of more than three hundred and fifty pages, over half is devoted to a commentary upon the text. How rich is this mine in occult lore may be gauged by this fact alone. That so much may be read into a book which—to quote a remark left on record by Alexander Pope in 1771—"in its title and size is so much like a novel that many of the fair sex have read it for one by mistake"—is a testimony either to the validity of the claim that the work indeed enshrines a body of genuine occult lore, or else, so far as the English translation, with its exhaustive commentary, is concerned, it stands as a monument to the ingenuity of the human imagination in devising "interpretations" of mere fairy tales.

THE PEOPLE
OF THE
ELEMENTS

Unless some hidden meaning is concealed beneath the outward form, however, the discourses of the Comte are rather pointless. Superficially they have reference to the nature of the spirits of the elements—the sylphs and salamanders, gnomes and undines. It is difficult to conceive that the strange accounts of intercourse with sylphs and gnomes are intended to be taken at their face value, especially having regard to the fact that the Comte is made to declare at the outset that chastity is a prime essential for the attainment of the higher wisdom. The mysterious Count points out that just as man by union with God may become a participant in divinity, so may the people of the elements by alliance with humanity become participants in immortality.

What is the truth veiled by this fantastic idea? The discrepancy between the numerous instances of intercourse between humanity and super-physical beings, and the tenet of chastity upon which so much stress is laid, is too patent to be overlooked. A clue may be found, perhaps, when we recollect that in the view of the occultist there is no such thing as dead matter. Life and consciousness exist on every plane of being. No form exists but it enshrines some consciousness. The occultist remembers that not only is he in essence an indivisible part of the Great Life which streams through the whole of creation, both visible and invisible; but also that he owes a very definite debt to the many lives that contribute towards the maintenance of his physical and more subtle vehicles.

How little we realise in a general way the vast extent of the services rendered by the invisible lives that are ceaselessly ministering to the welfare of humanity! The elementals of the four great kingdoms of nature are incessantly at work contributing their help—automatically, unconsciously, as part of their nature. Mankind takes all for granted, and the last thing that occurs to him is to respond with gratitude. As the path of evolution carries mankind into the realms of nature's finer forces, however, consciousness begins to widen, and rapport is established with the myriads of elemental lives with which the unseen universe is teeming. From the tiny elemental up to the lofty deva, service is the keynote. Their lives *are* the forces of nature.

As there is no dead matter, so there is no blind force; and who shall say that no connection exists between the failure of collective humanity to realise its essential oneness with all nature, and the tendency for manifestations of destructive energy to increase to the point of becoming a menace to the safety of vast numbers of the human race? A materialistic view of the universe will fail to see any relationship between the depravity and sin of Atlantis, and the fate that overwhelmed the island continent in an age now far remote. "Oh, the time for a belief in a God of Wrath has long since passed," is the exclamation of the modern thinker. Who, to-day, is going to believe that God will rain down fire upon the city of sin?

That a personal God should intervene in such a manner is, of course, utterly incredible; but once the unity of the life of the entire manifested universe is admitted, is it too unreasonable to suppose that man's collective action may ultimately bring about

conditions in the inner realms which may react to his own disadvantage on the outer planes? So far as our finite intelligence shows, God always acts through the laws of nature. Mankind is part and parcel of nature, much as he may try to stand aloof, and, on the strength of his possession of the divine spark of Mind, glorify and consider himself the lord of creation. It has yet to be brought home to him, apparently, that he is more intimately bound up with his environment than he realises.

Evidence is not wanting, even in the affairs of daily life, to show how intimately man is linked with the elemental kingdoms. It is well known how peculiarly successful certain individuals are in growing flowers. Under their care they will bloom and flourish beyond all comparison with the same amount of attention bestowed upon them by other persons less sympathetically adapted to them by temperament. Others, again, will exhibit an uncanny knack of managing fires, which will burn with vigour and brilliance in circumstances which, under other hands, would keep them dull and lifeless.

The participation of the elementals, again, is no unfrequent occurrence in the spiritualistic séance-room. Certain types of yogi and fakir are also reputed to accomplish their wonders by the aid of elementals. Celebrated stage illusionists, even, have in their turn not escaped the imputation on the part of psychic enthusiasts whose zeal exceeds their judgment, of being assisted in their performance by elemental familiars—and this in spite of their most explicit assurances to the contrary! I have myself known such good people to become quite heated when the suggestion is made that they are attributing a psychic cause to a phenomenon of purely physical origin.

There is, however, reason to believe that the initiated occultist has the power when necessary of pressing into his service the inhabitants of the elemental and deva kingdoms. As the commentator to the book under consideration points out, "a real, though pure, relationship exists between every true philosopher and the people of the elements. . . . As a general has lieutenants and armies at his command, so the philosopher, a general 'in the liberation war of humanity,' has many helpers among the People of the Elements. Their duties are various. Some are messengers going to great distances to secure and deliver information, others are protective powers, keeping at bay disturbing forces operative upon their own planes of consciousness."

The main theme covered by the quaint Discourses of the

Comte de Gabalis, however, is that of the solar force, and the building of the solar or spiritual body. Their purpose is to point the way to Initiation or spiritual rebirth, rather than to expound a philosophy of elemental or deva life. The Count's remarks are addressed to a candidate for initiation. "The hour of your regeneration is at hand; it rests solely with you to become a new being. Pray ardently to Him who alone has power to create new hearts, that He may give you one capable of the great things which I am to teach you." So the parting words of the Count, after his first preliminary interview with the prospective candidate, strike the keynote of all that follows. It is in this connection especially that the Commentary included in this English translation is so valuable, as indicating the depths of meaning hidden under the actual words.

The Abbé—for the narrative is cast in the first person singular—records his gratitude to the Count for having shown him a "Spark of his Light." The commentator points out that Light is an occult synonym for spiritual knowledge and evolution, and goes on to show that at times this Solar Principle or spirit actually manifests as physical radiance. The accounts of Moses on the Mount, of the transfiguration, and of the tongues of fire which descended at Pentecost upon the heads of the twelve apostles are instanced. "The Christ . . . and other high priests of humanity, in whom the Divine Principle has evolved to the supreme point manifestable on earth, are able to make visible to their disciples the spiritual or solar body. . . . The words, 'For the Lord thy God is a consuming fire,' and 'He maketh the spirits his angels, his ministers a flaming fire' are literally true."

A vast amount of information with regard to the solar force and solar body is to be found scattered throughout those pages of the book which are devoted to comments on the text. The chief manifestation of this solar force is to be seen in the progressive unfoldment of the supersensible or spiritual nature of man. By the application of "knowledge of the law governing the solar force and the regeneration of certain minor brain centres," says the anonymous commentator, the candidate may early learn to enter into harmonious relationship with the elemental folk.

Such knowledge, frequently referred to as the "wisdom of the serpent," arises only from the control of the solar or serpent fire. And lest it should be assumed that the Discourses, even with the key supplied by the comments, are precise and explicit in their

detail, it should be pointed out that the term "Solar Force" is used in at least three senses in this work. It is made to serve for "lunar force"; for the solar force itself; and sometimes for the super-solar force, or Paraclete. Only the diligent searcher after the hidden meaning can therefore hope to make headway in an attempt to get at the underlying truth of what is revealed on the surface.

It is easily seen that in interfering with matters in which the divine Paraclete is involved, the unready are trespassing upon holy ground. For the encouragement of the earnest aspirant, however, it may be repeated that intense and pure aspiration may accomplish far more than anything that the conscious mind or personal will may hope to achieve. It should never be forgotten that the seat of spiritual development lies in the Higher self, the God within, and that the lower mind may not necessarily be a conscious participator in what is going on "behind the scenes." I venture to assert that the truly spiritual person will ever be characterised by a personality in which the qualities of humility and childlikeness are clearly discernible. One of the most difficult lessons of the early stages of the Path is the realisation that the personal I is but a deceptive shadow beside the Light which waits within for the day when it may manifest to the outer world.

Not without wisdom does the commentator, to whom we are indebted for an insight into some of the hidden value of this book both encourage and warn the student, in the following words:

"That soul who will renounce all personal ambition, and will seek by selfless service of his fellow-beings to obey the Divine Spirit within, may, *without external teaching or assistance* (italics ours) evoke this Flame and achieve a knowledge of nature's secrets and mysteries. But unless governed by the God within, and with selfless purpose, this Fire will intensify the lower passions and make the man a destructive force working contrary to the law of nature. He who seeks divine knowledge will surely find it, for the divinity in man ever strives to render unto him his lost birthright. No sincere effort to solve God's Mystery passes unheard by the Silent Watcher within."

In another note, on Prayer, the commentator emphasises the truth that "prayer or concentration on the Highest Source man is capable of imagining is the path to Wisdom." It is pointed out how fervent aspiration evokes a response from the great central sphere where dwells the eternal Light of the Paraclete. The up-ush of aspiration is met by a downflow from above. The divine

and human intermingle, and the day is hastened when that body, "eternal in the heavens," to which the great Christian Initiate alludes, shall be the vesture of the soul. To quote once more from the comments to the *Comte de Gabalis*: "You have by a direct and positive effort to reach the higher spheres of consciousness. Therefore let your thought be clear and concise, for a sincere, positive and well-defined prayer harmonises man with God."

THE NEW
BIRTH

The assumption that man has other than a subordinate part to play in the process of being "born again" from above, is an error to which certain ardent types of occultist are particularly prone. Beyond the training of the lower self, and the preparation of the mind by constant aspiration, there is nothing that can be done. "Quite rightly," say the notes on the Count's discourses, "the Mohammedans hold that man can only be born again in and through the aid of Heavenly Powers, typified by the angel Gabriel, who is said by them to connect the heart of man with the soul, the lower consciousness with the higher."

A clearer realisation that, in regard to spiritual unfoldment, we can of ourselves do little, would benefit most of us. Meekness and humility are old-fashioned virtues, of small use in the busy market place, but a sure shield on the difficult and dangerous path of occult development. "What can I do?" is the cry that goes up from the despairing heart of many an earnest student. No soul need fear a confession of its own helplessness and dependence: these are pre-requisites for entrance into the truly spiritual life.

A noteworthy feature of the Count's advice to his friend is his constantly repeated admonition to pray. "Watch, Pray, Hope, and be silent," are his watchwords. Too seldom is the value of prayer appreciated. We would go so far as to say that it is the key to all true occult, *i.e.*, spiritual progress. The writer of the present notes will ever look back with gratitude to the time when, in the midst of a struggle with the lower self, and at a period when he was mistakenly endeavouring to achieve by force of the personal will that which was utterly beyond the scope of the lower mind, a friend received in meditation a message to pass on to him—"Tell him to pray." In case the slight clue thus furnished may prove as useful to others as it has been to himself, the Editor may perhaps be pardoned the brief personal allusion at this point.

In the notes on these Discourses the subject of prayer crops up not seldom, a fact which I think we may take as an indication

of the appreciation in which it is held by the unknown commentator. The nature and tone of the comments in general are indicative, unless we are gravely mistaken, of the possession by the writer, not only of the Doctrine of the Eye, but of the Doctrine of the Heart. Taken in its entirety the commentary constitutes a little encyclopædia of occult information, ranging as the comments do over a very extended field. The definition of a Master to be found on p. 297 is a model of explicitness :

“ A Master is an evolved being who has perfected a Mental Body in which he can function consciously while out of his physical vehicle. A Master, through that degree of divine force which his rapidly evolving solar body enables him to contact, has power to understand and to apply many of the laws governing the so-called phenomena of Nature.”

Some occult schools would limit the term in its application to initiates who have perfected the Buddhistic or solar vehicle. Mrs. Besant, it will be remembered, limits the definition of the Master to “ Those who have passed through the five great initiations, the four upon the Path, the one beyond, which makes the Master.” This does not affect the value of the definition of the term as it is used in the work under consideration, although it does serve to indicate that, as understood by various occult fraternities, there are varying degrees of Masters. A portrait “ Painted by R,” and “ owned by the Brothers ” is included among the illustrations.

Another noteworthy point in connection with this work is the inclusion of seven ancient prophecies of world-peace, which may be read with interest in view of the present trend of events on the physical plane. And at this point it may be as well to remind readers that the acceptance of any particular contribution for publication in the pages of the magazine does not necessarily identify the Editor with the views therein expressed. In the present issue, a contributor, under the heading “ *Prophets of Doom,*” takes up the cudgels against the prophecies collected by Sir Arthur Conan Doyle, the predictions of the Rev. Walter Wynn, and those of the author of *The Shadow*. Vigorously written, and by no means lacking in humour, it makes attractive reading. It yet, to my mind, misses the main point. The growing sense of apprehension is not a local manifestation on a parallel with those instanced by Mr. Ince. They are not confined to one city or even one country. The feeling that the world stands on the threshold

of some momentous event is world-wide, universal. In some cases it takes the form of a belief in the coming of a great spiritual Teacher to refresh the nations who thirst for the Living Waters ; in others it takes the form of a feeling of impending doom, of some great cataclysm or outbreak of world-war. Sometimes, indeed, the two are combined. A movement has apparently just been inaugurated under the title of the Aquarian Fellowship, which not only claims to be a work of " special preparation . . . to be accomplished in a time of trouble, and under conditions of chaotic distress, amidst the fall of empires, and the shaking and demolition of all but those things which 'cannot be removed' " ; but sets itself to the task of " preparing the way, and making straight the path of *Him who is to come.*"

Time alone will show whether those who pin their faith on the power of the imminent advent of a great Teacher to avert a threatened world catastrophe of some kind ; or whether those who regard the catastrophe as an inevitable preliminary to any real spiritual progress are right in their intuitions. The only comment we personally feel moved to make is that, if we judge by the portents, the time is growing alarmingly short before that which is to come to pass shall be upon us. Well, *nous verrons !*

One of the prophecies included in *The Comte de Gabalis* by way of addendum is the famous prophecy of Merlin in regard to a coming world-peace, the first lines of which, it is claimed, describe the advent of a world-Saviour and its results. Another prophecy which is included is that from the fifty-second chapter of Isaiah, in connection with which is urged as proof that the prophecy has not yet been fulfilled the fact that no Saviour has yet arisen whom the Jews have been prepared to acknowledge. Each of the seven prophecies is annotated, and collectively form an alluring challenge to the ingenuity of the reader to make them fit in with current events.

The more closely it is studied, the more does this curious and interesting work appear worthy of the attention of the student of occultism. For the main part Hermetic or Rosicrucian in tendency, the book nevertheless offers points of contact not only with the occultism of the West but also with that of the East. Occultists of every fraternity, therefore, should find in its pages something of value along their own particular line ; while the serious investigator will quickly perceive that it is a book which he cannot afford to pass by.

Another book, which needs, however, no introduction to students, especially of the Eastern wisdom, is the *Light of Asia*, by Sir Edwin Arnold. Its charm has proved a solace to many a weary heart, and the beauty of the teachings of the Lord Gautama has appealed with a winning sweetness not only to countless thousands in the East, but to innumerable souls in the West. Readers of this magazine will learn with interest that one of the most delightful editions of Edwin Arnold's work that it has ever been our pleasure to come across has just been published by John Lane. The whole production bears the impress of having been a labour of love, from the handsome binding, with its striking head of the Buddha, to the beautifully printed text; while the fifteen coloured illustrations from paintings by Mr. Hamzeh Carr are exquisitely reproduced. Both in form and colour they are instinct with a quality which satisfies the æsthetic and mystical sense alike. For the first time in a popular work the figure of the Buddha is depicted as surrounded with his aura, and in the final illustration the artist succeeds in conveying a subtle sense of Nirvanic splendour by depicting the Buddha sitting aloft above the three worlds, his form dwarfed to insignificance in the glory of his auric radiance. That such a splendid edition can be put on the market for a guinea is only one of the surprises in connection with this venture, which has our hearty good wishes.

THE EDITOR.

MEDITATION AND OCCULT RESEARCH

By DION FORTUNE, Author of "Esoteric Philosophy of Love and Marriage"

MANY people think that it is impossible to conduct any research into the Unseen unless definite clairvoyant powers have developed, but this is not the case ; after we have reached a certain stage of training we can penetrate far into the Unseen by means of meditation. Occult meditation is a combination of the two methods of free association and directed reverie. It begins with free association, starting with an idea which is known to have been derived from the Inner Planes by the operation of the Higher Consciousness (that is why such books as the *Voice of the Silence* are so valuable for meditation), and passes over, or should pass over, into directed reverie. The secret of success lies in keeping the mind steadily on its plane and subject, but leaving it free within the limits of that subject—an operation which requires considerable experience and skill.

This method has yielded us an enormous amount of our occult knowledge, for by its use not only the experiences, but also the teachings received on the Inner Planes are brought through into brain consciousness. Like all other research, however, it requires counterchecking, and much confusion and discredit have resulted from the failure to apply this very necessary precaution. The findings of meditation must perforce remain nothing but speculations until they have been counterchecked and proved, and what we need in occult science is a method of proof which shall test the results without spoiling the experiment.

The psycho-analytical tests cannot satisfactorily be applied to the results of meditation, because these are admittedly the fruits of the subconscious mind, although the occultist takes a much broader view of the subconscious mind than does the psychologist. The analysis of meditation simply reveals that the conscious mind is obtaining access to the subconscious, and availing itself of the hoarded material of the Hidden Self. This, of course, neither proves nor disproves the value and accuracy of the results. If the subconsciousness contains the truth, the findings of meditation will be true, and it in no way reduces the value of subliminal material to prove that it has been stored in

the subconscious memory, for it may very well have got into that memory as the fruit of a true psychic vision which has not been brought through to consciousness.

In dealing with the fruits of meditation or reverie, we need to check the facts, not the origin of them, for the value of the teaching thus obtained does not depend upon its source, but on its intrinsic nature. We need to escape from the dominion of authority if we are to do any serious work in occult research. The value of a message from the Inner Planes or Inner Self does not depend on the name claimed by the communicating entity, but by the nature of its message; the "spirit" of Victor Hugo has had some ghastly doggerel fathered upon it, and many another great intellect has discoursed in vapid platitudes when recalled from the Unseen. Because a spirit calls itself Victor Hugo does not mean that it *is* Victor Hugo, and even if it were, what is the use of listening to it if it talks nonsense? And if, out of our own subconscious mind, we can elaborate material that is of value, shall we have the spiritual snobbishness to scorn it because of its homely origin?

The subconscious mind, containing as it does everything we have ever forgotten, everything which has ever impinged on a sense organ, whether consciousness has noticed it or not, and also, according to occult science, the experiences of the astral body during sleep and the memories of past incarnations, is infinitely richer than the conscious mind. It is therefore clear that if we gain access to our subconscious mind, we have obtained possession of a rich storehouse of memory. But as, by definition, the subconscious mind is below the level of consciousness, it follows that consciousness cannot penetrate to the level of subconsciousness, but must find some device to induce the subconscious content to become conscious, and this is achieved by means of the directed reverie of occult meditation.

It is this brooding of meditation which causes the development of much occult knowledge, and more truly might this be called the *Hall of Learning* than that astral temple of the imagination which usually goes by that name. It is much more likely that the occult doctrines have been elaborated by these natural means than by anything spectacular in the way of Manus and Messiahs materialising on the physical plane. That which is spiritual works upon the Plane of Spirit, and has to be brought through to the mental plane by mental means, and to the physical plane by physical means, each plane being governed by its own

laws. There are, it is true, souls among us of more than human stature, but the difference is in degree of development, not in kind. We all are potential adepts. Some are adepts in the making, and just a few are adepts in actuality. Nature does not leap gaps.

I do not mean by these words to discredit the idea of great Teachers in the past, nor the possibility of great Teachers in the present or the future ; but I do most earnestly desire to discredit the idea of miracle, and substitute that of law, natural and knowable, and of a piece with that which is known and proven of man and the universe.

Let us, then, if we desire to be true students of occult science, attach less weight to our visions and more to our meditations, until we come to the point when that consciousness which opens momentarily in vision has become part of our normal equipment, and we are so used to it as to be able to assess its value and use it at will. But, on the other hand, let us never forget that there is no such thing as revelation to brain consciousness. The revelation is always to the Higher Self, and has then to be brought through into brain consciousness. In that translation discrepancies may occur, and therefore all revelation and inspiration, even the clearest, requires counterchecking.

Our problem, then, is to devise a scheme of counterchecking that shall effectually test the truth of the fruits of meditation or inspiration, while leaving room for new discoveries of occult science.

Do not let us accept the limiting position that the occult teachings have been once and for all delivered to man ; for surely, as evolution advances, there must come a time when brain consciousness is able to receive more than heretofore, and so will be given more. Let us also remember that what it receives will be but an extension of that which it has already received, and will most assuredly fit in with it and not contradict it ; neither, if the experience of the immemorial past is any guide, will there be any new factors or sudden departures introduced. Nature is never arbitrary, whether on the visible or invisible planes. "As above so below," has ever been the maxim of the occultist. It is a clue which will take us safely through the labyrinth, and to it we must cling.

Again, applying the maxim, "As above so below," we shall find that a thing which is true on any plane of the cosmos, is true through the whole of its system of correspondences. For

instance, the same laws that apply to the solar system also apply to the atom ; if then we are testing any item of clairvoyant research, let us apply its findings to the solar system and the human system, and if we find that it is true of both of these, then we may reasonably conclude that it is true concerning the thing to which it claims to apply.

Take, for example, the researches of the late Dr. Steiner regarding Atlantis and Lemuria. Modern exploration and deep-sea soundings confirm the existence of a Lost Continent, and the new psychology shows, in its descriptions of the levels of the mind, states of consciousness which exactly correspond with the states of intellectual development which Dr. Steiner assigns to the different root races, thus confirming his statements, just as embryology confirms the theory of evolution by showing in the individual the stages of development by which the species is believed to have evolved. We may, therefore, feel ourselves upon reasonably safe ground in accepting Dr. Steiner's account of the root races. And when, in addition to this geographical and psychological confirmation, we also find a substantially similar doctrine set forth by Mme. Blavatsky as derived from the Ancient Wisdom of the East, for which derivation she gives chapter and verse from the ancient Scriptures, we feel that we have the double confirmation of an ancient esoteric system and modern research, and may therefore accept the doctrine of the root races as a fact established according to the laws of evidence with which we have to be content in dealing with the subjective planes.

Some of the occult theories that are being advanced nowadays, however, cannot be so tested. They have no correspondence with any occult system ; they fit in nowhere among proven truths. Some of their supporters claim that their uniqueness proves the wonderful psychic powers of their promulgators ; but the experienced occultist replies that it is their uniqueness which is their undoing, for it proves them to be no part of the cosmic scheme, which ever moves in cycles. That which has been comes round again on a higher spiral, and nothing opens up in evolution whose germs are not implicit in involution.

It is high time that we should turn round and ask for the evidence in support of the statements that are made in the name of the Unseen, and let us dare, in the sacred cause of Truth, to say "not proven," when that evidence is not forthcoming. There is no religion higher than the Truth, not even personal loyalty to a beloved leader.

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We must recognise, however, that in occultism a kind of evidence has to be admitted which would not be admitted in orthodox science, which is one of the causes of the latter's sterility. Subjective as well as objective evidence has to be accepted, because so much of the work of occultism lies in the subjective sphere ; that is to say, in the realm of inner experience.

A man may say, for instance, that he has had a certain inner experience, and as that experience is peculiar to him alone, no independent witness can be adduced in support of his statements. His word is the only evidence, and therefore we are told that we ought either to accept or reject his word. The world of orthodox science says, "Reject the unverifiable statement, the unrepeatable experiment." The world of occult science is very apt to say, "Accept the statement without trying to verify it, for it is on such statements that our structure of thought is built, and if you throw down one, the whole edifice of our faith will collapse."

What answer can we make to this? Is there no *via media*? I suggest that we have two quite definite and quite independent criteria of criticism: firstly, in the ancient occult systems that are guarded by the schools of initiation; and, secondly, in psychology—not, of course, in psychology as popularly understood, but in the deeper application of it which is being developed along esoteric lines.

The ancient occult systems always have a pantheon of gods and goddesses who are all definitely related to each other. Parents and offspring, brothers and sisters, there they are, in great ramifying families. Wonderful stories are told of their adventures, stories wild as the fairy tales that delighted our youth. After we have listened to all these grotesque and sometimes obscene absurdities, and are told, "As above, so below," we find, if we follow out the symbolism, that we have an Ariadne thread which will take us through the labyrinth, not only of the universe, but also of our own natures. We shall find, moreover, that these different ancient pantheons have a strong resemblance to each other, and likewise, that the cosmologies to be deduced from them are practically identical, and we may fairly reckon that in those points wherein they confirm each other all over the world, they are substantially correct.

Against this ancient, definite scheme of things let us measure the findings of our modern psychics, and if we find that they fit in and are confirmed, then we may reasonably believe that we

have received a genuine contribution to our occult knowledge ; but if violence has to be done to the ancient systems, if they have to be pulled and pushed to make them fit, we should be wise if we looked for the discrepancies in the findings of the modern psychic, rather than in the immemorial faith of the ancients.

By these tests can we countercheck all contributions to esoteric cosmology. They must fit in with the ancient systems, and modern demonstrable science. But, on the other hand, we must not demand of psychism proofs which, by its very nature, it is unable to give. We must bear in mind the fact which modern thought tends to forget, that there are two kinds of logic, deductive as well as inductive.

Modern inductive science is a reaction from the deductive methods of the ancients, but the inductive method is not possible in any department of knowledge until we have a mass of particulars from which to build up a general concept. When we are dealing with matters already known in their broad outlines, we can, without unnecessary delay in starting, accumulate a mass of observations and set to work with the inductive method ; but when we are dealing with the totally unknown, as we often are in occult research, the deductive method is the only one we can use at the start, for we have no means of knowing whither to direct our observations nor what facts are relevant.

Occult science makes great use of intuition and deduction but having built up a system of concepts by such means, these concepts, if valid, should be capable of confirmation by the use of the experimental, inductive method of orthodox science. Our previous intuitive, deductive researches serve to indicate to us the direction in which to look for our data, and the line along which our researches are likely to proceed. But while such indications are invaluable, and save an immense amount of time, we should not be content with purely subjective, intuitional methods. Rather should we follow up our psychic researches with experimental confirmation, and not reckon any psychic vision or teaching as proven until this has been done.

Faith and authority have no more part in occult science than they have in natural science. Those teachings of occult science which are not capable of immediate proof should be classed as hypotheses, and the chêla should no more be asked to give blind belief than the student of chemistry. It is quite true that the higher branches of both sciences are only accessible to those who have fitted themselves by training for their comprehension ; but,

from the very start, modern chemistry-training combines theory with practice, and so it should be with occultism.

Does this mean, however, that occultism itself is a delusion? I think we have ample evidence that this is not the case. Out of the flood of credulity and wasted effort there stand up certain mountain peaks. There is more in heaven and earth than is dreamed of in the orthodox philosophies. It is this that occultism takes for its field of research, and the fact that its most ancient teachings have received confirmation from modern scientific research show that its work has not been wholly fruitless.

When, however, I listen to the talk of some of those who are interested in occultism, I feel as if I had returned to the Dark Ages, so much of it is sheer credulity and superstition—such romantic previous incarnations, such wonderful auras, such authoritative teachings received from the Masters; everything accepted without any counterchecking or attempt at verification.

Now, I do not dispute that such things are possible. In fact, I may say from my own personal experience, that I am satisfied that there is adequate evidence in support of all these things, and can and do accept them as part of my personal faith; but I cannot help saying that a great many of the anecdotes that are being recounted impress me as very far-fetched.

In the old days it was the custom to deny anything that was not as tangible as a beefsteak; nowadays, it seems to be the fashion to accept anything that is mysterious. People quote the statement of a psychic about their past incarnations or the state of their auras as proof positive. If it were not that there is so strong a feeling in occult circles for humanitarianism, I have no doubt that we should find people scrabbling in the interiors of birds in search of omens. There are statements current in occult circles concerning mysterious occult colleges and their marvelous museums and libraries, and the Masters and their mundane habitations which, in their widespread acceptance and lack of tangible evidence bear a strong family likeness to the rumours concerning the passage of the Russian troops through England, which were current during the early days of the war. Everybody had heard them, and nearly everybody believed them, for to do otherwise was to be accused of pro-Germanism; and although they served no doubt some useful purpose in keeping up our hearts during the dark days of the retreat, it is a curious chapter in crowd psychology that the man who preferred to base his patriotism on fact rather than fancy, should have met

with persecution and have been dubbed an enemy. A nervous crowd is a dangerous thing, and it is a bold man who will lay sacrilegious hands on the popular idols which quiet its fears; but it will not be until we break free from authority in occultism, whether that authority be claimed for the Seen or the Unseen, that we shall do any more serious work in this department of thought than the Schoolmen of the Dark Ages did in natural science.

The need of certainty is very strong in human nature. It is only a highly-trained mind that is able to suspend judgment on insufficient evidence. But it is better to endure the torture of uncertainty than to believe a lie, and I am convinced that if popular occultism would be content to do as a great industrial undertaking has recently done—cut its capital in half—it would find it was able to pay dividends on the remainder and once more become a solvent concern.

Great is Truth, and shall prevail, and no one who is sincere need fear Her.

CLAIRVOYANCE AMONGST PRIMITIVE PEOPLES

By THEODORE BESTERMAN

PART I

THE material for a complete survey of cryptesthesia among uncivilized peoples is very ample, far too ample, indeed, to be treated in a single article. Reserving, therefore, a more thorough survey for another place, I will give here only a few narratives, brought home by travellers, to illustrate the widespread and varying uses of clairvoyance (cryptesthesia) among primitive races.

To commence in the north, with the natives of Lapland, we are fortunate in having two early and almost contemporary accounts. One is from the well-known book by Scheffer. He learned from these natives that when the devil takes a liking to any infant as being a fit instrument for his designs, he gives that child a disease in which he haunts it with apparitions, from which, according to the capacity of its years and understanding, the child learns what belongs to the occult arts. Those who are so attacked a second time see more visions, and gain greater knowledge. If the person is taken a third time, which is seldom without great torment and danger of his life, the devil appears to him in all his shapes, by which means the possessed person arrives at the very perfection of this art. Such people become so knowing that, even without the drum, which is the instrument chiefly used by the magicians among the Laplanders, they can see things at great distances, and are so possessed of the devil that they can see them even against their will. For example, Scheffer tells how a certain Lapp, who was still alive at the time he wrote, upon being reproached for using his magical instrument, the drum, brought it to Scheffer and confessed with tears that even if he parted with it, and did not make another, he would continue to have these visions. This native proved his ability, the narrator states, by "giving me a true and peculiar relation of whatever had happened to me in my journey to *Lapland*. And he further complained, that he knew not how to make use of his eyes, since things altogether distant were presented to them." * This last statement, to anyone with any experience of modern mediums, bears the obvious imprint of truth. Modern clairvoyants are often unable to make normal use of their eyes

* J. Scheffer, *The History of Lapland* (Oxford, 1674), pp. 46-47.

immediately after a "vision." This may have some relation to the fact that in trance the eyes are generally turned downward or upward in such a way that only the whites are visible.

Scheffer's account is confirmed by that of another traveller, who is better known (if he be known at all) as a minor French dramatist, but whose accounts are accurate enough. Regnard states that the Lapp magicians usually employed the drum for three principal purposes: in connection with their sacrifices, in order to help them with their hunting and fishing, and in order to discover things taking place at distant spots. When they want to know anything of this kind, they first tie the skin, after having held it in front of a fire, on the drum. Then a Lapp kneels, as do all those present, and begins to beat the drum in a circular manner; while, beating the drum harder and harder as he utters words like one possessed, his face becomes blue, his hair stands on end, and at last he falls down motionless. He remains in this state for so long as he is possessed by the devil, and for so long as it takes his guardian spirit to bring back some token to show that he has been in the place to which he was sent. Then, coming to himself, he repeats what the devil has revealed to him, and shows the token that has been brought to him.*

It will be seen that these two independent accounts support each other very strikingly, as showing the methods of the shamans among the Laplanders. Travelling now a little to the south we would have come (until recent years, during which the advance of civilization has almost exterminated them), to numerous bands of Canadian Indians. Among the Indians who lived in Acadia, at the mouth of the St. Laurence, occurred an incident which is related by a well-known and in general reliable writer, Father Charlevoix. It appears that at one time a post in Acadia was commanded by a M. de Marson, who, at the time the story begins, was away on a visit. He had given his wife the time of his return, which was now much overdue, and in consequence Mme. de Marson was becoming very uneasy. An Indian woman, seeing this, asked her the reason for her distress, and having learned it, told her, after a pause, not to fret herself. She gave Mme. de Marson particulars of the day and hour at which her husband would return, adding that he would then be wearing a grey hat. Mme. de Marson, however, gave no credit to the prediction, so the Indian woman returned at the hour she had

* J. F. Regnard, *Voyage de Laponie* (1681), ed. by A. Lepage (Paris, 1875), pp. 83-85.

appointed and pressed her so strongly that she at last persuaded Mme. de Marson to follow her to the river-side. They had scarcely arrived when M. de Marson appeared in a canoe, wearing a grey hat; on being told what had passed, he asserted that he was utterly at a loss to conceive how the Indian woman could have obtained the information.* We are equally at loss to understand the manner in which an individual can thus look into the future, and we are therefore obliged to ascribe such an incident as the one described to the operation of some cryptesthesia.

It is among these American Indians, or Amerindians, that some of our most valuable material is to be found, and it will be very well worth our while to examine several more instances of clairvoyance observed among them. The following striking story is told by General Browne, of the American army, and deserves the closest consideration.

“The medicine-man whom I knew best was Ma-què-a-pos (the Wolf’s Word), an ignorant and unintellectual person. I knew him perfectly well. His nature was simple, innocent, and harmless, devoid of cunning, and wanting in those fierce traits that make up the Indian character. His predictions were sometimes absolutely astounding. . . . On one occasion, a party of voyageurs set out from Fort Benton, the remotest post of the American Fur Company, for the purpose of finding the Kainè, or Blood Band of the Northern Blackfeet. Their route lay almost due north, crossing the British line near the Chief Mountain (Nee-na-stà-ko) and the great Lake O-màx-éen . . . and extending indefinitely beyond the Saskatchewan and towards the tributaries of the Coppermine and Mackenzie Rivers. The expedition was perilous from its commencement, and the danger increased with each day’s journey. . . . The party of adventurers soon found that they were in the thickest of the Cree war-party operations, and so full of danger was every day’s travel that a council was called, and seven of the ten turned back. . . .

“On the afternoon of the last day, four young Indians were seen, who, after a cautious approach, made the sign of peace, laid down their arms, and came forward, announcing themselves to be Blackfeet of the Blood Band. They were sent out, they said, by Ma-què-a-pos, to find three whites mounted on horses of a peculiar colour, dressed in garments accurately described to them, and armed with weapons which they, without seeing

* P. F. X. de Charlevoix. *Journal of a Voyage to North America* (London, 1761, 2 vols.), ii. 169-170.

them, minutely described. The whole history of the expedition had been detailed to them by Ma-què-a-pos. The purpose of the journey, the *personnel* of the party, the exact locality at which to find the three who persevered, had been detailed by him with as much fidelity as could have been done by one of the whites themselves. And so convinced were the Indians of the truth of the old man's medicine, that the four young men were sent to appoint a rendezvous, for four days later, at a spot a hundred miles distant. On arriving there, accompanied by the young Indians, the whites found the entire camp of "Rising Head," a noted war-chief, awaiting them. The objects of the expedition were speedily accomplished; and the whites, after a few days' rest, returned to safer haunts. The writer of this paper was at the head of the party of whites, and himself met the Indian messengers.

"Upon questioning the chief men of the Indian camp, many of whom afterwards became my warm personal friends, and one of them my adopted brother, no suspicion of the facts, as narrated, could be sustained. Ma-què-a-pos could give no explanation beyond the general one—that he "saw us coming, and heard us talk on our journey." He had not, during that time, been absent from the Indian camp.

"A subsequent intimate acquaintance with Ma-què-a-pos disclosed a remarkable medicine faculty as accurate as it was inexplicable. He was tested in every way, and almost always stood the ordeal successfully. Yet he never claimed that the gift entitled him to any peculiar regard, except as the instrument of a power whose operation he did not pretend to understand . . . it must be said for him, that his simplicity and innocence of life might be a model for many better instructed than he." *

Whether we agree or not with the writer's reflections, the story is a very striking one, and bears all the signs of a careful and conscientious record. It is still more interesting because the incident related is not a solitary one observed without the care that accompanies experimental observation, but was accompanied, we are told, by tests which were generally successful.

Jonathan Carver wrote a century before General Browne, and was able to come more closely into contact with the still largely uncontaminated customs of the natives. Carver's experience

* J. M. Browne "Indian Medicine," *The Atlantic Monthly* (Boston, 1866), xviii. 118 *et seq.* Cp. D. G. Brinton, *The Myths of the New World* (New York, 1868), p. 270.

occurred among the Crees, of the Algonquins. On one occasion he and his companions were awaiting supplies from certain traders who visited that station periodically. The traders they expected being later this season than usual, and their numbers being very considerable (for there were more than three hundred of them), the stock of provisions they had brought with them was nearly exhausted, and they naturally awaited the arrival of the traders with impatience.

One day, while they were all expressing their wishes for this desirable event, and looking from an eminence in the hope of seeing the traders come over the Lake, the chief priest belonging to the band of the Killistinoes told them that he would endeavour to get into touch with the Great Spirit and learn from him when the traders would arrive. Carver paid little attention to this declaration, supposing that it would be productive of some juggling trick, just sufficiently remarkable to deceive the Indians. But the chief of the tribe, telling him that this was chiefly undertaken by the priest to alleviate his anxiety, and at the same time to convince him how much interest the medicine-man had with the Great Spirit, Carver thought it tactful to refrain from expressing his opinion about the priest's design.

The following evening was fixed for this spiritualistic sitting. When everything had been prepared the king came to Carver and led him to a large tent, the covering of which had been drawn up in order to render what was happening within visible to those who stood outside. They found the tent surrounded by a great number of Indians, but they easily gained admission and seated themselves on skins laid on the ground for that purpose.

In the centre Jonathan Carver observed that there was a spot of an oblong shape which was formed of stakes stuck in the ground, with intervals between them, so as to form a kind of chest or coffin, large enough to contain the body of a man. These stakes were of a middle size and placed at such a distance from each other that whatever lay within them was easily seen. The tent was perfectly illuminated by a great number of torches made of splinters cut from the pine or birch tree, which the Indians held in their hands.

In a few minutes the priest entered ; a remarkably large elk's skin was spread on the ground, just at the narrator's feet, and the priest laid himself down on it after having stripped himself of every garment except that which he wore about his middle.

Being now prostrate on his back, he first laid hold of one side of the skin, and folded it over him, and then the other, leaving only his head uncovered. This was no sooner done than two of the young men who stood by took about forty yards of strong cord, made also of an elk's hide, and rolled it tight round his body, so that he was completely swathed within the skin. Being thus bound up like a mummy, one of the young men took him by the heels and the other by the head and lifted him over the poles into the enclosure which has been described. Carver could still discern him as plainly as he had hitherto done, and he took care not to turn away his eyes a moment from the object before him, in order that he might detect the trick, for such he did not doubt it would turn out to be.

The priest had not lain in this position more than a few seconds when he began to mutter. This he continued to do for some time, and then by degrees grew louder and louder, till at length he spoke articulately. What he uttered, however, was in such a jargon of the Chipeway, Ottawa, and Killistnoe languages that Carver could understand very little of it. Having continued in this tone for a considerable while, he at last exerted his voice to its utmost pitch, sometimes raving and sometimes praying, till he had worked himself into such agitation that he foamed at the mouth.

After having remained nearly three quarters of an hour in the place, and having continued his vociferation with unabated vigour, he seemed to be quite exhausted, and remained speechless. But in an instant he sprung to his feet, notwithstanding the fact that at the time he was put in the enclosure it appeared impossible for him to move either his legs or his arms, and shaking off his covering as quickly as if the bands with which it had been bound were burned apart, he began to address those who stood around him in a firm and audible voice.

"My brothers," said he, "the Great Spirit has deigned to hold a talk with his servant at my earnest request. He has not, indeed, told me when the persons we expect will be here, but to-morrow after the sun has reached his highest point in the heavens, a canoe will arrive, and the people in that will inform us when the traders will come."

Having said this, the medicine-man stepped out of the enclosure, and after he had put on his robes, dismissed the assembly. Carver admits that he was greatly astonished at what he had seen, but as he observed that every eye was fixed on him to discover his sentiments, he carefully concealed every emotion.

The next day the sun shone brightly, and long before noon all the Indians were gathered together on the hill that overlooked the lake. The old chief came to Carver and asked him whether he had enough confidence in what the priest had foretold to join his people on the hill, and wait for the fulfilment of it. Carver told him that he was at a loss what opinion to form of the prediction, but that he would readily attend him. On this they walked together to the place where the others were assembled. Every eye was fixed by turns upon the white man and on the lake, when just as the sun had reached its zenith, just as the priest had foretold, a canoe came round a point of land about a league distant.

In less than an hour the canoe reached the shore. After some conversation, the chief inquired whether they had seen anything of the traders. The men replied that they had parted from them a few days before, and they intended arriving there in two days from the present. They did, in fact, arrive at that time, greatly to the satisfaction to Carver and his friends.

Jonathan Carver concludes this strange story with a passage which admirably expresses the attitude of the dispassionate and impartial observer. "This story," he remarks, "I acknowledge appears to carry with it marks of great credulity in the relator. But no one is less tinctured with that weakness than myself. The circumstances of it I own are of a very extraordinary nature; however, as I can vouch for their being free from either exaggeration or misrepresentation, being myself a cool and dispassionate observer of them all, I thought it necessary to give them to the public. And this I do without wishing to mislead the judgment of my readers, or to make any superstitious impression in their minds, but leaving them to draw from it what conclusions they please." *

* Jonathan Carver, *Travels through the Interior Parts of North America in the Years 1766, 1767, and 1768* (London: 1778), pp. 123-129.

(To be concluded)

MORE ABOUT BLAVATSKY

BY WILLIAM LOFTUS HARE, F.T.S.

MR. BASEDEN BUTT'S new book* on the foundress of the Theosophical Society has several distinguishing merits. It is orderly, readable, comprehensive, exciting and impartial; it can hardly be called exhaustive, simply because no book about Madame Blavatsky can satisfy her friends and also her foes. The author gives over a large portion of his book to the pre-Theosophic H. P. B. and thus helps to explain the later and more familiar metamorphosis. Four chapters suffice for this. Then follows the battling period with its "conspiracies" and "exposures." The most valuable and, I should judge, the most attractive portion of the book consists of Chapters X to XIV, wherein we are treated to a "Summary of Phenomena" which might reasonably be expected from the author of *Modern Psychism*. In the final portion of his book Mr. Butt attempts to draw conclusions on the lady's character and her general achievements.

(I) A CATALOGUE OF PHENOMENA

In the present short article I must restrict myself to a few problems which Mr. Butt's work suggests to my mind. I have counted, extracted and tabulated over 160 phenomena recorded between his covers. I put them into six columns headed respectively: Number, Incident, Reported by, Genuine, Fraudulent, Uncertain.

The phenomena begin with the case of a boy who was given over to a witch by little Helena Petrovna, and who was found dead soon afterwards. It is reported by Mr. Sinnett; but when we come to the explanation we are not on firm ground. Did the girl believe in the presence of the witch? Or the boy? Was she bluffing? Was his death a coincidence? Phenomenon No. 163 is recorded in H. P. B.'s letter LXXX to A. P. Sinnett. In writing her *Secret Doctrine* the lady "is made to see all I have to do in my dream. I see large and long rolls of paper on which things are written and I recollect them." This is difficult to classify.

* *Madame Blavatsky*, by G. Baseden Butt, 1926, Rider & Co., Paternoster House, Paternoster Row, E.C. 10/6 net.

Between the first and the last phenomenon lie incidents which are types of an unspecified number which cannot now be recovered with certainty or examined with scientific accuracy. The recorders are scattered or deceased ; it is difficult to determine the column into which the explanation shall fall—genuine, fraudulent, or uncertain. Much depends upon our degree of partiality, caution, or prejudice. If we have made H. P. B. our life's mentor we shall class all the phenomena as genuine, admitting perhaps a few practical jokes ; if we are sceptical we shall admit a few as genuine and class the majority as more or less serious deceptions. Or sitting on the fence, we shall call the phenomena "uncertain" and ourselves "impartial," instructing and amusing nobody.

(2) MR. BASEDEN BUTT'S CATEGORIES

The author gives his readers a good example in making up their minds. His historical portion up to page 126 contains about 44 phenomena of various kinds. Then follows a section containing 23 cases "apparently lending support to theories of fraud." Eleven cases in Chapter XI are concerned with appearances of Mahatmas, some of which are dubious—to say the least. Chapter XII is inadequate in its treatment of the Mahatma Letters, and doubt runs through some of the 39 phenomena recorded. Besides this, the letters examined are not those which appear in Mr. Barker's book, to which Mr. Butt gives very scant attention. I have seen and handled every one of these letters to A. P. Sinnett in the original manuscripts, and could devote more than Mr. Butt's twenty pages to the solution of some of his problems.

Raps and Astral Bells to the number of fourteen cases occupy the next chapter, which is followed by Precipitation, Duplication and Materialisation of objects in 39 examples.

(3) THE AUTHOR'S DOUBTS

Frankly, I do not find the author's classification of phenomena useful or scientific, while the phrase "lending support to theories of fraud" might well be applied to a larger number of cases. Indeed the book may be construed into a subtle attack on H. P. B. by her most ardent friends if only from the freedom with which Mr. Butt has expressed his doubts. My passion for statistics has led me to count sixteen places in which the hypothesis of

fraud is admitted. It is not enough for me to say this ; I must prove it here and now.

P. 1—" Moreover, if Madame Blavatsky were a fraud, if all her claims were mere pretence, then, it must also be admitted, she was one of the most cruel and conscienceless women who have ever lived."

P. 2—" Madame Blavatsky was either incredibly wicked or else was one of the most deeply wronged women known to history."

P. 65—" If they are forgeries (the Coulomb letters) some of them are extremely clever imitations of Madame Blavatsky's manner of writing ; and if genuine they prove Madame Blavatsky to have been a fraud and charlatan of the most audacious and shameless kind."

P. 77—" Inevitably Madame Blavatsky was accused of fraud, and with almost equal inevitability the circumstantial evidence seemed to be against her."

P. 127—" Most of the following stories are selected from *Old Diary Leaves* and are included here because of the suspicious nature of the incidents described."

P. 145—" The incident is certainly suspicious. It makes one wonder whether anyone was persuaded to act the part of Masters on other occasions when They were encountered by members of the Theosophical Society."

P. 173—" If the foregoing were a fraudulent device arranged between Madame Blavatsky and Mr. Eglinton, it seems to have been remarkably well planned and carried out with really wonderful success."

P. 222—" Playful tricks and harmless deceptions " are admitted as frequent.

P. 240—" Did she arouse suspicions through foolish displays of occult power, or was she, in reality, a conjurer ? That is the most difficult point to decide."

P. 241—" Did Madame Blavatsky take Madame Coulomb into the household in order to make of her an accomplice ? "

P. 242—" . . . even when regarded as a charlatan Madame Blavatsky is not undeserving of admiration. . . . The charlatan seems almost more attractive than Madame Blavatsky the genuine occultist. If she were a fraud, her impudence is almost unrivalled."

P. 243—" . . . no pardon for such dishonesty . . . would be possible for a moment . . . an individual wholly beneath contempt."

P. 248—" If the Mahatma Letters were only ' dictations to a competent clairaudient amanuensis ' . . . Madame Blavatsky's honour is completely compromised. Nothing could be more deceitful, or more reprehensible, than the way in which, on this hypothesis, she must have engineered the ' phenomenal ' manner of their delivery."

P. 249—" If it could be conclusively proved that one single phenomenon produced by Madame Blavatsky were fraudulent, it would be reasonable to infer that all her other phenomena may have been fraudulent too."

P. 262—" But the greatest service which Madame Blavatsky contributed to the movement was the new and, if genuine, undeniable proof of the existence of the Masters. . . . If Madame Blavatsky were a charlatan, this evidence is absent, the subjective and mystical experiences of her followers may probably be illusions, and Theosophy becomes little more than a series of attractive speculations."

P. 264—" If Madame Blavatsky could be proved to have been a fraud, it is true that a most important testimony to the existence of the Masters would be lost."

(4) FIVE HYPOTHESES

These sixteen *dubia* must suffice for the purpose of this short article. They will convince the reader that the author of this interesting book is by no means certain whether he is writing the history of a heroine or a pretender. I fear my function here must be to support Mr. Butt on the fence what time he presents his five hypotheses, every one of which may explain the complex phenomenon of Madame Blavatsky. They are as follows:—

(1) The hypothesis of fraud is sufficiently explained in the sixteen doubts set out above.

(2) The " half and half " hypothesis comes next ; it asks us to believe that H. P. B. possessed occult powers but that they occasionally failed her and she may have resorted to trickery in order to please " phenomenon-hunters."

(3) The theory of dissociated personality comes next. A Blavatsky I would be pushed aside by a Blavatsky II. The first

was the genuine occultist, the second the deceiver of whom the first was unconscious.

(4) The theory of the child-mind follows and tells us of her wonderful faculty for "make-believe." She was gifted with an imagination which, to her, was real and led her astray.

(5) The theory of mediumship comes last, and would account for H. P. B.'s dubious acts by their attribution to entities who made use of her body without her knowledge.

Again, I must decline to be the one to decide which of these five hypotheses should be accepted. They are well balanced by Mr. Butt, who does not, however, perceive that they can be reduced to three. Nos. 1 and 2 make H. P. B. a fraud all the time or half the time—in any case a fraud. Nos. 3 and 5 are also alike—for what is dissociated personality but mediumship? No. 4 makes the Theosophical Society to have been founded and directed for twenty years by a child.

(5) THE VARIOUS OPERATIONS OF THE WILL

In the pages of this journal I was permitted to air my views on "Psychism and Occultism" and "The Classification of Phenomena," wherein I presented a theory which differentiates the great class of *passive and spontaneous* abnormal experiences from those that are *active and volitional*. The former I called "psychic," and considered them atavistic; the latter I called "occult."

I was interested to observe that on the occasion of a strange illness in Mingrelia, when Madame lay in a comatose state for several days, she declared that she had passed from the spontaneous to the volitional stage. This gave me the idea with which I conclude this essay. It may or may not enlighten the subject of occultism in general and Madame in particular.

Ultimately all the phenomena in which we are here interested (as well as the normal phenomena of Nature and human conduct) are the product of *Will* of some kind. The roots of that Will lie so deep that we are unable to reach them, but the presence of the "leaves and blossoms" proves the presence of the "roots." This Will in its earlier stages of manifestation does not reach the consciousness of the beings in which it operates. Thus, for example, the bodies of living beings are sustained by will-processes that are unconscious. I conceive that a great many phenomena of psychism are caused by the hidden will as it appears in Nature

around us or deep within ourselves. At length it rises more to the surface and we become conscious of it and participators in its normal and *abnormal* aspects. It is too late to deny the reality of unconscious psychism or conscious occultism. They both exist, though we have not yet subjected them to ethical judgments and control. We think because they are marvellous that they are good—as we do not say of earthquakes and the lesser inconveniences of Nature. We think because we have “psychic gifts” that they testify to spirituality; or because we have “occult powers” we may do what we like with them. And then, if we exploit both the “gifts” and the “powers” to support our ascendancy over our less gifted fellows, and, proud of our uniqueness, add much that is false to the little that is true, the crash inevitably comes. It would seem, perhaps, that Mr. Baseden Butt’s hypotheses can be expanded a little by the discovery of one that is adequate to the case. And in doing so we may find one which includes more than Madame Blavatsky in his grasp.

SOME ASPECTS OF RELIGIOUS SYMBOLISM

By ALLAN NEVILLE TAYLOR

"AN idea in the highest sense of the word," says Coleridge, "cannot be expressed but by a symbol." From time immemorial men have made use of symbols to express what is otherwise inexpressible, and often incommunicable; and it is in the study of symbolism and ideographs alone that we can penetrate the secrets of the great religions, and trace them back to their ultimate source. The subject is a vast one and would require volumes to do it justice; and in the space of this short paper I propose to take only the most important and persistent cosmogonical symbols and attempt to bring to light their esoteric aspects.

Now, surveying the mythologies of the various religions which have during the course of time actuated humanity, we find them replete with apparent contradictions, absurdities, superstitions, and even anachronisms. But out of this chaos certain beacons illuminate our way: we perceive many fundamental similarities, ideas, and beliefs, which are the common property of the whole world. For example, every creed has had to offer an explanation of the origin of all things. And so we find what is perhaps the most widespread and important of all symbols—that of the Mundane Egg.

The egg was a sacred symbol in all cosmogonies. The mystery of its germination, of the life that emerges from it without any apparent agency, was regarded as a miracle from the earliest times. Because of its ovoid shape it symbolized the universe; and we find the belief that a Mystic Egg originated every created thing prevalent in Greece, Persia, Syria, India, and Egypt—the nations which, *par excellence*, have influenced the spiritual side of man. The Egyptian Seb is spoken of as having laid an egg (the universe), and he is often represented with a goose upon his head.

In the Dionysiac Mysteries of Greece a Mundane Egg was consecrated, and Dionysus was regarded as the "first-born of the world," having sprung from the egg and given rise to all creation. In India the first hermaphrodite being issued from an egg; and another myth shows Vishnu emerging from the egg, lotus in hand. Everywhere the egg is the symbol of immortality,

and, because of its form, of *eternity*. Significantly, in this context, Diodorus Siculus declares that Osiris was born from an egg—even as was Brahma. And Osiris was god of resurrection. The egg is closely connected with the sun, and is represented in glyphs as a disk; for it must be remembered that in Egypt, Peru, Chaldea, and India, the sun was regarded as a vast egg, from which the universe had derived its life.

Once the universe was brought into being, the next step necessary was that law and order should permeate it—that Divine Essence should give mind to created things. For in all cosmogonies Mind or Wisdom follows Life. This wisdom is symbolized by a serpent, and in this connexion it must be recollected that the serpent is oviparous, and to the primitive eye has an obvious relationship with the egg. From the mouth of Kneph issued an egg, from which emerged the *creative* god in the guise of a winged serpent. The meaning of the serpent symbol, however, is often obscure. But invariably its significance is divine when associated with the egg, and relates to cosmic creation. Its consequence is phallic only when found alone, that is, without the egg.

Perhaps there are more legends attached to the serpent symbol than to any other. The terms "serpent" and "dragon" were synonymous in what they represented: the latter typifying wisdom as well as the former. Thus in Scandinavian fable we read how Sigurd, by eating the heart of the dragon Fafnir, became in consequence the wisest of beings. Tradition also associated the serpent with the Tree of Life. Jewish and Christian legend, in particular, bound it indissolubly with this symbol; but it is a noteworthy fact that during the Middle Ages only did the serpent become the type of all evil, and called the Devil. Previous to this he was regarded by the unprejudiced as the giver of wisdom to man. The serpent was never Satan, the opposing power to God:—the Evil which is in eternal conflict with the Good. It was understood that if Good existed at all, so did Evil, because one is the complement of the other even as are light and darkness;—whence the old adage *Demon est Deus inversus*. Without contrast nothing would be capable of perception, and everything is but a differentiation of something higher. The Kabalists realized that Evil was antagonistic to Good, but at the same time essential for its manifestation. They symbolized this profound truth in the Magic Head in the *Zohar*. "Serpent" was a name eventually given to all Initiates and

Adepts, who were looked upon as "Sons of Wisdom." For instance, the serpent became the symbol of Christ with the Ophites and the Templars.

And so we come to the third great symbol in religion. I refer to that of the Lotus. From the remotest antiquity we find this flower venerated as sacred by the Aryan Hindus, the Egyptians, the Buddhists, in China and Japan. In the form of a white lily it became a Christian emblem adopted by the Greek and Latin Churches, and is found in the hand of the angel of the Annunciation. The lotus in every case represents productive power, both spiritual and physical, in nature. We encounter it in this quality when it is depicted as growing from Vishnu's navel, while the god rests on the Serpent of Infinity upon the waters of Space. And again, the Hindu Venus, Lakmi (the female aspect of Vishnu), is shown, during creation, as floating on a lotus-flower sprung from the sea-foam. This symbol has been pointed out as signifying esoterically the "emanation of the objective from the subjective, divine Ideation passing from the abstract into the concrete or visible form." In Egypt the lotus is frequently encountered as the symbol of productivity. Renenit, the goddess of fertility, holds a lotus in her hand; Qetesh, another goddess of like nature, is depicted in the same fashion. Thoth sits on a full-blown lotus; Bes stands on a lotus; and the frog goddess found on all mummies rests on a lotus. In each case the divinity possesses an aspect of *growth*. Hence the lotus.

It is necessary now to say a few words on the most archaic of all symbols—and one which has ever exercised a dominant influence upon the activities of men. This is the Moon, or Lunar Symbol. As the sun was the male and active principle in ancient cosmogonies, so the moon was the female and passive. She was commonly regarded as having given life to our particular globe. She is the Queen of Heaven, and, as Diana, the Queen of Night. Some of the Fathers looked upon the moon as the living symbol of Jehovah—the donor of life and death. As Hecate she was indeed the goddess of death, and as Luna or Lucina she presided over life and childbirth. In Egypt Isis was the moon, with the cat sacred to her on account of its eyes reflecting back her light even as she reflects the sun's. Hathor, Nephthys, and Sekhet also had certain lunar aspects, but at different times and places they were all very much confused, the lunar aspect being pronounced here, and lacking there. Primarily the moon was the Mother-goddess, but there is another side to her: for as Māya

she personified Illusion, and was the source of spells and enchantments. Doubtless, however, the lunar symbol first gained prominence because that orb provided the most ready method of marking time-periods relating to certain physiological phenomena too technical to be entered into here. But it is said that the number seven derives its sacred character from the four-fold 7 contained in the 28 days of the lunar month—each septenary representing a quarter of the moon.

This symbol has always been one of generation and reproduction, representing and controlling the fructive powers of nature. There is nothing phallic here as it stands, the meaning being purely mystical. But later, as might be expected, the significance was debased into an emblem of sex and carnal love. It is in relation to this that we detect the lunar connections of the Babylonian Ishtar, the Phoenician Astarte, the Carthaginian Tanit, the Greek Aphrodite Pandemos, the Phrygian Cybele, the Egyptian Anta, and various others, in whose name lascivious rites and incredible orgies were celebrated.

In conjunction with the worship of the moon, as the generative power of nature, we find mention of the Ark. This Ark-symbol has precisely the same meaning, and was supposed to contain the germ of all living things within it. Take the Jewish Ark of the Covenant ;—we read of David performing a dance around it. This dance was the "circle-dance" characteristic of Sabeian worship, and similar to the gyrations of the priests of Baal and Moloch, and the dance of the daughters of Shiloth. We meet it again in the *Bacchæ* of Euripides. The esoteric meaning of this symbol becomes apparent at once. The Ark, or *Argha*, was a holy sacrificial vessel of oblong, boat-like shape, used in the worship of Astarte, Isis, Mylitta, and Venus—all divinities typifying the reproductive natural powers. In the service of Diana the ark became crescent-shaped like the moon to denote fertility, and in the Roman Church Mary the Mother is shown standing upon a crescent moon. In Egypt this ark-symbol remains boat-shaped, but becomes a sarcophagus consecrated to the solar god, and as such assumes the esoteric significance of resurrection, or *new life*. Nevertheless, the sarcophagus was always a symbol of the female principle, and at the Mysteries, the candidate for initiation, personifying the solar divinity, entered the sarcophagus as the fertilizing ray from the sun which, entering the fruitful womb of the earth, called life into being. From the very word *arca* we derive our *arcane*, meaning "secret"

or "hidden." As the Egg signified universal abstract life, so the Ark denoted terrestrial positive life, and as such is found in all those cosmologies where nature was worshipped in her germinative, multiplying form.

There are certain other symbols which occur all over the earth, such as the cross, and the circle. Much has been written upon the esoteric significance of these, and it is sufficient to point out that the circle symbolizes the Mundane Egg above explained—the first differentiation of the Divine Infinity; and, in conjunction with the cross, the union of Spirit and Matter. The glyph of the *crux ansata*, or *ankh*, consists of two parts, a cross, and a circle placed above it, an arrangement that bears an affinity with the looped cord Siva holds in one of his right hands. The significance here, as in Egypt, is that of Life—the union of Spirit and Matter, as shown above. It may be objected that as Siva is a god of destruction, this symbol of life does not apply to him satisfactorily. This may be explained by the fact that, esoterically, Siva represents the divine Ego trammelled and imprisoned in earthly form, and aspiring to destroy that earthly form in order to regain his pure, ideal state.

All these symbols are found used in conjunction with one another, so that at first their meanings seem obscure; but study of them invariably resolves the difficulty, and shows that fundamentally at least they represent the identical truths in every cosmogony. Thus the glyph of the serpent with its tail in its mouth indicates Wisdom in Infinity, and consists of two basic symbols: the circle, which denotes Infinity; and the Serpent, which as we have seen, personifies Wisdom.

Lastly, these symbols which we have discussed are purely *religious* in character, and form a class quite apart from the symbology of numbers (such as the Tetrad and the Septenary and their innumerable consequentials) which is merely philosophic, and as such, must not be confused with the naturalistic emblems.

PROPHETS OF DOOM

By R. B. INCE

AT the present time we have with us more than the average number of prophets whose sole desire appears to be, like the fat boy in Pickwick, to make our flesh creep. Sir Arthur Conan Doyle makes no secret of the fact that he frequently receives messages from the astral world intimating that terrible happenings will overtake Europe in a few years' time. The Reverend Walter Wynn, a writer on Biblical Prophecy and the meaning of the Great Pyramid, purports to know the hour and the day when these terrible happenings will take place. In a recent number of the OCCULT REVIEW he wrote: "The exact astronomical prophecies in Daniel, the Revelation, and the Great Pyramid admit of no deception. 99.9 of them (*sic*) have been exactly fulfilled. Will the remainder fail? Time will swiftly show. The Pyramid symbolism denotes exactly from November 10-11, 1918, to May 29, 1928, as a period of truce in chaos. From the latter date to September 15-16, 1936, intensified tribulation. After that the personal reign of Christ (*sic*)."

The Reverend Walter Wynn is undoubtedly justified in holding his own very definite opinion on these matters. He is of the happy mortals who "know and know that they know." But one could wish that he were a little less scornful of the higher critics. In the same article he writes: "The conclusions of the Higher Critics concerning Daniel and Revelation have evaporated in the sunlight of recent history. . . . I believe Charles Haddon Spurgeon was nearer the truth in his interpretation of the verbal inspiration of Scripture than the Higher Critics in their disgorged opinions and conjectures." Does Mr. Wynn really, one wonders, stand by such a crude overstatement as that? The Reverend Charles Haddon Spurgeon believed in Biblical exegesis as cultivated by the people of Tennessee. That is to say, he believed that the Bible is the sole repository of Truth upon all questions, religious, biological, historical and prophetic. Surely a little higher criticism, even though it err on the side of scepticism, is preferable to such uncompromising lower criticism or Spurgeonism as that?

But no doubt Mr. Wynn is one of those happy people who have fallen in love. I do not refer to the things of the flesh. I refer

to the Bible and more especially to its prophetic books. He has fallen in love with Biblical Prophecy. And with such there is no arguing—or rather, there is no end to arguing. They know the course of the world, step by step, from its creation to its final dissolution. They know that which even the angels do not know, the day, month and year when the world will be destroyed.

But why, one is driven to ask, are these prophets who work by the Bible invariably prophets of doom? Why do they so seldom care to dwell upon the happier periods in the world's history? Why do they prefer to make our flesh creep rather than to assist us up the flinty steps of the Path? Like the Hebrew prophets of old they scorn to prophesy to us smooth things. It is for our soul's good that they interpret prophecy. But have they pondered sufficiently long on the nature of the soul's good? Is the "good" of one soul always and equally the "good" of another? Because it is necessary for one child to be beaten into goodness is it therefore necessary that all children shall be driven to virtue by the rod? May we be forgiven for expressing the fear that such prophets belong to an extremely narrow school; so narrow that they can envisage only one way of salvation, and that, of course, their own way?

Prophets of doom are no new phenomena. No age of the world's history has been without them. Before the Bible was, they were. Rome knew them even before King Tarquin purchased the Prophetic Books from the Sibyl. There is a certain type of mind which finds delight in mounting the nearest tub in the market-place and declaiming: "To-morrow ye will all be destroyed unless ye believe what I believe and do as I bid." Psychologists know the condition of mind which leads to such action. They refer to it as an enlarged ego.

In the year 999 A.D. bands of pilgrims travelled from all the countries of Europe to Jerusalem. They sold their goods in Europe and lived on the proceeds in Palestine because they believed that the Lord would come the following year, and that the scene of the Last Judgment would take place in Jerusalem. Knights, citizens and serfs tramped continually eastwards, singing psalms as they went and gazing fearfully at the sky. They expected it every minute to open in order that the Biblical prophecies should be fulfilled and the Son of God descend in glory.

To jump to more (?) enlightened times, in the year 1736, the prophet Whiston declared that the world would be destroyed, according to prophecy, on October 13 of that year. Early on

that day excited crowds went out from London to Islington, Hampstead, and the intervening fields, to witness from a safe distance the destruction of London, which was to be "the beginning of the end."

In February of the year 1761, London was shaken by a slight earthquake. As a result, a soldier named Bell lost his senses and ran about the streets predicting the destruction of London on April 5. Thousands of people confidently believed the prediction and began to prepare for flight. As the day approached excitement became intense and great numbers of people resorted to all the villages within twenty miles of London. The landladies of Islington, Hampstead, Highgate, Harrow and Blackheath did a brisk trade, charging exorbitant prices for the accommodation required.

Many who could not get away boarded the merchant vessels in the Thames, and passed the night between the 4th and 5th on board, expecting to see St. Paul's totter and the towers of Westminster Abbey rock and fall amid clouds of dust. But nothing happened except that the prophet Bell ended his life in a lunatic asylum.

A similar panic took possession of Leeds in the year 1806. The cause of the terror was this. A hen, in an outlying village, laid an egg on which were inscribed the words "Christ is coming." Numbers visited the spot and examined the hen, who continued to lay these miraculous eggs. It seemed obvious that the Day of Judgment was near at hand. Many believed and, suddenly becoming religious, prayed continuously and flattered themselves that they repented of their evil courses. Unfortunately for the "Revival" a gentleman of sceptical but enquiring mind, went at an unexpected hour one morning and caught the hen in the act of laying one of her miraculous eggs. He ascertained beyond a doubt that the egg had been inscribed with some corrosive ink and forced up again into the bird's body. After this explanation the Revival languished and Prophecy was again at a discount.

These are only a few of many prophecies which have done incalculable harm in their time. They came and went, and the evil that they did lived after them.

And that is where I join issue with all prophets of doom. Do they know what they are doing and do they know why they do it? Let us hope, for their own peace of mind, that they are not

gifted unduly with the two-edged sword of imagination. Otherwise their state must be, I think, unhappy.

To make a prophecy, either vague or definite, foretelling disaster, cannot ever do good to anyone, and may do infinite harm to many. In our modern life there must always be great numbers of people who are ignorant and in a low condition of health. Whispers or shouts from the housetop, of terrible sufferings that are coming upon the earth, are likely to affect such people adversely. Such prophecies will tend still further to undermine their health even if it does not drive them to the lunatic asylum. Mass suggestion can be used for good, but it can also be used for evil purposes. The prophet of doom is handling a useful tool for a decidedly evil purpose.

Surely to-day mankind should be growing out of those old evil nightmares of the past which have haunted him too long? We are to-day becoming more and more conscious of the influence of the spirit upon the flesh and of the movement of the spirit behind all the phenomena of life. Why then should we be open to suggestions of evil which are essentially materialist in their origin and influence? If He is a spirit in whom we live and move and have our being, why should prophecies of those evils which can happen to the body drive us to despair?

The flesh is weak, you reply. Yes, undoubtedly the flesh is weak. Let us remember that when the next prophet of doom comes to us with the day and hour of his Day of Judgment. The prophet is one who speaks; he may speak for any one of a multitude of reasons and the source of his knowledge is never beyond question. Are there no mysteries beyond revealing, in life? Are there no vain shadows in the astral? Are we to accept everything at its face value? Are we of those who are too timid, or too foolish to "try the spirits"? If so, the newest and the silliest prophets can rely upon us to follow them as blindly as sheep.

GHOST SHADOWS

By ELLIOTT O'DONNELL

TO me, and possibly to others, there is something peculiarly arrestive and fascinating about shadows. They are so elusive and at times so mysterious and uncanny. It is through the medium of shadows, I believe, that the superphysical not infrequently chooses to manifest itself to us. I remember that a wall not very far from where I lived when a boy, bore the reputation of being "shadow haunted," and the old carpenter who used to do odd jobs for us told me of an experience he once had there.

"It was in my courting days," he said, "and I was returning to my lodgings one evening after seeing Annie home. The night was very fine, and the air was so sweet that I stopped every now and then to drink in deep draughts of it.

"Well, I was walking along in this fashion, and taking things very easily, when I came to the beginning of the Haunted Wall. As you know, the road it skirts is fairly lonely now, but, at the date I am speaking of, it was a great deal more so, for it had very little traffic along it even in the day time. I was not nervous, however, and trudged along cheerily, relying on my strong muscles and the thick cudgel I carried. The wall had recently been white-washed, and my shadow stood out on it in bold relief. As I moved, so it kept pace with me, and I laughingly told myself it was 'company.' The wall, as you know, is very long, over a mile, and I had covered about a quarter of that distance when a curious noise from behind me—a kind of mingled moan and cry—suddenly made me look back. There was no one to be seen, only a long vista of white, moonlit road; but on the wall, a yard behind my shadow, was another shadow, totally unlike mine. Whereas I am short and stout, this second shadow was of someone very tall and thin; and, besides, I saw to my surprise that it had no head—the neck simply ended in a stump. I looked all around to try and find the material counterpart to this shadow, but I could discern none. There was only the white wall on the one side of the road, and, on the other, waste ground, upon which there was no object that I could see larger than a good sized pebble.

"Now I am not superstitious," the old carpenter remarked, "but I confess that when I stood on that long road, staring at

that headless shadow that I could not explain on natural grounds, I began to feel nervous ; and my nervousness increased considerably when, having started walking again, I peeped round and saw that the thing on the wall behind me was walking along too. It was not a pleasant situation to be out there all by oneself, with no fellow creature in sight, persistently stalked by that long-legged, grisly, headless something ; and the more I realized that the more frightened I became, until at last, yielding to a panic, I ran. Imagine my feelings, however, when, on glancing round, I perceived that the shadow on the wall was running too, not with short strides like my own, but with long ones that never, to my amazement, seemed to bring it any nearer.

“ Well, on and on I tore, the clatter of my feet—for I was wearing hob-nailed boots—awaking the most alarming echoes, till I came to within a few yards of a dreary-looking pool, overhung on the far side by gigantic elms. Here I slowed down for want of breath, and, on again glancing at the wall, I saw the headless shadow suddenly vanish. I can swear it was there one moment and gone the next. It did not reappear, and I never saw it again, as on all subsequent occasions I took very good care—no matter how far it took me out of my way—to choose another road home.”

I asked the old carpenter if there was any reason for the haunting. His reply was :

“ Well, I don't know how true it is, but I've heard people say that many years ago the skeleton of a man was dug up near the pool, and the head was missing ; and the general belief was that this man had either been murdered or executed, and that it was his ghost, in the form of a shadow, that haunted the wall.”

I experienced a shadow ghost myself not very long ago. It was in the late nineties of the last century, when I was reading in Dublin for the Royal Irish Constabulary.

I had a great friend there called M——, who made a compact with me before leaving the Academy and sailing for South Africa.

“ Look here,” he said to me one evening, after we had been discussing the possibility of a life beyond the grave, “ why can't we arrange that whichever of us dies first is to appear to the other ? We might prove it that way. Do you agree ? ”

“ Certainly,” I replied, and I afterwards made a note of the conversation in my memorandum book.

Months passed. He went to Rhodesia, while I still stayed on in Dublin. Then one evening a strange thing happened. I was sitting by the fire in my study, thinking that I must soon light up and get to work, when something impelled me to look at the wall behind me, and, as I did so, a very black shadow suddenly appeared on it. It appeared to be the shadow of a man in a kind of uniform—tunic and riding breeches—holding in one hand what looked like a revolver. His profile was very clearly outlined, and his features seemed somehow strangely familiar. I looked round the room, but I could see no possible solution to the phenomenon, and I was still staring at it, when it threw up its arms, staggered backwards, as if in the act of falling, and—vanished. Then, for the first time, a queer, uncanny feeling came over me, and springing from my chair, I lit the gas. I was much impressed and no little puzzled, but for the moment I had to dismiss the matter from my mind and resume work, my exam., for which I was none too well prepared, being close at hand. However, when I was in bed that night, I could not help thinking of the shadow again, and then I suddenly realized that the features were the features of my old friend M——. Yes, the profile and the figure were certainly his, but why was he dressed like a trooper? He had gone to Africa with the idea of either mining or farming, but he certainly had no intention of joining the military or Police Force. In spite of this contradiction, however, as I recalled our compact, I could not help feeling extremely uneasy, and I had no sleep that night. Two or three days later I saw in a London paper that there had been a massacre of British troopers in Matabele Land, and that M—— was killed. On the outbreak of War, I afterwards learned, he had immediately joined up, and thus, to my extreme regret, the full significance of the shadow was explained.

Another shadow ghost that I know of is one that appeared, not to me, but to a friend of mine, a clergyman, with whom I happened at the time to be staying. I was sitting alone one evening, reading, when he burst in on me with a very white and scared face.

"I have just seen my father," he exclaimed excitedly, "and I feel sure something has happened to him."

He then described to me what had actually occurred.

"I was at my desk in the study, writing," he said, "when I thought I heard my name called in a very far-away voice, but a voice that I seemed to know well. I looked up quickly from my

script and saw a shadow on the window-blind facing me. It was the shadow of a man in clerical attire—long black coat, stand-up collar, and top hat—and the features, which were pronounced and curious features, were my father's. Without rising from my chair, I glanced round the room, to see what caused it, but there was no one there, and when I looked at the blind again, it had gone. Instinct then told me that what I had seen was supernatural—until then the idea had not occurred to me, and I shall now hourly anticipate ill tidings."

They came the very next morning, a telegram being handed to him at the breakfast table, announcing his father's death. He had died suddenly, it stated, of heart disease, while out walking.

In *Dead Leaves*, the posthumous work of Albert Smith, published by his brother Arthur Smith, an account is given of a shadow ghost of much the same significance. Here is the account, which I quote verbatim.

"About twenty years ago," says Albert Smith, "my brother, Arthur, was a pupil at the Grammar School in the town of Guildford, under the Rev. Mr. Bellin. The boys had been sitting up all night in their bed-room, for a frolic, and in the early morning, one of them, young M——, of Godalming, cried out—

" 'Why, I'll swear there's the likeness of an old huntsman on his grey horse, going across the whitewashed wall.' "

"The rest of the boys told him he was a fool, and that they had all better think of going to sleep. After breakfast, a servant came over from M——'s family to say that 'their old huntsman had been thrown from his horse and killed early that morning, while airing the hounds.' "

Yet another case of a shadow ghost seen at a school was narrated to me by an actor called Croker, with whom I was on tour, years ago, in the Midlands. Croker had dropped into the dressing-room I shared with two other actors one night, and the conversation turning on the supernatural, as it not infrequently did when I was present, he told us the following incident, which he stated occurred when he was a pupil at a Preparatory School in the West of England, kept by an elderly spinster.

"One of our number, Barnett," he said, "was sent a magic lantern on his birthday, but being in disgrace, owing to an escapade which the dame considered should be severely punished, he was forbidden to use it. He was naturally very much annoyed,

and declaring that he didn't care a damn what the old dame said, he vowed he would have his own way. Consequently, he waited some time, and then, one night, after the light in the dormitory had been extinguished by the governess on duty, he got out of bed and announced his intention of giving us a magic-lantern show.

"Under his directions, two of us took a sheet off one of the beds and pinned it across the window recess, while a third stood by the slightly open door to keep 'cave.' Then, when all was ready, he lit the candle in the lantern, and informing us in a whisper that he was about to show us the life and exploits of Robinson Crusoe, he put on the first slide. It depicted, if I remember rightly, the juvenile Crusoe taking leave of his family before setting out on his first voyage, and Barnett had just removed it, and was about to put on another slide, when a black shadow suddenly appeared on the blank, white circular space on the sheet. It resembled a death's head, and was altogether so horrible and sinister looking, that we were all absolutely scared. Indeed, so frightened were we, that we all got back into bed at once, and lay shivering under the bedclothes till the morning. The next day Barnett received a shock. His mother wired to say that his father had died in the night and that he must go home immediately. Whether the death's head shadow we saw had anything to do with Barnett's ill news," Croker concluded, "I cannot say, but I can vouch for the fact that every one in the dormitory saw the shadow and, as far as our young minds could reason, there was no explanation of it, save on the grounds of the supernatural."

This was Croker's story, and it was not the only one relating to shadow-hauntings that I heard when on tour. Another actor friend of mine whom I used to meet at the old head-quarters of the Actors' Association in Regent Street, once told me that when he was a patient in one of the London hospitals, a certain ward was temporarily, at least, haunted, for whenever a patient in the ward was going to die, a black shadow was invariably seen by his bedside. And this recalls to my mind a story in vogue some years ago concerning the City Monument. It was said that at the time when suicides from the Monument were fashionable, the watchman on duty on the platform at the top of the edifice was always warned of an approaching fatality by a black shadow of vague and curious shape that invariably appeared on the stonework of the structure. A relative of mine informed me that she had heard this from an official, who declared that he, too,

had seen this shadow the night before a young servant girl dived head first over the iron railings of the platform.

A very similar story was also afloat at one time in connection with a spot much favoured by suicides in the Bois de Boulogne. It was said that, invariably, a short time before a suicide took place there, a black shadow, somewhat resembling a woman in widow's weeds, appeared on the soil.

A strange case of shadow-haunting that was constant occurred many years ago in Cumberland.* A certain "Hall" in that county was haunted for a time by two ghosts, one in the form of an old lady with terror-stricken face and wide outstretched arms, and the other in the form of a black shadow, all the more terror-striking because of its vagueness.

The old lady was frequently seen running through various rooms of the house, along passages, and up and down stairs, always closely pursued by the shadow, which seemed constantly to be on the verge of overtaking her. According to one narrator of the story, which is guaranteed authentic, there was a sudden and unexpected development in the hauntings as weird and unusual as it was dramatic.

A clergyman in the district was called one day to the bedside of a dying woman, who made a startling confession. She said that some years previously she had been confidential maid to a Mrs. Miller, a rich, eccentric old lady, living at the time at the Hall in question. Learning that Mrs. Miller had, in her will, left her a legacy, she resolved to murder her, so that she might all the sooner come into the money. Thus waiting only till she and Mrs. Miller chanced to be alone in the house, she killed her in so subtle and, at the same time, cruel a manner, that no one suspected foul play, and, consequently, she came into the money unchallenged. However, conscience did not let her rest, and in the end she was impelled to divulge the truth. The sequel is extraordinary. Immediately after her death the pursuing phantom at the Hall ceased to be vague and indefinite, it assumed her likeness, with a terrible expression in the eyes and mouth.

And yet another case. At the Waterford City Court, in July 1838, when Thomas Carty was tried for having on 2nd of December, 1837, strangled his wife, Anne, some strange evidence was given. The principal witness for the Prosecution was Thomas Carty, junior, son of the accused, and this boy, after

* Referred to in *Ghostly Visitors*, published anonymously, and various other works.

giving a very vivid description of the murder, which was committed in his presence, declared that, directly it was over, he saw a queer shadow suddenly appear on the wall of the bedroom, where they all slept. It had a hump on its back, two horns on its head, one leg like that of a man, and the other like that of a bawn. In fact, he said, it resembled the devil, or at least what he had always imagined the devil to be like. It moved slowly across the surface of the wall and eventually appeared to make its exit through the doorway leading into the backyard. He said he was much frightened, as he realized there was no material object in the room that could possibly account for it. He spoke about it afterwards to the police sergeant in charge of the case and several of the neighbours, who subsequently testified to that effect.

Carty was duly convicted and hanged, but not a few of those who heard his son's story sympathized with him, believing that he had been tempted to commit the crime by some Satanic Power, whose presence in the room at the time was clearly indicated by the ghost shadow. On the other hand, of course, it is possible, and there were those who, seeing no reason to disbelieve the boy's story, took this view: that the father possessed a dual personality, and that the shadow seen was the shadow of his evil self.

Another case I have in mind suggests this possibility. Some years ago a lady wired to me for an interview in strict confidence regarding a girl she had once had as a companion. Well, I went to see the sender of the telegram, and was told by her a somewhat remarkable story. The girl, she said, had at first given her complete satisfaction. After a time, however, at intervals she had taken to staying out very late at night and had looked queer about the eyes, as if she took drugs.

"But the odd thing about it was," my informant remarked, "that I always knew when the girl was going to have one of her bouts, by the shadow on the wall. In reality she had neat, regular features and was what one might term nice looking, but invariably, immediately prior to an outbreak, the shadow she cast on the wall of my sitting-room bore no resemblance whatever to her. It had a very pronounced nose, and ears shaped more like those of some strange animal than a human being. As you may easily understand, I felt considerably alarmed on account of this, and I got rid of the girl at once, as I felt sure there was something very sinister about her. At the same time it is only fair to tell you that other peculiar things had happened in the house before

this girl came into it, so that possibly instead of being attached to, or in other words the property of this girl, the shadow might have been primarily due to some evil influence that haunted the house."

"Exactly," I said, "and the girl you dismissed was, in all probability, its victim, and not quite as much to blame as you imagined."

With these words I took my leave, and I can only add that, in spite of the prior haunting, the case still suggested to my mind that the solution lay in a dual personality; for in my opinion a man or woman may possess a ghost shape or shadow that is totally dissimilar to that of the merely physical body.

The last case I shall allude to in this article is taken from my correspondence. A man, moreover a doctor, which makes the case more arrestive, perhaps, wrote to me a few years ago, saying that he had once come across a happening that completely baffled him, and that, though a materialist, he was bound to acknowledge he could only attribute it to the superphysical. Briefly, what had happened was this. He used in his spare time to dabble occasionally in hypnotism, and among those he had experimented upon was a young Hindu. The Hindu proved a very easy subject, going off into a hypnotic sleep almost at once, and it was while he was in this condition that the doctor noticed a shadow on the wall. It appeared to be the shadow of a man, dressed identically the same as the Hindu, but in every other respect totally unlike him. Not only were its features most unprepossessing, but it seemed to disseminate in the atmosphere something so subtly sinister that the doctor was almost overwhelmed by it, and received a severe shock. He hastened to bring the Hindu out of his hypnotic sleep, and the moment the latter "awoke" the unpleasant shadow vanished, leaving in its place one that was absolutely normal. Some time afterwards, when his nerves had recovered, the doctor experimented with the same subject again, but he never again obtained any unusual result.

CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.*]

THE SHADOW.

To the Editor of the OCCULT REVIEW.

SIR,—As an old subscriber to your magazine I need hardly say I look forward to each issue with pleasure, and I was much interested in Mr. Chaylor's articles. There is one point, however, which he appears to have overlooked, which I should like to comment on.

The writer seems to believe that the European races are about to be wiped out, leaving only a small minority who will then lead a simple life and found a higher age. I am not quite sure if the whole of Europe is to disappear, or not. But what of the other races, Asiatic, African and American? If there is any land worth having left, the first two will certainly swarm down on it, and so far from that being a gain, I consider it would be a great loss to higher development.

People who live in Europe do not realise the difference between themselves and the Eastern races—they cannot. But if they lived for many years in India as I have done, where there has never been Christianity (for I don't count the mere scratchings on the surface which represent Missionary effort) they would realise with astonishment the extraordinary difference it has made in the moral equipment of the British race.

An Indian of good family and highly educated once said to me, "Do you know the fundamental difference between the West and East?" Greatly interested to hear his point of view, I said, "Tell me." He replied quietly, "We are ruthless; we would trample on our nearest of kin if they stood in our way. When they don't, we help them, for it is useful to have prosperous relations. You, on the other hand, are always on the look out to help the weak and oppressed, even if they have nothing to do with you, not by any means always because it is your 'religion' but because you call it 'sporting.'"

And the more one sees of India the more one realises his diagnosis is true.

If it is necessary in the cause of higher development to wipe out the European, then I'm afraid it will be even more imperative to wipe out all the other races of the world too!

Mr. Chaylor speaks with scorn of the Army. While we all wish that force was no longer necessary in the world, let me point out that

our Army and Navy stand for the defence of the weak. They, at any rate, are not playing for their own hand, as "business" in all its forms is doing, buying cheap and selling dear.

It may be right to try and awaken people by frightening them, but there are many who believe that a loving and Almighty Father deals out to them what is best for them to have, though it may not appear so to their dim sight, and feel that the best is good enough for them, and would be quite willing to go down with the ship.

Again, may it not be possible that these countless warnings which come from all parts of the world are the concerted efforts of evil spirits? Consider what a splendid blow it would be at spiritual manifestations, from their point of view, if the warnings failed to materialise, and everything went on as before!

However, one basic thing does emerge, and that is that we should all strive for a greater realisation of the Fatherhood of the Almighty with its inevitable corollary the Brotherhood of man, which is after all the same teaching given by Our Lord on the shores of Galilee nigh on two thousand years ago, and which the latest theories cannot improve on.

Yours sincerely,
AIMÉE SCOTT-SMITH.

AKHENATEN'S BODY.

To the Editor of the OCCULT REVIEW.

SIR,—I should be grateful if you would allow me some of your valuable space in which to clear up certain questions which have arisen.

Firstly I will deal with the relationship stated in my early scripts to have existed between Akhenaten and the singer, Hareesh. The writings, in fact, go as far as to say that Tutankhamen was a son of Akhenaten by Hareesh. Some doubts have been expressed to me concerning these statements, as, according to material deductions, Akhenaten was supposed to be very much wrapped up in his family. The scripts given to me, however, seem to find confirmation from a letter of Mr. Howard Carter's, published in the *Illustrated London News* of July 3, 1926, a portion of which I beg leave to quote:

"Careful study suggests indeed that Tutankhamen was a son of Akhenaten by one of the less official weddings of that ruler. The question that arises is: 'Who was Tutankhamen's mother?'"

The second query concerns the remains found in 1907 and *supposed* to belong to Akhenaten. I was perfectly well aware of the fact that these remains had been found. My communicators told me so, at the same time adding that controversy would arise in consequence.

It is impossible here to go into all the details of the information passed through to me, which information has been thoroughly tested

and confirmed in the presence of important scientific men whose identities are known to the Editor of this magazine. In face of this information, we are convinced that the remains found in 1907 were not those of Akhenaten, for "they have yet to be found." These remains were not found in Akhenaten's tomb at El Amarna, but some considerable distance further south in the vicinity of Thebes. I am also told by well-known medical men that identification of remains some 3,000-odd years old could not be considered as reliable. Other deductions are also founded upon inadequate hypotheses.

Yours sincerely,

EL EROS.

AKHENATEN, ETC.

To the Editor of the OCCULT REVIEW.

SIR,—After reading again Mr. Weigall's "Akhenaten, Pharaoh of Egypt," I find it more than ever difficult to accept the story of this monarch's alleged "return." He was a genius, born long before his time, a religious reformer of great originality, and a convinced pacifist. The perverse interpretation of the name assumed by himself will hardly carry conviction. We know him, too, as a devoted husband and father, and the little romance of "Hareesh" does not seem quite in the picture. Worst of all, the statement that his mummified remains "*have yet to be discovered*," will not, I think, be accepted by any Egyptologist of repute. The remains of Akhenaten were discovered in 1907, and, apart from other proofs of identity, the abnormal formation of the skull agrees precisely with contemporary portraits of this remarkable person.

I am driven to the conclusion that we have here that not unknown phenomenon, a psychic fraud.

From whence come these things? The actual scribes must be acquitted. The thing cuts deeper than that. Is it one of the symptoms of the approaching end of an age? There is surely some reason to expect that, at such a time, attempts may be made from the other side to confuse the issues.

Before laying down my pen, may I raise another and very different question? For years past, I have been familiar with astrological prophecies relating to "The Great Peace of 1932." But the Pyramid reckoning, we are told, points to 1936. Is it possible that a second "special chronology" must be postulated, beginning (perhaps) at the entrance to the second low passage? This would mean a *double* "shortening of the times," which one naturally hesitates to assume, but it would at least serve to equate the astrological and Pyramid datings. Will someone better informed than myself deal with this question?

Yours faithfully,

W. Y. S.

PERIODICAL LITERATURE

THE REVUE METAPSYCHIQUE has several of its most influential contributors represented in a single issue. Professor Richet summarises and contrasts the characteristics and claims of the two branches into which metapsychical phenomena may be said to fall automatically, the objective and subjective, otherwise physical and mental. All points of contact notwithstanding, their complete dissociation is such that it is possible to accept one and reject the other. We are reminded also of the obvious and historical fact that mediumship of the objective order is exceedingly rare, while the cases of monition, veridic dream, thought-reading, automatic writing and so forth are innumerable and always with us. Scientifically also it is less difficult to accept the fact of their occurrence—whatever the explanation—than things of a physical kind, since the first postulates only an extension of human intelligence, but the latter supposes that mind can move, penetrate, and even create matter. Finally, the medium for objective phenomena is not generally lucid, while the clairvoyant or subjective medium can even more rarely produce manifestations of a physical kind. Dr. Osty discusses human individuality and presents at considerable length his grounds for concluding that the ego of metapsychical phenomena extends so far beyond the ego of orthodox psychology, alike in space and time, that to assign its limits is impossible at the present stage of research. "It is as if we live only on the surface of an immense intelligence"—substantially the same conclusion as that of William James and of Fichte in olden days. M. René Sudre draws salutary lessons of caution from a brief study of metapsychical personifications, for example, from the messages of supposed discarnate intelligences, who are found subsequently to be still in the flesh, and from fictitious communicators like Mrs. Piper's French doctor, who knows nothing of medicine and no word of his own accredited language. The conclusion drawn by M. Warcollier from a long and careful analysis of experimental telepathy is that the human mind dwells normally in a psychic rather than in an intellectual atmosphere. There are articles also on metapsychical phenomena recorded in old books—of considerable value for its dissertation on bibliographies of occult arts, sciences and alchemical books—on the question whether there is a fourth dimension of space—which is accompanied by diagrams and expresses the regret of its author that he can present no conclusion—and on Divinatory Plants, which gives a full and very curious account of the thornless cactus *Echinocactus Williamsii*, the Peyotl of Central Mexico, a plant of vision and prophesy. Finally Raoul de Fleurière explains how he understands the functioning of his clairvoyant faculty and is followed by Pascal Forthuny on the working of his *faculté metagnomique*, that extraordinary reading of sealed letters which has produced so great an

impression at the International Metapsychical Institute. The accounts in both cases are of importance as well as of interest, and appear to give full evidence of personal sincerity.

In the *JOURNAL* of the American Society for Psychical Research Mr. Harry Price presents his experiences of Poltergeist phenomena with Eleonore Zugun, a Roumanian girl medium of only thirteen years, now in the care of Countess Wassilko-Serecki, a resident of Vienna, who has been interested in psychical subjects for several years. The manifestations were (1) telekinetic—propulsion of objects, and (2) stigmatic—indentations, teeth-marks, scratches, made on the person of the medium. Mr. Price concludes that those of the first class "were not the work of normal forces," but that judgment must be suspended in respect of the second, as they could have been inflicted by the girl herself, though he saw nothing suspicious in her movements, and the Countess has seen nothing also during observations of three months. As Margery is ever with us—and to our satisfaction rather than otherwise—she is represented of course in the *JOURNAL* by Mr. J. Malcolm Bird's summary and critical analysis of a report in the English *PROCEEDINGS* by Mr. Dingwall, who is the Research officer in this country. Mr. Dingwall has changed his ground and become hostile; Mr. Bird remains convinced; but those who would know the comparative values of these positions must study the documents side by side, which cannot be attempted here.

The *HERALD OF THE STAR* stands forth among Theosophical periodicals as a record of the Star Group Congress held recently at Ommen. The report of its activities fills the whole issue, but there is another instalment to follow and possibly even a third, so that an event which may be called historical will have its record in full. This is the third occasion on which the Congress has been held at the same place in Holland, and the minutes of proceedings are strange enough in the reading to one who watches from without. So far, we have four addresses by Mrs. Besant—not including a written preliminary by way of introduction to the whole—and four also by Krishnaji, who is Krishnamurti, otherwise the "vehicle" of the coming Master, who indeed—by the hypothesis concerning him—has even now arrived. These things are followed by impressions at considerable length of various witnesses on the spot, and they are more than notable. One of them reminds us that "The Teacher first spoke to His world through the lips of His chosen disciple," at the Jubilee Convention of the Theosophical Society in 1925, and—if it is permissible to use such terms—this was an official proclamation. It was made at least by Mrs. Besant. On the present occasion she says only in her forewords that Krishnaji "spoke with a dignity, an authority, which were in striking contrast to the almost boyish shyness which characterised him only a few months ago." With this restrained statement it will be useful to compare the devotional fervour of the witnesses who write their impressions. The place of honour is assigned to one who felt

only "an overshadowing of the Presence . . . not the Lord Himself in the fulness of His incarnation." But a second affirms that "we have had the Teacher present with us in very truth, we have listened to His words . . . we have breathed the same air with Him and drunk at the fountain of His wisdom." A third says that "the Great Teacher has come"; to another it seemed "as though the new Gospel is already told"; and for yet another "the message of the Teacher" was comparable to a whirlwind, "brushing away the cobwebs from our minds." The not unreasonable inference is that Mrs. Besant might have said more, and we turn to the addresses of Krishnaji to gather our own impressions. It does not matter that they are in what must be termed a stilted style which depends on repetition for its force; on the whole, we agree with Mrs. Besant that they are better than the "talks" which we have read previously, though they have their childish moments. When the "Vehicle of the Lord" says: "I hope that you will have a nice, happy, clean bath before you come to meditation"; when he says: "I have a great many ideas; I bubble over with them whenever I think of this wonderful place"; it is not easy to agree with the devout people who testify that "the Great Teacher has come." But we can imitate Mrs. Besant's restraint, since we also are looking with Saint-Martin, the French mystic, for "a star of peace" to rise over our country and our life. It is easy, moreover, to separate occasional banalities from the text of a great message, when there happens to be such a message. Is it anywhere in the addresses of Krishnaji? The answer is: Not so far as they have been reported hereunto. We are told that "the star exists for . . . the foundation of the Kingdom of Happiness"; that the "inner Voice" is the "only Lawgiver"; that there is "one Reality"; and that as regards peace or war in this world of ours, the solution is to "try the simple method of being friendly." A discourse on this last subject is described by Mrs. Besant as "piercing with unerring insight into the root cause of war." It is difficult to see how it would earn marks as a school exercise in an upper form; and as regards the other dicta—on the Voice and on Reality—they command and have commanded always our whole agreement, but nothing follows from their enunciation except an instruction on "escape from ourselves" in virtue of "a great sense of humour" and on the necessity of "poise," which is like a sample of American "new thought." If the "Great Teacher" has indeed come, we must hope to learn something from his silence, as we find no message in his speech.

Meanwhile, THE THEOSOPHICAL REVIEW, which is the organ of the Society in England, pursues the even tenor of its way, in sympathy with all the activities which surge about it and yet detached from all. Its defined office is "to watch, rather than to participate in events," recalling at once—albeit with a certain difference—our own position, as defined above, and also the memorable words of Matthew Arnold: "He who hath watch'd, not shared the strife, knows how the day hath

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gone." It is content that "the Star in the East, the Liberal Catholic Church, Co-Masonry, a World University" and the other movements, if any, should go on their ways rejoicing, and it would bless rather than ban them; but for itself it remembers that "brotherhood is the corner-stone of the whole Theosophical edifice" and, *ex hypothesi*, its first object: within the measures dictated thereby it proposes to remain, whatever "splenetic outbursts" may resound about it. It publishes, however, "a note from America" which is definitely on the side of the angels, from the standpoint of the Star and its HERALD, for "many of us have felt," it says, "that Krishnaji has been once more the living vehicle of the World Teacher." We turn on our own part from this supplementary "impression" to the Society's Vice-President, Mr. C. Jinarajadasa, whose excursus on "the secret of the ages" appears elsewhere in the issue, and is being circulated generally throughout the periodical Press of the movement. He does not enlist our agreement always or perhaps often, but on the present occasion he is concerned with the deep root of all mystical truth, in the realisation of which we are "quit," as he affirms, of priests, as well as of books. However this may be, his thesis registers (1) that "only when every form of duality ceases can the soul come to its greatest fulfilment"; (2) that the greatest duality and therefore—as we suppose—the last enemy to overcome is "that between man and God"; (3) that this and the others are illusions created by the false self; (4) that the path of liberation is the path in which they dissolve, and that in their final dissolution is liberation in fine attained; (5) that the result is no negative state but rather a transformation of energy. It is precisely because there is nothing new in all this that others besides ourselves can register their complete agreement, and so also when it is affirmed that the "heresy of the self" is "the root of all misery." But it is said further that the goal is reached "when soul and its work are one and not two," and we are left here at a loose end, failing a definition of the work. We can understand it, however, as that which makes for unity, as a point within the centre from which all work must be done for and within ourselves and for and within the world. Herein truly is the secret of all attainment and that "of the ages" also, if we are pleased so to call it. It is surely a very open secret, and the way is straight before us.

We note that our contemporary LIGHT is devoting considerable space in successive issues to our analysis, volume by volume, of the works passing under the name of the Poughkeepsie Seer, otherwise Andrew Jackson Davis. They are known in America by the general title of Harmonical Philosophy, and we have recorded long ago in these pages that NATURE'S DIVINE REVELATIONS—the first publication of Davis—may be said in a certain manner to have marked an epoch, as it provided Spiritualism with its hypothesis of the immediate life beyond, a little prior to the official date assigned to the nascence of Spiritualism in the famous Fox manifestations.

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REVIEWS

THE "COUNSELLOR" CIRCLE OF THE SOCIETY OF COMMUNION. By the Rev. J. W. Potter. London: The Society of Communion. Price 10s. 6d.

THOSE who are interested in "The Society of Communion" will find in this closely-packed volume a fund of information concerning that growing fraternity which aims at giving the highest that Spiritualism can produce, having been, in the words of its Founder, instituted "to study and make known the findings of Psychical Research as loyal servants of our Divine Lord, Jesus Christ." In the present work the Rev. J. W. Potter—who acts as Honorary Secretary to the above Society, in addition to editing a weekly newspaper, *The Christian Spiritualist*—gives a detailed account of the formation and work of the "Counsellor Circle," a group of unseen Spirit-Messengers and helpers, under the leadership of one who is known as "The Counsellor."

It appears that some few years ago various members of the "Society of Communion" were spending much time and money in visiting Circles in different parts of the Metropolis in order to see for themselves the different phases of psychical manifestations. After a time they decided to form a circle of their own, and await events. How this developed and how a promising medium was found in the person of Mr. Potter's own son, a lad of seventeen, is fully and enthusiastically recorded by Mr. Potter himself, at whose house the sittings regularly take place. From the first the Guides of this circle very rightly and properly insisted on absolute regularity of hours of attendance by its members, a condition too often ignored by the average haphazard "investigator."

"The Controls" seem to be many and varied, as a few of the names by which they announce themselves, or are announced by their Leader, sufficiently indicate. A negro named "Umtazare," Lord Northcliffe, several persons who were hanged for murder, including Jacoby and Armstrong, an entity named "Daniel" (not the Hebrew prophet of that name, but a one-time clergyman, of about 300 years ago), "Anisel," Dr. Richardson, and our beloved John Ruskin—a motley group indeed!

In regard to some of these, and other names, may I suggest that few investigators have escaped the rush of unseen communicators who wish to make themselves known to those still here in the fog of earth, and who may often be the bearers or transmitters of messages? It should therefore be borne in mind that representatives of groups under special Leaders often come in their *Leader's name*—which is the *Group Name*. This explains many complexities which have often puzzled and discouraged earnest enquirers.

Mr. Potter is to be heartily congratulated on the courage and determination with which he has gone forward in his arduous work of organisation.

It was certainly a challenge when he took the Birmingham Town Hall and allowed his youthful son to give a trance address to some two thousand people. "This," says Sir Arthur Conan Doyle, "was certainly the most remarkable event in England upon that date."

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THE WAY OF TRUTH. By the Countess Béla Tichy. London: The Theosophical Publishing House, Ltd. Price 5s. net.

THIS is the story of a young woman yoked to an uncongenial partner twenty years her senior, who denied her the expression of her maternal instinct, and with whom she appears to have led the typically aimless existence of a member of America's "High Society." She became interested in Spiritualism, developed powers of automatic writing, and, placing full reliance upon the veracity of the scripts obtained under her own hand, followed a course of "Blind Obedience." She had revealed to her important events that had occurred to her in past incarnations, and finally she secured a divorce from her husband, married a Hungarian count who was the reincarnation of a man she had loved centuries past in ancient Egypt, and became a mother.

The authoress, whose portrait forms the frontispiece to the book, begs her readers not to regard the book as a novel, but as the true story of her life. As such it may be regarded from several points of view. Both spiritualists and theosophists can find in it confirmation of their doctrines (though the book is not in any sense an evidential one). The psychoanalyst, on the other hand, will probably explain all the queer events it records as the work of the unconscious and of the determination of the fundamental instincts of life to secure their adequate expression.

H. S. REDGROVE.

THE RETURN OF THE CETEOSAURUS. By Garnett Radcliffe. Drane's, Ltd. Price 6s. net.

THIS is a collection of five stories, each written in a different vein and affording therefore a pleasant variety of reading matter. The first story, which gives its name to the book, is in the earlier Wellsian manner, and runs to some hundred and thirty pages. One is rather surprised that the author, having written it at that length, did not turn it into a story long enough to make a volume by itself. The theme—the appearance of a gigantic antediluvian monster in these islands—would certainly have justified a full length novel.

For sheer originality, the best story in the book is "The Tailor." Horrible and humorous by turns, it is in its way quite a little masterpiece. The author should go far if he cultivates that particular style.

P. H.

FROM FOUR WHO ARE DEAD. Messages to A. Dawson Scott. With an Introduction by May Sinclair. London: Arrowsmith. Price 5s. net.

IN her *Introduction* to Mrs. Dawson Scott's book, Miss May Sinclair raises some points, one or two of which have been already very fully elaborated and thrashed out by the late Professor James Hyslop.

Let me say how immensely interesting I find Mrs. Dawson Scott's book, both as to manner and matter. The four different Scripts claim that they are from four discarnate intelligents: her husband, two other relatives, and W. T. Stead.

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Some statements in the Scripts seem to contradict other statements from other sources, but that is natural enough when one thinks of the "many abiding-places" in a Universe of which our present habitation is an infinitesimal fraction. A remark by "George" may be quoted as typical of the high level of the messages :

"Thought here is not stultified by having to come through a coarse medium. Our minds are not bound by the bones of a skull, and can expand to their full possibility. If I make, that is, think, a poem, it is a shining brilliance, and every spirit in my neighbourhood is able to enjoy it. Great art glows, and the greater it is the more effulgent. We have no false ideas about our new work. We cannot be misled in our estimate of it—for it has an appearance with which no one can tamper."

This is somewhat on the lines of a message I once received from a friend in the beyond:

"The soul is not all encased in matter; as far as it extends it sees and feels. Life is lived on many planes."

Will not Mrs. Dawson Scott give us more messages from the same communicators, and call her next book: "From Four Who are Not Dead!"

EDITH K. HARPER.

THE ULTIMATE BELIEF. By A. Clutton Brock. London: Constable & Co. Price 3s. 6d. net.

MR. CLUTTON-BROCK'S plea for a true and coherent philosophy of life as an essential part of early education, to be possessed by all professional teachers and diligently imparted to all the children in our schools, was written some ten years ago, and first published in the middle of the Great War. At that time, as the writer tells us in his *Preface*, the results of a false philosophy were lamentably evident. It was the War, without doubt, that inspired Mr. Brock to write this book. But a reprint of it, in this tasteful and convenient form, is none the less welcome. The subject belongs to all time and the writer's sensitive and thoughtful mind makes him a fit interpreter of its problems.

A spiritual and truly enlightening treatise, whether for the teachers for whom it was first designed, or for the wider public who have right thinking about first principles at heart. We may add that Mr. Brock's theories of education are largely those which the *Theosophical Society* has done so much to popularise. "The commonest error in education, perhaps, is the belief that a child is mere passive material which, by means of obedience can be made what the educator would make of it." The ideal, of course, is the right evolution and expression of each child's individuality and special spiritual activities. In the following of that ideal lies the hope of peace and justice for the next generation of the citizens of the world.

G. M. H.

JOHNNY JONES: GUTTERSNIPE. By J. M. Stuart-Young. London: The C. W. Daniel Company. Price 7s. 6d. net.

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novel writing—even if it is only in the selection of an impressive title. "Johnny Jones : Guttersnipe" tells the life story of one who, born and bred in the slums of Manchester, rises to great things. The theme being what it is makes the book gloomy reading, for there is too much unnecessary detail of poverty and privations suffered. The whole lacks cohesion, and needs stiffening.

One must not, of course, shun the ugly things of life if one would convert them into beautiful things; but when these things are tackled in stories it needs a practised hand indeed to make them impressive and realistic.

JOHN EARLE.

THE LAST AND NEXT WAR. By the Rev. Walter Wynn. London : The Society of Communion. Price 1s. net.

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Some of us may hesitate to subscribe to such surprisingly concrete, not to say drastic conclusions. But of the earnest sincerity with which Mr. Wynn accepts them there can be no manner of doubt. The little diagrams with which the pamphlet is illustrated have interest and vigour.

G. M. H.

THE UNSWERVING LAW. A Drama of Reincarnation in One Act. By Youth Lodge. London : The Theosophical Publishing House, Ltd. Price 1s. net.

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EDITH K. HARPER.

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M. Denis brings enthusiasm and love to his task, yet whatsoever has been written of this last of all great Initiates who suffered the common fate of every prophet, seer or Messiah, whatever has been sung from Schiller down to Shaw, not even the fervours of an earnest inquirer like M. Denis could be greater, more convincing and more truly occult than the actual account of the historic trial itself. Here we have the answers of the Maid to the Bishops who, in denying her, were selling the very religion whose offices they so infamously degraded.

To me, the most fascinating portion of M. Denis's volume deals with her clairaudience. The Voice from Heaven or "*Bath-Kol*," as the ancient Jewish mystics called it, was well-known from the earliest ages. Joan had *seven* voices and seven is the divine number. It spells inspiration and justice, and was the number of Pallas Athene who was born from the head or mind of Zeus. It is a celestial but also an unhappy number, which perfectly befitted Joan. I advise lovers of rare wines to read the *Trial* which can be procured in book-form, and then the dissertations of the gifted French author now under discussion.

REGINA MIRIAM BLOCH.

THE KABALAH: AN INTRODUCTION TO THE STUDY OF. By W. Wynn Westcott. London: J. M. Watkins. Price 3s. 6d. net.

THIS is the second edition of Dr. Wynn Westcott's deservedly famous work which I can heartily recommend as an introductory study to all who wish to gain a clear conception of the fundamental tenets of the Kabbalah.

The Kabbalah, or Secret Doctrine of the Hebrews, will always appeal to Western students of the Path, since it is in many ways particularly adapted to the Western mind and, of course, has its correspondencies with the esoteric doctrines of other races, one of the chief points of contact being the doctrine that matter is an aspect of Spirit.

MEREDITH STARR.

EXPERIENCES. London: J. M. Watkins. Price 6d. net.

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The sea is near, though no sea lilt is found
Within the song, no stormy theme unsealed,
But a clear call, as though their curfew pealed,
Bidding them smile good-night when homeward bound.
But sometimes, when the long day's work is done,
Seaward they gaze, with wistful eyes, and keen,
Thinking of pastures they have never seen,
Of meadow-lands beneath an Eastern sun,
Sowings, whose spoil their hands have never won,
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