

THE OCCULT REVIEW

Contents

EDITORIAL
The Religion of the Future

THE MARSHALLED YEARS
By Mina Charlotte Martin

GENIUS AND THE AKASHA
By W. Wilson Leisenring, B.A.

KARMA AND DESTINY
By Eva Martin

MORGENSTERN
By Wilfred Childe

THE DATE OF THE GREAT PYRAMID
By Ernest G. Palmer

MY GARDEN
By M. C. Phillips

FROM THE BLUE
By Mary E. Monteith

SATURN
By Leo French

WHAT IS SUPERSTITION
By Frank Lind

THE GATE OF THE YEARS
By Alice Gaze

A NEGLECTED FACTOR IN PSYCHICAL RESEARCH
By Alta L. Piper

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VOL. LI

FEBRUARY, 1930

No. 2

EDITORIAL

THE lot of the man is sad indeed to whom the birth of a new year fails to bring also the birth of new hope. While yet the year is young, a new vitality suffuses the inner life, adding strength to perseverance, and a determination to observe more strenuously those vows of aspiration which it is customary throughout the civilised world of the West periodically to renew in the shape of "good resolutions." From hope springs the inspiration to fresh endeavour ; and from hope comes the power to pierce with the eyes of faith the mists that hide the future.

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To those harassed by the apparent blackness of the outlook, the call is to take heart, to try to penetrate beyond "The

**Phantom Walls*, by Sir Oliver Lodge. London: Hodder & Stoughton, 5s. *Christos*, by Wm. Kingsland. London: J. M. Watkins, 2s. 6d.

phantom walls of this illusion," and glimpse the glorious reality behind. Man, as Sir Oliver points out, is more than mechanism. "Emotion, the emotion raised by poetry, drama, music, far transcends the admittedly physical basis of these things." Mechanism, of course, is a reality, "but it is not all: it needs guidance." In pointing out the tendency for the minds of scientists engrossed in the contemplation of the purely material aspects of their work to become obsessed with the illusion that whatever is beyond the range of their instruments of measurement is non-existent, Sir Oliver takes occasion to join friendly issue with the popular though perturbing pronouncement of the famous anatomist, Sir Arthur Keith, who likened the snuffing out of life to the snuffing out of a candle.

"He likened the mind or soul to the flame of a candle, which, being lit, displayed itself by certain visible behaviour, and then went out and ceased to be. So—he would suggest—does the soul expire into nothingness at death. The image or illustration is a good one; but Sir Arthur did not follow it up. . . ."

Followed to its logical conclusion, Sir Oliver contends, it supports rather than negatives the idea of the immortality of the soul. The anatomist, he points out, limits himself to the material particles of the candle, and to the perceptible flame.

"He did not bethink himself of what was happening in space. That candle was not lighted without an object. Its object was to illuminate something, that is to say, to emit light. And what is light? Not something in the candle, but something which emanates from the candle, and goes away into space: something different from matter, though associated with it. The real function of a candle depends on the properties of space; it is emitting something into space which, if space is free and empty of matter, will go on for ever. . . . That radiation is the 'soul' of the candle. . . ."

To the true occultist or mystic; that is, to the really spiritually minded, the idea that the brain is other than a mere instrument of thought is perhaps constitutionally repugnant, if not ridiculous.

As may be expected, the main argument against the purely materialistic interpretation of existence is drawn by Sir Oliver from the facts of psychical science. Half apologetically, he reminds his readers that personal survival is a theme which is bound to run like a guiding thread through most of the chapters of his book.

THE IMPETUS OF PSYCHIC SCIENCE

Passing from a brief indication of the inherent weakness of the materialistic position, he points out that not only analogy, or arguments of probability, point to the possibility of survival, but that facts of psychic science are available which go to prove by direct experience the truth of the continuance of consciousness after the removal or destruction of the physical body. With the volume and nature of this evidence readers of the *Occult Review* will be well familiar; and, indeed, Sir Oliver advises those of his readers who may be students of the subject and already familiar with its literature, that this section of his work may be skipped without detriment to the sequence of presentation of his thesis. The main interest lies rather in our author's formulation of his own conclusions in regard to psychic science. We may be pardoned, perhaps, for quoting at some length.

“ . . . the accessible portion of the universe is turning out larger than we knew, and the whole realm of hitherto obscure fact is coming within our ken: a region which our customary scientific investigations hitherto have not explored, and which few of our eminent investigators in orthodox regions have even suspected.”

Next, Sir Oliver continues, the explorer is introduced to a region of supra-mundane activity and intelligence, “existing apart from familiar association with that matter which so directly and continually and exclusively appeals to our animal-derived sense-organs.”

Such intelligences are “for the most part unable to exert mechanical force on material objects, for lack of animal-descended muscular organism; though exceptionally, through a borrowed organism, they may sometimes bring about minor but astonishing results.”

“So I hold that these two worlds—which I incline tentatively but definitely and not figuratively to call the material and etherial—interlock and interact to such an extent that to higher vision the worlds probably appear not two but one. . . .

“Furthermore, I believe that under certain only partially understood conditions, intercourse or intercommunication between the two world-aspects or states of being is possible—indeed, that it has already begun . . . so that some of the minor personalities, those whom we have known and loved, are accessible, and able to show signs of their abiding interest and affection. There are

doubtless many kinds of communion—some higher, some lower. . . .”

Communication with these discarnate intelligences reveals the fact that “they are not necessarily greatly superior in grade to ourselves ; but that they are conscious of other beings of all grades from low to very high. All these are said to be existent in the universe as well as ourselves. . . .”

“The concurrent existence of hostile or evil influences is not denied, and has to be strenuously guarded against by us, especially when we open our minds to supra-mundane power ; but the powers of good are stronger, and can curb or overpower the evil, unless something in ourselves is traitorous.

“Thus, then, looking at existence as a whole, I have begun to recognise amid the multifarious possibilities of existence—some of them too lofty for our ken—a brotherhood of human spirits, owning allegiance to one whom they and we call the Master, a brotherhood of man in the widest sense, full of a sense of duty and mutual help, all working and praying and worshipping, some under conditions a stage higher than our own, and striving to raise our minds to a nobler conception of duty, a keener sense of service, and a firmer conviction of the living Fatherhood of God.”

INVISIBLE
HELPERS

Admitting survival as a fact, demonstrated “though not yet accepted by the majority of scientific men,” the influence exerted upon the three great departments of human thought—religion, science and philosophy—is likely to be profound. Demonstrated survival should prove to the philosopher that by attending to matter alone and to those manifestations of mind which are displayed only through the physical organism, it will be impossible to solve the riddle of the universe. In the face of demonstrated survival the whole nature of life will call for reconsideration. “It would seem to be something transcendental and permanent, like the ether of space, not transitory and evanescent like everything afflicted with the imperfections of matter.” Demonstrated survival will put into the hands of the scientist a clue to that difference in matter which manifests itself as life and death. It will prove that “there is something—some animating principle—that co-operates with and manages matter so as to produce the strange results” which we associate with the word “life.” In the domain of religion the demonstration of survival would establish the existence of a spiritual world, an order of existence inaccessible to the physical senses. Once it is admitted

that the animating principle of which we are ourselves aware has a permanent and continuous existence, the way is open to the conception of intelligences far higher than our own. Further, "if spirit and matter are inter-related so that all that we can observe is a sign of something dominating and interacting and giving partial indications of a great Reality, then the whole may be suffused with an intelligence and meaning beyond anything that we can conceive.

"The only limit to conception is imposed by our finite minds ; and the highest conception of reality which at any period we have been able to form is what we designate by the term ' God.' "

Apart from the possibility of the existence of intelligences of supernatural grandeur, Sir Oliver points out that although the uniformity of the testimony collected in connection with the demonstration of survival, is such as to give birth to the impression that the environment of the "departed" is the "etheric aspect of the very things of which we see the material aspect," it is also suggested that the inhabitants of that realm may "soar too high for communication and get out of touch with that branch of the human family still on earth."

It should be noted, however, that although the prestige and authority of Sir Oliver Lodge are lent to the teachings and beliefs of spiritualism, he definitely dissents from the claim that it is a religion in itself. "I think," he admits, "that it has confirmed and made real some special facts which are concordant with religion, and has even strengthened religious belief ;" but religion goes much further. Religion "looks to the inspiration of saint and prophet for help and guidance among the uncertainties and difficulties of earth life. It seeks to worship at the shrine of the Holy. Christianity assumes that a Higher Being has interacted with matter, and has demonstrated by means of a material body some of the the divine attributes so as to bring them within human cognisance."

Although his words which follow are *apropos* of the new outlook in physics, they are so amazingly applicable to the vision of which from time to time glimpses may be caught in connection with religion, that it is difficult at this juncture to resist the temptation of quoting them in a somewhat broader sense than their author originally intended. Sir Oliver writes : "We live in a privileged age . . . Some great generalisation is approaching . . . and

A NEW
GENERAL-
ISATION

through the haze and mists of the twilight we catch the glimmer of a rosy and hopeful dawn."

On this note of optimism one may, though not, perhaps, without reluctance, part company with the genial scientist-philosopher, to take up the thread where the limit of psychical investigation is reached, and the province of religion begins. William Kingsland's definition of religion, for the purpose of his essay, *Christos*, has been the subject already of a brief allusion above. For Mr. Kingsland "religion is not a mere matter of individual salvation . . . it is a cosmic process, from which the individual can in no wise separate himself."

He differentiates between religion and religions. "Religions," he remarks, "in so far as they are institutional—with a definite set of beliefs, creeds, dogmas, and ritual—are not religion, though they are what is commonly understood by the term. They are, indeed, mostly departures from religion: perversions of originally pure spiritual teachings. They quickly abandon the simplicity and intention of their founders, and become involved in endless doctrinal disputes. They quickly lose their spiritual character, and become hardened, materialised, literalised and secularised . . . the slayers of truth rather than its exponents and exemplars."

There can be no question of the survival of religion. The religious instinct in mankind is ineradicable. Attempts may be made from time to time forcibly to suppress it, but to no lasting purpose. Religious *forms*, however, must inevitably decay. The question is whether the great generalisation, the advent of which inspires the vision of Sir Oliver Lodge, is likely to eventuate in the case of what is fundamentally the most important department of human consciousness—religion. At long intervals throughout the history of the world, there have arisen from amidst the decaying forms of institutional religions, manifestations of the Divine who have restored the languishing vitality, for the expression of which the existing creeds were fast becoming inadequate. So, there is every reason to believe, it will be in the future, when a new life, a new impulse, a new generalisation harmonising all that is true in the forms which have gone before, and providing a starting point for a fresh advance along the path of human evolution, will manifest for the spiritual helping of humanity. The cosmic process cannot for ever be held in check.

"Man's consciousness will inevitably expand. New faculties—or, rather, faculties now latent, but the possibilities of which are

in evidence in abnormal individuals—will come into play, and ever and always his evolution must bring him nearer and nearer to the realisation of his own inherent spiritual nature and powers.”

The religion of the future must inevitably take into account the unfolding possibilities of human consciousness, and indeed be so constituted as to assist the development of these new faculties.

Mr. Kingsland, of course, sees in every new generalisation, every advance in philosophy, science, or religion, THE ETERNAL GNOSIS a *recovery* of an ancient *gnosis* which has existed from all time; not, he points out, the specifically Hellenistic *gnosis*, but the inner spiritual knowledge which has been known to Initiates through the ages. Though this seems to be going back to the dim past—dead and forgotten, as it might seem—yet the discrepancy between old and new is only apparent, not real. For Truth is eternal and ever new—always was, and ever will be. It is merely the presentation that changes. The time has gone by when it is possible to believe that Christianity, though the latest and most vital of spiritual revelations, is the only repository of spiritual truth, and that the pre-Christian nations were without any light. “Even the Christian mystics,” Mr. Kingsland trenchantly observes, “are only repeating the experiences of the mystics and seers of all time. How could it be otherwise? Their experiences, where valid, and not mere self-induced visions, must necessarily correspond, and they one and all testify to the fundamental fact, *the oneness of the individual and the Universal.*”

It is the innate weakness of humanity for anthropomorphism that so constantly proves a stumbling block on the path of spiritual progress. The past is strewn with the altars of gods innumerable.

“Through all this welter of gods in the past, and the modern conflict and strife of creeds and dogmas, there is one thing that stands out very clearly. Each and every formulated conception of the unseen Power or Powers of the Universe, whether monotheistic or polytheistic, has hitherto been purely anthropomorphic. Always and ever man has created his god or gods in his own likeness, and has ascribed to them like consciousness, like passions, like motives to those which he himself possesses.

“It is true that higher and more philosophical concepts have never been absent from the teachings of saints and sages and philosophers and mystics of all ages, but these have never found their

way into institutional religion, or have only done so in a grossly perverted form."

It stands to reason, therefore, that in the religion of the future due allowance will be made for this proclivity on the part of man to make God in his own image; and that the conception of Deity will be impersonal. This need not imply that there will be no place for personal devotion to the central figure through whom, as a channel, such a new outpouring might come. Buddha's teaching of the impersonal but Good Law did not hinder the devotion of the myriad souls who have "taken refuge in Him." Indeed, the impersonal, speaking through the personal, ever invites the human heart to "Come unto Me," as in the case of the cosmic Christ through the gentle Galilean, Jesus.

Every fresh advance of science, every new development in metaphysics and philosophy, contributes to making the narrow and parochial type of religion less acceptable. The "new physics," especially, has done much to broaden the outlook. It has, in fact, as Mr. Kingsland says, "entirely de-materialised our concepts of matter; and we see clearly that we have two things to deal with: a Root Substance—which science at present calls the Ether of space—and an active Principle we call Life. We are here face to face with the choice between the duality of Life and Substance, or the monistic view that they are at root, and in a last analysis, one and the same."

But how, he continues, "are we to distinguish in any final analysis between Life and living Substance? It is simpler to speak of the Life as if it were an attribute of the Substance; or conversely of Substance as an attribute of Life. Indeed, if we call the Life 'God,' we are compelled to postulate that God and Substance are not two things, otherwise God is not 'all in all.' The same applies if we simply call it the Absolute. The universe in its totality, visible and invisible, is one Substance and one Life, infinite, uncreated and eternal, whatever name we may give to it in its unitary nature."

With the piercing of the phantom walls with which human thought has surrounded itself, the outline of the religion of the future begins to take form. "It will be no new thing," Mr. Kingsland declares; and yet paradoxically will come with the force of something entirely fresh.

"It will be a clear understanding and appreciation of what has been taught by mystics, seers and initiates in all ages of which we have any literary records—and probably ages before that.

Its fundamental principle has never been better realised or stated than in the ancient Upanishads : more particularly in that single aphorism, THAT ART THOU."

Proceeding with a summary of his conclusions, our author "FALLEN" lays stress on the fact that at the root and source of his life and consciousness, the individual touches HUMANITY the universal, and derives all his substance and powers therefrom. "The more he de-individualises himself, the more will his consciousness expand towards the universal." The measure of his "Fall" may be seen in the fact that man has not only separated himself in consciousness from "God," but even from his fellows.

"Religion in its proper understanding is the return of man to consciousness of his divine or spiritual nature and powers. . . . Thus religion is a quality of life, not a mere belief or profession of 'faith.'"

Mr. Kingsland leaves it to the future to demonstrate how far the coming religion will be institutional while yet avoiding the terrible evils which have ever been associated with insitutional religion in the past.

"We apprehend, however, that so far as religion in the future may be institutional it will have no resemblance to the present methods and claims of any priestly hierarchy. It may be instructional—yes; but the instructors will be those who know, not an ignorant priesthood. . . ."

"There will be no 'places of worship'; for these belong to the primitive ideas of Deity."

With the latter remark it is difficult entirely to agree. Not all souls are sufficiently advanced to render the help of suggestion unnecessary, though it may readily be conceded that "the religion of the future must be free from forms and formulas." Some containing form, of course, it must have, but of so universally adaptable a character as to be, broadly speaking, formless. National barriers are fast becoming obliterated by application of the discoveries of science, and the religion of the future must be a religion of the coloured as well as of the fair-skinned races. And since it is the Life alone which nourishes, the new religion will be no mere fruit of intellectual excogitation; it will be vitalised by the inpouring of divine grace by One whose credentials none shall be able to gainsay. His very presence amongst His brethren will carry irresistible confirmation of the authenticity

of his mission. He will come to supplement, not to destroy. Only that will be destroyed which cannot harmonise with Truth. The Good Law will not be stayed in its out-working of the purposes of the cosmos.

“ It maketh and unmaketh, mending all ;
 What it hath wrought is better than had been ;
 Slow grows the splendid pattern that it plans
 Its wistful hands between.”

THE EDITOR

THE MARSHALLED YEARS

By MINA CHARLOTTE MARTIN

The marshalled years march by with stately tread,
 Marking with rhythmic feet Time's pulsing flow ;
 From thence to thither moving mesuréd,
 Inevitable, vibrant, patient, slow.

Ordned by law immutable they pass,
 Each one by one in perfect rhythmic space,
 Their offspring days, a quicker pulsing mass,
 From east to west a narrower circle trace.

Millions have passed, yea, millions come and gone,
 Each pregnant with its fate for humankind—
 Unfoldment of a purpose One alone
 Conceals in secret places of his mind.

Each has its sowing, each its reaping time,
 Its bitter-sweet, its heritage of fears ;
 Each has its vernal, each its summer prime,
 Its blessings purchased at the coast of tears.

Time ebbs and flows ; the ages wax and wane,
 Their stigmata no power can e'er efface ;
 To them is given to rule on earthly plane
 The vital motions of the human race.

Out of the deep eternal womb men come,
 Arriving on the shoulders of the years ;
 They take this great round globe as very home,
 And learn their lessons through their bitter tears.

But they shall know the Truth as years roll by,
 Shall see the secret meaning of the Sign :
 The Cross is here, the Glory set on high,
 The goal is Godhead, heritage divine.

GENIUS AND THE AKASHA

By W. WILSON LEISENRING, B.A.

WE have not yet realised all that is implied in the modern discovery that matter is essentially electrical. *Propagation* is perhaps the most obvious effect of this polar characteristic and its action is observed in both biological cells and physical atoms. But matter supra- and sub-normal to our senses and instruments must also be propagative, and hence it is easy to understand why occult science defines *thinking* as an electrical propagation of a high-frequency substance latent in light.

A less obvious electrical effect, but well-known in low-frequency chemico-electrical matter, is *Accumulation* with which we are familiar in batteries, photographs and gramophone-records. Biological cells also accumulate energy. Research workers in the United States' Bell Telephone Laboratories have recently discovered that the human ear can be used as a receiver-condenser which will convey to the brain a message spoken some seconds earlier and electrically stored in the interval. *Memory* must then be the positive action of electrical accumulation.

Biological organisms automatically accumulate energy and propagate it by negative interaction with the surrounding medium ; but the accumulation is not a mere surface occurrence, for no physical phenomenon is purely physical. The vibrations that assail our senses have correlative, concomitant vibrations of both higher and lower frequencies ; and we do not really know "where" or how their effects are actually "stored" until released and re-propagated. Nor do we know whether there may be a permanent record of all that transpires on our globe which could be tapped as we turn up old photographs and turn on gramophone records. We have, indeed, a hint in the fact that there is no actual *transmission* of sound or reflected object in radio "transmission" ; it is only the decoding of what to our senses are instantaneous frequencies into their lower octaves which we can hear and see. We do not annihilate space by these processes ; we merely ignore the revolution of the earth and eliminate local time. To bridge space we must go deeper into the æther where the events of the earth's past are recorded as our system moves through the Zodiac. If we can obliterate sidereal time we shall be present in the yesterdays of the earth, not merely those of the

East of the earth. They are deep *within* the atomic matter of the earth, *within* the biological organisms of its races. They are the Akashic Records of occultism.

The recording instruments of science cannot reflect what has been stored in inner levels of light : they are not instruments of memory. They can function only in the physical ether and reflect existing physical states, not the past experiences of a person, a race or the earth. We come, then, to the mystery of the brain which is the focus of attention and wonder for physicians and psychologists. Physiology as at present understood cannot account for Genius, and the greater the Genius the greater the mystery. It is through the geniuses of the race that ideas new to living generations enter our atmosphere. Those who attempt to define "genius" have often observed that, while a genius is superior to his contemporaries, his prototypes may be found in the past. This has been remarked of military geniuses, great rulers and codifiers of laws, but especially of outstanding Reformers of philosophical and religious thought.

This is one of the several aspects of the genius of Mme. H. P. Blavatsky with which Dr. Corson deals in his introductory chapters to the letters* Mme. Blavatsky wrote to his father, the late Dr. Hiram B. Corson, Professor of English Literature and Philology at Cornell University, Ithaca, New York. The Letters occupy slightly less than half the book : the rest is Dr. Corson's valuable introduction and comments on the Letters at the end. He recognises that a superior type of individual may develop latent physiological senses and will-power to control them self-consciously. His treatment of "H.P.B.'s Marks of Genius" is the most important contribution for the layman that has yet been made to the Blavatsky literature, and is, in fact, a unique and original handling of the subject of genius in general. "It is impossible," he writes, "to form any idea of the character of H.P.B. unless we regard her as a genius and a great genius at that."

Professor Hiram B. Corson's name is familiar to those who were educated in Canada and the U.S.A. His commentaries on Shakespeare, particularly, are widely appreciated in this country as well as in America by a generation attracted to the spiritual aspect of English literature. Twenty years ago the present writer had some friends in Toronto who knew Professor Corson,

* *Some Unpublished Letters of Helena Petrovna Blavatsky* : with an introduction and Commentary, by Eugene Rollin Corson, B.S., M.D. (Rider & Co). 255 pp. illustrated. 10s. 6d. net.

and heard from them his recollections of Mme. Blavatsky's stay in his house at Ithaca where she began to write *Isis Unveiled*. Apparently the most lasting impression of this month's visit was her power to call up at will before her mental vision what had been recorded by old writers on any subject upon which she might be writing. By concentration she could obtain what she wanted from various obscure sources and select what was appropriate to illustrate her exposition. She could switch on her instrument at will, and connect-up with the "station" she wanted. Her "automatism" (a word used rather carelessly by Dr. Corson) was not that of the ordinary, unregulated "clairvoyant." It was said that she asked Professor Corson to verify several classical references but his son states that most of what she wrote while in Ithaca dealt with subjects on which there were no books in Professor Corson's library. Other interesting conversations of the time referred to, come to mind, which, though not exactly relevant, confirm Dr. Corson's views. Professor Pelham Edgar, now of McGill University, once remarked to a company discussing Mme. Blavatsky's works that it was said in his family that no one was considered well-informed in the 'seventies who had not read *Isis Unveiled*. It was the international literary sensation of that period. Dr. Kirshmann, then Professor of Philosophy and Psychology at Toronto, used to say of *The Secret Doctrine*: "Yes, Madame Blavatsky understood the problem of consciousness. No one has seen this problem as she does."

Dr. Eugene Corson is a distinguished physician, a linguist, a humanist and an accomplished man of letters. Part of his professional training was received in European countries. He never met Madame Blavatsky, and was never a member of The Theosophical Society. He has been interested in Eastern philosophies and especially the publications of the Vedanta Society. He is thoroughly informed regarding the work and publications on psychical research in Europe and America and sums up the present position, showing the advances that have been made in recent years. His views are, therefore, those of a man of wide experience, and the atmosphere of this book is consequently impersonal and non-sectarian. He writes from a plateau that sheds the light of principles on the character and eventful life of Madame Blavatsky. He deprecates the present tendency to publish private letters and dissect the intimate lives of noted characters but he realised that these letters contain material that might "throw light on certain mooted points of value, and vindicate

Madame Blavatsky against certain charges of duplicity and lack of good faith," and felt that he ought to publish them.

The Letters do strongly reveal the traits of human kindness, unselfishness, sincerity and fearless devotion to the spiritual interests of man, familiar to those associated with her: and Dr. Corson first deals with "H.P.B.'s Good Faith" from which section the following is taken:

In all her writings—you feel that right or wrong she is honest. It is all in good faith, there is never any subterfuge; there is no beating the devil around the bush; she is out in the open, and her opponents who are hiding in their holes must get out and face her. . . . Such a titanic creature is fearless, and her very fearlessness has a basic honesty that knows no lack of faith, and therefore brooks no lack of it in others. Lesser minds and weaker natures may charge her with follies and weaknesses and lack of faith, but they do not understand her.

The most significant letter, from the point of view of "charges of duplicity," is No. 2, which shows Madame Blavatsky's attitude toward modern spiritualism at the time (1874-5) she was defending the fact and reality of the phenomena in the New York Press against the attacks by sceptical scientists and materialists. During those years she was privately demonstrating that these phenomena could be controlled and directed by thought and will, and teaching that the actors behind the scenes were *very seldom* disembodied human spirits. She explained this to Professor Corson as she saw in him "a scholar and a highly spiritual-minded man" . . . "but in dealing with the public there was a large uneducated and unspiritual mass which she must have dreaded and naturally so," Dr. Corson comments. Having done what she could to obtain recognition for the fact of mediumship and to defend honest mediums, she began to publish the scientific explanation and to expound the philosophical rationale of psychical phenomena. The accusations made in recent years by Sir Arthur Conan Doyle and others, who have not understood in what sense Madame Blavatsky was a spiritualist to the end of her life, are finally disposed of by the publication of these Letters.

Perhaps the best thing in the book is Dr. Corson's masterly analysis of Madame Blavatsky's famous letter to Solovyoff which has been interpreted as a "confession" by stupid people with no imagination, literary intuition or understanding of the ways of geniuses. He shows that the letter is not a confession at all, but a defiance, and remarks:

Taken as given us it is a most remarkable human document, and stands by itself in modern literature. One thing is certain, it is real literature, finer than any one of her assailants could have written; even F. W. H. Myers, the one genius among them, could not have written it. His gentle and beautiful spirit could never have reached the pitch of such an outburst of emotional rage. His fire was not of this Promethean intensity.

In the course of his analysis Dr. Corson compares this "confession" to King Lear's outburst and to Virgil's description of the hunted boar in the Eighth Book of the *Æneid*. He deals at length with "The Enemies of H.P.B." Good writing and clear thought enliven the conclusive chastening administered here to those who attempted to defame a great Messenger. Henceforth their adherents must surely hide their diminished heads!

When H. P. B. founded the Theosophical Society in New York, the pack was after her, but it was a harmless one that only barked. In India another pack was on her track that was not so harmless, for it had the hate which comes with religious bigotry, and which is eager to destroy. But more anxious days are ahead of her; the proud and the haughty are after her, eager to destroy her, whether she preaches the powers of the liberated and illuminated spirit of man or the immortality of his soul. Even her death does not stop them, for their paid hirelings would besmirch her name. . . . When we view to-day after so many years . . . the methods of the English Society of Psychical Research in their attack on H.P.B. we are filled with a moral nausea.

In New York it was the Spiritualists; in India the Church Missionary Societies; in England the University professors.

Some readers may regret that space has been given to a long extract from the *Memoirs* of Madame Blavatsky's cousin, Count Witte, who was many years her junior and seldom saw her. His account of her youth is evidently apocryphal, but Dr. Corson quotes it as he thinks it "valuable and probably largely true, though much of it is uncertain." Genius has an uncanny, not to say miraculous, way of taking care of itself, and young Madame Blavatsky who roamed the world and got safely out of the most weird and dangerous situations must have been conscious of her "guiding star" at a very early age. If she had been the common type of woman-philanderer implied by de Witte, she soon would have come to grief and an untimely end. A young man as sensitive as she to impressions from inner worlds could not have survived her early adventures. There is a deeper significance than we have yet fathomed in this aspect of this Woman of Destiny, whose rare, virgin soul made her peculiar experiences possible. Mr. Kingsland, in his comprehensive work, *The Real H. P. Blavatsky*, deals with this point on pp. 54 and 56, and cites authorities.

Dr. Corson accepts Colonel Ollcott's testimony on other matters. Has he overlooked what the latter wrote in his *Diary Leaves: Third Series*, p. 264,* quoted by Mr. Kingsland?

Dr. Corson notes that sudden outbursts of energy are a peculiarity of great geniuses. In Blavatsky's case they were surely the inevitable by-product of the rapid changes of nervous tension to which she subjected her organism. She, as an Individual, belonged to a coming human race; her body to the present race. Living and working in the midst of "civilisation" she had constantly to adjust the "frequencies" of two different worlds or states of consciousness. The accumulation of energy required for reading the "Akashic Records," for the enormous output of writing, for teaching and demonstrating, must have necessitated continuous adjustment of her organism to her physical environment which included the psychical atmosphere of her less-evolved associates and the malevolent emanations of her enemies.

Many students of Madame Blavatsky's writings will not agree with Dr. Corson's remarks on her attitude toward the Roman Catholic Church. She fought sacerdotalism and its abuses, whether Brahmanical or Roman, and sought to lead the awakening intelligence of men to true Self-reliance and to avoid weakly yielding to psychical mysticism or superstitious awe of "idols." If her disciples and followers had understood her the world by this time might have got rid of much of its pernicious, pseudo-mysticism and idolatry.

The real value of this book, however, is that it shows that scientists are now in a better position to understand H. P. Blavatsky and to learn from her writings—if they so desire, and are willing to destroy their own idols.

Reproduction of hitherto unpublished photographs of Mme. Blavatsky, taken at the time these Letters were written, add to the interest of this volume, as do those of some old symbolic seals, and the envelope addressed by Mme. Blavatsky containing a letter of introduction to Alexander N. Aksakoff, Imperial Russian Chancellor at St. Petersburg, introducing Mrs. Corson.

*No other proof of this assertion than the horoscope of Mme. Blavatsky is required by those who believe that a horoscope represents the *astral* characteristics of a person. Having observed (in other persons) the effect of a Sun and Mercury in Virgo combined with a Libra-Venus, one can understand how entirely bereft of terrestrial "kama" (desires) must have been the astral personality in which Luna is conjoined with Venus in Libra, and Mercury, Saturn and Mars are in conjunction in Virgo!

KARMA AND DESTINY

By EVA MARTIN

AT first thought we may incline to take them as identical. Some trial or difficulty comes to us, and we say—"It is my Karma," meaning—"It was destined; it could not be avoided." In a sense this is true, if we mean that we ourselves, by some past thought or action, brought it about, setting in motion a 'cause,' the 'effect' of which had to be experienced by us now.

But in another sense Karma is not Destiny. Karma is a law that is ever in a state of flux and growth—we might say, a law that is ever being 'amended.' We can make future Karma, we can modify past Karma, in every passing moment, by our attitude towards events, and by our response to those circumstances which, be they happy or sorrowful, are obviously 'Karmic' in origin.

Destiny is not thus to be modified. It is unchangeable. It is the goal towards which, through all the 'changes and chances' of Karmic experience, our steps are bent. We would not alter it if we could, for it is of the essence of our inmost selves. Only in fulfilling our Destiny can we find self-fulfilment.

Karma may be compared to the road along which we earth-pilgrims travel. Destiny is the gate through which we hope to pass when Karma is ended and we have attained.

Through Karmic experience we learn lessons, we develop faculties, we store up fruits of thought, feeling and action, all of which are aids to us on our journey. They form our Staff of Wisdom, our Rod of Power, by means of which we shall dare to enter in through the Gates of the City—the City of God that lies 'at the other end of the road.'

To look on the 'working out of Karma' as the final goal is a mistake. Karma is the means, not the end, and much that happens to us is not 'Karmic' at all, in the usual sense. Some of our greatest griefs and limitations may have been self-chosen—chosen because we saw, before our eyes were dimmed and blinded by the return to mortal body on this Sorrowful Sphere, that only through experience of these very trials could we hope to advance along our destined path. Other things may have been added to our lot by the Wise Ones who know how much each soul can bear, and how much each needs to be taught through suffering—or through joy, or through material ease and pleasure, as the case

may be—quite apart from what may have been actually 'earned' by past activities.

Mr. A. P. Sinnett once wrote: "People sometimes think that everything you suffer must have been earned. . . . In the majority of cases probably that is so, but in a great number of cases it is not so, and all who want to understand the course of human life should bear that in mind." He goes on to say that an ordeal due to no past sins, that is borne with courage, and "without being in any way drawn aside from the path you want to tread," brings a reward of a higher than material order, this reward being "spiritual progress"—or, in other words, progress towards the fulfilment of the individual destiny.

And again W. Q. Judge has said: "There are valleys in which the greatest shadows are due to old lives in other bodies, and yet *intensity of universal love* and of *aspiration* will dissipate these in an instant of time." This might be termed the destruction, or transmutation, of Karma through the recognition of Destiny.

The rigid conception of Karmic law, as 'an eye for an eye, a tooth for a tooth,' formerly held by some schools of thought, has gradually been recognised as inadequate and misleading—often entirely contradictory to the facts of life as presented to us on earth. Of late years this conception has been considerably modified, and few would now teach that all human suffering through disease, war, poverty, etc., is entirely Karmic in origin and so 'deserved' by those who have to endure it. *National Karma* and *Family Karma* have been brought forward as explanations of some of the suffering that falls to the lot of apparently innocent individuals, but they are only a partial explanation. To understand this mystery in full is probably beyond our present capacity—but two things need to be taken into consideration. One is the influence of Those who have, throughout earth's ages, been working on the side of Darkness; the other is the possibility of vicarious suffering, and its redemptive power.

Certain it is that we can no longer look upon every victim of murder as having been a murderer in the past, or every sufferer from bodily pain and torment as having formerly caused similar suffering to others. It is as true now as ever it was that the wicked flourish (according to human standards) like the green bay tree, and that the meek, while they may inherit heaven, do not yet inherit the earth. We are beginning to see that those who have abused power and been guilty of murder or cruelty in the past are probably those who still incline to express themselves violently in

the present ; while those who have been victims—perhaps originally through weakness, folly, or some lack of foresight and self-reliance—are probably victims again. Because A., being strong, passionate and selfish, in one century kills B., who is timid, weak and yielding, are we to suppose that in another century they will have exchanged natures, so that B. is now the aggressor and A. the victim ? In some cases it may be that the worm will turn, and tit-for-tat become the Karmic procedure, but this cannot be taken as a general and infallible rule. It is the aggressors who have encouraged the instinct of cruelty, and it is they who will have to conquer it, in themselves. The victims, who had it not, are not likely suddenly to develop it for the mere sake of revenge. If this were so, we should be caught in a vicious circle—and some, no doubt, have been so caught. But it seems more natural that one who has suffered through another's violence should fear the sight and flee from the presence of that other in a later life, rather than wish to commit violence in return. Both the fear and the violence must, of course, eventually be subdued and transmuted.

It may be that some who have had power over the bodies of their fellow-men in past ages are still using that same power now, but on the bodies of animals. Many of them sincerely believe that the animals are tortured *for the benefit of humanity* just as many believed in the past that men were tortured for the benefit of their own souls. But though they may enjoy health and general prosperity, it seems clear that such individuals are suffering *spiritually* from the Karmic effects of past action, and that it is their Destiny to learn that power, rightly used, can never involve cruelty or the wanton causing of pain to sentient beings.

What the Destiny is of those who have, perhaps repeatedly, been the victims of such ill-used power, is another question. No general rule can be laid down about it. Sooner or later each will learn his own Destiny, recognise it, and follow it. And whatever the final sum-total of human experience may amount to, this much is sure—that what finally and supremely *matters* is that sum-total, and not the individual threads that compose it. When all are made one, all share in the experience of the Whole. Joys and sorrows are notes in the Universal Symphony. The rainbow merges into the Pure White Light.

But to compose that Symphony, and that Light, all notes and all colours are needed—the drab and the brilliant have equally their place, the loud and the soft, the glad and the sorrowful, the strong and the gentle, the blue, the yellow and the violet—

not one sound, not one shade of colour, could be spared without injury and loss to the whole.

This may be called the Destiny of All, built up out of the Destinies of Each. None need repine because they have had to tread a lowly path, because their song has been a song of renunciation and solitude, because worldly wealth and power seem never to have fallen to their lot. All the fruit of their experience is needed, as well as all the fruit of every other pilgrim's way—is indeed essential to the completion of the Whole.

If we could remember those names given to us in the Beginning, each name a Destiny and each a Word of Power, we should understand better the part that each of us has had to play in the long drama. If we could know the names that will be ours when the Gates are opened and the Supreme Mystery accomplished, we should unlock secrets the key to which is yet withheld. Our spirit-names have shown our Destinies in the past; our soul-names have yet to reveal what will be our destinies in the future.

MORGENSTERN

By WILFRED CHILDE

O virgin Star that these blue heavens adorning
Shinest alone, brimming with dew of light,
Whose lamp of diamond lustrous and bright
Burns in the forehead of the infinite Morning—
Beautiful and mysterious Magician,
Exquisite Titan, ruler of all this
Ocean of azure, vast immensities
And purities, humanity's physician—
When I behold thee, King of the Orient glory,
Who hangest trembling with excess of joy
Poised in the uttermost abyss of Being—
I pass forth beyond all feeling and seeing
Out of the corruptible and the transitory
To where the Sons of God wheel on in sweet employ.

THE DATE OF THE GREAT PYRAMID

By ERNEST G. PALMER

Author of *The Secret of Ancient Egypt*, *The Origin of Man*, etc.

TO those who are intested in Egyptology, the amount of attention which the Great Pyramid is receiving at present is very gratifying.

Apart from purely archeological considerations, there are those which are concerned with the "History and purpose of the Great Pyramid and its message to the world."

At first sight it would not seem that the date of the erection of the pyramid was a matter of much consequence, but when it transpires that this "message" is based on chronology, and must stand or fall with the accuracy of the dates given, also that a just appreciation of the correct date involves nothing less than the duration of Egyptian history; then the fixing of that date as exactly as possible becomes a matter of paramount importance.

Direct information on the point obtained from the Pyramid itself is very slight.

It has been suggested, though upon what authority is a little doubtful, that the entrance passage on the North face was directed to the Pole Star.

At present the Pole Star is *a Ursa Minoris* and this star is $1^{\circ} 14'$ distant from the true North.

Owing to the precession of the equinoxes, the North Pole or Northern termination of the axis of the earth describes a circle in the heavens, which is completed in about 25,867 years.

During the second and third millenniums B.C. *a Draconis* was the Pole Star, and in about 12,000 years Vega will be in that position.

The *savants* who accompanied the French expedition to Egypt, under Napoleon Bonaparte, from certain Zodiacs (more correctly planispheres) observed on the ceilings of temples at Denderah and elsewhere, came to the conclusion that some of the temples were of great antiquity, even involving two or more complete precessions of the equinoxes.

While there are probably few to-day who would maintain this view, it is suggestive, because it allows considerable latitude in the choice of a pole star to which the entrance passage might have been orientated!

THE DATE OF THE GREAT PYRAMID 95

The only direct evidence from the Pyramid itself was obtained by Colonel Howard Vyse, in 1837, when he found, roughly painted upon some of the stones of the constructional chambers above the King's Chamber (q.v.), the cartouche or oval containing the name of Khufu in hieroglyphics, and otherwise Khnumu-Khufu, as if two builders were associated, or as if one completed the work after the death of the other.

The name Khufu is reminiscent of the town of that name in Shantung, China, and it is very intriguing to consider if any Chinese connection is indicated.

Herodotus gives a very circumstantial account of the building of the Pyramid and ascribes it to Cheops, although he says the Egyptians of his day commonly call the pyramids after Philiton, "a shepherd who at that time fed his flocks about the place." The Egyptians (other than the instructed scribes, &c.) probably confused the invasion of the Hyksos or Shepherd Kings with the earlier period.

Cheops is the Grecian form of the Egyptian name Chufu or Khufu, and there seems to be no doubt as to the identification.

If, therefore, we can obtain a definite date for this reign, it will afford a correct starting point for all those who regard the Great Pyramid as a chronological monument of prevision or prophetic import.

It is rather a pity that those who have given so much trouble and attention to the actual construction and dimensions should pay so little heed to the verdict of those who have been studying Egyptology so closely for so many years that, in some respects, it must be regarded as one of the exact sciences.

The historic detail since the beginning of the 18th dynasty, B.C. 1580, is more complete than that of an equivalent period of English history.

There is, however, a division of opinion among experts concerning the chronology of Egypt between the 12th and 18th dynasties, and the difference amounts to as much as fifteen or seventeen hundred years.

It was during this period that the Hyksos invasion occurred, and the duration of their rule constitutes one of the most difficult problems of Egyptian history.

Professor Sir Flinders Petrie has consistently maintained that Manetho (the great Egyptian historian) was correct in a general

sense, though discrepancies or distortions have occurred in such quotations of his work as alone remain to-day.

He says, "I uphold no particular dates. I merely remain in accord with the Egyptians' own beliefs of their history—who were in possession of vastly more written material than we have recovered."

An impartial review of the situation, it must be confessed, induces the conviction that some popular authorities are seriously concerned to reduce the length of Egyptian history.

For instance, Manetho (who certainly would have had no reason to lengthen the period during which the Hyksos were in possession of Egypt), assigns 511 years for these foreign dynasties.

Breasted states* "Meyer's invaluable treatise furnished a compendium of the whole obscure and difficult field," and following that authority allows 200 years only, "for the first thirty-three kings of the 13th dynasty, and for eighty-five more kings (who certainly did not overlap them) and all of the Hyksos period."

"An admirer of Meyer states, 'It is unnecessary to point out that the adherents of an older date have been unable to answer Meyer's argument.'

"What then is Meyer's argument?"

"He sets out at length the various versions of the summaries of ancient authors. He never attempts to show how all these Kings and reigns are to be packed together into 200 years. His only argument is that an earlier date is absurd and that he cannot believe the period was so long."†

As Sir Flinders Petrie points out in his luminous article, these Kings were *not contemporary*, and many have left large monuments, and others, various objects sufficient for identification. He concludes, "the historic evidence then seems plain, that the thirty-three Kings alone reigned for 240 years."

The basis of our knowledge of the history of ancient Egypt, however, is not Manetho or later historians, but is from the ancient hieroglyphical records as given in some detail in *The Secret of Ancient Egypt*.‡

It may, however, be said that as discovery follows discovery,

*Ancient Records, 1.35.

†Article by Sir Flinders Petrie.

‡Page 100, *Journal of Egyptian Archaeology*, October, 1923.

THE DATE OF THE GREAT PYRAMID 97

so the ancient records receive more explicit vindication, and the earlier dating greater authentication.

Of late, indeed, there has been something of a revulsion of feeling towards the acceptance of the longer dating given by Manetho. Professor Jean Capart, the learned Belgian Egyptologist, has voiced this opinion very clearly, and he is supported by the other European scholars, with few exceptions.

It has come to be recognised that the astronomical evidence has been based upon a fallacy.

It was thought that when an inscription mentioned that on such a day of such a month a rising of Sirius was celebrated, it would be easy to calculate the exact year when this occurred.

This calculation was based on the fact that the beginning of the inundation of the Nile took place on July 19th, at Memphis, and coincided with the rising of Sirius.

But the ordinary Egyptian year, which consisted of twelve months of thirty days each, plus five supplementary days, (called Epagomenal Days), proved to be shorter by a quarter of a day than the solar year.

There was thus a difference of one day in every four years, and the rising of Sirius fell one day earlier than it did four years before. There was, therefore, a wait of 1,460 years—or a complete Sothic cycle before the coincidence recurred.

For instance, a deduction was made from the Ebers papyrus as to the 9th year of King Amenophis I of the 18th dynasty; but when a similar calculation from the Kahun papyrus showed the date of Sesostris III of the 12th dynasty to have been 1882 B.C., it was clear that an error had occurred somewhere.

Thus, if the 12th dynasty ended towards 1700 B.C., and the 18th began about 1570 B.C., the space between the two would be only 130 years. But more than 100 kings are known to have reigned, of whom mention is found on the monuments and in papyri, &c., while new names have recently emerged, and according to the Turin papyrus, there reigned within this space 160 to 200 kings.

“It has been proposed, in order to solve this difficulty, to add another Sothic period or 1,460 years to the date 1790, which would place the end of the 12th dynasty at 3250 B.C. This system moves the middle Empire back to the region of the date which was generally accepted, until, in consequence of the discovery of the

Kahun papyrus, some scholars contrived to shorten ancient Egyptian chronology excessively."*

In other words, in making the calculation for the date of Sesostri III from the Kahun papyrus, the wrong Sothic period was fixed; it should have been the previous period, 1,460 years earlier, on which the same astronomical phenomena occurred.

This brings the date of the Great Pyramid from 3300 B.C., as suggested by some scholars, to (*circa*) 4800 B.C., and again places the historical dating in general accordance with Manetho and the hieroglyphical records. Dr. Capart, however, does not commit himself to a definite date, but is content with a round figure of 4000 B.C.

The recent excavations of the British School of Archæology in Egypt at Beth Pelet in Palestine, have at least proved the Hyksos period to be much longer than Meyer and Breasted admit, and Sir Flinders Petrie, from the new evidence available, considers that the 4th dynasty began 3784 B.C., which would date the Great Pyramid about 3800 B.C. Future investigations, however, may give an earlier origin.

The difficulty of deciding what actually occurred during the Hyksos rule is increased, because the ancient Egyptians destroyed all historical documents relating to this hated period so thoroughly that the material remaining for the reconstruction of the history is very scanty.

Excavation has repaired the loss to some slight extent, and it is possible that investigation in other directions, as in Palestine, Syria, and Kappadocia, may add to our knowledge.

Those who study the Biblical record carefully will be compelled to come to the conclusion that the time which elapsed after Abraham entered Egypt and the arising of the Pharoah "who knew not Joseph," must correspond to the concluding phase of the Hyksos (or Shepherd Kings) rule, and that the length of the period, therefore, must approximate to that given by Manetho.

From the preceding it is abundantly evident that no theory which suggests a late date for the construction of the Great Pyramid can be finally established or be acceptable as a guide to future events.

Some writers who follow this line of thought give the date as late as 2625 B.C. It would seem that this date has rather

*Professor Jean Capart, *Egyptian Art Introductory Studies*.

been arranged to suit the theory, than from any real consideration of the facts.

This date would place the building of the Pyramid in the reign of Amenemhat III, of the 12th dynasty, instead of that of Cheops (Khufu) of the 4th dynasty, many hundred years too late, and would be equivalent to an attempt to establish a theory—ignoring the history of our own time—by stating that Queen Victoria was the daughter of Julius Cæsar.

Correct results in any direction can only be achieved by taking all the facts into consideration, and those who seek to show that the Great Pyramid conveys a chronological message to the world might perhaps reconsider the dating, as it is evident that no useful conclusions can be obtained, unless these are accurate.

MY GARDEN

By M. C. PHILLIPS

I went into my garden, it was SPRING-time, and I knew
The bluebells there would greet me, and the sweet narcissus, too :
I knew I'd hear the blackbirds and the thrushes singing there ;
And peace I'd find, and gladness, in that sanctuary fair.

I went into my garden as the SUMMER-time drew nigh ;
The roses and the lilies smelt so sweet as I passed by :
I rested by the sun-dial, and it seemed to say to me,
" Time passes, and the sunshine will *not always* be with thee ! "

I went into my garden after AUTUMN's chilling hand
Had touched the lovely blossoms, and the leaves which all were tanned.
I knew the Year was dying—how I *longed* for it to stay
With me a little longer—but it faded *day by day* !

I went into my garden, it was WINTER-time, and oh !
The things which I had cherished were all buried 'neath the snow ;
Yet *I* grew not despondent as I gazed upon the view,
I KNEW THEY WERE BUT SLEEPING, THEN WOULD RISE AND BLOOM ANEW !

FROM THE BLUE

By MARY E. MONTEITH

Author of *A Book of True Dreams.*

"The Curtain was a little lifted and I saw Further."

IF dreams are collected with the same patience and care that is necessary in the collecting of silver, looking first for the head of the leopard, or the lion, and afterwards for the various marks of identification, some will be found engraved with the now indisputable marks of human origin.

As the collection increases, there will be a small accumulation of another kind, having only the hallmark denoting true metal. Their design is common to all periods of dream history, but although there is no indication of any particular guild or maker, it is clear that they were wrought by a master-hand. They are beautiful in that they are beneficent; valuable, because they are true. These instances are the dreams which await interpretation. In legal phraseology there is a term referring to certain probabilities, generally of a calamitous nature, which is eminently suitable to describe this particular dream at its best; namely, "an act of God."

Concerned with the future, they are not merely prophetic. They influence, and, because of this compelling influence, they guide and help, if only by preparing the mind for a coming event. Through fear, sometimes, is danger averted. Lost confidence is restored by a visible way out of a host of difficulties. Or, with the foreshadowing of bereavement, comes a revelation above anything we know, which gives comfort in sorrow. A ray of light is thrown on a dark bit of the road, light which is once more reflected in the mind when, eventually, the dream becomes a reality. That ray of light is the culminating point of the whole dream.

Such dreams are rare, but once experienced, they are never forgotten. It is as if a guiding hand were laid on the shoulder, forcing the dreamer to face what lies in his path, but, at the same time, arming him for the conflict. Sometimes, they are given in response to an agony of prayer; at others, they make their appearance in moments of peace and quietude when, apparently, the outlook is set fair.

Many have to be discarded in the collection of true dreams, not that they are untrue, but, for the purposes of investigation, they are unsuitable owing to a lack of evidence. Circumstances, however, in certain cases have impelled the immediate relation of these dreams, three different examples of which I am able to describe.

The first illustration was a spontaneous revelation where no possible idea of impending sorrow could have aroused any train of thought to account for the vision. The second, coming at a time of danger, might have had an origin in the unconscious desire in the mind of the dreamer to know the future, and so to obtain protection. The third was a series of visions regarding a near relation whose health was precarious. The three dreamers were all accustomed to the experiencing of both prophetic and telepathic dreams.

Amongst the fuss and bustle of preparing for a winter abroad, shopping and the hundred-and-one things preparatory to a journey, the first dreamer had a vivid dream which almost stopped these preparations, so great was its influence. Because it happened within a very short time of departure, that which we call "common sense" intervened. To change all the plans, and, by so doing, alter those of other people with whom she was travelling, was an impossible proceeding on the strength of a mere dream. And they started on their journey, as arranged, she having determined to put out of her mind the idea of impending misfortune suggested by her vision.

It was connected with a favourite sister who was remaining in England. She had appeared, dressed in the deepest mourning. At her side was a large basket of yellow flowers which the dreamer knew, instinctively, were for the grave of some member of the family. When fully awake, she was inclined to believe that the dream predicted the death of this sister herself. Her presentiment increased when, in a little while, her sister became ill; and these presentiments, which she did her best to suppress, were aroused, repeatedly, whenever she saw yellow flowers. They grew abundantly in the place where she was staying. It was impossible to get away from the dream. She could not settle down with any feeling of security.

Within two months, she was recalled at a moment's notice to England. That sister's husband, a strong healthy man to whom no illness was anticipated, had died suddenly; and the deep mourning she had worn in the dream was accounted for. The

yellow flowers were, curiously enough, connected with an incident which the dreamer never actually saw—the widow made and placed a large cross of yellow chrysanthemums upon the grave. In this case, although obedience to dreams cannot always be recommended, the postponement of the visit abroad would have been wise.

The second dream had a more personal significance, and a far greater influence, for it impelled obedience in the face of direct opposition from the friends with whom the dreamer was staying.

It happened in the middle of the war with Germany, at a time when the submarine menace was at its height. The dreamer was occupied with war-work in France, and, in spite of the danger, was well accustomed to crossing the Channel, regularly. She was nervous, always, but this nervousness had never caused her to change her plans on any previous occasion. When she was able to get leave, she came back to England as a matter of course. Letters arrived one day, saying that her father was dangerously ill, requesting her immediate return, if she wished to see him alive. She wrote to the agents applying for her ticket for a specified date, but, as may be remembered, the Channel crossings were then restricted to two days a week; accordingly some delay was inevitable. In the meantime, she dreamed that she had started on the journey, she was on board a large ship at sea and without warning they were torpedoed, the boat sinking there and then in mid-channel. She awoke in the confusion, terrified, with the horrors of shipwreck vividly impressed on her memory. It required a strong effort of the will to overcome her emotions and to put the dream out of her mind.

It is not necessary to explain that the cause for her speedy return, her father's illness, was sufficiently grave to dispel any idea of changing the date of her journey. To allow anything to keep her away from home at such a time was unthinkable. It was "only a dream." She continued to pack the next morning. But, as she went on with her preparations, the influence of the dream grew stronger and stronger, until, at last, she was impelled to write to the agents, cancel that particular date, and ask that her ticket might be made out for the next sailing to England. Having done so, all fear left her; and, feeling no apprehension with regard to the second arrangement, she sat down and wrote a detailed account of what she had done, giving her full reasons for not returning instantly to her people.

The dream may not have saved her from drowning, but it did save her from shipwreck. The boat by which she would have travelled according to her first arrangement was the ill-fated S.S. *Sussex* which was torpedoed in mid-channel, with loss of life. She was spared a dreadful experience. Her father, incidentally, recovered, against medical opinion.

This was what the ancients would have considered a true divination. To-day it is called a coincidence. So must we account for an experience which is not uncommon amongst dreamers. The extraordinary part is the obedience to such a dream, its influence, in fact, dominating a force which was in the ordinary way, the stronger. It is seldom, now, that dreams are obeyed to so great an extent.

In the third dream there was no question of obedience. To be quite accurate, it was a series of dreams all bearing on the same subject, the two first happening the same night in April, 1919, the other two being experienced within a few weeks of each other in the spring of 1921. The ultimate fulfilment occurred about two years after the original vision. Humanly speaking, no one could have foreseen what would happen.

In the midst of health and strength, a certain man had been taken suddenly ill, and considerable anxiety was felt regarding the progress of his malady. Medically speaking, there were three possibilities, one being that he might recover; another, that he would shortly have a relapse, in which case he would lie in a helpless condition for the rest of his life; and a third, that death was imminent.

On the night that he was taken ill, a member of the family dreamed that he would recover. In this dream, time being hastened as in thought, she saw him slowly getting better until at last he was well, not quite his old self, but enjoying comparatively good health. Another dream, after an interval of unconsciousness, ensued. Time seemed to have elapsed and again came the vision of her father's depression, illness, more helplessness, and here remembering the first dream, thought that it must be untrue. After an interval, there was another scene, and then the dreamer knew that all was over. She and two others were sitting, tired and worn, in a room which was familiar, but though familiar, there was something strange. As they sat in the firelight, there appeared in a corner of the room a luminous mist, and in this mist, was seen the spirit of the sick man in radiant health and happiness, released at last from suffering. It was a vision of the departing spirit.

They all concluded that the dream, if it meant anything at all, was intended to convey the fact that the patient would recover for a time. And so he did. But he never regained his full strength. After two years had elapsed, he became helpless once more, but even then there was no reason to suppose that he would die. Far more likely, the doctor said, that he would live for some years. It was just then that two other dreams followed.

Distressed beyond measure, the dreamer saw in this dream the invalid walk with great difficulty into her room, dressed in outdoor costume. He announced his intention of going out. Knowing his weakness, she tried to persuade him not to attempt so dangerous a proceeding, and, after objecting to any interference, he agreed. He looked terribly ill and weak, hardly able to stand.

In the second dream he again came to her, dressed ready to go out, but this time she knew it was a dream, and reminded herself that, in reality, the invalid was lying quite helpless in bed incapable of moving. She noticed that he was stronger than he appeared to be in the last dream, and, the dream once more predominating, together they went to the window, he walking easily with firm steps to see what the weather was like. As they did so, a hand was laid on her shoulder and a voice said gently: "He knows best. When he feels himself able to go, you must not keep him back." Somehow the dreamer knew that it was the spiritual body that was getting stronger all the time, and that soon it would be strong enough to go away.

To come to the fulfilment: after the first of these two dreams, there was an unexpected relapse. The patient grew perceptibly worse. The week following, there was another, and all knew then that the end was not far off. Words will hardly describe what this vision of the spiritual body meant to the dreamer. It is hard to watch the gradual weakening of the physical body, so closely associated with the personality. However strong faith may be, fatigue somewhat dims the spiritual side of things. But the dream brought the spiritual side of death into prominence.

The second half of the original dream of over two years back was still to come.

In a little while, all was over; life, as we express it, had come to a close. The dreamer and two others were, after many night vigils, sitting in a room illuminated only by the light of the fire, oppressed with fatigue and the inevitable sadness that death brings in its train. There was a sense of familiarity, as if all this had happened before; and gradually, she became aware that it

had happened before—in a dream. Once more, she recalled the details of that dream, comparing them with that which had actually happened, piecing bits together till she came to the point where they sat by the fire. Here again was the sense of unfamiliarity. Curious, for they had lived in that house for so long. With the critical faculties awake, however, she noticed that the unfamiliarity lay not in the room itself but in a rearrangement of furniture which had been done that day by some kind person to allow them each a degree of comfort at the fireside. A table had been moved, comfortable chairs and a sofa brought and placed near the fire. And their position at the fire was identical with that of the dream, she being on the right-hand side and the other two on her left. Knowing that, so far, the dream had come true, there came a ray of light in the hearts of those three, darkened with sorrow and fatigue, showing the other side of death, where the departed spirit, as in the dream, was radiant with full consciousness of release from the suffering body. It was at this moment that the full significance of the dream was realised, that its influence was felt. The bereaved were inexpressibly comforted by that lifting of the veil, disclosing the other and beautiful side of death which one day we shall know to be dream or reality.

SATURN

By LEO FRENCH

I serve the One whose Shadow is Saturn.
 The Sun casts the Shadow of the Cross.
 Only by the pathway made by that Shadow can I take my way home
 ward to the Sun.
 Eternal Paradox! Everlasting Enigma! Secret of Secrets! Mystery
 of Mysteries!
 I prostrate myself before the Grandeur of Thy Great Humility.
 I enter the dark night of the soul; land of desolation where dwell
 those who have been long dead.
 Free among the dead I wander.
 The riches of that country are unsearchable, yet must its pilgrim-
 votaries power seek.
 Bind—Blind—Incarcerate Thy prisoner—yet will I, Thy captive,
 sing, and praise Thee from darkness and the Shadow of Death.
 O Thou Great Master of freedom won by bondage endured—I Take
 up Thy Cross and I follow Thee.

WHAT IS SUPERSTITION ?

By FRANK LIND

THAT one man's belief is another man's superstition, and *vice versa*, is a truth so manifest that it hardly needs stating. Thus, no less a theological authority than Dean Inge—while lamenting that we are all, more or less, obsessed by superstitions—has ventured to pour scorn upon the miracles of Lourdes. Many persons, though ready to attribute to holy images, sacred relics, incense, and scapularies some mystical significance, will class together in their disdain all amulets, mascots, objects of divination or taboo, and the idols of the savage. There is scarcely one of us who has not his own pet superstition, or superstitions, to which he ever slavishly yields; whether it be of a subtle type, or such as the avoidance of walking under a ladder, and making one of thirteen at table; yet we are anxious not to advertise our weakness, are a little ashamed of admitting it even to ourselves. As M. Raoul Allier says in *The Mind of the Savage*: "Doubtless, men affect to speak of these things in jesting tones. Still, the very man who would not fail to smile, when advising another in certain circumstances to touch iron, would be greatly worried if he could not, unperceived, do this himself and thus secure the contact that guards from all evil." Even the erudite and brutally logical Dr. Johnson was assailed by superstitious dreads. To sneer at these fears does not help in any measure to elucidate their cause, to explain their universality and persistence. Why do we all, in varying degrees, practically from the cradle to the grave, believe in some occult force embedded in the substance of things, in luck, in the power invested in symbols?

We are in the habit of laughing at children and reprimanding them for being frightened of the dark, which terror has been accounted for as the atavistic relic of primitive man's most necessary alertness against the attacks of wild beasts in the forest or jungle at night; as in darkness, however, even civilised man is beset by invisible dangers—one may, for instance, unguardedly knock against some unseen object, or fall into a hole—this fear of the child, so far from being foolish or deserving of blame, is a misinterpreted expression of providential wisdom. Similarly, may not much of what is deemed by severely rational beings silly superstition, prompted solely by emotional ignorance, be in reality the crude manifestation of some basic truth, instinctively if vaguely perceived? As we know absolutely

nothing of the processes of creation, whether some common link may not unite objects apparently quite dissimilar, ignorant as we are of the ultimate aim of all existence, let us not too hastily assume that whatever we cannot measure off by our finite rule is therefore unworthy of our attention, to be dismissed as the illusion of misguided fancy.

May we not reasonably question why, from time immemorial, certain precious stones have been regarded as exerting, some a beneficial, others a baleful, influence? For example: the garnet is said to dispel insomnia, the amethyst to ward off intoxication, the emerald to discover false friends; the diamond, worn on the left arm in contact with the skin (so the Romans held), takes away all fear; by the sardonyx, health, prosperity, long life, and married happiness are assured: it is also a sure cure for epilepsy; the red sapphire, by darkening its ruby glow, forewarns the wearer of danger; while the sky-blue turquoise is the luckiest of all stones, promoting health and good-fortune, and bringing true love. Is there no ground for these lasting and wide-spread beliefs, apart from the play of an unreasoning imagination, and blind credulity? To those who give any consideration to mass-suggestion, it will be clear that this must, of itself, have weighty effect. But, in addition to the response always accorded to collective thought, concentrated and continuous, is it not possible that to the objects themselves actually pertains something of the puissant qualities to them assigned? The conjecture that vital energies can be enclosed in a material thing, even projected into it from a distance, is a tenable and strictly logical hypothesis. Of this the immediate and most concrete proof is spirit embodied in flesh. Who will dare to deny that the same mighty and illimitable Power which breathed life into clay could, if willing, manifest itself as it pleased through all things material—animate even stone! We are all aware how clothes take to themselves something of the shape of the wearer, how to them seems to cling a certain amount of the personality of the owner; our attire, as all we touch and everything with which we come into contact, absorbs, it may be, more of our physical and spiritual make-up than ever we suspect. Psychometry, indeed, conclusively shows this to be the case. Hence the Chinese in their belief in *feng-shui*—that local luck due to the relative positions of their houses or villages, and the mountains, rivers, and so forth, associated with them—are, perhaps, not entirely in error.

Speech and gesture are the first extensions of the spirit,

an explorative reaching-out from its physical confines. To quote M. Louis Weber : " When, whether by gesture or by word, one man calls to another in the distance, and the latter responds to the call, there is nothing apparently material about the causal connection. . . . To hit with stone or javelin a hunted animal or enemy, is, as it were, to extend the effort of the arm and transmit its movement to a tangible and visible medium. But to call to a companion and see him run up in answer to the call, is to set working a very different force which the intelligence of the savage cannot translate in terms of matter and movement. As this causality cannot thus be conceived, it introduces into the imagination a new element *sui generis* which cannot be referred to material phenomena, and this element is the spiritual element (that which acts without a body)."* Here the savage appears wiser than the psychologist, gestures and words reaching, indubitably, a step further from matter than mere bodily contact ; a step still higher is telepathy : and beyond that lie illimitable possibilities of spiritual interaction. It seems as though the savage could teach something of deep psychic truths to minds otherwise better informed, both philosophic and scientific. Professor Haeckel, in reducing the whole cosmos of our perceptions to " attraction " and " repulsion " . . . " that momentous element of the soul which determines the character of the individual," explains not a jot the stirrings in matter of that mighty Breath of God which permeates all things visible and invisible ; in his onslaught on the external verities he displays an ignorance much greater than that of the savage.

The fact that superstitions are more the outcome of intuition and emotions than of careful reasoning is no evidence as to their falsity. Feeling exists prior to deliberative thought ; the babe turns instinctively to its mother for nourishment long before its mentality has developed. In all our reasoning, we select our arguments, our comparisons and similes as impulse and prejudice prompt. Consequently, Reason must always be the servant of Intuition ; just as Science must ever be the handmaid of Religion—can never rob Faith of its inner, unquenchable light. Science, in discarding all that falls outside the narrow circle of what it appoints as its legitimate considerations, ties its own hands ; it is time that it recognised something of the stupendous spiritual forces active in man, and, indeed, in all phenomena, seen and unseen, instead of rejecting or mutilating every concept that does not obligingly fit into its Procrustean bed.

* *Le Rythme du Progrès*, p. 141 Cf. *The Mind of the Savage*.

THE GATE OF THE YEARS

By ALICE GAZE

I STOOD at the Gate of the Years, and the moments slipped swiftly into the deep, throbbing silence.

And the silence was pregnant with wonder, and the moments that passed therein quivered with the heartbeats of humanity.

And at the Gate of the Years stood a wondrous figure clothed in flowing purple, and he lifted up his hand and knocked upon the gateway—"Open," he cried, "for the birth of a year." And even as the gate swung open I heard a great bell toll for the year that was dead.

And ere the Gateway closed once more I called to the purple-clad figure within—"Tell me, oh Keeper of the Gate of Years, whence pass the weary years?" And a voice of deepest melody answered me, "They pass to be woven in the Memory of God."

"And whence come the years that are born?" I cried again. And again came the voice of music—"They come from the glory of Eternal Now."

"Ah, Great One," I cried persistent, "how can I comprehend thy meaning? Close not the Gateway till I have learned the message of the years that come and go!"

Then the Keeper of the Gate of Years looked upon me with a strange, sweet tenderness. He put forth his hand and drew me o'er the mighty threshold. "Seeker," he said, "thou hast asked great things, yet, if God will, the message of the years shall answer thee, and if thy heart be strong, the throbbing heartbeats of the world shall fall on thine—hearken ye—and watch, and pray."

A great silence, immeasurable spaces, and nought around save glorious, purple mist. It rose and fell, and wrapped me in its lovely folds, caressing, penetrating, till I, too, seemed to be part of that subtle beauty.

I lost the Keeper of the Gateway. Yet, as I strove to see, and listened as he had bidden me, o'er those vast spaces his voice of music fell:

THE OCCULT REVIEW

110

“ It maketh and unmaketh, mending all,
What it hath wrought is better than had been—
Slow grows the splendid pattern that it plans,
Its wistful hands between.”

Then slowly, through the mist, the Ages of the World began to roll, like some vast scroll unfurled from off the loom to Time. Slow came the years long since passed through the Gateway, the years that hold the “ had been,” far remote.

Out of the vast beyond, chaos and struggle, and wild primeval man—man living but to kill and plunder—tribe warring upon tribe—vast beast preying upon beast and man—till sure it seemed there could be neither pattern nor progress. Yet, slow but sure, the Ages worked untiringly, and, slow but sure, the mighty nations grew.

And I saw that mind grew, too, as man grew Godward ; till, as I watched that mighty scroll unwind, the power of ancient Chaldea flung its splendour on the world. Science had dawned, Beauty, and Art ; and man had learning of the stars and worshipped them.

Still nations fought against nations, kings against kings, in the long fight for supremacy. War, and lust, and earthly powers, it seemed, must surely crush that “ splendid pattern ” in the weaving.

Babylon reared its head, the might of Egypt dawned—and man had delved the mysteries of life and death, of mind and magic—and I knew a greater power than war and lust had gripped the world to its undoing.

Nay! From across far reaches o'er the Gate of Years I caught that voice of melody, and again it chanted:

“ Fear not, for behold I bring you glad tidings of great joy . . . for unto you is born this day . . . a Saviour which is Christ the Lord.”

And lo! Out of the depths of shadowy mist there shone a glorious star, and round it swept a band of pure white angels. Down through the purple clouds they flashed ; and, singing, hovered where a tiny Babe lay sleeping.

The dark eyes opened, as from some far shore, and gazed a moment on the shining host. He smiled, and slept again! The mists closed o'er—but I had seen within a Baby's smile the promise of the “ pattern ” perfected.

Then, hushed and solemn, came the voice:

“And I, if I be lifted up, will draw all men unto Me.”

The mist grew black as night, it clung in heavy folds, and wrapped me in a strange impending horror. Slowly, upon the darkness, reared a mighty Cross outlined in light, and on the Cross *He* hung, a gleaming, pure-white figure. The blood dropped slow—dear God, I *heard* it drop! One quivering moan—then once again I saw those eyes unclosed—and from beyond that awful Gate of Death I read the message of a glorious triumph.

Thence onward I lost sight of nations. I saw but souls He drew unto His Cross. I saw the crushed and broken kneeling there, and He, now standing radiant by His Cross, drew them upon His Breast.

I saw a woman, young and beautiful in love, treading the world with song upon her lips. Alas! I saw her lover break her trusting heart. And then I saw her lying at the Cross, anguished and broken. I watched the tender Christ lift her to His Breast and point her to the Cross that reared behind. He told her of His pain and sacrifice; He showed her of God's Love and of His Perfect Plan. And then—she walked the world again, her head unbowed, her eyes alight with love, and in her hands the work she did for Him.

I saw a little lad kneel at his mother's knee; I heard his first sweet lisp of baby prayer. I saw him in the world, and watched him trip o'er many a pitfall for unwary feet, till, down and down along the years, that mother's lad had reached a felon's cell. And then at last, broken and scarred in soul, he, too, knelt at the Cross of Christ. I saw him lifted to that Heart of Love, pointed the way of strength and sacrifice till once more he murmured a broken prayer. And then I saw him fighting through the world to right the wrongs and help some other free.

And I heard that far voice cry again, glad and triumphant:

“All things are possible. . . . All things are yours, the world, life, death, things present and things to come—all are yours—and ye are Christ's—and Christ is God's.”

The purple mists rolled from me, and as I passed the Gateway once again, I knew the message of the years that come and go—
“*Courage! Strive on—the Pattern grows—His Kingdom Comes!*”

I knew God's Perfect Plan would not be broken. I knew that despite all our mistakes, all our failures, our wilfulness, our folly, He will not let us go.

I knew, too, that when the power of man's mind had grown to danger point He came Himself and drew that danger to His Own Breast—He let us destroy Him that we might not destroy ourselves! And in the years that come and the years that go, in spite of all outer seeming, He is ever lifting us nearer to Him. We may deny Him, scorn Him, flee from Him. We meet Him at last at the foot of the Cross!

" I fled Him down the nights and down the days ;
I fled Him down the arches of the years ;
I fled Him down the labyrinthine ways
Of mine own mind ; and in the mist of tears
I hid from Him, and under running laughter . . .
From those strong Feet that followed, followed after.

But with unhurrying chase
And unperturbéd pace . . .
They beat—and a Voice beat
More instant than the Feet—
' All things betray thee, who betrayest Me !

' Ah, fondest, blindest, weakest,
I am He Whom thou seekest,
Thou dravest love from thee, who dravest Me ! ' "

A NEGLECTED FACTOR IN PSYCHICAL RESEARCH

By ALTA L. PIPER

WRITING recently on the subject of "The Crisis in Psychical Research," Mr. E. J. Dingwall, formerly the research-officer of the Society for Psychical Research, bemoans the fact that the spiritualists are, to-day, virtually in control of the psychic field, a situation which, as he very rightly remarks, can be changed only by education and determined effort.

I agree with the main assumption that a crisis has been reached and, moreover, that it is only by patient educative and determined and united effort on the part of psychical research that the present impasse can be broken. But, unfortunately, I see no indication on the part of Mr. Dingwall, or for that matter on the part of any other of the younger generation of investigators of scientific bent in the field of psychical research, of having grasped the real direction in which these efforts must be directed. In this is exhibited a lamentable ignorance of the most rudimentary and essential qualification of the successful investigator.

In the field of psychical research scientists for the first time, perhaps, find themselves dealing not with chemicals or gases, or even the usual forms of organised matter of the laboratories, but with that far more subtle and complex thing, a human being possessing thoughts and emotions varying in quality and quantity with the individual. It is just in the neglect of this fundamental fact that scientists for the most part go astray in their method of investigating psychic phenomena. For on this plane, where their scalpels, finely balanced scales, retorts, and even powerful magnifying glasses are of no avail, our scientists as a general thing find themselves wandering aimlessly hither and thither as in a veritable maze.

Professor William MacDougall has said that "To men of little experience the accurate observation of such phenomena seems easy. In reality nothing is more difficult. It requires trained powers of observation, absolute disinterestedness, and perfect accurateness of statement"; but to these three important qualifications of the successful investigator Professor MacDougall has omitted to add a fourth essential—sympathetic comprehension—without which the other three do indeed become as

nought. No matter how long or how arduously the psychical investigator may delve and seek, unless he possesses this quality of sympathetic understanding, his efforts will obtain for him but negligible results.

Glancing down the pages of the history of psychical research, we discover two outstanding names of men, Richard Hodgson and F. W. H. Myers, who, in their psychic investigations, added in a marked degree to their other qualifications of accurate observation, strict impersonality, and absolute truthfulness, that essential one of sympathetic comprehension. And of what these two notable pioneers and conscientious workers in their chosen field accomplished for posterity, no student or, for that matter, layman interested in psychical research can afford to remain in ignorance. The secret of their success is not involved and may easily be discovered, for it lay in no small measure in the ability of these two fine mentalities to realise that a medium is in very truth a human being, like even unto themselves; not a machine, or even a human robot, however finely and delicately adjusted.

For some twenty odd years, during the investigation of Mrs. Piper's psychic powers by the Society for Psychical Research, I interested myself in carrying on an investigation of my own. I began at first almost unconsciously, then very seriously, to study the temperament and characteristics, as they made themselves apparent in many ways, of the various men and women who during that time interested themselves in Mrs. Piper and her phenomena, and before very long I arrived at the point where I found myself able to discriminate with practically unerring accuracy between the successful and the unsuccessful investigator. It was intensely interesting, this study of those individuals who in turn were studying so assiduously another human being no different, really, from themselves except in the possession of a not understood power; and during these years I learned much of the psychology of human nature. Very early in the course of this study of mine, one outstanding fact forced itself upon my consciousness, and that was that if an investigator possessed a personality antagonistic to that of the psychic he might as well stop his investigations at once, for he was merely wasting his own and the psychic's time in pursuing them.

What do I mean by "antagonistic"? It is difficult to define. We all know, however, that there are people with whom in the course of our daily lives we come into contact, and toward whom we experience a sort of irritation or aversion, while against these,

for no apparent reason, a curious feeling almost of animosity springs up within us. It is as if a door shut between us which no amount of willingness on both sides would succeed in opening. We meet on the physical plane, perhaps frequently ; we exchange amenities, and even discuss the generalities of the day, but there our intercourse ceases abruptly, and all the time we have been conscious of this subtle feeling of that which we call antagonism. And if an investigator of psychical research is conscious of any feeling such as this between himself and a psychic, he may know at once that his efforts will be fruitless.

Let me make it clear that these remarks of mine do not in any way refer to scepticism on the part of the investigator. He may be as sceptical as he pleases, and simple scepticism, no matter how full-blooded it may be, never yet interfered with the production of psychical phenomena. Nor do any scientific precautions or experiments, providing they are not actually harmful or injurious to the psychic's physical body, prevent psychical phenomena being obtained. (I am writing here simply and solely with reference to mental psychical phenomena.)

But to continue ; spiritualists sense, if they do not wholly understand, the necessity of the presence in their investigations with mediums of this quality of sympathetic comprehension, and it is largely because of this that the psychic field, as Mr. Dingwall says, is in their hands at the present time. But this condition need not necessarily continue. If scientists to-day, taking a leaf from the lives of some of the greatest minds of their times—William James, Hodgson, Sir Oliver Lodge, and Myers—would realise, and, realising, would act on that realisation, that sympathetic comprehension is by no means synonymous with credulity, we should soon succeed in readjusting the balance of power between the spiritualists and psychical researchers. For while the scientific *instinct* must of necessity be the same in any field of research, the special methods by which this instinct is developed and allowed to work must differ materially according to the particular field in which the scientist is working.

Accuracy, precision, and strict impersonality by all means ! These are essentials of the successful psychical investigator ; but they are not in themselves sufficient. Add to these that rare and immeasurably valuable quality of sympathetic comprehension, and we have already gone a long way, not only toward breaking down the present impasse in the field of psychical research, but toward arriving at the true meaning of psychical phenomena.

CORRESPONDENCE

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

INVESTIGATIONS IN OCCULTISM

To the Editor of the OCCULT REVIEW.

SIR,—The reviewer of Dr. Steiner's work, *Investigations of Occultism*, writes, "If independent workers who had no communication with each other, nor access to others' papers, then arrive at identical results, the evidence is strong in favour of their individual accuracy."

It might be of service to students of the philosophy of occultism to examine the implications of this statement, since radical principles appear to be at issue.

1. Now, what is proved if two workers, physically independent of each other, happen to observe similiar phenomena which others have not observed? Such a coincidence has no conclusive significance in an exact science; and in the physical sciences no results of experiment are decisive unless the *laws governing the matter under investigation can be stated*, so that any scientist who has the necessary equipment, may repeat the experiment and confirm the observation.

2. *This experiment requires the isolation of the instruments and material used in experiment*; and in psychical research isolation is of paramount importance and is much more difficult to obtain, inasmuch as physical segregation or ignorance of existing documents does not isolate a psychic from the thoughts and forms reflected in the astral ether.

Isolation must be obtained, therefore, before a researcher is in a position to see beyond the waves of astral matter, and to discriminate accurately between hallucination and reality. He then can banish *at will* the ever-shifting appearances of the astral light, and is able to summon from the recording ether *what he wills*, to come within the focus of his perception. A very special discipline must be required for the acquisition of such powers, a training impossible for "independent workers." How, indeed, can one learn the technique of any science without the assistance of those who have already mastered it?

3. A cardinal principle of occultism is the complementary action of involution and evolution which implies the simultaneous existence and interaction of individualities of all degrees of development—the higher types assisting and stimulating the evolution of those less advanced. But where, in this age, are the Mystery Schools or Colleges for the development of the higher spirited faculties and for learning control of psychic forces?

The Messengers and great Teachers of mankind all lived for a number of years away from the world, in obscurity, in undistracted devotion to the task of self-conquest, assisted in this work by Others of greater powers and knowledge *of whom they were the disciples*. None of these Teachers has ever described himself (or herself) as an "independent worker"; on the contrary they have acknowledged their indebtedness to their Superiors and Predecessors.

4. Those who come before the public as authorities on occultism should either demonstrate their power over the elements or give scientific, philosophical reasons why their conclusions differ from those of the *Epoptes* of antiquity. Extensive researches have shown that the *Mystics* and Sages of all races were in *fundamental* agreement until the time when the characteristics of the Kali Yuga completely obscured the universal, primæval Wisdom and its Custodians, and rival religions seek again to compete for power over men's minds.

It is abundantly evident that this human race has been unable to respond to the conception of Truth as one and indivisible, and of Laws that are so and cannot be otherwise; for since H. P. Blavatsky's time sectarianism has increased and especially so amongst "mystics," "pyschics" and "occultists." Egotism breeds sects, and psychism encourages egotism. Hence the dreary circle in which the human mind is now confined, engaged in chasing its own shadows.

Yours truly,

W. W. L.

REINCARNATION MEMORIES.

To the Editor of the OCCULT REVIEW.

SIR,—In India the idea of reincarnation has for centuries been an accepted fact; although, owing to Western education, the rising generation has become sceptical. Western thinkers no doubt are disposed to view the subject from a new angle, owing to the wide publicity of Theosophical literature; but nobody takes this theory of reincarnation as a positive fact.

Below, I give an account of a girl whose identity has been recently tested by me, with the help of friends.

In Ellichpur, Amraoti District, C.P., India, lives a Brahmin contractor named Shewaprasad Mishra. His wife's name is Kashibai. He has a daughter named Lata, aged eight. This girl, when three years old, used to declare that a photo of her grandmother lying on her deathbed, was a photo of herself in a previous incarnation. When Lata was five years old, her mother, Kashibai, had occasion to reprimand and thrash her. Lata turned to her aunt, Gullubai, who was standing near, and said, "Kashibai was my daughter-in-law in my last incarnation, and I treated her very well. Now she thrashes me!"

Memories of her former incarnations come to Lata mostly in the mornings and evenings.

On being asked by us all whether she remembered her last incarnation, she told us that she was the step-mother of Mr. Shewaprasad Mishra and mother-in-law to Kashibai, her present mother, and was born in Hirapur, a small village near Ellichpur; that her name in that incarnation was Penjibai; and that she was married to Shewaprasad's father when she was only five years old. She gave the name of the place (Hirapur, near Ellichpur) where she was born, her sister's name, and her father's name; gave the correct location of her house, the different trees that grew round her house and the house of the person from whose well she used to fetch water. In order to convince all of us, she told us that while she was living in Hirapur twenty years ago she had kept four rupees in the crevice of a beam of her house in Hirapur. This amount has just been found there after twenty years, on the occasion of her father taking her to Hirapur to test her assertion.

Further, she told us that she fully remembered the persons who accompanied her while she had gone to Holy places, such as Gaya and Jagannath. All this perfectly tallied, and is corroborated by Brahmachary Ramnathjee who accompanied them, *i.e.*, Lata, her father and her present paternal aunt. She further enumerated an incident at Jagannath about her fall (she being then very old) by the push of a Bania gentleman, and her refusal of a rupee offered in compensation.

Her name was Ganjibai in her last incarnation, when she was much attached to the cow in her house. Lata told us that on the thirteenth day after her death as Ganjibai her bones were taken to Haridwar.

In Eastern reincarnation literature an ego may go either to a lower or a higher grade of incarnation, *i.e.*, to the state of animals or to the stage of higher beings. Various instances of a higher ego taking birth in a lower grade of society or creation may be found in historical records such as the Mahabharata and other Puranas. In this connection it is to be noted that Lata firmly declares that she lived for nine years at Haridwar in the form of a cow, and ate grass in the garden of Bhiku Panda, and was fed with cakes by Bhiku Panda's wife!

Sincerely yours,
T. B. KHARE,
Public Auditor, Bombay.

EL DAOUD AND ELOHIM

To the Editor of THE OCCULT REVIEW.

SIR,—While discussing two books, with a friend recently, *viz.*: *The Book of Truth* and *The Book of El Daoud*, I came to the conclusion that both books came from the same source, and both are keyed into the same system of numerical cyphering, namely the archaic masonry of

"Pi." And my friend, who is a well-known scholar, informed me of a fact which is very surprising, and which I think ought to be looked into. He said that when decoded the name "El Daoud E-am" is a secret way of expressing a claim to be the mystic "Pi." It comes out like this: EL=31 (in Hebrew); D=4; Y or Yod=decimal point; E-AM is 1 and 600. The whole series, therefore, is 314.1600 (Final M or Mem=600).

The next fact of interest is this. If the decimal point is shifted to and fro in the series, new spellings are made. Thus 3141.500 is ELOHIM, the great spirits. The decimal point being one rung higher than in EL DAUD, it follows that the latter is not one of the ELOHIM. That a mere woman like myself should discover an attempt by an inferior spirit in this way to pass off himself as "Pi" or "The Gate" (PTAH EL DUD E-M or PI-TAU-HE) on us long-suffering ones of the twentieth century is humorous. He condemns himself out of his own mouth, so to speak, and we must give "EL D-yod E-M" a hot welcome when he comes to earth.

We have got some of the real Elohim amongst us to-day, and need have no fear of the consequences.

Yours truly,
ETHEL WHITE.

MYSTICISM

To the Editor of THE OCCULT REVIEW.

SIR,—As so many of your readers cannot refrain from voicing this or that objection to this or that article in your Magazine, may I also enter, reluctantly, the arena and voice my candid disapproval of the ever-growing tendency of its contributors to slide down the slippery path of emotional mysticism? Expressions, such as "Eternal Love," "God," quite misleading in their context, begin to appear in increasing frequency, while one unfortunate individual becomes afflicted with a flow of tears, that lasts for three months! Surely, Occultism is of sterner stuff than this.

In conclusion, let me suggest to Mr. Sylvan J. Muldoon, whose Book, *Projection*, I have read with great interest and appreciation, that if he will place his bed due north-south (head north) and attach to the ceiling, directly over his body, on a copper wire, a large horseshoe-magnet with a 12" by 1" steel anchor, freely swinging to north, his "projections" will be much helped and the "charging" of the "Astral Generator" be more effective.

Yours faithfully,
A. C. CONSTABLE.

[Occultism and mysticism are but aspects of the one Ancient Path. Perfection lies in the balance of the qualities of each—head and heart. Finally, not all tears spring from weakness. Rather are tears of contrition a sign of strength,—Ed.]

THE OCCULT REVIEW

AN ANGEL'S WARNING

To the Editor of THE OCCULT REVIEW.

SIR,—Some of your readers perhaps may be interested to hear of the following incident. Only the other day, the headmistress of an elementary school in a growing industrial area, told me that the mother of one of the children came to her, and said :

“ My husband died yesterday. And do you know, my little boy said to me : ‘ I knew Daddy was going to die. An *Angel* came and told me so.’ ” The father died within a few hours of this visitation.

Yours very truly,

CLIFFORD W. GREATOREX.

WITCHCRAFT

To the Editor of THE OCCULT REVIEW.

SIR,—The information which your correspondent, Ian Barkworth seeks, is too dangerous, and should it come your way I beg you not to publish it. My childhood was mixed up in West Country superstition, and everything that goes with it. The whole of these Black Magic rituals (for such they are) have been explained to me, as practised and operated in the provinces. Certainly good can be worked in the manner he describes, but it is not the correct manner.

May I warn your readers not to make any efforts to open the gates of magic, for there is danger of setting in motion forces which are more than the average man can cope with.

J. C.

CONVENTS

To the Editor of the OCCULT REVIEW

SIR,—I think that Catholics object to convent inspection by the State, on the same grounds that Sir Arthur would object to a Government inspection of his own household if the only reason given was the fact that he is a Spiritualist, and that some of his opponents thought they had reason to think that some few Spiritualists were not all that could be desired !

Yet were the future of Catholicism at stake, I am sure the ecclesiastical authorities would stretch a point, and permit such inspection ; as would Sir Arthur if the fate of Spiritualism depended on it.

Moreover, it would seem rather unfair to impose on these ladies any further inspections than those already in force. By the provisions of Canon Law (Canons 510-513) all convents are subject to periodical visitations by the bishop of the diocese in which they are situated, by the superiors of the order, or their delegates, and to further surprise visitations should those in authority consider them necessary. Were I a nun, I should not be very anxious to have another visitation added to the number !

I am, Sir, Yours faithfully,
THOMAS FOSTER.

PERIODICAL LITERATURE

M. HENRI DESOILLE is well-known among readers of the *Revue Métapsychique* and is otherwise a medical man attached to the Paris Hospitals. He has been mentioned before in these pages because of his activities in Psychological Research; and in the current issue of the FRENCH INTERNATIONAL REVIEW he gives a remarkable account, with illustrated cases, of Mlle. Jeanne Laplace, a clairvoyante who seems to have devoted her faculties to the objects of the Metapsychical Institute and also of M. Desoille, in connection with the diagnosis of disease. He has been successful in training her to distinguish between her first-hand paranormal vision and the interpretations which they present to herself; and his essay on the medical utilisation of his gifted subject is not only of extraordinary interest but of no inconsiderable importance. It establishes once for all the value of diagnostic clairvoyance, and in the case under notice that the lady's faculty is not to be explained by thought-reading. Mlle. Laplace is of extraordinary clarity, directness and irrecusable certitude in her judgments, which seem, moreover, to be verified in due course. M. Desoille points out that generally in clairvoyant diagnosis the rôle of the physician is to interpret the impressions of the seer as he does the symptoms of the patient. He proposes also various safeguards for the protection of medical science, but they do not call for enumeration. M. de Vesme concludes his studies of obsession and possession in the far East and in savage countries. It has dealt with salient supernormal facts which manifest in the two classes, with the behaviour of supposed demons, with the efficacy of Christian forms of exorcism, with the good faith or otherwise of subjects, with notable examples of possessed children, and so forth. The evidence is largely that of missionaries, but it is checked from other sources and analysed without personal preconceptions. M. de Vesme decides that the question of alleged demoniacs turns upon the actuality of the supernormal phenomena involved and that apart from such actuality it would be impossible to account for the universality of possession and obsession.

M. Gaston Luce writes on Alexandrian Philosophy in *La Revue Spirite*, with special reference to the position and influence of Philo and to the Neo-Platonic doctrine of ecstasy. He acknowledges that the Christian Mystery did in a certain manner issue from the Elder Mysteries, and we believe on our own part that Eleusis, Thebes and Samothrace, taken at their best and highest, were fulfilled in Christ. So also were Plato and Plotinus. There is an excellent article also by M. Ernest Bozzano on the Psychology of Human Reason. It is a study of insufficiency and indeed of innate imperfection, based on the practical impossibility of confronting reason simultaneously with all the elements of any given problem, even when those elements are known.

But that which commands our perfect concurrence is a brief paper by Miss June Selva on Spiritism and our Inferior Brothers. It ought to be reproduced in every journal which represents the movement everywhere. The recognition of a bond of brotherhood between man and animals is characterised justly as a profound truth and one of capital importance, alike in the domain of thought and action. From wise words and citations on the analogies between the nervous system of animals and that of man, between the brain of man and dog, and on the approximation of animals to human intelligence, the consideration passes to the supernormal faculties of beasts and the evidence which has been collected thereupon. It may be remembered in this connection that French Reincarnationist Spiritism is in less or more substantial agreement with its founder, Allan Kardec, who held it as greatly probable that "the intelligent principle is individualised and unfolded by passing through divers degrees of animality. . . ." LE VOILE D'ISIS assures us that the distinction between Operative and Speculative Masonry has brought about a popular misconception that the old building guilds were associations of simple craftsmen and artisans, whereas the religious monuments of the past were incontestably symbolical, the plans of cathedrals included. It is proposed in fact that mediæval builders practised a philosophical symbolism of an evidentially Hermetic character and that from this point of view our modern Speculative Freemasonry is nothing better than the Operative of old days in a state of degeneration, the proof being that it has remained always within speculative limits and has brought nothing into realisation. On the other hand, behind the symbolism of building confraternities there lay something more profound than those social and political designs which they have been supposed too often to conceal. There was what may be called a collective esotericism superposed on the rites and symbols of external and official Catholicism and not in opposition thereto. It represented a perpetuation of traditional knowledge concerning a "sacred science," which again is characterised most readily by the term Hermetism. Whence it came and what it actually was does not emerge; but perhaps M. René Guenon, the author of the study under notice, will be more clear on a later occasion. It appears by another article that some of the elect in Paris are looking for an Emperor to come, who will reorganise Europe and make smooth the ways for the reign of Christ on earth. He is evidently to be Priest and King, like the fabled Prester John, for it is said that Jerusalem will be his destined patriarchal seat and that the epoch of his advent answers to the "sixth" age of the Apocalypse, "symbolised by the Church of Philadelphia . . ." L'ÈRE SPIRITUELLE has relapsed into the colourless mediocrity of its original issues, now that there is no longer any question of semi-biographical reveries on the Comte de Saint-Germain. It continues to advertise the fact that Max Heindel's Rosicrucian Fellowship has a Paris centre for the purpose of propagating Californian cosmogony and philosophy, passing under

this denomination ; but what the centre does or how it fares has never been told in the pages of the presumably official organ. Perhaps it is responsible for some articles on the medicine of the Four Elements, which cite Heindel and report otherwise (1) that alcohol disturbs all our faculties and (2) that it is " a detestable practice " to drink water quickly, even if it happens to be pure. Our contemporary would do well to remember that there are other occult adventurers, beside Saint-Germain, whose memoirs would relieve its pages. . . . L'ASTROSOPHIE offers some further notions on the possible application of certain cosmic rays to healing purposes, under the name of Astrotherapy, while LE CHARIOT gives practical directions, some of which read quaintly, on Astral Medicine, from the standpoint of alleged Zodiacal influences. It is thought that a day may come when our mountain summits will be covered with astrosanatoria, in which human maladies will be cured by stellar radiation. . . . The other astrological magazines are with us, both old and new. Our friend MODERN ASTROLOGY is completing its fortieth year of publication and looks back upon the past as well as forward to the future. It is edited with sincerity and corresponds to its sub-title, which claims that it is " devoted to the search for truth," concerning its subject. We wish it long life and success. There is also THE ASTROLOGER'S QUARTERLY, which is published from a private address in London and is edited by C. E. O. Carter. THE TORCH appears at Vancouver and is presumably the only Canadian Astrological Magazine. Finally, there is THE NEW YORK ASTROLOGER, to which we have referred previously, and this is another quarterly, now in its fourth issue. It gives the horoscope of the Grand Duchess Anastasia, the late Czar's youngest daughter, and the readings are of singular interest having regard to recent public events. . . . O FUTURO is published in Brazil and is now in its seventh year as an organ of psychical science, with particular reference to Spiritism. The last issue discusses our proper attitude in the presence of death, which is said to be a sublime event. . . . We have mentioned L'AUBE on earlier occasions, a comparatively new publication, representing a New Society of Applied Philosophy resident at Lyons. What is the philosophy and what the kind of application were left open questions, and so they remain now, unless some light on the subject is given in the latest number, which speculates on Life, the why and wherefore thereof. We are told that Life is " an inconceivable effervescence," the utility of which is not discovered by reason. It is otherwise " destitute of all objective importance." So much for applied philosophy of the Lyons variety. An advertisement exclaims: *abonnez-vous à L'AUBE*. But we put the question by.

THE OCCULT DIGEST is of Chicago and carries most of those outward seals which testify concerning its origin. It is edited, for example, " by one of the most inspired writers of the age." There is no mistake about it, for the fact is stated on the cover in large

italics. It is well to know where we are in such important matters, more especially when the evidence appears nowhere on the editorial surface. . . . EAST-WEST has an article on Emerson's debt to the Orient which will repay reading, not because the debt is great, or perhaps even to be taken seriously, but because of the suggestive if not unfamiliar extracts by which the notion is illustrated. The catholic mind of the American mystical seer had the gift of looking into that glass of inward vision wherein those whose eyes are true behold the one thing everywhere. There is no need to add that his studious mind acquired as time went on a certain speaking acquaintance with eastern thought. We have also Mrs. Besant's assurance published some time since in THE GLASGOW HERALD, that Emerson "possessed the only copy of the translation of the now well-known Hindu Scripture, the *Bhagavad-Gita*, which had reached America in his day. . . ." The article from which we have quoted is reprinted in THE THEOSOPHIST, namely, in the Jubilee Number which closes the first fifty years of that publication's existence. There is an account of its foundation, of the circumstances which led thereto and a note on early contents, with portraits of H.P.B. at the period—otherwise, in 1879—and later. There is further a cover design prepared for the first issue, but if memory serves us this was abandoned, the journal being produced in another and larger form. . . . Mr. Claude Falls Wright continues his study of Modern Theosophy, and his reminiscences of the early movement, in THE CANADIAN THEOSOPHIST. . . . Many columns are devoted by THE STAR of California to a condemnation of Legalised Murder, meaning Capital Punishment, the writer being Mr. Manly P. Hall. . . . A contributor to THE STAR REVIEW describes modern airships under the title of "cathedrals that fly," and says that "these great structures dwarf all but the mightiest efforts of the Gothic builders," adding that "one of them would contain within its envelope all Westminster Abbey save the towers, and leave a hundred feet to spare at either end." But we do not see how the fact of this capacity entitles anyone to call an airship a cathedral. . . . SERVICE justifies its claim to be regarded as "a review of human affairs," by devoting some of its pages to Animal Welfare, one of the most human among its several dedications. It tells of a League of Ahimsa, or of people banded together to hurt nothing, presents the case against vivisection and gives a noteworthy photograph of the International Animal Protection Congress marching through Vienna in the Spring of last year. . . . THEOSOPHY of Los Angeles is entering upon its eighteenth annual volume and produces some memories of Robert Crosbie, by whom it was founded in 1912. He is described as "an impersonal beneficent force," and as one who worked "in the secrecy and silence of human obscurity." His death occurred in 1919.

TOPICAL BREVITIES

MR. HARRY PRICE is to be congratulated on the tremendous publicity he has obtained for the experiments with Rudi Schneider at the Laboratory of Psychological Research, South Kensington. Scarcely a newspaper refrained from publishing a report of some kind, and in some cases the séances were made quite a feature. The system of electrical control of the sitters seems to have met with a mixed reception at the hands of the critics. Sometimes the opinion is expressed that it is high time that the investigators as well as the medium should be keenly watched; at others, the impossibility of investigators being able to move so much as an inch without breaking the circuit is deprecated as hindering rather than assisting scientific observation; while the fact that Miss Kaye, the secretary, is permitted to roam about the darkened room unmolested, for the purpose of watching and recording every detail of the phenomena, is again characterised as a weak link in the chain. It begins to look as if the invention of an absolutely fraud-proof scheme is beyond the power of the mortal mind to achieve. There will always be someone to discover a loophole—somewhere.

RE-OPENING THE E.S. is one of the latest moves on the chess-board of the Theosophical Society. The E.S., it will be remembered, was closed down some months ago, in order to "leave the field clear to the World Teacher." It is now proposed to re-open it for members pledged to follow the Raja Yoga discipline. According to a note issued to British members, however, it is stipulated that they "are to study Krishnaji's works; that is to be their study." This looks as if another attempt is to be made to make confidence in Krishnamurti an essential for admission into that section of the Theosophical Society which Mrs. Besant characterises as "its real heart on our earth."

THE INDISPOSITION of Sir Arthur Conan Doyle, who is reported as suffering from the terribly painful complaint, "angina," will, we are confident, elicit the sympathies not only of the great army of Spiritualists and psychological researchers, but of everyone who is able to appreciate and admire the courage and enthusiasm with which the sufferer has striven in the spreading of his "gospel." Readers of the *Occult Review* of all shades of opinion will wish Sir Arthur an early restoration to normal health, and a complete recovery from what appear to be the effects of a serious strain induced by over-work.

SUNDAR SINGH, the Indian Christian mystic, is reported missing in Thibet. Among his followers in India fears are felt for his safety. He entered Thibet last April on one of his preaching tours. He has come into conflict with the priests in Thibet on former occasions, and it is thought that either he has fallen a victim to their machinations, or else has contracted some illness. His health was none too good. When the Sadhu visited Europe some years ago, he strictly adhered to his principle of travelling without money or provision for the morrow;

though whether such Quixotism has been applied on the occasion of his present journey into Thibet we do not know.

THE MYSTICAL CHURCH of the Comforter, of which Mrs. Elizabeth Mary Eagle Skinner was the founder and high-priestess, will be remembered by many reader of the *Occult Review*. It was always her custom to carry an advertisement of the Church in the columns of this magazine. As the result of a remarkable experience of a mystical nature which happened to her in youth, she dedicated her life to her mission of spiritual motherhood, ministering for the most part to members of her own sex. Besides the church at Denmark Hill, she founded branches in Cardiff and Liverpool. Her recent passing will be mourned by many. "She had," says her husband, "an exceptional power of being able to give comfort to those in trouble." A mother of no less than sixteen children, she would never let the young ones be away from her even for one night, her parental duties being placed before all else. "She was a great and lovely soul," is the testimony of one of her intimate followers, "a seer and prophetess." The laying aside of her physical form marks the passing of a remarkable character.

THE MYSTERIOUS DEATH of a student of occultism, Miss N. Fornario, is receiving the attention of the authorities at the present time. Miss Fornario was found lying nude on the bleak hillside in the lonely island of Iona. Round her neck was a cross secured by a silver chain, and near at hand lay a large knife which had been used to cut a large cross in the turf. On this cross her body was found lying. A resident of London, Miss Fornario seems to have made her way to Iona for some purpose connected with occultism, one of the servants at her house in London stating that a letter had been received saying she had "a terrible healing case on." One newspaper report alludes to "mysterious stories on the island about blue lights having been seen in the vicinity of where her body was found, and there is also a story of a cloaked man." Occultists no less than the general public will await with interest any disclosures which may be forthcoming concerning the occurrence. The general impression is that Miss Fornario died from exposure.

DR. CRANDON and "Marjorie" have arrived in London just as we are going to press.

AN AMERICAN LOURDES is reported from Malden, near Boston, Mass. The newspapers are "featuring" the wonderful cures said to have taken place at the graveside of the Rev. Father Patrick Power, in Holy Cross cemetery, Malden. Thousands of visitors are making their way to the shrine, and detailed accounts are given of the healing of cripples, the partially blind, and others. The facts surrounding the cure of Miss Moody, of Dorchester, Mass., appear well authenticated, and although less spectacular, are reminiscent of the case of Dorothy Kerin.

BOOK CHAT

(It is our intention to include from time to time, as circumstances may warrant, a short causerie on books of interest to occultists and mystics generally. This feature will be entirely independent of the book reviews which appear regularly from month to month, and will not be confined only to current publications. Much information of absorbing interest may be found in volumes in which, in the ordinary way, it would never occur to the student to look for it.—Ed.)

Beasts, Men and Gods is the title of a book by the well-known Russian traveller, Ossendowsky. In it he tells of his experiences in escaping from the Bolshevist régime by making his way on foot and on horseback through into Central Asia and thence to China. He actually met the Tashi Lama, and describes him as a young man sadly addicted to drink, but who, nevertheless, performed some very remarkable magical feats for the benefit of his Russian visitor. An undercurrent of magic runs through the pages of this book, which is not to be wondered at, as Ossendowsky made his way across the very place that Mme. Blavatsky declared to be the secret cradle of occultism. Many of the stories she tells in *Isis Unveiled* are retold here, adding confirmatory evidence to her words.

Among other curious matters to which reference is made in these very interesting pages is the story of an underground kingdom and its people, just such a story as Bulwar Lytton told in his novel, *The Coming Race*. Wild and fanciful as this story may seem, it receives confirmation from unexpected quarters. Thomas Gann, the Central American explorer and archæologist, who is as far from being an occultist as anybody could possibly be, has a most curious account in his book, *Lost Cities and Forgotten Tribes*, of a vast underground cavern in Yucatan, extending for several square miles, as if, as he puts it, the whole country were set up on legs like a vast table. In this cave is a layer of cave-earth, and the drainage from it rises some miles out at sea in powerful springs of fresh water.

Everywhere in this district he found the remains of ancient civilisation. Great marble causeways, vast temples, beautiful tanks still holding water—the ghost of lost Atlantis in one of her outlying colonies?

Another strange cave story is told by Rosita Forbes, in her exceedingly interesting book, *Adventure*. She visited an Arab tribe who live in caves hollowed out in a sandstone plateau. The men come up to tend their flocks and to hunt, but the women never see the light of day. The courtyards of the houses are a hundred feet below the surface of the ground and derive their air from long air-shafts. Little light can penetrate, and small fires of camel-dung and thorn are the only illumination. The faces of the women are grey, and their eyes of an enormous size, like the nocturnal creatures that they are. They can hardly see in broad daylight, but are able to go about their house-

hold tasks in the dusk of the caves. Rosita Forbes met and talked with their chief, a great occultist whose face no one has ever seen. Her story of this wierd interview in pitch darkness is one of the strangest in a strange book. She also has some amazing things to tell of magical experiments which she actually witnessed.

Adventures in Arabia, by Seabrook, also contains some extremely interesting things. He visited the Druses and whirling Dervishes, and saw the strange rituals by means of which they raise consciousness and pass into trance. The Druses he liked and admired, but his visit to the Yezidees, or devil-worshippers, apparently sent chills down the spine even of this intrepid explorer, although, as he frankly admits, nothing untoward occurred.

There has long been a tradition of the Watch-towers of Evil, in which the eight Khans of the Yezidees meditate, working against the tide of evolution, and from which, it is believed, emanate the forces which take form in Anarchism and Bolshevism, and all that is destructive of ordered civilisation. Mr. Seabrook actually secured a photograph of one of these towers, and saw a man going there to perform his meditation.

Mention of the Yezidees brings to us the recollection of an exceedingly interesting novel by the well-known American writer, Robert W. Chambers, called *The Slayer of Souls*, which is an exciting tale of the operations of the Yezidee magicians, and incidentally contains some very interesting information about hallucinatory magic—that is to say, the presentation of a simulacrum of the magician, and the projection therein of his consciousness.

Novels with an occult theme are numerous, but there are not so many that combine real occult knowledge with good story-telling. The most outstanding novel of occult interest which has appeared recently is probably *My First Two Thousand Years*, by Viereck and Eldridge. It purports to be the autobiography of the Wandering Jew, and contains some interesting sidelights on magical practices throughout the ages, especially upon the Black Masses of the infamous Bluebeard, who was a great deal more than a character in a nursery story. It is not a book that can be recommended as a Sunday-school prize, for it is exceedingly frank in its scholarship; but as it is also scholarly in its frankness we may acquit it of salaciousness, for the interest is centred not in the physical details, but in their psychological significance. It is certainly a memorable book, though not one for the squeamish.

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REVIEWS

THE MYSTERY OF THE GREAT PYRAMID. By Basil Stewart. London : Geo. Routledge. Price 6s. net.

It is always with a certain amount of thrill that one opens a new work upon Egypt and especially upon the Pyramid. The style of Mr. Basil Stewart is fluent and clear; the book interesting. Archæologists are apt to call a spade a spade, but Mr. Stewart would make it blossom like Aaron's rod, with flowers of fancy.

It was a further matter of interest to find that the author had made so much use of *The Secret of Ancient Egypt*, and agreed with it upon so many points.

But (although some of the illustrations are practically identical), it must not be thought that Mr. Stewart has merely re-written *The Secret of Ancient Egypt* from the point of view of the believer in Pyramid Prophecy; the book includes a great deal of other matter—some, it must be confessed, hardly germane to the subject.

Mr. Stewart admits that there is a close correspondence—an intentional connection—between the passages and chambers mentioned in the *Book of the Dead*, and those of the Pyramid, but expresses some doubt if the latter was ever used as a temple of initiation for the neophytes of the Egyptian religion (page 3) because the granite plug, which Ali Mamoûn found blocking the ascending passage, would have prevented access to the upper chambers. In our opinion he under-estimates the engineering skill of the ancient Egyptians, which was capable of erecting the Pyramid itself, and was more particularly directed to the management of large blocks of stone, so that they would easily have been able to manipulate the plug when they desired to close the passage.

For the same reason he declares that the Pyramid "could never have been used as a tomb." The sarcophagus, however, was probably built into position and the mummy in its cartonnage simply taken to it. We have shown, in *The Secret of Ancient Egypt*, that there are probably passages yet undiscovered in the Pyramid, which would remove all difficulties in this connection.

That the sarcophagus really did contain a mummy there can be no reasonable doubt; it has all the usual traces which other sarcophagi possess which have covers.

With regard to the dating of the Pyramid, we can only refer to our article in this issue, and say briefly here that such a date as 2645 B.C., for Khufu, followed by a flood, which destroyed all the "habitable world" it clearly impossible.

The author seems undecided whether Job or Khufu built the Great Pyramid. One would have thought the cartouches in the upper chambers would have settled the matter beyond dispute.

We are glad to see the illustration on page 85. This gives the hieroglyph of the "Horizon of Heaven." This hieroglyph was given by Marsham Adams in *The Book of the Master*, as being the only one known to exist on the Pyramid.

ERNEST G. PALMER.

THE VAMPIRE IN EUROPE. By Montague Summers. London: Kegan Paul, Trench Trubner & Co., Ltd. Pp. xii.+330. Demy 8vo, 8 illustrations. Price 15s.

THIS book contains a great number of reports of vampires in Greece, Rome, Hungary, Czechoslovakia, Russia, Roumania, Bulgaria and some Latin countries. The vampire appears in different guises and sucks the blood of the living, causing death, and infecting the victims with a similar blood-lust, so that they in turn become vampires. In some cases the vampire appears as a beautiful lady or young man, and makes love to the victim before the assault. Whenever identification of the vampire with some deceased person could be made, the corpse of that person was found in the grave as if it were alive, and well preserved, even for so long a time as seventy-two years after death. The only way to stop the mischief appears to have been to pierce the heart of the corpse and to burn its remains.

The author quotes his abundant references, but makes little attempt to weigh them; and it is characteristic that most of the evidence comes from remote places and past times. When a story is of recent date, as that told in the Introduction about Mr. Hayes, the vampire proves to be quite innocuous, and frightened away by such a simple device as "hanging the place with garlic."

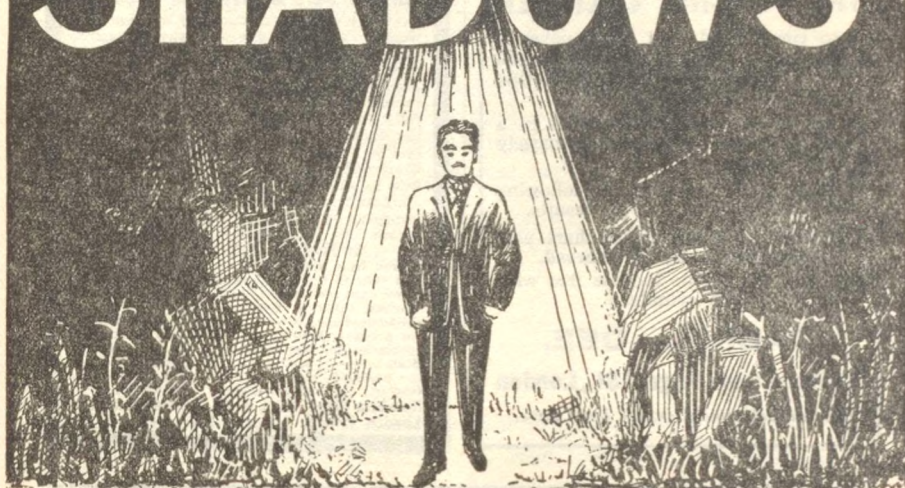
That a dead person may return to suck the blood of the living and thus keep his corpse fresh and alive, may appear impossible. It should be remembered, however, that blood is a peculiar life-giving fluid, and that it may serve the same purpose as an ectoplasmic emanation provided mediumistic power is available to form the first shape of the vampire. Thus the relation of the ghost to its undecayed corpse or the preservation of the corpse might be explained by the earthbound condition of the vampire.

No such explanation, however, is here undertaken by Mr. Montague Summers. This book, together with his other works, *The Vampire, His Kith and Kin*, and the *History and Geography of Witchcraft*, gather together some rare evidence and furnish ample material for speculation. Vampirism is a fair sample of the growth of occult traditions and deserves particular attention. Whether the traditional vampire has ever existed or not, it certainly gives shape and colour to the psychological reality which is everywhere manifest, when cruel selfishness preys upon the unsuspecting good nature of innocent victims. Cruelty and selfishness, like the old vampirism, are infectious, and are rampant in our modern cities. The remedy remains the same: pierce the heart of each monster with deserved contempt, and burn its corpse in the fire of pity and commiseration for the wretchedness of those whose hearts ignore every kind of love.

This metaphorical aspect of vampirism, however, should not prevent us from investigating with the utmost impartiality any case in which the old-fashioned vampire attempts to play its tricks under the conditions of modern life, with improved facilities for the verification of facts and the weighing of evidence. Mr. Montague Summers deserves our gratitude for the patient toil devoted to such a repulsive subject, which ought not to be ignored by any who wish to explore all the possibilities of knowledge of life and death.

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THE KINGDOM OF THE WISE. Life's Problems. By J. S. M. Ward, M.A. London; The Baskerville Press, Ltd. Price 6s.

THIS book, as stated in the Introduction, contains a series of public addresses given early this year under the auspices of "The Confraternity of the Kingdom of the Wise" which is a society of men and women who believe that this age is drawing to its conclusion, and have received a call to prepare the way for the second coming of Christ which they regard as no idle myth, but a solemn promise ere long to be fulfilled.

The special subjects dealt with are: Whence comes the Soul at Birth; The law of Retribution; Life, and why it Exists; Sorrow and Suffering; Death; and Life after Death. Those already acquainted with Mr. Ward's writing will know that his views are succinctly and clearly stated with an entire absence of theosophic or other phraseology.

The problems of Sin, Sorrow and Suffering are worked out to a very logical conclusion and should bring a real satisfaction to the many who are always asking, Why! Why! Why!

It is a remarkably compact and presentable little volume and embellished by a tinted frontispiece of The Holy Spirit or The Divine Mother, after a painting by Anton Dyer.

A. C.

LA RÉINCARNATION. D'après le Doctor Gustave Geley. Paris: Les éditions Jean Meyer (B.P.S.). 8, Rue Copernic. Prix 1f. 50.

IN 1913, says Gabriel Gobron, who writes the introduction to this pamphlet, Dr. Calderone, director and founder of the review *Filosofia della Scienza*, and author of the work *Free Will, Determinism, Reincarnation*, had published in Italian the results of a vast international inquiry upon the last-named subject; but the world cataclysm of 1914-1918 had prevented the public from stopping to ponder over this remarkable document, which proved how much modern thought had in common with the thought of antiquity. . . .

It is, he continues, in order to repair a little this forgotten injustice that we have gathered together at a somewhat later date, in addition to Dr. Geley's response to this Italian inquiry, extracts from other replies received by Dr. Calderone.

After citing the opinions of various well known Catholic clerics of today, reference is made to the belief of the Fathers of the Church Iamblichus, Origen, Clement of Alexandria and so forth. Coming to the book itself, Dr. Geley gives reasons for his belief in reincarnation on moral, philosophical and scientific grounds, but his reasons adduced from the latter are certainly the most satisfying. He subdivides this last under three great headings, under the second of which he treats of heredity, talent and genius.

According to Dr. Geley the philosophy of the future will be the philosophy of science. At the end of this book appear replies in agreement with the reincarnationist theory from twenty-four famous personages, amongst whom may be mentioned Maeterlinck, Schopenhauer, and Dr. Calderone. The book is a striking example of the value of much in little.

ETHEL ARCHER.

THE HOUSE OF THE SOUL. By Evelyn Underhill. London: Methuen & Co., Ltd. Price 2s. net.

WE are too prone to resent advice, yet much, of course, depends upon the spirit in which such counsel is offered, and in saying this we feel drawn to describe Miss Underhill's new work as a book of excellent advice; which, in effect, it is.

Everything that Evelyn Underhill writes is well worth reading, for her position as an authoritative exponent on the mystical life is unassailable. In the present work, which is a compilation of a series of informal addresses "given to a small group of like-minded people," she seeks to stimulate meditation rather than give information; and in aiming at the first goal, she achieves the second with admirable homeliness and lucidity.

With fine touch she describes the two-storey house of the Soul, in the City of God: "The psychologist too often assumes that it is a one-roomed cottage with a mud floor, and never even attempts to go upstairs"; and how we can best set the ground floor in order by scrubbing, dusting and arranging, through Prudence, Temperance and Fortitude—without which qualities "we are perpetually tormented by indecision, weakened by excesses, discouraged by failures."

The author does not disdain to discuss such mundane things "below stairs" as sinks, taps, light and water supply, in wise and practical terms: ". . . for until that is in decent order, it is useless to go upstairs. . . . We are required to live in the whole of our house, learning to go freely and constantly up and down stairs . . . weaving together the higher and lower powers of the Soul, and using both for the glory of God."

Turning, in time, to the upper-storey, she exclaims: ". . . What a revelation! We never realised that we had a place like this; that our small house shot up so high to heaven. We find ourselves, as it were, in a little room with a window on each side. So in this upper room, this 'spire-top of the soul,' as the mystics call it, we are offered a life of prayer so full and rich. . . ."

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This is a most charming little book, laying bare the author's profound knowledge, yet written with such beautiful simplicity that all can understand something of "our sanctuary of the uncreated and invisible Divine Life."

JOHN EARLE.

SAVONAROLA. By Piero Misciattelli. W. Heffer & Sons, Ltd., Cambridge. 218 pp. (16 illustrations). 10s. 6d. net.

AMONG all the great figures of early Italian history, Fra Girolamo Savonarola stands out with a splendour equalled only by that of Dante with whose character and work his own have much in common. Both were patriots in the very best sense of that much misused word, and both were deeply involved in the political conflicts of their day. But whereas the vision of

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the patriot-poet was of a Catholic Empire based on the idea of an Imperial Rome, the dream of the patriot-priest was of a Florentine Republic dominated by the Spirit of Christ. And to Savonarola there came a measure of success that seems almost incredible when we reflect upon the social and political conditions in which he began his work, and upon the nature of the influences to which his high purpose was a challenge and a defiance. For a time he became the moral master of Florence, whose pleasure-loving character he completely altered. And although in the end he died a martyr's death, defeated by intrigue and deserted by the people, the final tragedy serves only to emphasise the merit and the marvel of his earlier ascendancy.

In the present volume, which has won high praise and wide popularity in Italy, an author of fine scholarship and discrimination writes of the great Dominican friar with vivid sympathy and understanding, yet with the restraint that is essential to a really critical biography. As he remarks in his Preface, the life of Savonarola is best known to the English reading public through the work of Pasquale Villari; but the present writer differs in many respects from Villari, notably in his conclusion as to who was primarily responsible for Savonarola's death. He urges that, although the Pontiff, Alexander VI was often greatly to be blamed, the actual responsibility for the friar's death must rest mainly on the Florentine faction of the Arrabbiati. The circumstances, as he describes them, certainly seem to justify this opinion. There can be no doubt that Savonarola's fearless denunciations of abuses within the Church had disposed the Pope to encourage the Florentine Signory in whatever steps were necessary to bring about the friar's downfall; but there is no evidence that he was actually privy to the preparation by the Signory of falsified depositions which would ensure a death sentence. And it is only fair to emphasise, as the present work does, the Pope's long forbearance during Savonarola's days of open defiance of Rome, even though this may have been no more than a policy of prudence dictated by the friar's extraordinary popularity and influence.

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COLIN STILL.

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THOMAS FOSTER.

INSTINCT AND INTUITION. A Study in Mental Duality. By George Binney Dibblee, M.A. 394 pp. London: Faber & Faber, Ltd., 24 Russell Square, W.C.1. Price 25s. net.

THIS is a technical but highly intelligent attempt to trace the relations of instinct and intuition with one another, with the physical organism, and with the mind as a whole. On the physical side, Professor Dibblee has based his researches largely on the discoveries of Sir Henry Head and the late Dr. Rivers in connection with the thalamus, which he regards as the structural seat of the instinct-faculty. He points out that an instinct-faculty is the only bond between human and insect instincts. While instinct controls reason and aims at action, intuition unifies knowledge, embodies a faculty superior to reason, and aims at truth. But while both instinct and intuition present consciousness with a finished product, the process whereby this product is manufactured takes place in extra-consciousness.

Professor Dibblee prefers the word "extra-conscious" to "unconscious" in speaking of activities outside consciousness, but I think that the terms "subconscious" and "superconscious" give a clearer conception of instinctive and intuitional processes.

As Professor Dibblee himself admits, his conclusions are only tentative. I am, however, surprised that he has almost entirely neglected the study of inspiration on the one hand, and of respiration on the other, for I am convinced that a close study of these processes will throw a flood of light both on the relations of instinct and intuition and on their ultimate unification. For while inspiration derives its strength from sublimated instinctive feeling, it owes its lucidity and knowledge-content to intuition. The bridge between instinct and inspiration is, of course, the intellect. Instinct raised to its highest point becomes intellect, intellect at its highest becomes inspiration, inspiration at its highest becomes intuition, intuition being the channel for truth. I suggest that the transmutation of instinctive energy into inspiration is accomplished by extra-conscious respiratory processes, which act both on the cortex, and through the blood-stream on the thalamus.

The serious student will find a quantity of very helpful information concerning instinct and intuition in this volume.

MEREDITH STARR.

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Miss Webling is too true an artist not to realise the saving value of humour ; her outline sketches of lesser characters are very lifelike, and with a kindly irony she searches out our little weaknesses. I have enjoyed her book immensely, but I will not even hint to others the subtle beauty and pathos of its climax, which could hardly well have been otherwise.

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A L'OMBRE DES MONASTÈRES THIBETANS: Jean Marquès Rivière. Préface de Maurice Magre. Paris and Neuchatel: Editions Victor Attinger. Price 5 francs.

"There are certain types of humanity who are strangers among their own race. Such is Jean Marquès-Rivière. He is a born Thibetan, despite his long French ancestry. No lama taught him in his youth. He has rediscovered the habits, beliefs, and wisdom of his soul's native land."

Thus writes M. Magre in his preface to this fascinating book (No. 5 of the "Orient" Series) which describes the spiritual adventures of a restless Soul, dissatisfied with the creeds and philosophies of the West, who has sought and found ultimate peace in "la vie des Lamaseries silencieuses," among the snow-clad heights of the Himalayas. An Introduction tells briefly of his withdrawal from all association with the Western world, giving up all to follow the Light as he saw it. In the silence of the monastic solitudes the wisdom of his "guru" taught him to realise that "il y a deux royaumes, le royaume de l'éphémère et le royaume de l'Unique. Disparais du second dans le premier ; rejette la grande illusion qui t'édourdit et t'obsède et qui court après toi, comme l'ombre après le corps. Ne tourne pas la tête aux bruits multiples de la vie ; écoute, contemple. Si tu détournes les yeux et lève le regard en l'air, tu iras dans des ténèbres plus grandes encore. Médite, médite, mon Fils."

Under many forms and symbols we have been taught that "the

Kingdom of Heaven is within you," and that each soul must realise the Kingdom for itself. When the "guru" ceases to be needed he is withdrawn, and the Teaching comes from yet higher sources. How this came to pass in the case of the Soul whose struggles we have followed through these moving pages, is described in the two concluding chapters: "Le Mystérieux Royaume de la Vie," and "La Lumière qui Monte." We leave him on the threshold of complete withdrawal from the Darkness, seeing on the distant horizon a Light, whose Rays "illuminent les trois Mondes: les enfers, la terre et le séjour des dieux."

EDITH K. HARPER.

MAN MADE PERFECT. A series of teachings by the White Brotherhood through Mabel Beatty, C.B.E. London: Rider & Co., Paternoster House. Price, 8s. 6d.

THIS book contains the point of view alike of the Christian Mystic, the Theosophist, the Occultist and the Spiritualist. Although the subjects dealt with are of a somewhat abstract nature they are most readably and clearly expressed, and full of spiritual truth, much information being imparted in the shape of question and answer. Exception may be taken to some of the statements in it, but this in no way detracts from the value of the book as a whole. It will well repay the time spent in reading it.

The book is divided into three parts: (1) Cosmos; (2) Man; (3) The New Faith, and contains twenty-three chapters in all. The first four chapters are devoted to the spiritual significance of numbers, Chapter ONE opening by affirming that the science of numerology is the basis of all religious thought. The meaning of the ten digits is fully dealt with ONE expresses Being, Existence, Unity. Two gives the law of Duality, Affinity and Polarity. Three represents Manifestation, and so on. TEN, the double five, symbolises the Perfect Man. Nature forces, Occultism, Psychism, Spiritualism and Astrology are treated of, followed by some very interesting teaching on Symbolism, which is defined as "the universal hidden and secret language." Starting with the point within the circle, it explains the Four Elemental Kingdoms, the Cross, the Ankh, the Swastika, the Spiral and the Platonic Solids. Speaking of the letter it says "All symbols of a cosmic nature are to be found within the five Platonic Solids," or geometrical figures.

A good deal of Part Two is devoted to the constitution of Man. It starts with the infant, and what determines the sex of the child. Man and his various bodies are then described, after which the soul and its evolution are dealt with. The Way of Attainment follows, prayer and meditation being the two best methods to practise. Mediumship, Clairvoyance, etc. are treated of. The pages dealing with healing and colour are both interesting and illuminating.

Part Three opens with Reincarnation, a subject upon which there is a great diversity of opinion. Teaching on Mystery Schools and Initiation follows, leading up to the real story of Jesus the Nazarine, or the human aspect, evolving into Jesus the Christ, and Jesus the King, followed by the Christ Drama, the various events related concerning Jesus being typical of the soul's evolution, rather than literal facts in his life.

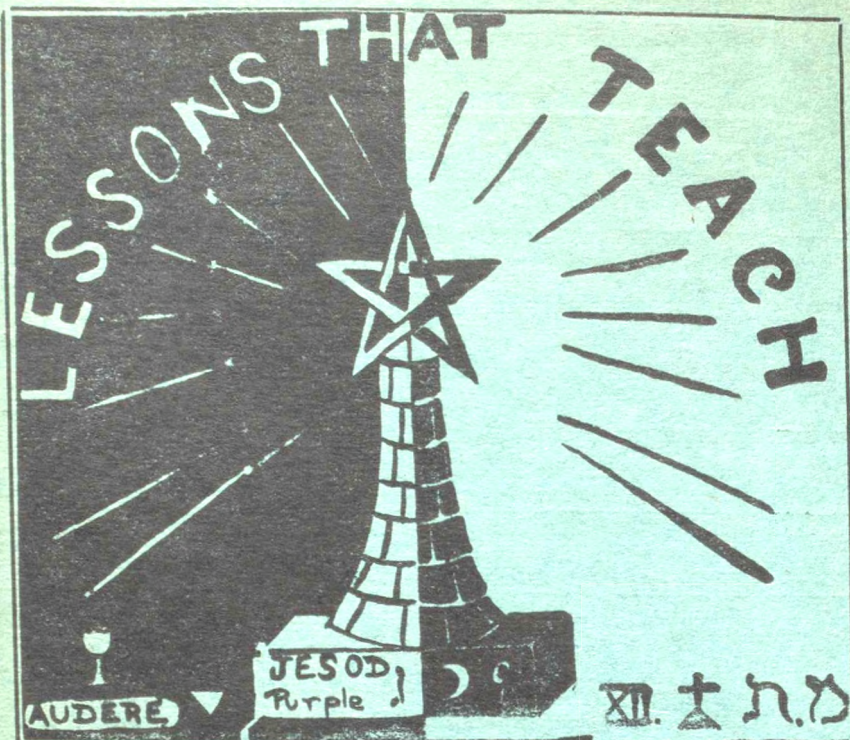
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