

THE OCCULT REVIEW



EDITED BY RALPH SHIRLEY

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OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

THIS is an age of headlines, and what attracts the popular attention in any great movement, or in any great discovery, whether scientific, occult, or otherwise, is generally the dramatic side of some external phenomenon that, to the scientist, occultist, or philosopher, is among the least important aspects of the truth or discovery attained. Thus the idea of the conversion of silver into gold at once catches the popular imagination, the evocation of spirits, or astral forms, is sure to arrest attention, while the experiment that serves to reveal an underlying law of nature which will revolutionize the science of this world or our attitude towards the next may be dismissed in a short paragraph in the world's press, even though its essential import is not overlooked in the laboratory of the specialist. The problems which confront the occultist are, many of them, only susceptible of comprehension, or indeed, of appreciation, when a certain mental or spiritual attitude has been attained. You can play with such matters in the ordinary routine of daily life, if you choose to do so, but either the results will be dis-

appointing, unsatisfactory, and practically worthless, or alternatively you will find yourself playing with forces, the extent and direction of whose power you are unable to gauge, and, accordingly, in invoking them, you will be doing so at your own peril. "The mendicant of the mystic boon," as the poet phrases it, cannot put himself *en rapport* with the Cosmic Consciousness unless he first attunes his soul to catch "the music of the spheres"; and in order to do this, all earthly cares, no less than all earthly passions and desires, must be, for the time, obliterated and effaced.

Only on a windless tree
Falls the dew, Felicity!
One ripple on the water mars
The magic mirror of the Stars.

The adept who advises his pupil, as Marsyas does Olympas in Mr. Crowley's poem, points out the only really possible method of attainment. There are no short cuts here, there is no crammer's text-book. The *knowledge* even of Omniscience Itself is vain. Before you can learn to achieve, you must learn to *be*. Jesus Christ said of the children who came to Him, "Of such is the kingdom of Heaven." There is only one here and there of whom it may be said, "Of such is the kingdom of Adepthood."

First must the soul be poised and fledge
Truth's feather on mind's razor edge.
Next let no memory, feeling, hope,
Stain all its starless horoscope.
Motionless, 'blind, and deaf and dumb,
So may it to its kingdom come.

There is, then, in this quest, no obstacle more fatal than egoism. The essence of egoism is division and separation. The secret of the adept lies in his one-ness with the Universal Consciousness. As Marsyas says to the neophyte:—

. . . . Cease to strive!
Destroy this partial I, this moan
Of a hurt beast!

and again:—

Indeed, that I that is not God
Is but a lion in the road.

And once more:—

All thoughts are evil. Thought is two—
The seer and the seen. Eschew
That supreme blasphemy, my son,
Remembering that God is One.

This is a "hard saying," and will make appeal only to those

by whom a certain spiritual condition has been attained, or to whom it is at least conceivable. To interpret the activities of every-day life in terms of this kind, would be to reduce our conscious, earthly life to an absurdity. To certain spiritual conditions it is, however, fully apposite; and to attempt to qualify for adepthood while failing to realize this, is to be like Ephraim of old, of whom it was said, "Ephraim feedeth on wind and followeth after the East wind." It is well to be fired by high ambitions, but it is well to remember also, before entering upon the Path, that "He that putteth his hand to the plough and turneth back, is not worthy of the Kingdom of Heaven." The ambition that is a personal one is an obstacle, and not a spur, to the true magician. And yet, how few of this world's ambitions are other than personal! The temptation of Christ in the wilderness when Satan offered Him all the kingdoms of the earth and the glory of them if He would fall down and worship Him, is a temptation that to-day confronts in one form or another many an ambitious soul, and none more than the occultist. But it is better far to choose the common path and common destiny of the sons of men than to turn your back on the world and the flesh, with their simple and natural pleasures and delights, when taken in moderation and with a healthy mind, only to fall a victim in the end to the devil of insatiate spiritual ambition. As Wolsey says in Shakespeare's *Henry VIII*:

CAUTION
TO THE
WOULD-BE
ADEPT.

conscious, earthly life to an absurdity. To certain spiritual conditions it is, however, fully apposite; and to attempt to qualify for adepthood while failing to realize this, is to be like Ephraim of old, of whom it was said, "Ephraim feedeth on wind and

By this sin fell the angels. How can man, then,
The image of his Maker, hope to win by it?

Lord Lytton's novel, *Zanoni*, is in the nature of a warning to those who aspire to these heights. Clarence Glyndon represents a type for which the pursuit of such quests has a fatal fascination, and for those of that type, even under the most favourable circumstances, the quest is inevitably foredoomed to disaster. How far this story is pure romance, and how far it represents the deeper convictions of the novelist, is a debatable point; but it is generally held that the author, however unwilling he might have been to "give himself away" in face of the sceptical and materialistic age in which he lived, had delved into these subjects deeper than he dared admit, except under the cloak of fiction.

LORD
LYTTON'S
"ZANONI."

romance, and how far it represents the deeper convictions of the novelist, is a debatable point; but it is generally held that the author, however unwilling he might have been to "give himself away" in face of the sceptical and materialistic age in which he lived, had delved into these subjects deeper than he dared admit, except under the cloak of fiction.

This book has the peculiarity, in common with another occult work by the same author, *A Strange Story*, of being written as the result of a dream, and there will doubtless be many readers of the OCCULT REVIEW who will incline to the opinion that the novelist's

dream was something more than a suggestion of his own brain.* It is noteworthy that Mejnour in *Zanoni* is made to employ the following words: "Man's first initiation is in *trance*. In dreams commences all human knowledge; in dreams hovers over measureless space the first faint bridge between spirit and spirit—this world and the worlds beyond!"

In view of the numerous stories current of his dabbings with magic, the full and fascinating biography of Lord Lytton, † by his grandson, will be scanned with interest by occultists for evidence of his opinions on the so-called supernatural. The evidence collected is certainly of value as tending to show the author's mental outlook, which, while it might appear credulous to his own generation, would present itself to the deeper thinkers of the present day as not devoid of open-mindedness and withal dispassionately critical enough. Thus, writing to his son of spirit manifestations, the phenomena in connection with which he had taken some pains to investigate:—

They are astounding (he says), "but the wonder is that they go so far and no farther. To judge by them, even the highest departed spirits seem to have made no visible progress—to be as uncertain and contradicting as ourselves, or more so—still with answers at times that take away one's breath with wonder. *There is no trick*, but I doubt much whether all be more than some strange clairvoyance passing from one human brain to another, or of spirits something analogous to fairies or genii. Emily ‡ comes often, generally most incoherent, as when, poor thing, she died, but I asked her the last name she thought of, and she answered 'Carl Ritter.' No medium can know that, and the question was only put in thought. Shakespeare has come to me, and gave me the most thrilling advice as to the future and other predictions. Afterwards he came again and flatly contradicted himself; yet I asked him to prove that he was a good spirit sent by God by telling me the closest secret I have, and he gave it instantly!"

* The novelist's grandson, the present Lord Lytton, states in the life of his grandfather, vol. ii., p. 32: "In 1835 his reading had included some mediæval treatises upon Astrology and the so-called Occult Sciences, and while his mind was occupied with these studies the character of Mejnour and the main outlines of the story, *Zanoni*, were inspired by a dream." A similar statement is made elsewhere with regard to the other novel. It may be mentioned that *Zanoni* first took form in an unfinished sketch contributed to the *Monthly Chronicle* in 1838 under the title of *Zicci*.

† *The Life of Edward Bulwer Lytton, First Lord Lytton*, by his grandson the Earl of Lytton. Macmillan. 2 vols. 30s.

‡ Lord Lytton's daughter, died 1848.

The idea that the communicating entities at such séances were spirits of the air, "brownies or fairies," not spirits of the dead, had evidently taken hold of the novelist. He voices this suggestion not only in the above letter, but in other of his correspondence, and he makes Zanoni and Mejnour express the same idea.

SPIRITS
OR ELE-
MENTALS.

In space (says the latter) there are millions of beings not literally spiritual, for they have all, like the animalculæ unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn and subtle, that it is, as it were, but a film, a gossamer that clothes the spirit.*

The fact is, the characters in Lytton's novels frequently dogmatize on the same lines on which the author speculates. They dot his i's and cross his t's for him and turn his rather questioning hypotheses into statements of indubitable fact. It is true that in their certainty of conviction these characters do not fairly represent the author, but it is, I think, also clear that his grandson underestimates the extent of the novelist's occult experiences, and occult beliefs.

There are, of course, people who have taken extreme views in both directions with regard to the novelist's relationship with the Unseen; and there is no doubt that the present Earl is right in taking the line that neither side have adequate justification for the position they adopt. "Some," he says, "have thought that his magic was nothing more than author's copy, and that he employed the ideas contained in *Zanoni*, *A Strange Story*, *The Haunted and the Haunters*, and *The Coming Race*, more for the sake of giving his readers a thrill than anything else." Others have taken these books too literally, and have handed down stories of Lord Lytton's magical powers for which there is probably no warrant.

LORD
LYTTON AND
ROSI-
CRUCIANS.
I think, however, that we shall be justified in saying that those who took Lord Lytton seriously not only as a believer in the supernatural but as a practical occultist, have adequate justification, and it seems clear that his biographer in his singularly impartial and judicious estimate of his grandfather's character has been hampered in this matter through inability to put his hand on certain evidence and information which would clinch the fact.† In short, full material for this part of his biography is wanting. There is at least one good reason for this. As his biographer states, Lord Lytton was a member of the Society of Rosicrucians, and indeed, Grand Patron of the Order. This being a Secret Society, much that

* *Zanoni*, book iv, chap. iv.

† The value of the evidence adduced seems also somewhat underestimated.

might have been given to the world was inevitably of set purpose held back. I have already alluded to the reluctance which the novelist showed as a prominent public character, to sacrifice the respect of his sceptical contemporaries by admitting the full extent of his beliefs. . But over and above this there appear to be sources of information which would throw certain light on the point in question, to which the present Earl has not had access.

Before, however, alluding further to this, some comment is called for on Lytton's assumed acquaintance with Astrology. This appears to be based entirely on the fact that the novelist devoted considerable attention to the study of Geomancy, and drew geomantic figures or horoscopes, as they were called, of certain celebrities, by employing this kabalistic method. Among these was his celebrated one of the character and career of Benjamin Disraeli, which he cast at Wildbad in 1860. This interpretation and prophecy of the statesman's future career has already been given in the OCCULT REVIEW. Dr. Richard Garnett, late Keeper of the Books at the British Museum, who originally drew my attention to it, commented on its amazing accuracy. It is, however, stated that Lord Lytton also drew a horoscope of Disraeli's great rival, W. E. Gladstone, but no trace of this, so far as I am aware, is forthcoming. As stated, the horoscopes

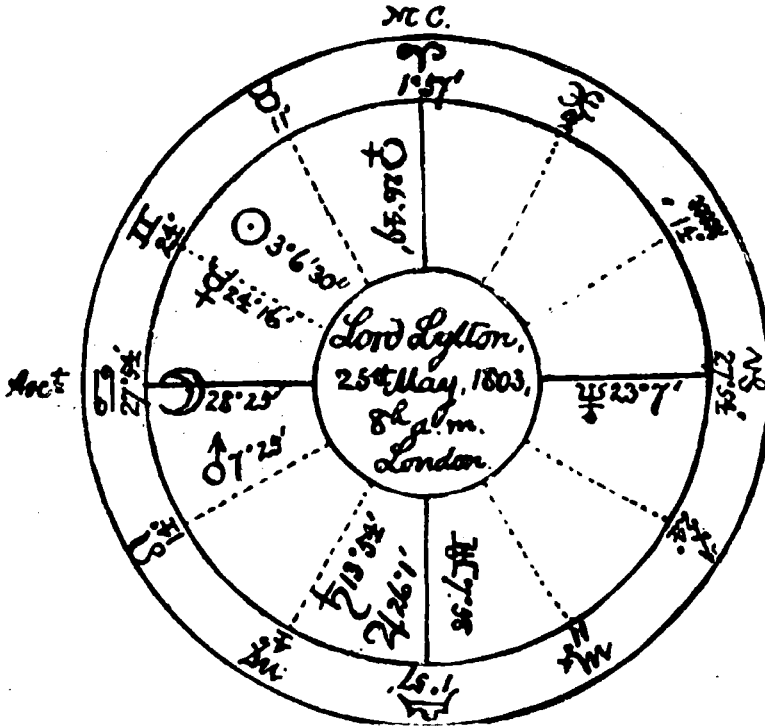
in question were not really astrological but geomantic figures, and we are left in doubt as to whether Lord Lytton had any knowledge of Astrology proper. In one of his letters addressed to his son, he makes some observations with regard to "Astrology and Divination by lot"; but here the association of the term with Divination makes it clear that he is actually thinking of his geomantic horoscopes. Speaking of his occult studies, he remarks that "their interest is too absorbing for human life and true wisdom." He then continues:—

I have been looking, too, into Astrology, which subject I know not what to make of, but incline to disbelieve it. I have also examined into the old sorcery, divination by lot (sors), and have read all the works on it. It is a most complicated science, derived from lots taken apparently by chance, akin to astrology, and like astrology as yet it leaves me dubious.

Divination by lot is, of course, akin to Geomancy, but by no stretch of the imagination could it be described as akin to Astrology properly so called.

If, however, we are right in supposing that Lord Lytton had no actual knowledge of Astrology, he has at least supplied the

astrologer with the necessary data for casting his horoscope. "I was born," he writes, "on a certain 25th day of May about eight o'clock in the morning at Baker Street, Portland Square, number thirty-one." The year of his birth was 1803.* The horoscope, which I subjoin, and which is inserted by kind permission of Mr. A. J.



		LAT.	DECLIN.	RET. ASCN.	MER. DIST.	SEMI-ARC.
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Venus	♀	1 57 S.	8 33 N.	25 35	23 48	100 54
Mars	♂	1 38 N.	19 56 N.	130 16	51 31	62 52
Jupiter	♃	1 27 N.	2 55 N.	176 55	4 52	86 20
Saturn	♄	2 11 N.	8 21 N.	166 2	15 45	79 22
Uranus	♅	0 49 N.	2 31 S.	187 36	5 49	93 10

* It should be noted that Lord Lytton's autobiography is condensed and incorporated in his grandson's *Life*. In this condensation the hour of birth is unfortunately (as it will appear to astrologers) omitted. I should, perhaps, add that a statement was made by one of Lord Lytton's near relatives giving the time of birth as six, not eight a.m., but I have no hesitation in accepting Lord Lytton's own statement, and have little doubt that the other time given was simply due to a lapse of memory. The figure as appended is most characteristic, and entirely bears out the recorded hour.

DD

Pearce, in whose magazine, *The Future*, it originally appeared shows the 28th degree of Cancer rising, and the Moon just risen in sextile with Jupiter, and in opposition to Neptune near the cusp of the Seventh House. The ascending position of the Moon opposing Neptune is strikingly indicative of the mediumistic temperament of the novelist, as well as of his unhappy married life, the neurotic Neptune describing the marriage partner. Not only is the Moon in opposition to Neptune, but she applies to a conjunction with Mars, a further indication of strife and discord. Against this we have to place the brilliant position of Venus culminating in sextile with Mercury, but also in square with Neptune and the Moon. The meridional position of Venus configured with Mercury is indicative of the novelist's successful literary career, and his talent for public speaking. Sentiment and warmth of affection are both strongly emphasized in this horoscope, more especially the former. The Moon just rising in its own house with many

LYTTON
AND BYRON
COMPARED
ASTROLOGI-
CALLY.

aspects to the planets, gives a romantic and poetical trend to the mind. It has been remarked that Lord Lytton had no small portion of the Byronic temperament, and it is curious to note a certain similarity between the two horoscopes; but whereas both had Cancer, the house of the Moon, rising, and the Moon in the ascending sign, in Lord Byron's horoscope Mars takes precedence of the Moon, instead of being subsidiary to it, as in the present figure. Both writers had Venus culminating, but in the case of Byron the planet of love was conjoined with the malefic Saturn, thus indicating the disastrous effect on his career and reputation (mid-heaven), which resulted from his matrimonial troubles. We may notice the Sun in the Eleventh House promising an heir to his title, and Uranus in Scorpio near the cusp of the Fifth threatening his daughter's early death. The Moon's position gives a strong tendency to melancholy, and presignifies an unsettled and somewhat wandering life.

Lord Lytton, in paraphrasing Shakespeare with the observation that, "There are wonderful phenomena in our being all unknown to existing philosophy," expresses himself as on the whole inclined to a disbelief in fatalism. He adds: "All is dark. I keep a book of my communications and researches—it will be curious." Has his grandson, I wonder, ever discovered the book in question? It would undoubtedly be a manuscript of the greatest interest.

There is another point in connection with Lord Lytton's relations with the occult and with magic in especial, which has, I

think, escaped his biographer's notice. The most renowned occultist of his day was the Abbé Constant, generally known under the pseudonym of Eliphas Levi, author of *L'Histoire de la Magie, Dogme et Rituel de l'Haute Magie*, etc., etc. Now not only was Lord Lytton Grand Patron, as already stated, of the Rosicrucian Order, but there is strong reason to believe



EDWARD BULWER (AFTERWARDS LORD LYTTON).

(From the painting in the National Portrait Gallery.)
(Reproduced by kind permission of Messrs. Macmillan.)

that the Abbé Constant was also a member of the same Society.*

LYTTON AND Lord Lytton, it is plain, was thoroughly familiar
ELIPHAZ with this author's numerous writings on magical
LEVI. subjects, and it appears that in *A Strange Story*
he borrowed not a little from this source. Mar-
grave's "magnetic walking stick" recalls Levi's description
of the magic wand, and this description, be it noted, differs

* I am informed that the records of the Society bear this out.

essentially from other more classical descriptions of the wand commonly employed by the magician. The standpoint of Lytton towards magical evocations as described in this book is also identical with Eliphaz Levi's. The description of Sir Philip Derval's cabinet, full details with regard to which are given in this book, was probably taken from Lord Lytton's own. The dates are of some importance in this connection. *A Strange Story* was completed in 1861. Levi's writings were published as follows: *Dogme de la Haute Magie*, 1854; *Rituel de la Haute Magie*, 1856; *Histoire de la Magie*, 1860. There seems no doubt, therefore, that the novelist had Eliphaz Levi's principal works before him in writing *A Strange Story*. *Zanoni*, on the other hand, appeared some fifteen or sixteen years earlier, and the influence of the French occultist is not apparently traceable in this. The third of Lord Lytton's occult novels, *The Coming Race*, was published as late as 1870, and here again we get the magician's wand playing an important part, while the mysterious Vril in which the vital forces of the Astral Light are specialized is the secret of the power of a later generation of supermen and superwomen. This is throughout a far more fanciful tale than the other two, and, from the point of view of the occultist, can hardly be taken with equal seriousness. Vril is, of course, an abbreviated form of the Latin virilis (English, virile), the adjective derived from vis, *force*, and vir, *man*.

The late Lord Lytton, the Viceroy of India and son of the novelist, was under the impression that his father had made the acquaintance of Levi either at Paris or Nice. Among the papers at Knebworth there is, Mr. Waite says, a letter from Levi on the existence of a universal force, and the requisite conditions of its employment for the evocation of spiritual visions and appearances. The letter lacks a date, so it is impossible to say at what period of the author's life it was written. There is also an original set of Levi's works in the Knebworth Library, and Mr. Waite suggests that these were presentation copies from the author; but there seems to be no evidence on this head.

There is an autobiographical record in *The Mysteries of Magic*, of an evocation by Levi of the phantom of Apollonius of Tyana at the solicitation of a mysterious lady stranger who, in meeting him in disguise, makes a curious reference to the celebrated novelist. But Lord Lytton does not figure otherwise in this strange occurrence, unless we may suppose that the complete magic cabinet brought into play was his property. The evocation of spirits was also practised, or at least attempted, by the

author of *Zanoni* and *A Strange Story*, and the supposition is certainly admissible that the methods employed were borrowed from those of the great French occultist. In a letter to Mr. A. E. Waite, to the contents of which I have already alluded, the novelist's son makes mention of an evocation of elementary spirits on the top of the London Pantheon, at which his father

MAGIC
EVOCATIONS
BY LYTTON
AND LEVI.



LORD LYTTON (1869).

(Reproduced by kind permission of Messrs. Macmillan.)

assisted. The building in question is that now occupied by the firm of wine merchants, Messrs. Gilbey & Son, and was at that time, I believe, used as a bazaar. The roof was then, and I think still is, a flat one, and suitable therefore for the purpose.

The fact, then, is obvious, that however unsatisfactory in many instances the results obtained may have been, the investigation of the occult and of Magic in its boldest forms exercised an irresistible fascination over the novelist. This contention is borne out by his writings and by his correspondence with his more intimate friends, as, for instance, in the following short line to Lord Walpole, dated June 13, 1853: "I have been pursuing science into strange mysteries since we parted, and gone far into a spiritual world which suffices to destroy all existing metaphysics and to startle the strongest reason. Of this when we meet, oh poor materialist!"

With reference to the Rosicrucian Society to which Lord Lytton belonged, this is evidently the same as that over which Dr. Wynn Westcott has presided during recent years under somewhat stormy conditions. As, however, there are at the

THE ROSI-
CRUCIAN
SOCIETY.

present day Rosicrucians and Rosicrucians, and some of these dispute the claims of others to represent the original tradition and society, so in the novelist's day there appear to have been *soi-disant* Rosicrucians who were quite unable to interpret the mystic sign of the confraternity in spite of "arrogating full knowledge of the mysteries of the craft." Lord Lytton alludes to them with some contempt in his letter to Mr. Hargrave Jennings, the author of *The Rosicrucians: Their Rites and Mysteries*.

Certainly some of the observations made by the subject of this biography apropos of psychical phenomena are extraordinarily apposite and seem to myself to show evidence of very careful and painstaking observation of the actual phenomena themselves by a singularly dispassionate and unbiassed mind. Talking of people who I think we should nowadays class under the general head of mediums, he observes that:—

The constitution or temperament is always more or less the same in these magicians, whether they are clairvoyants or media. The wonders are produced through them and cease in their absence or inactivity. In their constitution I find a remarkable agreement—it is only persons who are highly susceptible of electricity who have it, and their power is influenced according as the atmosphere is more or less charged with electricity.*

He continues:—

Electricity is in inanimate objects as well as animate; hence the power of media over inanimate objects . . . I observe that all the newest phenomena in spirit manifestation resemble remarkably in character

* These remarks appear in a letter addressed to Mr. John Forster, and have reference to some comments made by him on *A Strange Story*.

the best attested phenomena in witchcraft. For instance, Hume floats in the air—this was said of the old magicians. Now I find that the Seeress of Prevorst, whose story is told by a physician and a very learned man, and who lived in a state of catalepsy, was at times so light that her body floated on water, and could not be kept down; that she would also rise in the air as if she would fly out of the window.

Lord Lytton observes, whether rightly or wrongly, that all media and clairvoyants are "more or less cataleptic." He also remarks that spectral phenomena are dreams turned inside out, and expresses the view that the study of the abnormal may solve some great problems in real science.

Those who have watched the progress of Mr. Aleister Crowley's quarterly magazine, *The Equinox*, with mingled interest and amazement, will learn, perhaps also with mixed feelings, that the present issue, which is just to hand, and actually exceeds in bulk any of its predecessors, is the last number destined to appear, at least for some time to come. Its discontinuance is announced in a manner thoroughly in keeping with its past history. This is stated to be "in accordance with the rule of the Order of the A.A., which prescribes five years of silence alternating with five years of speech." "This silence," says the Editor, "was maintained from the year O to the year IV of this era. Speech followed from the year V to the year IX. Silence will therefore be maintained from the year X to the year XIV. There will therefore be no further open publications made by the executive until March, 1918 O.S."

The era to which Mr. Crowley alludes may at first glance prove somewhat puzzling to my readers; but a moment's reflection will reveal the fact that the year One of his era corresponds to the year 1905 (Old Style, as Mr. Crowley would call it); and it will hardly be necessary to remind them that it was in January, 1905, that the first number of the OCCULT REVIEW was given to the world. The implied compliment to the magazine is as delicate as, I am sure, it is sincere, and such testimony to the appreciation with which the Review is regarded goes straight, I need hardly say, to the Editorial heart. Not being subject to the rule of the Order of the A.A., the Editor does not, however, consider it necessary to keep silence for more than the four weeks intervening between one issue of the magazine and the next.

We must not, however, take Mr. Crowley's conception of silence too literally. In his essay on Thomas Carlyle, Lord Morley makes reference in a somewhat sarcastic vein to the sage

of Chelsea's "gospel of silence preached in thirty odd volumes." Somewhat similarly we gather that Mr. Crowley proposes to utilize a new magazine *The Oriflamme*, the organ of the O.T.O.—to wit, the Order of Oriental Templars—as the mouthpiece of his own gospel of silence. This, I understand, is to appear monthly, commencing with January, 1914.

Mr. Crowley prefaces the present number of *The Equinox* with a striking, perhaps I should rather say startling, portrait of himself, made bald for the occasion. It can be strongly recommended to all those in search of new methods of self-hypnosis. It is characteristic of the Editor that he takes the opportunity of the last number of *The Equinox* to give himself away completely in the following terms:—"It is, of course, common knowledge that the A.A. and *The Equinox*, and all the rest of it, are a stupid joke of Aleister Crowley's. He merely wished to see if any one would be fool enough to take him seriously. Several have done so, and he does not regret the few thousand pounds it has cost him." Personally I must decline to accept the Editor's disavowal of his own seriousness, and shall continue as heretofore to regard him in the light of a prophet—of sorts. Mr. Crowley is of course a great egoist—what prophet is not?—and possesses that supreme art of the egoist, the art of posing effectively. I accordingly anticipate that he will take rank in due time with the world's greatest and most successful posers, such as, e.g., George Bernard Shaw, G. K. Chesterton, Oscar Wilde, the German Emperor, etc., etc. His magazine, *The Equinox*,* has certainly constituted a poser for its readers, and the least he could do now that its five years' course is complete, would be to offer a handsome prize for the most successful solution of the riddle.

From the point of view of the occult student, the most valuable portion of the present number, and one which I hope, by and by, to see reprinted, is the translation of Eliphaz Levi's *La Clef des Grands Mystères* (The Key of the Mysteries). This runs by itself to 290 pages—something like half the volume—and is in many ways the great occultist's most illuminative work.

Professor Alfred Russel Wallace's life, the long span of which was recently brought to a close, seemed like a link between two scientific eras. Originally, Dr. Wallace belonged to the age of Darwin, with whom he shared the honour of the discovery of the evolution of species and the method of natural

* *The Equinox*, 10s. 6d. London: Wiclund & Co., 70 Fulham Road, S.W.

selection by which this was rendered at least partially explicable. Subsequently, he became one of the principal pioneers of the anti-materialistic movement of twentieth century science, which is now sweeping everything before it. His main contention, unlike Darwin's, was that the universe can be scientifically demonstrated to be "a manifestation of creative power, directive mind, and ultimate purpose." This gives to physical evolution a definite aim and meaning, subservient to spiritual involution. He maintained the hypothesis of pre-creation and of a definite preparation of the earth for man. The orderly process of growth and development from the cell structure upwards to the human life consciousness was, he argued, "quite unintelligible without postulating some directive organizing power constantly at work in or upon every chemical atom or physical molecule of the whole structure."

To comprehend in any way the evolution of the universe, it appeared to Dr. Wallace necessary to assume infinite grades of power ranging in a limitless series upwards from man, including orders of beings which compared to the present stage of the intellectual life of humanity would appear as gods.

"To claim," he said, "the Infinite and Eternal Being as the one and only direct agent in every detail of the universe, seems to me absurd. If there is such an infinite Being, and if, as our experience should teach us, his will and purpose is the increase of conscious beings, then we can hardly be the first result of this purpose. We conclude, therefore, that there are now in the universe infinite grades of power, infinite grades of knowledge and wisdom, infinite grades of influence of higher beings upon lower."

The Professor concludes that "the universe, with its almost infinite variety of forms, motions and reactions of part upon part from suns and systems up to plant life, has ever required and still requires the continuous co-ordinated agency of myriads of such intelligences."

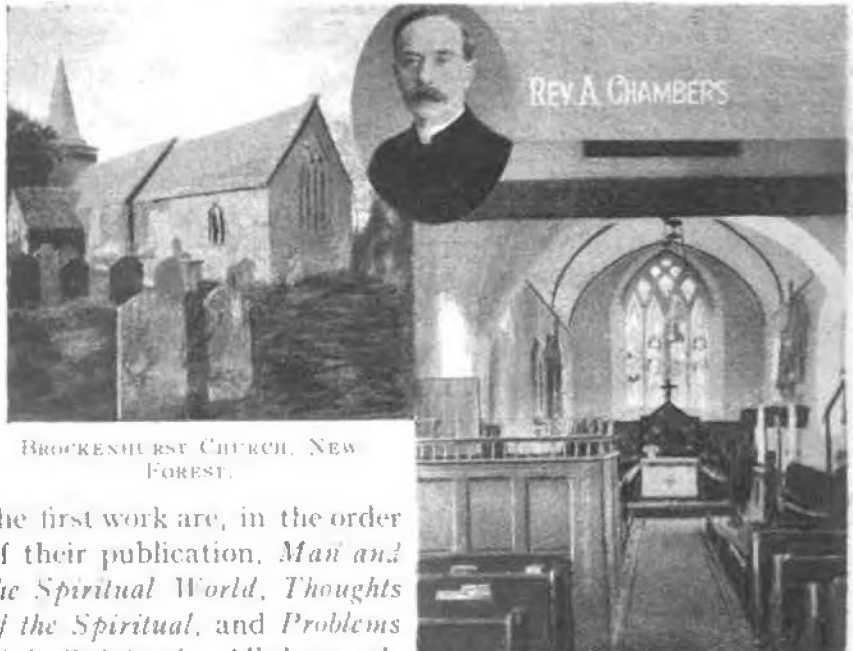
If I may be pardoned a personal note, I should like to mention that one of the first, as it was one of the highest, compliments which the OCCULT REVIEW has ever received, was from the pen of the learned Professor, and when his book *The World of Life* was published some three or four years ago, he was good enough to say that the review under the title "The New Vedanta," which it received at the hands of "Scrutator" in this magazine, was the best and most illuminative notice with regard to it which had appeared in the world's press.

The 114th edition of the Rev. Arthur Chamber's popular work, *Our Life after Death*, which constitutes the first of a

series of books dealing with man in his relation to a future life.

THE REV. ARTHUR CHAMBERS. offers me the opportunity to reproduce a photograph of Mr. Chambers's church at Brockenhurst, Hants, of which he has been the Vicar since 1899, and also a small portrait of the author himself.

Probably the sale of *Our Life After Death* constitutes a record of its kind, and it is doubtful if any other books dealing with this subject have ever met with such a wide and universal appreciation. The other books of this author which followed



BROCKENHURST CHURCH, NEW FOREST.

the first work are, in the order of their publication, *Man and the Spiritual World*, *Thoughts of the Spiritual*, and *Problems of the Spiritual*. All these volumes are published by Mr. Charles Taylor, of Warwick Lane, London, E.C.

London, E.C.

In the pages of this issue allotted to reviews will be found a notice of Mr. Macbeth Bain's new volume, *The Christ of the Healing Hand*. I should like to draw the attention of readers to

HOME FOR DESTITUTE CHILDREN. the fact that the profits arising from the sale of this work are being devoted to the funds of the Home for Destitute Children at 14, Lower Breck Road, Liverpool, of the Committee of which the author is the Chairman. Some of my readers may possibly

feel disposed to write to the Matron of the Home, Mrs. Hughes, at the address mentioned above, for a collecting-card, or to enclose a contribution towards the expenses of the establishment. All contributions will be gratefully received and duly acknowledged in the annual report.

OCCULTISM AND THE MODERN THEATRE *

BY H. STANLEY REDGROVE, B.Sc.

§ I.

IT may, perhaps, be taken as one of the signs of the modern interest in such matters, that two of the plays most recently put on the London stage, and, I might add, two of the most interesting plays of the present season, centre round themes of a distinctly occult character.

The first, Mr. John Masefield's version of *The Witch* of H. Wiers-Jenssen, is a story of sixteenth-century magic. Regarded as an historical sketch, it presents to us very vividly and realistically the superstition, the bigotry and narrow-mindedness, the unreality, of the early reformed Church, and the horrors of the witchcraft persecutions (so graphically described in Sir Walter Scott's *Letters on Demonology and Witchcraft*) conducted by its supporters.

One Church had been destroyed, but, as Absolon Beyer questions in the play, when conscious of the failure of his efforts, was it possible to build another in its place, with the material at hand. Of such as constituted the Church, one feels that the majority were stauncher believers in the power of the Devil than in the love of God. If a belief in the reality of demoniacal possession were not the Church's doctrinal corner-stone, still it was, as the heresy-hunting master Laurentius declares, her battering ram. And Master Klaus' chief cause of thanks to God is that he has been spared to witness the burning of another witch. One can imagine the feelings of Absolon's son, Martin, fresh from the cleaner, clearer air of Wittenberg, newly graduated Master in Theology, when first brought in contact with these bigots of Bergen. It must be confessed that our natural sympathies are with the drunken Master Johannes, who, accused (no doubt rightly) by Laurentius of a leaning towards "popish" doctrines and practices, has yet the charity to believe that God may deal with

* *The Witch*. By H. Weirs-Jenssen. English version by John Masefield. At The St. James's Theatre.

Magic. By G. K. Chesterton. At The Little Theatre.

heretics more mercifully than his brother Masters in *Theology*, and bids the other "Go to Hell."

The play, however, is not a mere historical sketch of post-reformation bigotry and superstition, but deals with a theme that is eternal in its persistence and interest. It deals with *passion*—



MR. JOHN MASSFIELD.

(Photo by JOHN LLOYD, 82 High Street, Hampstead, N.W.)

that force which is greater than every other force, and is alone capable of destroying the fetters of mere reason and conventional morality, because it is the very life-force of life itself. To Absolon it seems a thing of evil, and when his girl-wife offers him the infinitely-valuable gift of passionate love, he bids her transmute the

burning, crimson flame of passion into the cool, white light of faith, and kisses her gently on the forehead. He is in no sense a bad husband, nor wanting in kindness, but that gentle kiss on the forehead may be taken as symbolical of his whole attitude to-



MR. G. K. CHESTERTON.

wards his wife, and is more expressive than any words of mine. He had desired her for her beauty, and had bought her at the price of his secrecy concerning her mother's dealings with the powers of darkness. Conscience, however, has never ceased to-

sting him, and the accusations of the burning Herlofs-Marte, companion in witchcraft to his deceased mother-in-law, so disturbs his mind that he confesses the whole story to his son Martin, and his wife, Anne Pedersdotter, Martin's stepmother.

It is then that Anne feels within herself the desire to exercise her mother's powers. "She called, and whom she called came," she is told. Against the desire she struggles, but passion conquers and the name "Martin" escapes her lips. He comes. And so, learning the wild joy of passionate self-surrender, she begins to wish her husband dead. And on a day, declaring her wish openly to him and willing it with all her might, it is granted her before her eyes.

He dies, shall I say, from the shock to a weak heart produced by his wife's declaration. But his mother asserts that Anne has murdered him by witchcraft, and we are not to take her as wholly wrong, if I have understood the symbolism of the play aright. Passion is not an evil force, except in Blake's fantastic usage of that word "evil," as when he wrote, "Good is the passive that obeys reason; evil is the active springing from energy . . . energy is the only life, and is from the body; and reason is the bound or outward circumference of energy. Energy is eternal delight."* I would rather speak of it under the figure of a stream springing from the point where evil is differentiated from good, capable of flowing in either direction. Had Absolon accepted his wife's free gift and returned like for like, theirs would have been that unutterable joy and delight which, as Swedenborg teaches, constitutes heaven. But, as Blake says, "He who desires, but acts not, breeds pestilence." Anne's passion, turned back upon itself, grows up as a poison-tree in her heart, and so she seduces her husband's son, and wills her husband's death, and after a passionate struggle against the belief which gradually gains ascendancy in her mind, her reason breaks down, and with the gibberings of imbecility she declares herself a witch.

It is, indeed, a wonderful play, full, as it seems to me, of that type of mysticism which is characteristic of Blake's *The Marriage of Heaven and Hell*—a play, too, that makes huge demands upon those who enact it. As Anne, Lillah McCarthy excels herself, and I would like also to make special mention of Vera Tschai-kowsky (Herlofs-Marte, the witch), Dennis Neilson-Terry (Martin), and J. D. Beveridge (Absolon Beyer) for the excellence with which they portray their several parts.

* "Proverbs of Hell," in *The Marriage of Heaven and Hell*.

§ II.

The second of the plays to which I referred in the opening paragraph of this essay is Mr. G. K. Chesterton's *Magic*.^{*} It is described as "a fantastic comedy," and there is plenty of that delightful humour in it that one has learnt to expect from "G. K. C." The intent of the play, however, is serious enough : one might entitle it "A Demonstration of the Reality of Spirits."

The characterization of the play is excellent. Each character, in a way, is a symbol of a definite type of mind which we have met with before in Mr. Chesterton's writings. There is the Rev. Cyril Smith, the High Church priest, broad-minded, enthusiastic, bent on social reform—a model public-house is his pet scheme. He stands for all that is good and wholesome in the official religion of the present day. His only defect is a certain scepticism as to the realities for which his cloth ought to stand : he cannot believe in a miracle when one is performed before his eyes. There is Dr. Grimthorpe ; his is the scientific mind, of the Huxley type. He is an agnostic, but not an atheist, and withal a tender-hearted gentleman. There is the Duke, who is always finding incomprehensible associations between disparate ideas (his is the genius of "G. K. C." gone mad). He is so broad-minded and anxious to do justice to both sides of every question that he does justice to neither, and, in attempting to hold all beliefs, really holds none. He subscribes equal amounts to Smith's scheme for starting a model public-house and to Grimthorpe's petition against its erection ; to the Militant Vegetarians (who kill a policeman as a protest against the Government's serving out of meat), and to the Anti-Vegetarians. There is his niece, Patricia Carleon, a wonderful combination of the child who believes in fairies and holds converse with them, and the woman who is capable of sacrificing worldly ambition for the love of a man. There is her youthful brother Morris, the self-styled American man of business, the bigoted and intolerant atheist, who imagines that his is the voice of modern science, but whom one readily forgives, because, as Patricia says, "he's such a little, little boy." And finally there is the Stranger, the conjurer who conceals his conjuring and yet is more than conjurer, the magician who stands for the reality of the unseen universe and the real power of magic, both white and black.

* My best thanks are due to Mr. W. B. Forster Boyill, of The Little Theatre, for the portraits of Mr. Chesterton and Mr. Kerelm Foss, here reproduced.



MR. G. K. CHESTERTON, THE AUTHOR, AND MR. KENELM FOSS, THE PRODUCER, OF "MAGIC," AT THE LITTLE THEATRE, LONDON.

The story is that of a man who conversed with spirits in the séance room, but, finding them becoming his masters instead of his servants, broke the bonds which bound him to them. He is a conjurer who performs tricks by common legerdemain to earn his daily bread, never using the magical knowledge he has learned from the infernal sources, though, as he says, "it's rather a strain on a man to drink bad coffee at a coffee-stall when he knows he has just enough magic in him to make a bottle of champagne walk out of an empty shop." In the Prelude to the play (what I have just said of his story is not revealed until later), he is practising his hocus-pocus on a hill-top, when he is espied by Patricia, who is looking for fairies. She takes him for a real magician, and he, never having met Romance before, never having lived through a real fairy-story, claims kinship with the elves, those elemental spirits of nature which, as he says, are unseen of mortal eyes, not because they are too small, but because they are too mighty.

When, later, Patricia learns that her magician is only "a conjurer who does not call himself a conjurer," she accuses him of having committed the cruellest crime—the theft of a child's toy, of a fairy-tale from her. Her brother hates the conjurer because of his sister's interest, and in a tirade full of anger and bigotry attacks the callings of both conjurer and priest, identifying one with the other, and maintaining by the stale arguments of atheism that miracle is but conjurers' hocus-pocus.

It is then that the conjurer is stirred to anger, and, silently calling on the elemental powers of darkness, produces real magic. Morris frantically attempts to explain away the results by naturalistic methods, but, at last, a phenomenon is produced which will not yield to this treatment, and, becoming delirious, he is on the verge of madness.

The only hope for his recovery is that the "trick" shall be explained to him. The conjurer is appealed to, and would, indeed, save the boy, but no one will credit his simple explanation of the phenomenon, namely, that he "did it by magic." None, that is, but Patricia. She now clearly realizes what no doubt she had always felt, that the conjurer is a *man* rather than a wizard. If he has lied about himself, nevertheless he has taught her a thousand truths, the greatest of them being love. The conjurer, in an agony of remorse, goes into the garden to hold converse with God, to ask for pardon for his sin and for a way of escape to be revealed to him. It is then that the priest, doctor and duke become convinced of the truth of his claim to magic, feeling the presence of the "unclean thing" in the room. The conjurer's

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prayer is heard and granted. He discovers (or rather, there is revealed to him) a way whereby his magical phenomenon might have been effected by a natural method, but to none other than the delirious Morris will he tell it, because, as he says, though now the others are convinced of the reality of the demoniacal powers, if he explained the other method of performing the miracle, half an hour after he had left the house everyone would be saying how the "trick" was done. But Patricia will not let him go alone. He has ended her fairy-tale, ended it in the only way that it is possible to end a fairy-tale—he has made it come true, and thus proves himself a White Magician.

It is a play that all interested in what is somewhat loosely called "the occult" cannot well afford to miss witnessing. And though spiritists will like it little, spiritualists will like it much. The acting is of a uniformly high quality, Mr. Franklin Dyall as "The Stranger," and Mr. O. P. Heggie as "The Rev. Cyril Smith" deserve, I think, special mention for their very effective rendering of parts that involve many subtle elements.

THEOSOPHY AND CHRISTIANITY

BY JEAN DELAIRE, Author of "Around a Distant Star,"
"Letters to Louise," etc.

IT is now close on forty years since that cruelly misjudged woman, Helena Petrovna Blavatsky, gave anew to the world the ancient divine science known to-day as Theosophy, and, with the help of her devoted friend and pupil, Colonel Olcott, founded its modern channel, the Theosophical Society. Yet the real meaning of her message is almost as misunderstood at the present moment as it was when the *Secret Doctrine* first startled the philosophic minds of the day. Why?

From its first entry into the modern Western world, the Theosophical Society came into sharp conflict with the Churches, and the conflict is not yet ended; and once again one may well ask: Why?

The first and foremost object of the Theosophical Society—the only one which is binding on all its members—is "to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour." This ideal of a universal brotherhood (a brotherhood which Theosophists conceive as a fact in nature, since they believe that all are one in the One Life) is by them extended into the domain of Religions; hence the second object of the Theosophical Society is "to encourage the study of Comparative Religion, Philosophy and Science." Of a truth there is no more illuminating study than that of Comparative Religion, for it reveals an underlying basis common to all the great world-faiths, a connecting link between the various and apparently contradictory beliefs which men in all ages have held; and if those fundamentals of all religions be gathered together in one brief *Credo*, they are seen to be: Firstly, belief in the divine origin of man: He is the son of God, and made in His image. (Beyond the multitude of Gods of ancient religions, there is always the conception of a Supreme Being, mysterious, unknown, "the Root of all that was, is or ever shall be".) Secondly, the immortality of the Soul: As man comes from the Divine, so he returns to the Divine, after one or many lives, on this or on other planes of nature. Thirdly, a belief that what we call evolution does not end, any more than it begins,

with the advent of man : There are as many grades of conscious beings above man as below him, and those ever-present (although normally invisible) intelligences who are ahead of man in the great evolutionary cycle are known, and in some faiths worshipped, under a multitude of names—the Powers and Principalities, the Angels and Archangels of the Christian, the Seraphim and Cherubim of the Hebrew, the Devas or “ Shining Ones ” of the Hindu, the Ameshaspentas of the Zoroastrian, and so forth. Belief in these great hierarchies, and in their power to influence humanity, lies at the root of almost every kind of ritual known to man, whether in the great religions of the world, or in the more or less degraded worship of savage tribes.

Theosophists believe that these fundamental beliefs, common to all religions, are part of an original revelation—using the word, however, in a far broader sense than the one given to it by the Churches, where “ Revelation ” is limited to one act of Deity, to one people, at one time. Theosophists, on the contrary, believe in a revelation given to infant humanity by Those who had completed their evolution in other world-schemes,—for, let it not be forgotten, our little planet Earth is but a grain of sand in the multitude of suns, planets, and moons in infinite space—who voluntarily incarnated upon earth to act as Teachers, as Guides, as Elder Brothers to the new race in the new world. Theosophists believe that these celestial hierarchies are many, and that among them are Brotherhoods of High Initiates whose function it is to give to the world its religions, themselves coming forth as men among men, to teach the same fundamental verities—that man is a God in the making, and that the meaning of spiritual evolution is for this seed of God, man, to become a Son of God, perfect as his heavenly Father is perfect, and at one with Him for ever.

But Theosophists do not believe that this stupendous end can be attained in one brief span of threescore years and ten ; hence their belief in Re-incarnation, as opposed to the orthodox Christian conception of Heaven and Hell, and, trembling between the two, the weak and sinful soul of man !

Is it because of this divergence that the Churches condemn Theosophy ?

But, as Mrs. Besant has proved in her admirable book on *Esoteric Christianity*, as well as in one of her most eloquent lectures,* *Reincarnation* “ is a doctrine that belongs to primitive Christianity as much as to the older religions of the world ; in

* “ Reincarnation a Christian Doctrine.”

Christian antiquity it took its place unchallenged for five centuries among the doctrines taught by the great doctors and bishops of the Christian Churches"; and "its revival to-day is the revival of a truth partially forgotten, and not an effort to graft into the Christian faith a doctrine from an alien creed."

The reality of this revival is shown, among other things, by the recent publication of a little book entitled *Reincarnation and Christianity*, by a clergyman of the Church of England, in which the author attempts to prove that Reincarnation is in nowise contrary to the teaching of the Church, and was never condemned by a General Council, "the Synod at Constantinople in 543, at which it was denounced, being only a local Synod, and not binding on the Church as a whole" (OCCULT REVIEW, May, 1913). In spite of this, many Churchmen have vehemently attacked Theosophy precisely because of its doctrine of Reincarnation, which they brand as entirely and hopelessly heterodox!

The theory of Reincarnation may or may not be correct; at least it does not imply this absurdity, that—according to the Editor of a well-known Church paper—"A. B. suffers because X. Y. has sinned!" How far we have travelled from the deeply mystical teaching of the Lord as to that "God within" that is our true self, when a learned exponent of Christianity thus confuses the Real Man, the Ego, with his transient personalities—the Actor with the various rôles which he plays upon the stage of life! Ought not every Christian to know that man is not a body, with or without a soul, but that man *is* the soul, using a body as its instrument of consciousness in a material universe? Of a truth this divine Higher Self is neither "A. B." nor "X. Y." neither male or female, Jew or Gentile, but the Eternal Son, made in the image of his Heavenly Father.

This leads us to the accusation of Pantheism so often levelled against Theosophy by the Churches, when they forget the clear teaching of their own Scriptures as to the God *in* whom we live and move and have our being; or the still more emphatic declaration of the Lord, that the Kingdom of God is *within* us; for, as a writer in the *Hibbert Journal* so well remarked, do not these words imply that "the King is within the kingdom, and not an absentee"?

Christian mystics in all ages have delighted to dwell on this thought, and if they conceived Heaven as the *unio mystica* of the Soul with God, it is because, to them, as to the Theosophist of to-day, the immortal spirit in man is "a spark from the Great Flame," "Breath of the Eternal Breath" individualized in

humanity ; so that the great Spanish seer, S. John of the Cross, could say—wording the belief of all mystics in all ages—"God dwells always in every soul."

Should not the Churches that condemn Theosophy also condemn Christian Mysticism? Yet was not the Founder of Christianity the greatest of all mystics?

Does not Theosophy deny a Personal God? is a question often asked by its clerical opponents ; but before attempting to answer it, one must remember that the greatest latitude with regard to all beliefs exists among Theosophists, since Theosophy has no dogmas, and consequently—O blessed fact!—no heretics, or heresy-hunting. Thus we find, in at least one well-known Theosophical work, the declaration that the "Universal Spirit . . . is the only God recognized by esoteric knowledge, and no personification of this can be otherwise than symbolical" (*Esoteric Buddhism*). On the other hand, in the vast majority of Theosophical text-books, there prevails a conception of the Deity which might well be defined as the Athanasian Creed symbolically interpreted.

Into the details of this conception it is of course impossible to enter within the limits of a short essay ; it is most clearly set forth in Mrs. Besant's admirable work on *Esoteric Christianity*, a book which has brought many thoughtful Christians to Theosophy and, through Theosophy, back to Christianity, but to a Christianity no longer disfigured by narrow dogmatism and intolerance, but broad, all-embracing and deeply spiritual.

Briefly stated, the teaching accepted by most Theosophists with regard to the Deity is this:—The word "God" is, in so many minds, associated with the idea of the jealous and wrathful Jehovah of a literally-interpreted Scripture, that many Theosophists prefer to use the Greek word *Logos*. But Theosophy makes this important distinction,—for want of which many philosophic minds have been alienated from Christian monotheism—of the Unmanifested and the Manifested God. Herbert Spencer has clearly shown that of the Absolute, the Unconditioned, the One Existence beyond Time and Space, it is impossible logically to predicate anything, since the relative cannot comprehend the Unrelated, or the finite the Infinite. Many centuries before Herbert Spencer and his school, the deeply philosophical mind of India had already expressed this profound truth, recognizing that of the One that is both being and Non-Being,—since It is the All—no attributes can be conceived, and refusing even to name It save as *Tat*—"That," the One Reality, in contra-

distinction to "This," Nature the unreal, the ever-moving, ever-changing veil of the One Reality.

When this Supreme Existence "comes forth" at the dawn of manifestation—at the creation of a universe, to use the Western terminology—It manifests under three aspects and becomes known to man as that Divine Trinity which, more or less clearly defined, we find at the root of every great religion. His life is the life of the world, throbbing in every atom, blazing in every star; His life, individualized in humanity, becomes the divine "self" in man, his immortal spirit—his soul, to use the more familiar Christian name.*

"With a portion of Myself I create a universe . . ." we read in the *Bhagavad Gita*, that wonderful sacred book of the East; and this conception, as a moment's thought will reveal, stands midway between that extreme Pantheism, on the one side, which conceives God only as immanent in Nature, and the distinctly unphilosophical popular Christian conception of God as transcendent only, a remote Being in a far-off Heaven—not one Who is "closer than breathing, and nearer than hands and feet," One Who is the very self of man, yet is also the Supreme Self of the universe.

So far, is there anything in Theosophy irreconcilable with the Christian faith, broadly interpreted, mystically understood?

If from the conception of the Deity we pass to that of the Atonement, we come at last to a distinct divergence of views between the Theosophic belief and the teaching of the Churches; for whereas the orthodox Christian understands the dogma of the Atonement, of Vicarious Sacrifice, in its most literal meaning, the view set forth in *Esoteric Christianity*, and accepted by a large body of Theosophists, interprets it as the at-one-ment of man with God; and sees in Jesus Christ the Divine Man who, having attained to this perfect union, holds out the promise of its ultimate realization to every son of man.

The conception is a deeply mystical one, and to many thoughtful Christians appears to be as profoundly true as it is beautiful. Once more I must refer the reader to the chapters on "The Atonement" and "The Mystic Christ" in *Esoteric Christianity*. It must be frankly stated, however, that this view traverses one of the dogmas of the Churches, namely, that Jesus Christ was

* That the word *soul* as applied to the immortal principle in man is incorrect, even from the Christian standpoint, is shown by St. Paul's analysis of man as "spirit, soul and body," soul being merely the connecting link between Spirit and its instrument.

the only-begotten Son of God, the Lamb slain from the foundation of the world. . . . A minority only of Theosophists believe that the Logos, God the Son and Jesus of Nazareth are one and the same Being. They look upon the mystery of Incarnation as the perpetual sacrifice, or self-limitation, of God in the world He has created, nay, is for ever creating—and in the Christian dogma of the Incarnation they see a symbol of the descent of Spirit into Matter, the indwelling of the "Great Breath" in every atom, the outpouring of the Divine Life that other lives may come into being, other self-conscious centres exist in the Heart of the Supreme.

They believe that in his own life the Master Jesus—who, at the moment of the Baptism, became the Christ—*Christos*, the Anointed One—realized in his own life this ideal of self-sacrifice and perfect love; and thus they reverence him as one of those Elder Brothers of humanity, those Lords of Wisdom and of Compassion whom we find, under many names and symbols, worshipped in all the religions that man has ever known. This "Lord of the religions of the world," adored in Christendom as Jesus Christ, the Buddhist reveres as the Lord Buddha, the Enlightened One, "He who pointed out the way to those that had lost it"; the Hindu worships him as Sri Krishna, the Upholder and Preserver of the Universe, who is born from age to age for the upliftment of humanity, and to proclaim anew the anciently-known truths; to the Parsees he is Zarathustra, sent by the Supreme to teach man the religion of perfect purity and righteousness. . . . In the eloquent words of Mrs. Besant:—

We affirm that every faith through which a man's heart seeks for God shall surely lead to the finding of Him; that there is but one God, after whom all hearts are yearning, one spiritual Centre to which turns the heart of every child of man; and no matter where a man is in the circumference of religions, there is but one Centre to which his face is turned, and although the roads be many the Goal is one, and all hearts that love Him shall find their rest in the same God at last. . . . And of Jesus Christ Mrs. Besant says in the same lecture:—We reverence Him as a divine Teacher; we reverence Him as the founder of Christianity, and therefore as the One to whom the Christian soul should turn as Master, as Guide, as Lord. Emphatically we say of Him that He is the Master to whom the Christian soul should turn. But we also say—and here again comes in our addition—that there are other divine Teachers in other faiths, and that They occupy to the millions of souls who worship Them the same position of divine-human Teachers as the great Master

*Jesus holds in the Christian Church. So that while a Christian who is a Theosophist would rightly and truly turn to the Christ, or to the great Master Jesus, as he turned before he was a Theosophist, there would be this which would be likely to be in his mind: that others in other religions find the same help and the same guidance in other divine Teachers, and that he must not outrage their belief by denying their prophets, any more than they should outrage his by denying the divine Prophet at whose feet he bows. . . .**

Do we not now begin to see that misconception of the Theosophic teaching with regard to Christianity is inevitable in the minds of orthodox Christians, and is bound to be strong in proportion to the dogmatism, sectarianism and literalism with which they interpret their Sacred Scriptures?

This glorious message of a brotherhood of Religions, a reconciliation of all in their underlying unity, their basic beliefs, the "Divine Wisdom,"—Theo-Sophia—which is at the root of all and the in-dwelling life in all, this message must be anathema to the man who still clings to the belief that there can be but one salvation and one truth—the truth which he is able to perceive, the salvation that is for the elect alone! A God, a Heaven, a Sacred Book for one faith only: Outside of this, darkness and eternal death!

Strange as it may seem to the broad-minded, this attitude of mind still survives to a considerable extent both in England and in the United States of America, although quite obsolete everywhere else in the civilized world; and it is precisely this view-point which lies at the root of almost every attack made against Theosophy by members of the Christian Churches. Yet—did the Churches but realize it!—when they attack Theosophy as being irreconcilable with Christianity, when, especially, they compel their members to choose between one or the other, forbidding them the name of "Christian Theosophists," they deal to themselves a far heavier blow than to those they so mistakenly consider as their adversaries. There are hundreds and thousands of earnest and devoted Christians in the Theosophical Society to-day who with one voice proclaim that it is in the light of Theosophy, and in that light alone, that the dogmas of their own Church have once more become intelligible and satisfying alike to the reason and to the religious instinct. The day the Churches—should this day ever dawn—seek to exclude all

* *Is Theosophy anti-Christian?* An Explanation addressed to the Bishop of London. (Printed in pamphlet form by the Theosophical Publishing Society, New Bond Street, W.)

Fellows of the Theosophical Society from Church membership, that day the Church will have deprived herself of some of the most devoted and noblest of her sons.

There has lately been formed by several prominent Theosophists a Society known as the *Order of the Star in the East*, composed of all who believe in the near advent of a great world-teacher, and who pledge themselves so to live now that they may be worthy to know Him when He comes.

Now it is a curious and suggestive fact that this society has encountered its most severe opposition from orthodox Christian people, that is to say, from those who profess to believe in the literal inspiration of that Scripture wherein we read:—*Let not your heart be troubled . . . I will come again . . . I will not leave you orphans : I will come to you . . .*" (St. John xiv. 1, 3, 18).

This great Teacher, whom many Theosophists and non-Theosophists—for the order is open to all who are in sympathy with its objects—await with eager and loving hearts, may or may not be the One who appeared in Palestine two thousand years ago. It may be the Master Jesus; it may be another; but is it a valid reason, because of this belief and this hope, even though it be mistaken, to revile those who hold it, who seek in their daily life, to prepare the way of the Lord? Is it well to do this in the name of One who said: *A new commandment I give unto you : That you love one another, as I have loved you, that you also love one another?*

Let, then, the Churches take heed, lest in opposing Theosophy they unwittingly oppose One whom Theosophists, even as their more orthodox brethren, love and revere, and in whose footsteps they, also, seek to follow. Let them take heed lest, in opposing the spread of Theosophic teaching, they should oppose Truth itself, for to the pursuit of Truth everywhere and always the Theosophical Society is pledged; and to this pledge it will remain faithful unto death. Let them take heed lest they may retard the coming of "the kingdom" by persecuting that little band of earnest and devoted students whose self-sacrificing work may help the future to answer with a joyous affirmative the query of old:

When the Son of man cometh, shall He find faith on the earth?

THE RATIONAL EDUCATION OF THE WILL

BY W. J. COLVILLE

PROBABLY no problem in practical psychology, or in the wide domain of ethics, ever receives more attention or provokes more controversy than the question of human will, sometimes berated as an opponent of all that is divine, and at other times eulogized as the crowning glory of our humanity.

Among the many excellent books now exciting the serious attention of thoughtful readers, few deserve to take higher rank than a volume bearing the title of this essay. Dr. Paul Emile Levy (of Paris) has certainly produced an educational masterpiece on this highly important theme, from the modern progressive medical standpoint. Professor Bernheim's preface, which, though brief, is intensively instructive, serves to express the exact attitude taken by scientific minds to-day, keenly alive to the immense importance of strengthening, not subduing, the human will; for were we to control instead of unfold the will of our students, those of us who are professedly teachers of mental therapeutics and practitioners of suggestive therapy would greatly injure and weaken sensitive and susceptible persons who confidently apply for instruction and relief.

Professor Bernheim tells us that it is a great mistake, though a very popular fallacy, to imagine that it is only necessary to will something in order to accomplish it, though he declares that willing can and does prove efficacious when we comply with two specific conditions, which are willing only what is possible and knowing how to will effectively.

This reminds us of the famous play *The Servant in the House*, in which the leading character, Manson, encourages a girl to go on willing that she may meet her father, from whom she has been long separated, but for whom she cherishes an instinctive reverence and affection, even though his name is never mentioned by the people in whose home she has been brought up. Manson is, however, a singularly wise and deep-seeing man, and knows well whereof he speaks, so his encouragement of the young lady is thoroughly justified, because he knows that the gratification of her wish is fully possible, and he also understands the science and

art of successful willing. Too vehement willing is excitable and exhausting in character, when to be truly beneficial, especially in cases usually brought under a medical eye, it must be calm, restful, confident, partaking of the nature of faith or unswerving trust in the fulfilment of lawful desire, and consequently unagitated by doubt, which oftener than we realize impels to frantic willing.

When a sufferer from insomnia, or any other ailment connected with nervous perturbation, applies for relief to a doctor of any school (preferably the Suggestive), dependence is largely placed upon hetero-suggestion (suggestion from without), but as Professor Bernheim wisely states, the original value of Dr. Levy's work consists in the fact that he emphasizes the yet more important fact of possible auto-suggestion (suggestion from within) which serves to render the patient eventually entirely self-directing.

At the present time, when so few persons, comparatively, have attained to any large degree of self-control, the two modes of suggestive treatment already mentioned must be combined, and such profitable combination harmonizes perfectly with the universal outworking of the law of interdependent co-operation, which is truly the law of health and genuine prosperity.

Broadly speaking, it is surely safe to affirm that the essential will of every one of us trends in the direction of enjoying perfect health and happiness. We constantly meet with people who pray against disease and failure, but we encounter none who pray for illness, disappointment or unhappiness. Why, then, if will is the very important factor in our lives which it is generally believed to be, are so many of us held continually in the clutch and fetters of what we call adverse circumstances?

It is related of Benjamin Disraeli that when a very young man he scorned the prevailing idea that men are creatures of circumstances, and boldly announced his conviction that circumstances are the creatures of human activity; and he was profoundly right, for our present environments are in all cases largely of our own making. This sweeping statement probably needs some qualifying in the light of the time-honoured astrological motto, "The wise man rules his stars, the fool obeys them." If we admit, as we must, relative inequality in human development and sagacity we must allow something for the already developed intelligence and will of some of us, and the undeveloped intelligence and will of others.

It seems safe to claim that every widely accepted statement

is surely true in some degree from some standpoint, and it is because of our very uneven development, alike in the regions of will and understanding, that work which can easily be done by one seems impossible to another, even when the circumstances in which each have been reared are almost identical.

Weakness of will is a vanquishable malady, and we should never give into it ; at the same time it stares us unpleasantly in the face as a present actuality in many instances, and if it did not, treatises on how to strengthen the will would be superfluous. We take it for granted that a youth like Benjamin Disraeli was constitutionally strong-willed, as he was certainly intellectually far more than commonly alert and brilliant ; it was therefore much easier for him to realize the inherent ability of man to create his surroundings than it is for a man of only average or mediocre will and commonplace attainments. A will sometimes seems to be so highly educated, even in early childhood, that we stand amazed before the spectacle of some little boy or girl displaying far more determination and actual fortitude than is usually evidenced by well-developed adults.

Strong-willed children have suffered much and grievously at the hands of ignorant and bigoted parents, teachers and guardians, who talk of breaking a child's will as though it were a necessary and laudable process, when it is in reality the most despicable attempt that can ever be made to destroy legitimate individuality. A boy or girl with a broken will would be a sort of harmless idiot, taking no vital interest in anything, and therefore totally unfit to hold any honourable position in the world above that of unskilled labourer, subject entirely to the dictates of an overseer. A strong will accompanies a great affection ; no warm-hearted men and women are defective in will, for as Swedenborg has truly told us, love and will are virtually identical.

We are ready to grant that will may be misdirected, as love may be bestowed upon an unworthy object ; but when such is the case the remedy can never be to crush will or suppress affection, but to wisely direct them into a sane and worthy channel.

The term *psycho-therapeutics*, now coming prominently into vogue, is a very happy one, and serves to bridge a mental chasm between old school physicians, on the one hand, and new school mental healers on the other. At no point is the general public less well informed than on the place of will in rational medical practice and in general education. Will power is sometimes alluded to as though it were something to be greatly feared, and a vast amount of hysterical literature deals with hypnotism and

its imaginary terrors. Happily we are now witnessing good plays as well as reading excellent books that help to set us right on this much misrepresented and grossly misunderstood subject. Thomson Jay Hudson in his first famous book, which created an immediate popular sensation in America and soon attained a considerable vogue throughout the British Empire, insisted that the power of a hypnotist over a subject is very much less than is commonly supposed, and he cited numerous examples within his own knowledge to prove his contention.

A very instructive play, *The Case of Becky*, which has had a long and successful run in many of the largest American cities, and has been well received in many smaller places also, presents the true suggestionist in the person of "Dr. Emerson," a cultured man and an estimable up-to-date physician. The typical stage hypnotist, who excites the scorn and dread of multitudes, according to their peculiar temperaments, is impersonated as "Professor Balsamo," a man of bombastic bearing, uncultured and utterly unscientific. "Dorothy," who is "Becky" when hypnotized by "Balsamo," is a girl of high aspirations and considerable natural refinement, but her will needs strengthening to resist the psychic influence of the unscrupulous showman who pretends to be her father in order to be able to employ her constantly as his "subject" on the stage. Throughout the action of the piece "Dr. Emerson" (the girl's real father) urges upon her the necessity for cultivating fearlessness in any interview she may be obliged to have with "Balsamo."

Some definite knowledge concerning the essential goodness of human will, together with a consideration of its frequent temporary weakness, is positively necessary if we are to account rationally for the many alarming lapses from morality in families where the strictest discipline has been unflinchingly enforced. The "good" young man or woman who often goes astray to the extent of becoming involved in some disgraceful defalcation is good in a negative sense only, and therefore when exposed to temptation readily succumbs. We need not puzzle ourselves with deep problems of heredity and environment in many of these pitiful cases, for a solution at once simple and satisfactory is close at hand. The old puritanical idea of training children was to enforce submission to authority at all hazard. Reason was not greatly appealed to, consequently the higher type of obedience was almost unknown. Children were expected to do invariably exactly as they were told, and in many a pious family they were never told to do anything wrong; but the time came when these

children, growing to young manhood and womanhood, went out into the world to earn their living. Soon they found themselves under a very different set of orders from those they had submitted to at home ; not church services and Bible classes, but gatherings of quite another character were frequented by their new companions, and being accustomed to go wherever others went with whom they were closely associated, it was not long before the feet of these once sheltered young persons were treading very questionable floors. No active disposition to gamble or carouse was present in such weak-willed products of repressive home-training, but through simple lack of developed individuality they did as others did around them.

Few people realize how morally enervating is the wicked saying, "When you are in Rome you must do as the Romans do," for if such erroneous counsel be literally followed (as, alas, it often is) the only effect it can produce is to keep people in a state of perpetual mental servility, mere copyists without a spark of originality, and in extreme instances one must commit crime if it be customary in the circle in which one is outwardly compelled to move. A strong will means a determined resolution to be oneself everywhere ; to lead rather than follow, and without any unnecessary aggressiveness to hold one's own despite the attempted opposition of companions. Of course there are cases where it is altogether right to chime in with those around us, but when we do so it must be with the full approval of our own reason and conscience, otherwise we are sadly neglecting the culture of our will. The right use of one's will can never be to domineer over others, for there can be no true mental and moral freedom, coupled with righteous self-respect, unless we submit all propositions to the two witnesses, conscience and reason, without whose concerted approval no action should ever be performed. Obstinate persons are often lacking both in will and reason, but they are often called strong-willed because of general ignorance concerning the real nature of will. My will is rightly supreme in its own domain as a regulator of my personal comfort, but it can have no right whatever to coerce another, any more than a neighbour has a right to coerce me.

There are many mysteries connected with the will which ought to be far more carefully studied than they usually are, and one of these mysteries is very ably handled in the book to which we are making reference.

Many parents and teachers find it profitable to give suggestive treatment to sleeping children, and they declare that excellent

results often follow upon this mode of treatment. Pernicious habits are vanquished and good habits formed as a result of suggestions conveyed to the sub-consciousness of a child (and often of adults also) during natural sleep.

Because of widespread ignorance of the real nature of the dormant will in all humanity, many people insist that such treatment is necessarily coercive and hypnotic in the objectionable sense, but such is not the case when suggestive methods, pure and simple, are employed. Dr. Levy says most wisely and instructively (p. 81) when treating of hetero-suggestion :—

The subject who receives suggestion, in the state of sleep as in that of waking, preserves his individuality fully ; and in order that the suggestion shall have its full chance of success, it must conform to his peculiar way of thinking and feeling. One man will obey unresistingly suggestions expressed in the form of imperative orders. Another (or the same subject on a different occasion) will require to be treated gently, to be watched and guided rather than commanded ; he may even prefer to be under the illusion that he himself is carrying out his cure. A third, perhaps, will be always accessible to suggestion embodied in material treatment (drugs, massage, etc.). As there are many different brains, so there are many different tendencies, and many varying degrees of suggestibility to identical impressions.

It must be remembered that the word "subject" in the translation from the original work in French may be somewhat misleading to some readers, who find in that old mesmeric term a suggestion of servility on the part of a patient to an operator. Mental scientists as a class are not prepared to entirely commend the use of that word, but as employed in the quotation given it has no improper connotation. Dr. Levy's general doctrine appeals very forcibly to average men and women who would not call themselves altruists, and who are free to confess that they do take interest in their individual welfare, though they are not unmindful of the good of others. Affected terminology and an unreasoning disavowal of self-regard spoils many an otherwise edifying homily. It is always better to frankly acknowledge our self-interest, and then teach rational co-operation, than to place before the general student an altruistic standard so far above his present spiritual level as to resemble a lighthouse light hung so extremely high that it shines above the fog-line and is therefore practically useless, no matter how intrinsically brilliant it may be.

Every careful reader of *The Rational Education of the Will* must, if impartial, discern a very high moral purpose running through the entire volume, for the learned and experienced author, far from decrying high ideals, insists upon glorifying them. The

following sentences from "Conclusions" (pp. 142-3) are surely calculated to inspire us with the worthiest aspirations :—

For my part I think (and there is assuredly no one who does not at some time reach a more or less clear perception of this) that moral doctrine is necessary to man. It is as indispensable to his mind as oxygen to his blood. It alone can give him life, alone raise him above his present condition, ennoble daily monotony in his eyes, and make him endure patiently the bitterness and mortification which life may have in store for him. I believe also in the necessity of a religion, that is to say, a constant and never satisfied aspiration toward that which lies beyond, an ideal, an aspiration founded on the intimate and profound conviction that our existence is not an accident, that it has its place and part in the harmony of creation. I think, in a word, that man cannot live without justifying his existence to himself. Now ideal and will are two inseparable terms. Is not every age of feeble will an age of the absence or decay of ideals? Inversely we cannot will into the void; we cannot cultivate will without creating the missing ideal. We see, therefore, how the education of the will by auto-suggestion spontaneously directs us toward this moral doctrine and this natural religion. Their seed being contained in the first suggestions, they gain consciousness of themselves in proportion as these are repeated, as they awaken and increase suggestibility.

Multitudinous cases can readily be cited to illustrate how important a part suggestion plays in starting and stimulating all that makes for health, happiness and prosperity, and in the second part of his admirable book Dr. Levy gives many striking anecdotes serving further to elucidate his theories. Some of these we hope to consider in a future essay.

SOME FURTHER NOTES ON THE FAIRY FAITH IN IRELAND

BY VERE D. SHORTT

THE longer one lives in Ireland, and the more one has to do with the Irish peasant, the more the latter's absolute faith in what the ordinary mortal is pleased to term the "supernatural" is borne in on one's mind. Beliefs which still linger half-confessed in remote corners of England are articles of faith to the mind of the Irish peasant, together with others which were probably semi-obsolete in Britain at the time of Julius Cæsar's invasion. As I explained in a former article, the belief in the seen or unseen presence of the people of the Sidhe—the "others" or the "people"—is the most widely spread of all Irish beliefs, for the reason that there is hardly any detail of life with which the "others" may not interfere. Besides their habit of taking human beings, the Sidhe are also believed to take animals, and especially cattle, etc., which have been drowned. If an Irish peasant loses a cow in this way, he will very often say, "The gentry took her on me." I must explain that to do anything "on" a person in Ireland means to do it to their disadvantage.

The recognized way of recovering a cow which has been taken in this manner is to drive its calf to the place at which the mother was drowned, when the cow will probably appear, drawn by the cries of the calf. If the owner can then lay hands on his property, and *draw blood* from it, even if only one drop, he can reclaim it, and it is henceforth immune from any further attacks of this nature.

Many beings of the Sidhe are of the nature of demons or elementals, and often assume most terrifying shapes. In most cases these latter beings seem to be used, according to Irish belief, by the higher orders of the Sidhe, to take vengeance on contumacious mortals, and also to guard treasure, etc., which has been placed in their charge. Mr. W. B. Yeats gives an example of this in his story of "The Three O'Byrnes and the Evil Fairies." He says that a man named O'Byrne was pointed out to him as being under a curse which his two brothers and himself had voluntarily come under for the sake of their family. They had

once been a great family, and had fallen on very evil days. The legend was that in a certain old castle near their cottage was a great treasure, which had to be found by three O'Byrnes in succession, all of whom would die in the finding, and that then the treasure would belong to the O'Byrne family, and restore it to its former grandeur. The treasure was supposed to be guarded by evil spirits. The first O'Byrne searched for years for the treasure, and at last one day, when digging, uncovered the corner of a box. At this juncture something in the shape of a huge, shaggy dog rushed down the mountain side and tore him in pieces. The second O'Byrne persevered with the search, and uncovered half the box, but saw some horrible sight, and went mad, and died. When the third brother was pointed out to Mr. Yeats he was still digging for the treasure, in the full and certain belief that he would find it, and die in doing so. Irish legend is full of stories of treasure guarded by demons or fairies, who sometimes exercise artifice, and sometimes force, to deter would-be seekers from their quest. To combat appearances of this nature there are several talismans. A four-leaved shamrock, or a branch of mountain ash with nine berries on it, are specially efficacious, and it must always be remembered that no evil spirit can cross running water. The act of crossing oneself is also supposed to be of sovereign virtue in these cases, but it must always be done with the *right* hand. To cross oneself with the left hand does no good, and may do harm. The people of the Sidhe sometimes appear in full day, but more often at night. Very often peasants will tell one that whilst at their work in the fields they have heard the tramp of horses, and the ring of stirrup and bridle as the Sluagh Sidhe or Fairy Host passed. Fin-varra is the king of the Sidhe, and Ethne Rhua, or Ethne the Red, is his consort. Dalua is also of the people of the Sidhe. He it is who pipes the shadows and minds of men away with him to Fairyland. He is very seldom mentioned by his name, but is usually referred to as the "omadhaun dhu," or black fool. If any one meets Dalua they are bereft of their senses. In fact, he seems to be the Irish Pan, and seeing him seems to have the same effect on mortals as seeing the god Pan had according to the Greek legends. His name Dalua is the same as the Irish word for Monday, and in the west of Ireland the men often sing a song or chant, "Dalua is dead." Then the women join in with "Da-Mort (Tuesday) is King!" No one now knows the origin or meaning of this. It is a curious fact that from the beginning of the world the second day of the week has been sacred to

the moon, and that the moon has always been peculiarly connected with mental derangement. The "gan-cannagh," or love talker, is also malignant. He appears in human form to men and women and leads them into evil courses of life.

All the Sidhe are of the Tuatha de danaan, and the legend goes that during Cromwell's conquest of Ireland strange lights were seen on rath and liss and fairy hill, and strange voices were heard rejoicing that their ancient conquerors, the Milesians, were being conquered in their turn. The hawthorn or May-tree is sacred to the Sidhe, and for no reward will an Irish peasant interfere with one. Money is good—no one knows that better than the Irish peasant, who sees it so seldom—but not good enough to be bought at the price of the enmity of the "gentry." It appears inconceivable to the English mind, but to the Irish man "those others" are real, solid entities, powerful for good or ill, and if not actually to be propitiated, by no means to be offended. And if there is anything the Irish peasant dreads more than the anger of the Sidhe, it is their humour. The humour of the "gentry" invariably expresses itself in the form of practical jokes of the grimmest possible description. The belated wayfarer on a lonely country road may, on a sudden, find himself surrounded by a crowd of strange people, and be forced by them to carry a corpse on his back from graveyard to graveyard, until he can find an empty grave for it, or be compelled to roast a dead man at a huge fire the whole night, escaping from his tormentors at intervals, and finding himself in one ridiculous or disgusting position after another, only to be recaptured, and forced to continue his horrible task. An experience of this kind would have no real existence, it would be "pishogue" or glamour, a thralldom of the senses, and any effective talisman such as a four-leaved shamrock would render the subject immune. Many men and women in Ireland claim to have had experiences of this kind, and in many cases it has left mental effects which have lasted during life, and also have often been enough to change a person's whole character and way of living. People who come under a spell of this kind are those who have been living an ill life, and so come under the dominion of "the others."

According to some authorities, the people of the Sidhe, though enormously longer-lived than are the human race, are still mortal, and propagate their species. There are many legends in Ireland of the Sidhe having contracted alliances with human women, and many more of men who by courage or cunning have won

fairy brides. In the first of these cases there has almost always been a "geas," or tabu, put on the bride not to ask her husband a certain question, or to mention a certain thing in his hearing, and on this being broken the fairy husband has been forced to depart to his own country, generally very sorrowfully. In the second case, when human beings have won fairy brides, the same thing sometimes occurs, but in the majority of cases it seems that the fairy woman has renounced her supernatural attributes, and has become an ordinary mortal. The names Shea, O'Shea, Corrigan and Kerrigan—all fairly common in Ireland—denote supposed descent of this kind. I may mention incidentally, though it has little to do with the subject of this article, that the "geas," or tabu, seems to have been nearly as common, and used in precisely the same way among the ancient Celts, as among the natives of the Pacific Islands.

Now these legends of mortals having married fairies, on investigation would seem to be simply stories of the men and women of the Milesian race having formed alliances with the conquered aboriginal race, who would most likely, according to their religious beliefs, be subject to "tabus," as are many primitive races to this day.

In the east of Ireland, and the parts frequented by tourists, the fairy legends have become corrupted and distorted into ridiculous stories of the Devil which bear all the marks of having been invented to amuse the Saxon; but when one arrives in the grey and desolate west one can see that the legends express the spirit of the land. Like it, they are grim and ancient, with no touch of humour, and like it they belong to a remote antiquity. It seems as if in that grey, formless country of rocks and stones, that the spirits are also grey and hard, with no touch of human spirit or humour, as they have in the more fortunate parts of Erin. No one who has ever been among the savage mountains of Connemara, or the bare rainy headlands of Clare, can conceive the spirits of the place having anything in common with mortals.

I have said that when a cow is supposed to have been taken by the "others," that the lowing of her calf will draw her back. This is very typical of the belief of the Irish in the return of the dead. The Irish peasant, especially of the West, does not fear the dead, for he believes that they are near neighbours, and may at any time return in concrete form. When the dead return in this way, according to all stories, they invariably return in the same form as when they were alive, and behave in much the

same way, except that they seldom speak to the living, and never unless they are conjured to do so in the name of God. I have heard of a man dead and buried for five years, who entered his brother's house every night for a week, and sat among the living at the fireside, silent and *smoking*! The whole Irish conception of the next world, apart from what they have learned from their religion, seems to be pre-Christian. They look on the next world as being a place in all essentials the same as this world, only rather better. Their whole belief and attitude conveys an idea, probably handed down from remote antiquity, half forgotten, and quite uncomprehended, of the Astral plane. Thus, a dead person's effects or clothes must never be torn or mutilated, as he takes them with him and enjoys the use of them in the next world, and if they are spoilt here they will be rendered useless to the dead man. Mr. W. B. Yeats gives an instance of this belief. A small girl was seen walking about in a long red petticoat. When asked why she did not cut it short to fit her, she replied, "Sure how can I? Doesn't it belong to my granny, and she not dead three days. Would you have her walking in heaven with her petticoats to her knees!"

This belief also helps to explain the philosophical attitude of the Irish peasant towards famine. Deep down in his mind he believes that when the crops are spoilt in this world, that in the next they grow in double quantity. To the Irish mind the dead are never irrevocably gone. A dead man is said to be "lost," but to his friends and relations, though he is not here, he is never very far away, and may come back again in his own form. The priests try to combat this belief, and to instil the orthodox one of heaven, hell, and purgatory, but in the mind of the peasant the ancient belief is still there. He does not believe in the return of the dead as *ghosts*, but he does believe that, given due cause, they may return in concrete form, and that that due cause may be given by undue grieving for them, or by some cause which they have espoused in life going badly, or that their dying injunctions have not been obeyed.

Eoghan Bel, the great champion of Leinster, is mentioned in Irish legend as having been killed in battle by the Ultonians, or men of Ulster, and being buried in his fort of Rath Findrach, upright, in full armour, facing Ulster. When the men of Leinster fought the Ultonians, he used to appear at their head, and the latter used to be invariably defeated. At last the Ultonians took Rath Findrach, dug up Eoghan's body, carried it to Ulster, and buried it face downwards near Lough Gill. After this

the Ultonians had the advantage. The bodies of ancient Irish warriors have been often found standing or sitting in full armour, doubtless for this reason. After the battle of Fontenoy in 1745, the legend goes that boats were seen in the early morning, crowded with men in French uniform, and bearing ghastly wounds. Miss Emily Lawless refers to this legend in one of her poems.

Jesus save ye, gentles, why are ye so white,
Sitting there so straight and still in the morning light?
Nothing ails us, brother, happy folk we be,
Sailing home to Ireland on the morning sea.

Men of Corcabascinn, men of Clare's brigade,
Hearken stony hills of Clare, hear the charge we made.
See us come together from the last great fight,
Home to Clare from Fontenoy, with the morning light.

When Gerald Fitzgerald, Earl of Kildare, was slain in battle during the Elizabethan wars, he was buried where he fell on the banks of the river Blackwater on the opposite side to the ancestral burying-place of his race. The legend is that afterwards every night a lamentable voice was heard crying "Gerald Arointha!" (Ferry Gerald over), until at last one night a clansman rowed across, dug up the body of the dead chief, recrossed the river with it, and buried it in the tomb of the Geraldines. After this the crying ceased.

All Saints' Eve (October 31) is the night when all the souls of the dead return to earth, and in many parts of Ireland food and drink used to be laid out for them. This belief seems to be dying in a measure, but like most other ancient beliefs, it dies hard. Within the last twenty years, there was a case in County Roscommon where the brother of a man recently deceased, entered the cottage of a semi-paralysed cripple and killed him for no apparent reason. It was elicited at the trial that the local belief was that the last male who died in the parish had to act as servant to the souls of the others who had predeceased him, in purgatory, and fetch them water! The murderer explained that his victim would have been sure to die soon in any case, and that he wished to shorten his brother's term of servitude! Still, the influence of the Church is a deadly foe to this belief, and will no doubt kill it in time.

The belief in the witch and wizard is also very widely spread in Ireland. There seems to be no trace of belief in direct diabolical compact, as there used to be in England, and reputed witches are seldom or never persecuted—probably from fear of reprisals. The witch or wizard in Ireland rarely or never interferes with

human beings personally, and even when actuated by motives of revenge, usually attack their enemies through their property. The principal reason why the witch is disliked and feared is her incurable habit of charming away the milk and butter of her neighbours' cows for her own use. If anyone enters a house in Ireland where butter-making is in progress, the visitor must take a hand in the work, even if it should only be one turn of the dasher, always using the words "God prosper the work." Failure to observe this custom gives rise to very grave suspicions of the visitor's motives. If the cows refuse to give milk, or the butter will not come in the churn, a "Fairy Doctor" is generally sent for who will name the culprit, and will often provide a counter-spell. In cases where one has incurred the enmity of a witch or wizard, and the latter is wreaking vengeance by putting a spell on the cattle or horses, so that they droop and die, the counter-spell is as follows. Procure the heart of the animal which has died last; then boil it with seven leaves of sage, seven leaves of mint and seven onions for an hour over a fire in which there are seven different kinds of wood. Then take the heart out, and procure twenty-one thorns of the year's growth (thorns of the year before are useless) which must be plucked by a maiden. Then stick the thorns in the heart, and secrete it somewhere about the house of the suspected person, when they will fall ill, and suffer such excruciating pain that they will soon be incapable of continuing their evil practices!

Witches in Ireland are generally, as elsewhere, supposed to be old and ugly, but by no means always so. Any woman, young or old, who has red hair in Ireland is a potential witch—or at least as likely as not to have something to do with "the others." Curiously enough this belief does not seem to affect a red-haired girl's matrimonial chances—but still red hair is looked on as distinctly uncanny. The witch in Ireland is always supposed, even if she has not got red hair, to have some article of her dress red. It is strange how the colour red in Ireland seems to have supernormal attributes. The Leprachaun's cap is red, and Finvarra, the king of the Sidhe, is dressed in green and red robes. Red hawthorn is more the peculiar property of "the others" than the white variety; in all Irish legend red, whether of hair or garments, is looked upon as something not quite natural.

The witch in Ireland, as in other countries, is supposed to have the power to change herself into animal form—sometimes that of a cat or dog, but generally that of a hare. It is generally the latter form which she assumes for the purpose of drawing

milk from cows, and all over Ireland it is considered the very worst of bad luck to meet either a hare or a red-haired person when on the point of setting out for a journey or beginning a day's work. So strong is this belief that I have known a farmer in Ireland—a comparatively well-off man—set out for a distant fair at five o'clock in the morning, and abandon all idea of going because he met a red-haired person a hundred yards from his own gates. He was convinced in his own mind that his journey would bring him no luck. The Irish farmer or peasant says very little about his beliefs in the supernatural to others, but the beliefs are there, and are as important to him as the ordinary rules of every-day life. In the more settled and sophisticated parts of Ireland they are perhaps not so strong, or not so much on the surface, as in the remote parts. Still, every now and then, even there incidents occur in connection with them which seem relics of mere savagery to the English mind. The Irishman, whether he be gentleman farmer or peasant, is one of the most conservative mortals on the face of the globe, and there seems every likelihood of the belief in Fairy and Witch enduring for many a year to come.

SOULS' ANCHORAGE

By A. S. FURNELL

COHORTS of clouds do battle on the sky,
 Then sink their crests to where th' encrimsoned sea
 Repeats its murmurs everlastingly.
 The sun beholds all like a great red eye,
 Watcher immutable of things that die,
 Mourner o'er Nature's instability.—
 Confronting Change's vast complexity,
 Plaything of adverse forces, what am I,
 Tossed by the waves of modern vague unrest,
 By Fancy's cloud forms needlessly oppressed?
 God doth behold me as the sun the earth,
 In Him there is no change, and death is birth.
 Nor ended Being's circle nor begun.—
 The changing many rebecome the One.

SOME RECENT DEVELOPMENTS IN SPIRITUALISM*

BY EDITH K. HARPER

SOME recent developments in the investigation of the psychic realm imply that we have at last reached the stage indicated by Professor Sidgwick, who wrote thirty years ago à propos of psychical research: "We must drive the objector into the position of being forced either to admit the phenomena as inexplicable, at least to him, or to accuse the investigators either of lying or cheating or of blunders or forgetfulness incompatible with any intellectual condition except absolute lunacy."

It may fairly be claimed that that stage has been reached and passed. For the elect indeed it has. In all ages there have been the children of light, having ears to hear and eyes to see, to whom the World Invisible has been at times as real as this outer world which is limited and conditioned by the physical senses.

Yet the elect, not realizing that their fellow-creatures are without this ineffable Sixth Sense, are often amongst the last to act the part of evangelist. It is for humanity in general, in its long progress "from the cave to the stars," that the latter part of this year is so significant. Not only has Sir Oliver Lodge borne unequivocal testimony to the faith that is in him, thus giving authority to the wavering who wait with superstitious awe for the pronouncement of Science, but there has come also a fourfold weight of evidence from standpoints as widely differing as the poles, yet one in tacit agreement that psychical research is, in the words of Mr. Gladstone, "By far the most important work that is being done in the world."

I use the term "psychical research" with diffidence, for it so ill defines the whole subject of the quest for Truth in regard to an After Life. Indeed, we are told it was never intended to define it. If the word "Spiritualism" savours too often of illiterate charlatanism feeding upon weak credulity, equally has psychical research come to be associated with a condition of mind that is

* *Evidence for Communication with the Dead.* By Anna Hude. T. Fisher Unwin. Demy 8vo. 351 pp. 10s. 6d. net.

The Voices. By Vice-Admiral W. Osborne-Moore. Watts & Co. Crown 8vo. 439 pp. 5s. net.

Across the Barrier. By H. A. Dallas. Kegan Paul & Co. Crown 8vo. 212 pp. 3s. 6d. net.

Psychical Research and Survival. By James H. Hyslop, Ph.D., LL.D., Secretary American S.P.R. G. Bell & Sons, Ltd. Crown 8vo. 2s. 6d. net.

spiritually tone-deaf and colour-blind. Nevertheless, that it is not so always or of necessity has been recently proved by the appearance of Professor Hyslop's *Psychical Research and Survival*, almost simultaneously with a ponderous accumulation of facts entitled *The Evidence for Communication with the Dead*, by Mrs. Anna Hude, Ph.D.

Then, on the other hand, we have Vice-Admiral W. Usborne Moore and *The Voices*, a veritable psychic log-book, which may fairly be called the last word in collective human testimony as to things unseen. And alongside of this comes a little volume, *Across the Barrier*, by Miss H. A. Dallas, a writer of culture and sympathy, to whose fragrant pages one turns with the sense that here indeed is a gleam of "the light that never was on sea or land."

Archdeacon Wilberforce, quoting Swedenborg, reminds us that there are three planes of discernment: the literal plane, which is the plane of perception; the intellectual plane, which is the plane of analogy; and the spiritual plane, which is the plane of the intuitions. Remembering this, let us examine briefly the conclusions suggested by these four memorable books, whose almost simultaneous appearance is in itself noteworthy as a high-water-mark of the psychic tide.

Mrs. Hude and Professor Hyslop, in agreement on many things, both, as writers, eminently critical, and the former, at least, eminently sceptical, disagree on one fundamental point. Mrs. Hude, in her elaborate survey of the evidence for automatic writing, clairvoyance, etc., instances the Verrall-Forbes-Holland cross-correspondence as typical, and subjecting it to minute and merciless analysis, refers all such mental communications to telepathy, by which she understands the action of the mind of one human being upon the mind of another human being. In support of her theory she cites the well-known series of remarkable experiments between Miss Miles and Miss Ramsden.

The telepathic theory with Mrs. Hude is as the subliminal theory with Mr. Myers, a kind of Procrustes' bed on which to stretch out whatever cannot be "normally explained."

Professor Hyslop, however, rules telepathy absolutely out of court as the explanation of clairvoyance, automatic writing, and kindred forms of mediumship. Telepathy, he contends, is nothing but a *name for a certain class of facts*; it is not an explanation of the facts, nor of the means by which they occur. "No one with a sense of humour or scientific intelligence," he adds, "would be tempted with it, except as an escape from the existence of spirits, in which it is not respectable to believe, though it is

respectable to pretend that you are seeking to believe in them." He goes even further: "A future life gives the supreme value to personality. Telepathy gives it none at all, but rather makes it a playful demon bent on universal destruction." But, one asks, in parenthesis, may not "the ghost that dwells in each of us" communicate to others the fact of its existence while incarnate, as well as when discarnate? May not "soul to soul

Strike through some finer element of its own,

and, having so dominated the material while yet imprisoned in its bonds, express its continued existence when free and unfettered in the spirit world? Science can indeed be furnished with evidence for this also.*

Dr. Hyslop traces the evolution of human thinking from the primitive animism of savage tribes to the mysticism of Swedenborg and the idealism of Kant. Materialism he likewise examines, in its various claims for "a well-ordered and stable cosmos as against the capricious interference of divine beings." Finally he narrows down the point at issue between the two types—the spiritualistic (using the term in its highest and widest sense), and the materialistic—as a controversy between those who sympathize with a material, and those who sympathize with a spiritual, interpretation of the universe. And he makes no secret of having arrived at a firm conclusion, so far as *survival* is concerned. He then faces the difficulties which beset not only the investigator on this side, but also "the intelligent operator at the other end of the line." It is at this point that we stretch out a hand of welcome to the Professor as he joins us in our eyrie, somewhat out of breath after his long climb, and tell him encouragingly, "better late than never." Faced with the problem of the difficulties of communication, the perplexing contradictions, the disheartening failures, his method ceases to be that of the vivisectionist. His hypothesis of the "indirect method" of communication, by mental pictures, and the theory that the thoughts of the communicator become visible or audible to the psychic or to the "controlling intermediary," and that the communicators are sometimes unable to *prevent the transmission of their thoughts to us*, is an interesting suggestion. It might help to explain why sometimes in the midst of a communication, apparently *orais-omblable*, seeming errors, sometimes absolute inaccuracies, creep in. On a plane where "thought is speech" one can imagine the occasional confusion. Investigators have often been told by the communicators, "We do not always know just what you have

* See *The Beginnings of Seer-ship*, by Vincent M. Turvey.

said, nor in what form our message has reached you." The "direct method" of communication is beset by other kinds of difficulties. "It has," says Dr. Hyslop, "the appearance of being like our own control of our muscular system. . . . This control is only learnt gradually by the infant. . . . Death separates soul and body, and a discarnate soul has to learn all over again how to control a living organism." Thus "the attainment of control has to be a gradual development"; the difficulty is greater from the fact that the organism is unfamiliar, and doubtless "the attention has to be *relaxed* from the act of controlling in order to *recall incidents*," or *vice versa*. Therefore the concentration by the spirit on the act of controlling may interfere with the power of memory and transmission of facts, especially of severe "tests." Here it is interesting to turn to Mrs. Hude's volume and note her summing-up of general conclusions, which, cold and unenthusiastic though it is, yet has its due value, when one views the "hurdles" she has set up and left behind. It is by means of the manifestations at the Piper sittings that Mrs. Hude attempts to prove "communication with the dead." The records of the Hyslop, Junot, and Hodgson séances are extraordinarily interesting, with their splendid evidence of identity. Space forbids now a detailed description of these. How pathetic were the efforts of the spirit people to break down the iron wall of caution and suspicion with which the investigators surrounded themselves. Professor Hyslop's father "cannot understand the apparent coldness and aloofness of his son," when he is trying to pierce the barrier. When at last he understands the importance of fully proving his identity, it is touching to see how ardently he responds to the "tests." "I begin to see what James wishes me to do," he says plaintively, while being heckled concerning his memory of bygone railway accidents and fires. One wonders the good old man did not give it up in despair, but he persevered, and became one of the most helpful of the band of communicators on the Other Side, who evinced a marked determination to "get through" everything likely to build up the evidence for "personal survival." One of the most interesting parts of Mrs. Hude's book is the reference to the recent sittings of Professor Hyslop with Mrs. Chenowith, through whom the late Mr. Podmore first began to communicate in October, 1910, two months after his death. Having now realized that communication is a fact, he has also learnt to believe in psychometry; and, says Mrs. Hude, "he immediately discerns the possibilities involved in this. He has made himself very familiar with the subject. He knows that it

can be useful to bring objects, as it helps the communicator to keep in touch with the sitters. But the objects *must not come into contact with the medium*; the reverse may, even if the deceased owners are present, occasion an intermingling of the psychic's own impressions, and what is more, *it takes away the proof*. How characteristic that this sceptic, *par excellence*, above all thinks of the proof!"

Not the least interesting test of identity and memory received by Professor Hyslop, through Mrs. Chenowith, was one he forwarded to me quite recently for verification. At a sitting at Boston, U.S.A., during October, my late Chief, W. T. Stead, controlled the medium, and after volunteering a number of small details to be sent to me, nearly all of which I have been able to certify as correct, but which lack of space forbids my quoting here, he sent a message to the effect that he "likes salad as much as ever," and specially mentioned "watercress" in connection with it.

Now the small group of friends known as "Julia's Circle" used to meet for a séance every week, at Mr. Stead's invitation. Everyone who knew him knows how he loved those "Sittings" and regarded them as amongst the happiest events in his busy life. He enjoyed the rest and relaxation afforded him by the atmosphere of sympathetic communion with the Beyond, and, if possible, would allow nothing to prevent his being present. After the séance there was always supper, and at supper a dish of salad appeared as unvaryingly as the bread and salt. Also another dish of some kind of meat, always carved by Mr. Stead, was generally garnished with watercress, with which he used to help every one liberally. Now though no one supposes Mr. Stead now eats either salad or watercress, yet nothing is more characteristic than this reference to a well-remembered detail as showing the clearness of his memory concerning the happy gatherings of Julia's Circle.

After all this theorizing and "scientific criticism," one turns to Admiral Moore's book with a sense of relief that here, at any rate, the scalpel is not in evidence at every turn. The Admiral advances no preliminary theories. He simply states facts that have come within his own observation, and backs his facts by the evidence of many persons who have willingly added their testimony. He states his case with brief and straightforward directness and with the keenness of the trained observer. "Mrs. Etta Wriedt, an American woman, has a mysterious gift which enables those who sit in the same room with her to learn of the continued existence of those whose physical bodies have perished."

Mrs. Wriedt is never "entranced." Her gift is known as "trumpet mediumship." An aluminium trumpet is used as a sort of megaphone, to concentrate and intensify the finer vibrations of the spirit voices, so that they become audible to physical ears. But it is the trumpet *plus* the presence of Mrs. Wriedt. She possesses some unknown attribute which is the one thing needful. She has exercised this gift for upwards of thirty years, and during her three visits to England she has to my knowledge been the means of giving untold comfort and solace to sorrowing persons who have lost their dear ones. All honour to whom honour is due. As the Admiral says, "All we know is that we cannot hear the voices when she is out of the house, but if she is in the room we can distinguish voices in full light or in darkness." That is, the voices of the spirit-world, audible otherwise only to those possessed of the "celestial ear," become through Mrs. Wriedt's mediumship audible to every one within sound range. I have often heard those voices in a distant part of the house, even in the garden, when a sitting was in process in the séance room. Who that has heard it could ever forget the whoop of the old Indian Greyfeather, or the stentorian basso-profundo of John King! Mrs. Wriedt came first to England in 1911, on the invitation of Mr. W. T. Stead, to whose notice she was originally brought by Admiral Moore. He invited her a second time, in 1912, just on the eve of the loss of the *Titanic*, in which he was sailing to America. She fulfilled her engagement, and came again to England this present year on the invitation of Admiral Moore. *The Voices* is a record *not* by visionaries and recluses giving utterance to the experiences of the contemplative life, but the plain unvarnished statements of men and women of the most widely differing types, soldiers, sailors, society dames, clergymen, a barrister, a mining engineer, a learned professor, an inspector of lighthouses, who are all in agreement on one fundamental point, namely, that they have conversed with friends and relatives who are what we call "dead," and have received satisfactory proofs of their identity.

Of course, evidence which is satisfactory to one mind is not always satisfactory to others; we do not all see things from the same point of view. But when a mother hears a voice claiming to be that of her child, dead years ago, and the little one talks in baby-language of bygone things, known only to the mother; when brother speaks to brother, husband to wife, and friend to friend, mentioning names and places, and intimate events known often only to the two concerned, often recalled first by the spirit

voice and verified afterwards by the one to whom the words were spoken but by whom the episode had been forgotten, this indeed is testimony which gives the reader "furiously to think." Testimony that goes far to prove that we are living in the constant presence of unseen beings, in the midst of a spiritual world which interpenetrates our own, of whose presence we are for the most part unconscious, merely because of the coarser vibrations in which at present we are sojourning. Not merely details arousing sentiment or emotion are mentioned, but often quite prosaic trivialities, such as the name of a street or shop where something was bought, a reference to pet dogs, a piece of jewellery, a child's toy, even a small breach of discipline, and so forth. Matters, these, concerning ordinary life and calling for no special mental or spiritual equipment in order to be comprehended. Foreign languages far beyond the vocabulary of the medium are spoken and understood, obscure tongues such as Arabic and Croatian. Several voices are heard speaking simultaneously to different "sitters." The simpler the "test" and the language, the more convincingly does it read. Take the following, for example, from the testimony of a private of the Royal Marine Light Infantry.

"Now, although not in the least doubting that it was my son speaking to me, it flashed upon me suddenly to put a test question—one that would be absolutely convincing to any one at any time, and one that I could mention when endeavouring to try and teach the truth about Spiritualism. So I said, 'Do you remember poor old Cyril?' He replied, 'Of course I do, dad, didn't I tease him!' I agreed that he had teased him, when he went on: 'And didn't he growl?' And he caused a laugh among the sitters by imitating the noise that a cat would make when angry. It is reasonable to suppose that when the name 'Cyril' was mentioned not one of the people sitting there would suppose it referred to a cat."

One wonders whether this amazing extension of human faculties may be only the beginning of another phase in human evolution; whether it exists in embryo with us all, or whether it is specialised, and will remain ever the endowment of the few.

A word in regard to Miss Dallas's book *Across the Barrier*, which is also a record of personal experience.

Of the psychic, Mrs. Norman, through whose high gift the experience has come let it be said in passing that she is not a professional medium. She is a "sensitive" by nature, who was hardly aware of her own powers when her little daughter Monica died in 1911, to the unspeakable grief of her parents. Being a

member of a Roman Catholic family, Monica was sent to a convent to be educated. Her sweet and winsome nature endeared her to every one, from priests and sisters down to her playfellows. She was the quaintest mixture of enchanting roguishness, innocent mischief and intense affection, while through another side of her nature, strange in one so young, ran a vein of deep religion, suggestive of the early mysticism of St. Catherine of Siena. Many pretty and touching stories are told of Monica. People called her "The song-bird" because of her clear and captivating little voice. She was extremely tender-hearted, and once, in winter, her mother found that she had taken down the crucifix that hung over her bed and, "wrapping her little stays around it, took it into bed with her. 'Poor Jesus was so cold,' she said." . . . "Then," continues her mother, "I found she had removed all the nails from His hands and feet. They were of wood, and she broke them all, trying to get them out."

Small wonder that when little Monica died her parents felt as though the sunlight had left their life for ever. How peace came back to their riven hearts when their precious child began to make her presence known to them alone in their own home, by writing quaint childlike messages through her mother's hand, and in many another way, is related by Miss Dallas with beautiful and sympathetic clearness, yet with a calm judgment that has weighed carefully the value of every word. In addition to receiving messages in automatic writing, Mr. and Mrs. Norman both gradually developed clairvoyance and clairaudience, and saw and heard their little Monica by the awakening of their own spiritual consciousness and the development within themselves of faculties which, hitherto dormant, were called into active life by the power of grief and love.

Mrs. Norman was never conscious of what was being written through her automatic hand. Apart from their psychic origin the messages themselves are remarkable in their revelation of a spiritual atmosphere of outflowing love which knows no limitations. Since Mrs. Norman's gift developed she has been able to alleviate the sorrow of others. A very interesting chapter is added to the book by Mr. H. B. Marriott-Watson, the well-known novelist, who found his own experiences of Mrs. Norman's mediumship so evidentially valuable that he does not hesitate to say: "I have no shadow of doubt that my wife survives in another state, and that she has communicated to me through the automatic writing of Mrs. Norman."

CORRESPONDENCE

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

THE OCCULT AND MYSTIC WORK OF BROTHERHOODS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In your reference to the article in the *Kosmon Light* on the "Work of Mystic and Occult Brotherhoods," you have given quite a wrong impression when you say that the "Kosmon Fraternity" teaches the knowledge of a light and dark path that the seeker may be guided in his choice. The "work" outlined has nothing whatever to do with the Kosmon Fraternity, as I stated at the beginning of the article, the Order was not operative, and was only given that those who seek for Occult and Mystic phenomena should know the two Paths, viz., the Mystic and Occult leading thereto.

In all mystic philosophies references are made to the dark states, and the seeker or initiate experiences the "darkness" or unprogressed states within himself as well as that which corresponds to it in the noumenal spheres, and in my article I warned the initiate what to expect. The Kosmon Fraternity teaches and practises the principles of Peace and Righteousness for the whole human race, and is not allied to any particular Occult or Mystic Brotherhood, only so far as they are in at-one-ment on universal principles, and it is only in the highest noumenal grades that this is found to perfection.

The Kosmon philosophy or religion takes in every branch of human aspiration and inspiration, and shows a Path for its realization on earth.

Yours fraternally,

W. WILSON

(Editor of the "Kosmon Light").

THE DOCTRINES OF THEOSOPHY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In the October number of the OCCULT REVIEW, page 192, it is stated that:—

"When first the Theosophical Society was inaugurated in America, its founders not only did not lay stress on this doctrine of Reincarnation, but actually were disposed to regard it as a fallacious explanation of the present position and future prospects of the human race in its evolution upwards towards its ultimate goal. Madame Blavatsky herself at this

early stage of her career had not adopted this central doctrine of Theosophy as now understood."

The real key to an understanding of the doctrine of reincarnation lies in the following passage at the conclusion of an article by Madame Blavatsky on page 244 of *The Path*, vol. I, 1886-87, the earliest T.S. Magazine:

"The doctrines of Theosophy are simply the faithful echoes of antiquity. Man is a union only at his origin and at his end. All the Spirits, all the Souls, Gods and Demons emanate from and have for their root-principle the *soul of the universe*, says Porphyry (*De Sacrificiis*).

"There was not a philosopher of any notoriety who did not believe:—

(1) In reincarnation (metempsychosis).

(2) In the plurality of principles in man, or that man had *two* souls of separate and quite different natures: one perishable, the Astral Soul; the other incorruptible and immortal;

(3) And that the former was not the man whom it represented, 'neither his spirit nor his body, but a reflection at best.'

"This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians, and Chaldeans. Pythagoras and Socrates taught it: as did also Clemens Alexandrinus, Synesius, Origen, and the oldest Greek poets and the Gnostics whom Gibbon shows as the most enlightened men of all ages." (See *Decline and Fall*.)

In this article it is clearly shown how the erroneous impression arose that in the early days of the Theosophical Society, reincarnation was not taught, nor, as some imagine, known to the founders. Like many such misconceptions, this was due to lack of knowledge on the part of students, rather than in the teacher. To those unaccustomed to regard man as a unit functioning through seven vehicles—or, as sometimes given (as in the Christian Scriptures), three: spirit, soul, and body—this statement of man's septenary nature is a little difficult to grasp. But failure to realize it completely is usually the root of mistakes and difficulties in reference to reincarnation. Once aware of this fundamental fact, a careful reading of any of Madame Blavatsky's writings will prove clearly her complete knowledge of, and adherence to, this universal teaching throughout her career.

Should you be sufficiently interested to desire to see the *Path* article referred to, I should be most happy to lend you the book. The subject is treated with too much detail to be fully explained here.

Thanking you for your kind attention, I remain,

Yours faithfully,

(Mrs.) A. M. SMITH.

PRACTICAL THEOSOPHY.

To the Editor of the OCCULT REVIEW.

SIR,—If I may venture to say so, Mr. Wm. T. Horton's letter in your November issue emphasizes in my estimation the danger of coming to extremely erroneous conclusions when one comes to consider one's

opinions concerning a relatively outside sect or body of thinkers, and in stating such opinions without either knowing or understanding the facts. Such I believe is Mr. Horton's position in respect to Theosophy and Theosophists.

With further reference to the same letter, I would like to point out that no relatively fresh body of thinkers ever effected reforms or employed their energies in social matters within such a short period as that since the foundation of the Theosophical Society. As an illustration, one may advance the statement that within forty years of the teachings upon which the great religions have been founded these religions were considered very "new," and frequently had only commended themselves to a few hundred people. As the Theosophical Society was only founded in 1875, it is obvious nonsense to accuse its members of spending their time in striking attitudes over psychic affairs, and of not having made social reform their main object. In my opinion we have had neither time nor money to tackle social reform as a body of thinkers or as a society, as yet, but we will get both in due course.

Another obvious blunder Mr. Horton has made is in respect to Theosophists and "Jesus Christ." Any one who cares to investigate will find out that we differentiate between Jesus and Christ, the former having reached the master stage by his incarnation as Apollonius of Tyana during the first century A.D., while the Christ simply used the body or personality of Jesus. No Theosophist maintains that Christ as a teacher or a founder of a "new" religion is incarnate on the earth now; what we say is that the personality of a disciple is being prepared for the Christ to use and give a particular message through in due course. Again, the followers of Dr. Steiner do NOT base their opinions as to the so-called impossibility of the fresh "coming" on clairvoyant investigation.

As a last line I would like to add that when Mr. Horton understands something about Theosophy and Theosophists he will see how extremely incorrect and relatively foolish the last statement in his letter concerning us is, which I personally would rather conclude has been made in ignorance sooner than think that a conscious misstatement has been made in print concerning us by your correspondent.

Yours faithfully,

A. E. A. M. TURNER.

[I am glad to hear from a Theosophist who really means business in the direction of practical reform, though he seems in no particular hurry about it. His remarks with regard to new religions will, I think, hardly be borne out by the history of Christianity. Surely the followers of Christianity numbered hundreds of thousands rather than hundreds within forty years of its inception, and surely practical social work was even then part of the programme. But I can hardly think that my correspondent would have his views generally endorsed

by anything but a small section of the Theosophical Society. The identification of Apollonius of Tyana with Jesus seems to me a very improbable and wild speculation, and as far as our historical evidence goes there is very little to be said in its favour. Mr. G. R. S. Mead would hardly endorse this, and he is, after all, one of the principal authorities on the subject in question. I am not writing in defence of Mr. Horton's views, which I do not pretend to endorse, but it seems to me that A. E. A. M. Turner lays himself open to further criticism.—ED.]

RE SCIENCE AND THE INFINITE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Your correspondent, A. E. A. M. Turner, takes exception to my endorsement in your October issue of Sydney T. Klein's statement in your September issue that "the riddle of the universe is not to be solved by the intellect, but by attaining to a 'Loving and Knowing Communion with the Absolute.'" A. E. A. M. Turner reveals his ignorance of the Celestial or Love Spheres, which transcend, what may be termed the Spiritual or Intellectual, the highest he claims he has, as yet, attained. When he reaches the Celestial he will understand the truth of my remark, which in his present state he condemns as "folly." If A. E. A. M. Turner had exercised his common sense, he would have known that by "the heart of God" I meant the Divine Love.

I would suggest A. E. A. M. Turner procuring Sydney T. Klein's book, *Science and the Infinite*, and reading it with an unprejudiced mind. It conclusively demonstrates that it is "impossible for the finite to even approach the infinite by 'Intellectualism.'" I have read the book myself, and have no hesitation in recommending it to those who erroneously think that "Intellectualism" is the key which unlocks the Highest.

Yours faithfully,

OMNIA VINCIT AMOR.

IRISH GHOSTS.

To the Editor of the OCCULT REVIEW.

SIR,—I am anxious to compile a book of Irish Ghost Stories, culled from every corner of Ireland, and thus thoroughly representative of the country. There must surely be a large mass of local tales and legends of great interest, if one could only lay hands on them, and therefore I purpose adopting the following plan for collecting them.

Might I trespass upon the kindness of your readers, and ask them to send me any Irish ghost stories they know of, either as personal experiences, or as popularly related among their friends and acquaintances. If any such are already printed in any newspaper or magazine, would

they be so good as to give me the exact references, which I can then consult myself; if unpublished, might I ask them to go to the trouble of writing out at full length whatever they know, and forward the same to me to the address given below. I want tales dealing with the following subjects:—

1. Family and ancestral ghosts.
2. Haunted houses and buildings.
3. Haunted localities (roads, lanes, gateways, churchyards, forts, fields, etc.).
4. Apparitions of persons seen at or after death.
5. Visions of any description seen by day or night.
6. Spectral black dogs, horses, hares, headless coaches, banshees, corpse-candles, etc.
7. Poltergeists, or ghosts which play mischievous pranks—ring bells, upset furniture, throw objects about, etc.
8. Appearances of the devil.
9. Any amusing tales of supposed ghosts which really turned out to be something ordinary.

Or any stories of the supernatural in Ireland, which do not at first sight seem to come under any of the above heads.

I earnestly request your readers not to send any "faked" stories. It will be quite impossible for me to test the accuracy and genuineness of all the tales I hope to get, so such a joke would be an exceedingly poor one.

The names of all those correspondents whose materials I make use of, will be gratefully acknowledged by me in the preface. Should any persons have in their possession books or papers, manuscript or printed, containing what I want, I hope they will see fit to lend them to me, and the same will be carefully returned. It will probably happen that many of your readers, through diffidence, or for family or sentimental reasons, will be unwilling to have their names appear in connexion with any of the stories; to such I give the guarantee, that if they express the wish, all indications of person and place will be rigidly suppressed.

In conclusion, may I ask your readers to afford me all the assistance in their power, and so make the book interesting, representative and successful?

Thanking you and your readers in anticipation,

I am, etc.,

ST. JOHN D. SEYMOUR.

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[Further correspondence is unavoidably held over.—Ed.]

PERIODICAL LITERATURE

MR. C. J. BARKER'S second article in *The Seeker* on Pre-requisites for the Study of Jacob Böhme, opens a remarkable door in thought, and is obviously of wider application than to the study of the German mystic only. Mr. Barker has told us previously that the first pre-requisite is an understanding of Böhme's mental state prior to illumination, and of his subsequent attitude, with its consequences. The second follows from the fact that the mystic confesses and proclaims his personal inability to open the eyes of his understanding, so that he could see into those deeps and heights which are explored in his books. That opening was the work of the Holy Spirit, as the mystic claims. We suppose that all inspired writers—in the radical sense of this expression—would make the same affirmation respecting the genesis of their work. Its shadow is in Saint-Martin, when he says that one of his books was written more wisely than he knew. The Spirit was working in him which works in all veridic seers. But Böhme proceeds to lay down that the same opening must take place in his readers, to whom the seeing sense must come, that they may understand his message. This is the second pre-requisite. Whether the gift is special, whether it is efficacious or super-efficacious grace, is another question. Böhme says only and simply that it comes to those who are earnest and want to understand. Therefore its beginning may not be more than a natural predisposition, the culture of which begets that inward man of desire to whom Saint-Martin appealed and among whom he classed himself. Here is the earnestness and here also the want. The culture is between God and the individual, and except in the Pauline sense that all good gifts are from above, we may never know, even in our own cases, how they are proportioned, how woven together. The gifts and fruits that follow vary in each person, but the result in the given case does not mean that those who come, humanly or divinely, to understand Böhme have entered into his state of seership : they have entered only into its discernment. Here is a thesis general on the understanding of mystic writings. Mr. Barker's article is excellent and expressed excellently ; it is a very wise paper, full of vital intimations. There are other good things in the issue. Mr. Montagu Powell writes on "The Law-breaker" ; it is a study of the old commandments, their

infraction and their keeping and the sense of the new law in both. We note with satisfaction, by the last report of its editors, that *The Seeker* is receiving the wider recognition which it deserves so well, and we hope to hear that it has emerged from all financial difficulties. In the present number, the review department—which is the work of Mr. W. L. Wilmshurst—calls for particular praise : the notices are written with great care, insight and tenderness.

There are three things which will be noted, by those who are concerned, in the current issue of *The Healer*. One is a paper which deals with what may be termed the practice of the presence of Christ as that which is bequeathed to believers in place of the visible presence during the days of manifestation in Palestine. There is much that might be said on this subject to show that, from the standpoint of Christian mysticism, the spiritual realization is not less active, vital and sufficing than we can imagine the other to have been for disciples. The history of Christian experience could be cited throughout the centuries, while it follows from St. Paul that nothing was reduced or foreshortened when those who had known the Lord as an incarnate personality were left with the spiritual presence when He had passed from them on the mountain of Ascension. The practice of the presence of Christ is treated, however, by our contemporary from the standpoint that it can heal the body as well as give grace to the soul. Second among the three points is an attempt to deal with the Christian Sacraments as the centre of "all true teaching on Spiritual Healing." Which or how many are the Sacraments—according to the writer—is left open, perhaps rather wisely, but there is no question that if the argument applies in the case of the Lord's Supper, it applies also to the Sacrament of Christian marriage, to ordination and to that Extreme Unction of which it is said expressly by St. James—speaking of the sick man—that the Lord shall raise him up. As a medicine for body and soul, some believe that marriage can become greatest of all. The third point arises from the question whether faith is necessary to the healing of the poor and ignorant. It is thought that earnestness of desire and trust were all that Christ required, while these are found more easily among the class in question than among their opposites in the intellectual scale. In general spiritual as apart from Christian healing, some of its foremost exponents, and especially Dr. Elizabeth Severn, who has come recently among us with many titles of practical experience, have found that the will to be healed is all-sufficient for curative purposes.

Under the care of its able editor, Dr. James Hastings, *The*

Expository Times continues to be of grave interest and importance, though it is occasionally only that it offers material which comes within our special concern. In the last issue, Dr. J. Rendel Harris appears to dispose finally of the old fiction concerning Biblical Greek, represented by the Septuagint and the New Testament. The discovery of contemporary documents, "collected from the Egyptian sands," proves that the writers of the New Testament made use of ordinary colloquial Greek, with occasional Hebraisms only, in place of that saturation with Hebrew which was once supposed to characterize the sacred writings. The "Notes of the Month" are careful and instructive as usual. On the present occasion, reviewing recent discoveries and monographs arising therefrom, they tell us that the exodus of Israel from Egypt took place in the reign of Amenhetep III, and that Joshua's conquest of Canaan, "as seen from the Egyptian and Canaanite point of view," by means of the Tell-El-Amarna tablets or letters, is fixed definitely between 1390 and 1360 B.C. The wanderings in the desert extended probably over a longer period than forty years, perhaps even to two centuries, which would mean that the biblical account of the exodus is "the Hebrew version of the expulsion of the Hyksos." So from year to year proceeds the vindication of the Pentateuch from the historical standpoint; there is little question that it is faithful and true as history, whatever may be the feeling on its miraculouselements.

In an article on Greek Art in India, *The Open Court* affirms that the Mahabharata in its extant form has been revised by editors who knew Greek, and that it shows "decided traces of the Homeric legend." Sculpture bears witness to the same influence. The prototype of Buddha himself can be referred back to a Greek model, which is no other than Apollo. The same issue has a paper of curious interest on Deussen's recollections of Nietzsche, for the two were at school together. . . . We have always endeavoured to say an encouraging word for the efforts of *Orpheus*, in so far as the letterpress is concerned, the artistic contributions being somewhat outside the pale of criticism, save on those rare occasions when they are reproductions of past things. Unfortunately the current issue seems poor in every respect. One can scarcely understand the set of ideas and emotions which led to the writing of a sketch like "The Unicorn", or to its printing. "An Imaginary Portrait" is better, although confused; but the Gælic idyll, called "The Birth of a Song," fills nearly half the issue, is long drawn out as an idyll and wearisome with descriptive detail. . . . *The*

Co-Mason has an interesting paper on the installation, according to ancient heraldic custom, of the Lord Lyon, King at Arms, of Scotland, exemplified by the coronation of Sir Alexander Erskine of Cambo at the Palace of Holyrood in the year 1681. The installing officer was the Duke of Albany and York. The office was held for life, and the candidate was pledged to defend the Catholic faith. The writer of the article discovers analogies between the ceremonial pageant and the present form of installing a Worshipful Master in the Chair of Craft Masonry; but it must be said that they are of the thinnest kind. Another paper deals with some recently published Transactions of the Leicester Lodge of Research, and especially with a contribution by its editor on the merging of Operative into Speculative Masonry. We learn that of the four London Lodges which combined in 1717 for the foundation of the first Grand Lodge, two were Operative and Speculative, one chiefly Operative and one entirely Speculative.

Those who are interested in the modern presentation of the Christian Gnosis, as now understood in Paris, will do well to make acquaintance with some articles in *La Revue Spirite*, by P. Verdard-Lessard, who regards Cerinthus as the recipient of a special initiation from the Apostle St. John, Valentinus as conveying profound intimations of the theological and psychological orders, while he has words of sympathy for Simon Magus, his egoism and pride notwithstanding. The writer affirms that Jesus had no secret doctrine, but communicated the life of the spirit to those who could receive, and in proportion as they developed under its influence. The mystery was for the profane only; the initiated knew all that was hidden in the resurrection and ascension of Christ and in the Sacrament of the Eucharist.

We reflect one another; in this sense we contain and are contained in one another: there is one true root of all. This does not mean that the You and the I are identical; that is an error of simplicity when it undertakes to reverse the testimonies. It means still less that there is or can be any absolute separation. There is oneness in the unity of source and—as we believe—also of term. *La Revue Théosophique Belge* gives an interesting abstract from a work on the Christ-Myth by a German monist, Bruno Wille, which affirms that "thy neighbour is thou." As to the essential root, yes; as to the branches which are of manifestation from the root, no. The abstract is a study on the words: Thou shalt love thy neighbour as thyself, and they are contrasted with the eastern Thou art That. It is a suggestive intimation on the distinctions which have their basis in unity.

REVIEWS

THE QUEST OF THE HOLY GRAAL. By Jessie L. Weston. Cr. 8vo., pp. xi., 162. London: G. Bell & Sons, Ltd. Price 2s. 6d. net.

THIS is one of the initial issues of Mr. G. R. S. Mead's *Quest Series*, described as "a set of introductions simply and clearly written by acknowledged experts" and embodying "the latest results of the study of comparative religion, philosophy and science." In her particular sphere Miss Weston is assuredly an acknowledged expert—in the sense that she is the foremost textual scholar of the Graal literature now living in England. She has written several books of repute on her present subject, but this is her first attempt to furnish a comprehensive popular account: it is eminently successful as such. Her description of the texts and their story could not have been put more lucidly. But the work is a critical study, as well as a summary recital, dealing with (a) the theory of Christian origin, (b) that of folk-lore, and (c) what is termed the "ritual theory"—described by the general editor as "a new hypothesis," though it is one which she originally broached in 1906. Regarding the first two, Miss Weston explains that until comparatively recent years one section of scholarship maintained that the Graal story was a Christian ecclesiastical legend concerning the Vessel of the Lord's Supper, while for another the origin of the literature was to be sought in a food-providing talisman of Celtic folk-lore. The first theory is now abandoned definitely; the second has held the field with various modifications; but in Miss Weston's opinion it fails to explain how a legendary bowl of plenty came to be identified with the prototypical Eucharistic vessel, containing—by the hypothesis—a relic of the Precious Blood. I think, on my own part, that this came about in much the same way as Operative Masonry was transformed into Speculative, and Physical into Spiritual Alchemy. Miss Weston, however, goes in search of a pre-Christian "object of reverence and awe" which in her view could have developed into the great symbol of Christian faith. She finds it in "the annual natural processes of growth and decay," symbolized anthropomorphically as that Spirit of Nature which ever dies and is reborn. Of old this death and rebirth were celebrated ritually, and Miss Weston thinks that the ceremonial had points of correspondence with "the *miss en scène* of the Graal story." She formulates certain analogies, some taking and few convincing, but she fails to account for: (a) the Mystic Question in the Perceval romances, (b) the Secret Eucharistic Words so much insisted on by Robert de Borron, and (c) the ordination of the son of Joseph of Arimathea by Christ "as first Bishop of His Church and Guardian of His Mysteries." I think that a theory of Christian developments which does not explain the last two points is no explanation at all, and that the question of transformation from bowl of plenty to Eucharistic chalice is left where it was. Miss Weston's growing sympathy with quest and attainment in Christian mysticism is the most interesting feature of her book.

A. E. WAITE.

PERSONAL EXPERIENCES IN SPIRITUALISM. By Hereward Carrington. London: T. Werner Laurie, Ltd. Price 7s. 6d. net.

In this large volume Mr. Carrington, whose research work in the field of psychic phenomena has earned for him a well-deserved recognition,

puts before us the results of his investigations into the phenomena of Spiritualism so-called. The work is divided into two sections. The first part deals with miscellaneous phenomena, such as materialization, slate-writing, spirit-photography, trumpet-speaking, etc.; and evidences a large amount of fraudulent phenomena. At times Mr. Carrington is cryptic, as if reluctant to pronounce upon evidence sufficiently indicative of positive trickery. At other times he indicates that a whole set of phenomena needs to be re-examined. He admits that some of his former conclusions were at fault, not as regards particular phenomena, but as concerning the general credentials of a particular case. But the following leaves the reader in no doubt, the medium being in this case Mrs. Moss, one of the Lily Dale materializing mediums who catered for the visitors to the Spiritualistic Camp there.

"My sister Eva materialized for me. I suggested Eva and she 'came.' I never had a sister Eva, so she was a little out of place. . . . My mother announced herself present, 'who had died from consumption' (quite untrue). The curtains were pulled aside and I put my face close to the openings, since it was so dark that I could see nothing. And there, in the dim twilight of that séance room, I beheld one of the most ghastly, most truly terrifying faces I have ever seen. It was white and drawn and almost shining in its glossy, ashen hue. The eyes were wide open and staring—fixed."

The author states that, although shocked and terrified for the moment, he was roused to critical interest by remembering that his mother did not die of consumption, and by observing that the face in no way resembled hers. With C. Nichols, another materializing medium, an amusing incident served to give away the show completely.

"One of the *spirits* caught its drapery on the point of one of the ladies' hats. Did the piece of drapery dematerialize? No, indeed! The poor 'spirit' had to wait ignominiously outside the cabinet, in the middle of the floor, while the drapery was unhooked!"

The second section of the book deals with the phenomena of Eusapia Palladino. As to these the author is quite frankly convinced.

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"Her vanity is the cause of all the trouble. Did she but say to her sitters that she could do nothing that night, all would be well; but rather than admit failure she would resort to any device, and the result is she is caught in trickery. It is a great pity, but no amount of argument will influence her in the least, or induce her to act otherwise."

Depending, as all mediums do, upon a power over which she has little or no voluntary control, the results are instant and satisfactory when genuine, and nothing can stop them. At other times, after waiting an hour or more, with no result, she insists on less light and then resorts to fraud rather than admit failure. On the whole Mr. Carrington's experiences afford us little or no assurance of the existence of any rock upon which a science of the Soul can be builded, but there are, nevertheless, those who make a religion of these things. The book is profusely illustrated, and in every way a good piece of work.

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