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THE OCCULT REVIEW

JUNE
1907

EDITED BY
RALPH SHIRLEY

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THE OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

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JUNE 1907

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NOTES OF THE MONTH

IF the wave of psychic interest and inquiry has made fewer converts of high social position and eminent scientific attainments in the New World, in which these lines are written, than it has in the Old, the energy and enterprise of its votaries is nowhere more apparent than it is in America, and the generosity with which they have built and endowed Churches for the propagation of their tenets is sufficient evidence of their zeal, if not always of their scientific discernment. Quite the most remarkable of these is the First Spiritual Church of Brooklyn, where, in a stronghold of orthodox ecclesiasticism, Mrs. May Pepper, its pastor and founder, has gathered round her Sunday after Sunday crowded congregations of enthusiastic listeners, many of them from the *élite* of Brooklyn and New York Society, who witness before they leave her church such evidences of the nearness of the Spirit World as must confound if they do not convince the most sceptically materialistic members of her congregation.

It may be doubted if there is any such remarkable religious service in any portion of the globe. The profound impression made by the pastor upon her congregation, as statement after

statement of facts of which she could have no possible knowledge is admitted first by one and then by another to be exact in every detail, must be witnessed in order to be believed. From the purely theatrical point of view the Zancigs performance is merely child's play compared with it. The Zancigs made a considerable proportion of mistakes; Mrs. May Pepper, as far as one is able to judge, never fails nor is caught tripping. At first she hesitates for a few moments as she takes up the thread of each new influence, but once she is well set—to employ an appropriate metaphor from the cricket field—her precision and accuracy are simply marvellous. Dr. Isaac K. Funk, who was kind enough to take me to her Church, told me that he had attended there some hundred times and personally investigated the facts in a number of the most important instances evidentially, but had never been able to detect any evidence of collusion, and had invariably found Mrs. Pepper's statements amply corroborated.

Collusion indeed in the circumstances of the case is a well-nigh impossible hypothesis. A dozen or fourteen cases are dealt with every Sunday evening and perhaps half a dozen statements, any of which might well be entirely erroneous, are made in each example. Mrs. Pepper has had many enemies who have sworn to find her out and expose her. They have had hundreds and thousands of opportunities, but they have utterly and absolutely failed.

But it is not from the theatrical point of view that the service really appeals. It is in the truest sense from the Spiritual standpoint. The whole atmosphere of the Church from the beginning to the end of the service is religious. The mood of the congregation is hushed and reverential, as of those who feel that they are in the presence of the denizens of another world. They come there as to a place where two empires meet—the empire of the material and the empire of the spiritual—and perhaps nowhere does the dividing line between the two seem so slight and so insignificant as it does on a Sunday evening in the First Spiritual Church of Brooklyn.

WHERE TWO EMPIRES MEET. The psychic faculty is apt to develop itself early. So it was with Mrs. May Pepper. At the age of fourteen her mother died, and when, not long after, her father married again she decided to leave home. She was without resources, but as she informed me at an interview I had with her at her house in Brooklyn,

while doubting what would become of her, her mother's spirit form appeared to her and told her that she had a psychic gift, which would always stand her in good stead, and that she need never be afraid of coming to want; and so it has proved. But even earlier than this her family had intimations of the power which set her apart from others of her sex. Her father was a manufacturing cutler, and on one occasion, when she was still a tiny child, he was going on a business errand from Boston to New York, leaving his partner behind him to look after the office. His little daughter's tears and entreaties on this occasion were the means of saving his life. She clung to him, implored him not to go, and absolutely refused to be comforted until he had consented very unwillingly to abandon his journey. At the last moment his partner went in his place and, taking the same boat that her father had purposed to travel by, perished along with the other passengers, the steamer foundering with all hands.

Mrs. Pepper's father, though coming of a Roman Catholic family, was himself a professed agnostic, while her mother was a Methodist. From the blending of these streams of opinion was evolved perhaps the most remarkable psychic of modern times. Of the many records which attest her remarkable powers in mature life two only may serve as samples. On one occasion—the whole circumstances of the case were minutely investigated by Dr. Funk—she was able to trace the whereabouts of the father of a man of twenty-eight years of age, who had lost sight of his parent since infancy, thereby enabling the son to secure the reversion of the family inheritance. On another she was able to save a woman from suicide (she had the bottle of poison in her pocket ready to take the same night), by a message from her dead mother.

Mrs. Pepper purposes to spend this summer and autumn in Europe to recuperate her health, and in all probability she will take the opportunity of visiting England as well as the Continent of Europe. If this should be so, no reader of the OCCULT REVIEW will, I hope, miss the opportunity which this visit will afford of hearing an address from the celebrated Pastor of the First Spiritual Church of Brooklyn.

It was mentioned last month that the New Theology was

not exactly what could be called new, above all according to the opinion of its exponent in chief, and of him indeed who would be commonly called its originator. It will not be very difficult to say whether its prototype or precedent corresponds in the opinion of Mr. Campbell to the particular variety which is spoken of as the New Theology by Mr. Frederic Harrison in the book of recollections, explanations and documents thereto belonging which he has just published under the title of *Confessions of a*

LAST WORDS *Layman, or Apologia Pro Fide mea* (Macmillan, 7s. 6d.), for on both sides the answer would be ON POSITIVISM. assuredly a distinct negative. Having ascertained, more or less definitely, the nature of the less or more new theology according to a nonconformist leader of thought, it will be useful to contrast therewith what has been understood under the same designation by Mr. Frederic Harrison, since he took over Positivism from Auguste Comte, now many years ago, indeed so many that it is necessary to ask for pardon if the fact of its existence has been well nigh forgotten. The Church of Humanity has, however, a local habitation in London besides a name after its own kind ; it has also, as this book manifests, certain shadows of rites, and there is every opportunity to judge concerning them, seeing that their outlines are indicated rather fully and form indeed a substantial part of the volume. They consist of reflective expatiation, and though one of them is termed initiation the occult student will find that they bear the same relation to the mysteries that Mr. Harrison may be taken to bear himself to the mystics, since it is easy to see that if he is not himself the originator of the rites, the discourses which represent them are assuredly his own work.

By what Mr. Frederic Harrison tells us in his interesting manner—which has not perhaps appeared at any time more engaging than it does in these intimate pages of confession and self-analysis—it can be seen that he has passed through several schools of thought which at this day seem weariful—schools of a weary period—and he knew many of the great names about which it is a fatigue to hear, for they have lost their office, even if some of them still sound musical at what is a far distance of time. As to these there is here no question, nor is it a question whether Mr. Harrison has written an *apologia* which in so far as it is intimate is so far charming. Let all eulogy be given it for the modesty and sincerity thereto belonging, but this done, let us remember the larger issues. Supposing that Mr. John Davidson wrote much better verse than he does—

THE
CONFESSION
OF MR.
HARRISON.

and he certainly writes good verse—it could not palliate the monstrosities and iniquities of his hybrid drama *The Triumph of Mammon*. In the same way, the best intention in the world—and it is transparent on all Mr. Harrison's pages—does not excuse a baneful folly; but in this case the general judgment concerning it has been fortunately one of mercy, in the sense that the cause which he represents has been left almost utterly alone, seeing that there is no modern movement which has exercised less influence or appealed to a smaller circle.

The Creed of Positivism is not that there is exactly a God, or that there is precisely no God; there is rather a First Cause, but the reasonable mind should be dissuaded from supposing that this Cause is personal, or can stoop to an intelligent interest in humanity. Still it is to some extent an open question, as in the last resource every one can please themselves. The God of Abraham, Isaac and Jacob, and the Father of Christ who is in Heaven are out of court upon all considerations, but more especially if certain pictures by the old masters can be taken to represent them, even, let us say, symbolically. It is a step in the right direction to reject less or more the immortality of the soul, because it opens such foolish and somewhat impossible prospects: *Il n'y a pas des choses plus embêtantes que ces choses-là*. But any one who desires to be immortal is again left to please himself, so far as the ambition is concerned. The religion of humanity can apparently, at an extreme, work with both views till the *summum bonum* which it offers has somehow produced its result.

One might almost think that the relinquishment of the beliefs which have been mentioned was rather a personal undertaking of Mr. Harrison if Positivism, under certain disguises, had not been formulated to replace them. In other hands it does not seem impossible that it might have got on a little better with their help. It is just, however, to add that he shrinks from avowed atheism and even from militant agnosticism, which is not because there is in his system any special room for God, or the knowledge of God, but because there is some nervousness lest things should be carried to their ultimates.

It is perhaps a little difficult to put into clear form, and also tersely, what is understood by the elect as the Religion of Humanity. It may be said in the first place that Mr. Harrison's *pièce de résistance* with regard to the race, considered as an organic whole, is its "definiteness and undeniable reality," on which

ground he gives "the historic conception of humanity" and its practical providence "as offering all the essential elements of a religious faith"—all which appears to find its counterpart by way of antithesis in Mr. Edward Maitland's statement that the prose poems of Dr. Anna Kingsford were of plenary and verbal inspiration, the criticism of which, unless favourable, was a rebellion against the great gods. However this may be, Mr. Harrison offers his anodyne, (a) because "superhuman convictions are shaken to their foundations"; (b) "Celestial hopes and consolation are passing away like the mists before the rising sun." As it is only in certain shrinking circles that these statements happen to apply, and as the anodyne does not appear to work particularly in the disease of universal indifference to anything but material interests, it seems doubtful what field is really left for the scientific faith in man. Man is what the legal profession terms a question of fact; he is characterized by many extravagances, but as to the Church of Humanity, he is not quite so foolish as that—or at least apparently, and at present. He continues to distinguish dimly between the bread of life and dead sea fruit. He is also not tardy in recognizing that this kind of faith reposes on feet of clay, even if there is an admixture of iron.

Mr. Harrison's personal attitude towards occult subjects will be inferred on the usual antecedent grounds, not indeed that he has ever referred to them except by the use—which is frequent—of the term mysticism as an especial mode of reproach. The point would not be worth mentioning except as an illustration that in his case, as in other cases, there are certain foregone conclusions, or certain arbitrary assumptions, which help us to account for an individual frame of mind.

It has never entered into his heart that man is not so far cut off from the source of things that it is impossible for him to enter into another region of experience than that which is called normal, and that while, after our divergent manners, we are administering such empirical consolations as we find nearest to our hand, we are perhaps missing the only healing medicine. We question, we doubt, we deny, and it does not occur to any of us that if we open the door of the heart, God may Himself come in. After all the "vain and strange" debate of which Mr. Harrison's seems to be most vain, we have "drawn our anxious day to evening," and in the remanent of our "space for being glad" we take in fine such forlorn substitutes

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AND THE
OCCULT
STANDPOINT.

as are termed "peace" by Mr. Harrison. But in truth there is no peace.

It is open for us as transcendentalists to distinguish ourselves, or alternatively to be divided, into two broad schools—that is to say, of occultists and mystics—while there are subdivisions which each student will make for himself; but neither as to the root nor the term can it be said that these schools are divided really. All those external manifestations of transcendental power which are among the chief concerns of occultism testify

THE TWO SCHOOLS OF TRANSCENDENTAL KNOWLEDGE. that the incorporation of the spirit in the flesh of humanity is an accident of time, and that the spirit belongs to eternity. The mystic knowledge testifies that the spirit returns to God, who gave it forth in the first manifestation of things, and it appeals to the mystery of experience in the annals of all sanctity as the proof of this fundamental axiom. On either side, there is only one religion of humanity which corresponds to the truth of these things, and it is that which puts forwards the true process of our return to the home of spirit. It will be seen that in no sense does this differ from the proper teaching of religion in all ages, and occultism, in its higher sense—but more correctly, or at least more than anything, the mystic knowledge—is the most catholic of all religions and the sum and the marrow thereof.

What has either to say of a religion of humanity which is apart from all union with God, which merges the individual soul at death in the great crowd of memories carried forward from generation to generation and in the persistence of any good, evil or general indifference which it may have contributed to the sum

THE ETERNAL MEMORY. total of vain aspiration, unfortunate follies, and idle vices? Not of this is the old promise—*In memoria eterna erit justus*; not for this can it be said that it is "well for him whose will is strong." It matters not when that ends which must end at some time. All that can be offered therefore on the part of the mystics to Mr. Frederic Harrison is a certain tribute of satisfaction that he has contrived to find what must seem a forlorn consolation in something so far removed from any second best that it is difficult to assign its place in a summary numerical scale.

Like most aberrations, in other hands, the root-idea of the church of humanity might have manifested a great truth. The

A FUNDAMENTAL ISSUE. path to eternal life is the path of man in himself; union with God is the marriage of the human *persona* with the divine *super-persona*, but if either

were outside our humanity there would be no chance of attaining anything beyond the range of daily experience. The prayers which Mr. Harrison finds so unphilosophical, when addressed to the Unconditioned Infinite, are both highly and sweetly reasonable when he who says Thy Kingdom come says also that the Kingdom of Heaven is within. Meditating on the inexhaustible mysteries presented by the universe, Mr. Harrison remarks that "we will deny nothing," but more especially a First Cause. He adds pathetically enough: "We can assert nothing . . . it is all unutterable, inconceivable, inexplicable"—albeit not perhaps definitely unknowable. It is possibly a great pity that in earlier days than these Mr. Harrison had not heard of a more excellent way.

To the Church of Humanity, as it is formulated by its present wardens, be therefore those who think that man is entirely his own providence, though unfortunately for this ghostly institution humanity will not enter therein. On their part, having heard of the Communion of Saints, the disciples of transcendental thought will take their chance therewith, even if history—on which Mr.

THE LAST Harrison lays great stress—should in fine abandon them, and if science, which he worships,
ALTERNATIVE. should rise up—as it does every day of its life—and speak of them in language which might have characterized the familiars of the Holy Office, if the Holy Office had not prudently denied them the common license of speech.

THE WISDOM OF THE MYSTERIES IN EGYPT

BY M. W. BLACKDEN

AMONG the multitude of strange things to be noticed in our swiftly moving modern world, that which, to the outside observer, may perhaps appear one of the strangest is the fact that a civilization which passed away from earth long ages ago can still rivet the imagination of thousands, not with a merely fleeting or dilettante interest but one which can be well termed vital. It is an interest which grips not imagination only but life, casting glamour, if glamour it be, over the struggles and aspirations of the soul.

These are days when the creed of modern science, that creed which has been harder, more dogmatic, more hopelessly blind in the expression of its faith than that of any of the religions, has fallen upon changeful times, when she knows not from day to day what new discovery may rouse her further from her dreams. These are times when things that a few years ago were to science but the most abject superstition have become fit subjects for the examination, even the persevering study, of acknowledged men of learning.

But, if materialism is falling on the one hand, it would be incorrect to affirm that the religions are rising up to fill its place ; yet there is a very true sense in which it may be said that Religion, as distinct from the religions, is indeed gaining ground. That is to say, the failure of materialism has not reconciled man to the crude and even equally materialistic expressions of the religious creeds ; but the religions, scientifically studied, are pushing home the fact that there is Religion behind the religions, truth behind the outward expressions of the creeds. It would seem to be here that we may find the reason why the thoughts of to-day are turning more and more towards the world's past history, that peradventure there they may find, if anywhere it be possible, the roots of the religions. It would appear also that, in the case at least of Europe, the further this study is pursued the clearer does it become that the creeds of Christendom had their roots in Egypt. Out of Egypt came the religion of the Jew ; out of Egypt came also the religion of the Christian.

Egyptology is nowadays a recognized branch of learning. The ancient language has been known, and documents written therein have been read for a hundred years; the grammar of this old language is almost as familiar to students as that of any of the dead tongues; documents of all kinds, from the great monumental inscriptions down to works of fiction, private letters, briefs, contracts and prescriptions, are available to us by many translations and frequently are very interesting reading.

There is, however, among the various departments into which Egyptology has been divided, one branch of the study which for many years has received but scant attention at the hands of the recognized leaders, and it is this branch more especially which is possibly of the greatest interest to those who, while deeply interested in things Egyptian, are perhaps not in a position to study for themselves; I refer to the old religion.

How long is it since we have heard with our ears that there were "Mysteries" in Egypt? Yet, of the mysteries of Egypt who shall show us the path to knowledge? Assuredly not the College and Museum Egyptologist. I do not say that the professional Egyptologist has not studied the religion of Egypt after his own manner; certainly he has. He has tabulated the names of the gods, he has published—how many times over?—what are termed in the booksellers' advertisements "translations" of the religious texts of Egypt; he has endeavoured to describe, with "explanatory" notes and comments, their religious ceremonies. The reading public knows fairly well what such "translations" are like; the unwary buyer of books has been attracted before now; but I have not to my recollection met any one who, having such a work in his possession, ever takes it from the dust-coated shelf as something to read a second time for pleasure, far less as a religious exercise. And yet, in spite of these things, the interest grows and deepens; it does not seem to be possible for the Egyptologist to make us believe that the religion, the mysteries, the "wisdom of Egypt" were unutterable rubbish, though assuredly it is not for want of trying.

There would appear to be some things wherein human intuitions are too strong for exoteric science. Exoteric science proved beyond all doubt that to believe in ghosts was gross superstition, but humanity continued to believe in ghosts. The Egyptologist has translated the *Book of the Dead*; but we still instinctively believe that wisdom once dwelt in Egypt. There are scholars, however, in all paths of knowledge who realize that our learning is limited and that even the most erudite may be handicapped

by his own ignorance. By one such the following words were penned in the preface to a translation of the Egyptian *Book of the Dead* :—

Is it possible at this day to make a translation of the *Book of the Dead* which shall be faultless and final? Will this ever be possible? Two grave difficulties confront any translator: (1) The incorrectness of the manuscripts . . . , and as to this all are equally incorrect. . . . I know by experience how little light can be derived from the collation of papyri; the result is an ingarnering of errors which are variants of other errors. (2) The inherent difficulties of the text, even when it seems to be correct. If its literal translation is possible, its hidden meaning still remains to be explained. At every step we are brought to a stop by a mysticism in the form of expression, the key of which is wanting, by allusions to mythological facts, a knowledge of which is taken for granted in the reader and the significance of which we shall probably never know. It follows that an irreproachable and definitive rendering is a dream beyond realization. (*Livre des Morts*, par Paul Pierret, 1882.)

I have seldom come across so complete an expression as this of the difficulties that face the Egyptologist in the endeavour to solve the riddle of the mysteries of Egypt; yet I shall make bold to give an answer to M. Pierret's question, and one very different from that which he gives to it himself. I once heard it said by a distinguished gnostic scholar that "these are the days in which the ancient mysteries are slowly giving up their secrets to modern research." Now I would ask, to what line, to what manner of research, are those mysteries opening up their long hidden treasures? For we must remember that all the nations of antiquity possessed in some form or other these sacred mysteries. The answer to this question is above all things simple; the mysteries are giving up their secrets to those whose line of research is in itself the mysteries

Let us take then those difficulties which M. Pierret sets before the Egyptologist, and, firstly, the incorrectness of the MSS. at his disposal. This, no doubt, is very real, but does it form so complete a barrier as he has assumed? Let us consider a hypothetical example. Suppose that a German doctor were to write a learned work upon surgery, and that the MS. were transcribed by some careless and slovenly copyist, who was ignorant of the subject matter. It goes without saying that the mistakes would be numerous and remarkable. Imagine further that the author died without seeing the transcript, that the original was by some accident destroyed and the copy found its way into a foreign country. Would it be possible to produce in translation a correct restoration of the subject matter of the original MS.?

I have no hesitation in saying that it could be carried at the least very near to perfect completion ; but who should be chosen to undertake the task ? An Egyptologist ? I think not ; for by the rule of common sense nothing is easier than to perceive that the proper person would be a surgeon, provided, that is to say, that he was well acquainted with the language in which the MS. was written.

The cause of incorrectness in MSS. of the nature of our hypothetical example, and of such as is the *Book of the Dead*, is to be found always in the ignorance of the scribe, and according to the method of reproduction, so will be the nature of the errors. Thus, in eye-copied MSS., the mistakes will be mainly caused by the substitution of words of similar appearance, while in the case of ear-copied, that is, dictated MSS., the substitutions will be words of similar sound. Under this latter category come the majority of the errors found in the *Book of the Dead*, for in ancient times multiple reproduction by dictation was extremely common, and it is highly probable that the greater number of the MSS. of the *Book of the Dead* now extant were manufactured in this way. To cope with these errors therefore requires not only a knowledge of the language, but a knowledge of the mysteries as well, while in this latter also is found the answer to M. Pierret's second difficulty.

“ Where is the explanation of the concealed meaning ? ” In the knowledge of the mysteries. “ Where is the key to be found to the mysticism of the expressions ” ? In the knowledge of the mysteries. “ Are we irretrievably ignorant of the mythological matters of which a knowledge was assumed in the reader ” ? Their keys are again to be found in the study of the mysteries. I do not say that an absolute and final translation is possible—absolute and final are words which must be struck out of the translator's vocabulary, no matter whether his subject be among dead or living languages, for it is absolutely and finally impossible to give a perfect presentation of any work of true literature, whether ancient or modern, in any language but its own. Yet in the case before us it is certainly possible to make translations of the sacred MSS. of Egypt as correct and true as of those of any other nation ; but the knowledge of the language, highly important though it be, will not by itself produce such a translation ; as in the example of the surgical work only to be restored by one acquainted with the subject-matter, that is to say, by a surgeon, so also the *Book of the Dead* can only be translated by one acquainted with those things therein set forth

Where then, it will be asked, if the keys to these things are to be found only in the knowledge of the mysteries, are we to go that we may seek those keys? Can it be possible that the ancient secret learning has anywhere been preserved and handed down through the ages, so that the student of to-day may return to that dead age and pore over the teachings of a wisdom which was guarded as the most precious heritage of a long line of priest-initiates in the mystic rites of Egypt? Not only is this possible, but in a sense also, to one who has entered into such studies, it must appear that it is improbable that it should be otherwise. Being man's perpetual necessity, no nation, no community has succeeded absolutely in freeing itself from the bonds of religion; man may strive for a time to cast religion away, but, without fail in the end, either he returns again to it, or it comes back to him. That return, however, is not of necessity in either case the re-entry into the bondage of sect, for though, in Europe, religion and sect are usually confounded, there are still portions of the earth's surface where the distinction is known and appreciated, and in the old world, the world as it was at that time when the sacred and concealed mysteries still stood, though behind the veil, as the acknowledged arbiter of the more specialized religions of the State, the initiate of any one outward creed was able and ready to recognize the self-same mystic *radix* behind any other of the religions.

Thus we find that Egyptian, Greek and Roman each knew wherein lay the parallelism of symbology between his own outward gods and those of the other nations. In our time there are oriental peoples willing to acknowledge the truth of Christianity; unfortunately, however, the Christianity which is pressed upon their acceptance has shown itself, in the persons of its chosen messengers, too ignorant of its high communication from God to man, by the very fact that those messengers are not able to recognize the same high truth when it finds its expression in terms and symbols other than those in which they personally deal. One key, therefore, to the study of the mysteries is to be found in the old proverb: "The gods do not die, but their names are changed." The same holds good of the religions, and one may paraphrase the well known sentence thus: "The religions do not die, but from age to age they change their point of view."

The primary source of the errors of the sects is to be found in the fact that the separated creeds usually stake their very existence upon the dogmatic, though, by the rule of common

sense, somewhat unreasonable belief, that the unfathomable infinite can be compressed between the covers of a single printed book.

If we would find the root of any one of the religions, we must seek it in the study of them all. It is not enough, however, to seek merely as a geologist cracking fossils out of the rock for no other purpose than to make a collection of fossils, or the anatomist tracing the source of some nerve for the purposes of mere knowledge untrammelled by the ulterior design of forwarding the healing art. It is not in the mere search for the knowledge, whether historical or philosophical, of the origins of religions that the grand key to the mysteries of the ancient world can be found. Such search will but bring the seeker to a fast-shut door, before which he may clamour in vain for admission, having no key. Except a man will strive to live the life, he shall never know of the doctrine; therefore, the true path of research is to learn, not in order to know, but in order to be. There is thus a task set before man, and many discoveries are made not only in the struggle to accomplish that task, but even in the pure effort to ascertain what the task is, provided always that we seek with a real intention to undertake it when found. To this task also it is that many are called but few are chosen, for indeed, the whole world and all the race of men are engaged in this great quest, but few among them are conscious that they are so seeking, and fewer still, though they be seeking conscientiously, have succeeded in finding what that task is.

Nevertheless, the discovery of this object and its ultimate fruition has been the sole care of the true mysteries of all ages; it is this also which lies concealed behind the religions. It follows that to know this one thing is to possess the grand master-key which will open all the sanctuaries, unbar all gates of mystery, and break all seals which guard all holy books.

This is a hard saying, and it will naturally be argued that surely, if it is indeed so, it follows that the accomplishment of a translation of any of the sacred books is as hopeless as M. Pierret believed. I will therefore ask the reader to recollect that even in the search for the outward and utterable words of man's great task, many and valuable discoveries are made; foremost among these is the realization of the truth of that lesser key to the mysteries which I have already given: "The gods do not die; their names are changed." This simple sentence, together with a little of what we ordinarily term "common sense," which is in reality intuitive logic, will after some study carry

the serious student a very fair distance towards the realization that the chapters of the *Book of the Dead* are well worthy the attention of all students of the mysteries. In illustration of the truth of this recipe of interpretation, I will take some examples from Chapter XLII and analyse them. There is firstly the heading of the chapter, which is invariably intended to convey to the reader the subject dealt with in each chapter, and is thus of great importance when utilizing the rule of common sense. It is called in this case: "Chapter of repelling the dismemberment which is carried out in the divine underworld." * From this heading it follows, and from the chapter itself it is also evident, that here we have something which, from the exoteric point of view, is of the nature of a magical spell, intended to insure the complete preservation of the limbs of the initiate in the state after death; he wished in fact to enter into the hereafter in the full possession of all his parts; he desired to insure that no portion of his manifested personality should be lost; his arms and legs would therefore appear to have been, for the purposes of this chapter, of paramount importance. A great part of the chapter is a strong assertion of the divinity of his human members, and that in or by means of those members, none can do him injury. Strange to state, however, near the end of the chapter we find the following expressions. I quote for purposes of comparison from two published translations.

(I) OSIRIS . . . rules his dwelling-place and passes at his time by the path which he has opened, overthrowing all evil. He is the golden cynocephalus of the gods, WITHOUT ARMS AND WITHOUT LEGS, dwelling at Memphis. (II) I have opened a path, and I have delivered myself from all evil things; I am the dogheaded ape of gold, three palms and two fingers (high?), which HATH NEITHER ARMS NOR LEGS, and dwelleth in Het-Ka-Ptah.

Hence it is evident by the rule of common sense that either the magic has been lamentably ineffectual, or there is something wrong with the translations, for the initiate having set forth to preserve his limbs intact, arrives at the end of the chapter in a pitifully curtailed condition. It is regrettable that the author fails to mention what had become of his head, but as minus arms and legs he would find it no easy task to defend his upper extremity, we are no doubt correct in assuming that the latter also was missing, in which case we may further infer that the difference between a man and a monkey would not be so

* "Underworld" is a fiction of the Egyptologist; "divine possession," or "possession of divinity," is a more correct rendering.

apparent. But how, under the circumstances, the ape was recognized as belonging to the dog-“headed” variety, I must leave the learned translators to discover for themselves.

It is interesting to note further that whereas one translator uses the third person entirely, the other uses only the first person, disposing the mere layman to conceive as a possibility that the Egyptians left their personal pronouns to be inserted with the aid of the reader's imagination. The truth is, however, that the Egyptologist is in the habit of translating them by a process of substitution, according to his fancy. The sentence in question is in the original uttered in the first person as far as, and at first sight apparently including, the introduction of the Cynocephalus, after which it is continued in the third person.

I have said at first sight, because that introduction is in the Egyptian by the word I'NWK, invariably translated as the absolute pronoun in the first person singular—“I,” or “I am.” Now, there are two points worth noting with regard to this word; first, it is not the most ancient form of the absolute pronoun; second, it is an exceptional form, that is to say, it is not derived in the same way as that of the others, second and third persons, to all of which in this class (the later absolute pronoun) one rule of formation is applied, whatever may be the number or gender. In the pyramid texts these pronouns are rare, the older forms being more frequently in use.

Egyptian tradition held the *Book of the Dead* to be very old indeed; there is, in fact, sufficient evidence that much of its content is of vast antiquity; the oldest chapter of importance to which the Egyptians assigned any date is stated to have been discovered inscribed upon a tablet of iron in the fourth dynasty, that dynasty associated with the three Pyramids of Gizeh. But the very statement that it was then discovered throws back the possible date of its composition into the age of Myth. Nevertheless, the word I'NWK occurs in that chapter with considerable frequency, as also in many other chapters, and again we find a very curious fact forcing itself upon our notice. If we translate this word invariably according to the rule of the later grammar, we are apt to be faced by anomalous situations such as I have illustrated by the case of the Cynocephalus, or alternatively we obtain emphasis where it appears to be out of place. The instance I have quoted is a particularly pointed one, but there are others, even in this same forty-second chapter. I again quote from a published translation, and the reader must once more recollect the sole object of the chapter:—

I AM HE WHO HATH NO POWER TO WALK, the great knot who is within yesterday, the might of my strength is within my hand. I myself am not known, but I am he who knoweth thee ; I cannot be held with the hand, but I am he who can hold thee in his hand.

I have quoted at some length, as this paragraph forms a good example of the Egyptological use of substitution in personal pronouns. The original Egyptian, that is, if we follow our translator and only correct the personal pronouns, would be : " I know him," " I grasp him," or, to give the true emphasis, " I am (he) who knoweth him," etc., for in this clause the word I'NWK is not used but WI', which is the more ancient form of the absolute pronoun, as, indeed, one might expect to find in a work of the reputed antiquity of the *Book of the Dead*. As a matter of fact, WI' here follows the active third personal suffix, and I would therefore render the whole passage otherwise. In this paragraph, however, as in the first quoted sentence, I'NWK is the person who " has no power to walk," and it is fairly evident that I'NWK is also the object, the " him " of the latter part of the sentence, or as our translator has it—" thee." Yet, in fairness I must not leave out the fact that the translator makes the whole paragraph commence with " Hail ! my Creator ; " probably this is what originally caused the muddle which ended in the substitution of " thee " for " him."

It is not well to run any idea to death, especially in MSS. so corrupt as these, wherein are bound to be, and indeed are frequently found, later forms which have crept in as the result of corruption. None the less does it remain that if we use a very small difference of idea in the rendering of this word I'NWK, in nine cases out of ten not only is perfect sense obtained, for the translator ceases to fall into these curiously contradictory situations, but otherwise, a very noteworthy result. We arrive, in fact, at direct, accurate statements which, even when translated with a slavish literalness, personal pronouns inclusive, are in perfect harmony with the teachings of the masters of the mysteries.

In the book of Exodus, Chapter iii., an account is given of how an Egyptian initiate, Moses by name, heard the voice of one speaking out of a burning bush, who declared his name to be " I AM." The Hebrew kabalists have ever regarded this " I AM " not as an " absolute pronoun," but as without exception the highest of the sacred names of God. In India to-day the same thing is recognized, and it ever has been so in the Mystery Philosophy, as " The Supreme SELF," the Highest of the Names

of Deity. Why then, should this name be chosen as that which Moses the initiate should carry as a special means of recognition to a race which had mingled with the people of Egypt for 400 years, if it was something they were unlikely ever to have heard of? Where or when has orthodox Egyptology ever recognized this possibility? Yet none can fail to perceive the wonderful difference made thereby to the rendering of these highly mystical chapters, chapters beneath whose sentences, in their original tongue, is hidden the essence not only of the mysteries of Egypt, but of the mystery-wisdom of all time.

Returning to our original quotation we have, in the translation first given, the word "Cynocephalus," but this is simply the scientific term for "Dog-headed ape," as used in the second, and what could be written in jest concerning his appearance is yet in all seriousness true, for there can be no doubt that the expression "neither arms nor legs" is intended to imply that this thing had no members at all—had, in other words, "neither parts nor passions"—which is entirely in accord with the general idea conveyed in other parts of the chapter concerning the nature of this supreme SELF, this great I AM, this I'NWK. Why, then, is he termed a "Dog-headed ape," when by the very essence of the sentence he cannot be recognized as having the form of anything, living or dead, real or imaginary? Turning for enlightenment once again to the original text, we find that the Egyptian word is QFDNW.* By reference to a lexicon, we find that this is the "Sacred name" of the Cynocephalus; looking still closer into the subject, we discover that there are more than ten radically different words which, with a supreme contempt for differentiation, the Egyptologist renders "Dog-headed ape." Surely there should be some link to be found between this ape and other mystery-traditions.

Among the Egyptian symbols there were four types used in connexion with the canopic jars found in the tombs, viz:—the Man, Hawk, Cynocephalus and Jackal, that is, a human form, a bird form and two animal forms; the Jews also have given us four types, consisting of a human being, a bird and two animal forms, Man, Eagle, Lion and Ox. The gods not only change their names, but sometimes also their outward symbols, though it should be borne in mind that a difference in symbol

* Egyptian words are written by their consonants only, as in old Hebrew, and the vowel sounds, being only in part as yet recovered, it is customary in writing to leave them out entirely; thus the appearance of unpronounceability.

also indicates a difference in the point of view of the thing symbolized. The infinite can never be shown forth perfectly by fewer symbols than will cover his infinity, that is, by an infinite number. There should, therefore, be a sufficiency of opportunity for varying points of view. The Cynocephalus in Egypt was the generic symbol for the essences or spirits of objective phenomena, and thus his value as a determinative becomes almost purely symbolic in those words to which in Egyptian it is appended. It is therefore not only unscientific but worse, it is ridiculous, to translate such words without exception as referring solely or even at all to that animal. Hence it is evident that the sentence should be rendered, not as : " I am that ape made of gold, but having no members," but : " I am " is the essential spirit of the gold, having neither parts nor " passions," which is a great mystical truth expressed in the alchemic language of the middle ages. For in Alchemy we have one facet of the great mystery tradition, and this also came out of Egypt.

Taking this meaning of I'NWK as our key, let us see how the Egyptian initiate contrasted the Supreme Self, having neither parts nor passions, with his own reflected self, possessing limbs and desiring to retain the use of them. These contrasting sentences occur principally in the last half of the chapter, and the idea underlying them is an argument to the effect that because the initiate has in his inmost and with the most exalted essence of his soul attained to union with the " I AM," through the eternal sacrifice and resurrection of the " I AM," therefore, no harm can come to the image, the outer and more manifest Self. The mystical student will have no difficulty with the following sentences.

" I am " is the divine luminary of each day [and] I cannot be taken by my arms. I cannot be seized by my hands ; neither men, nor gods, nor shining ones, nor the dead, whether mortal or immortal, whether Initiate or yet unborn can work me Violence.

" I am " is the manifestation of wholeness ; his Name is not known.

" I am " is of the Past, but beholder of the Æons [of futurity] is my Name.

Pass ! Pass ! along the paths, O ye awarding judges, for " I am " is the lord of Eternity, and my award, yea, even mine, is to be like the Creator.

" I am " is the Lord of the Royal Crown.

" I am " is the dweller in God's Eye [even in] my dual egg, my twin eggs whence I derive my life.

" I am " is in God's Eye when it is closed, and I am (I'WI') the protector thereof, for I have come forth ; I have risen cloudless ; I have entered into my life.

"I am" is in God's Eye, and my place is upon my Throne; yea, I sit thereon within my shrine.

"I am" is Horus, the traveller of the Æons, and I have commanded my throne; yea, I rule it, for behold! between utterance and silence I am balanced, and lo! my thoughts are cast down.

"I am" is "Beautiful Being," and season after season he hath his possessions therein, one by one as it passeth round.

"I am" is the dweller in God's Eye, and no evil thing can happen unto me; the makers of turmoil are not for me.

"I am" is the opener of the five-rayed star in Heaven, the ruler of the throne, the appointer of the births in to-day of the smitten child declared of yesterday.

"I am" is "to-day."

O! Nation after nation, "I am" is your protector unto the Æons; but whether ye are of Heaven or of earth, of the south, the north the east or the west, my fear is in your bodies.

"I am" is the ideal in his eye, and I die no more, but my moment is in your bodies and my thought is within me.

"I am" is the unknown, but the Red Ones turn their faces unto me.

"I am" is the unbinder, and this season cannot find what he hath done for me, yet heaven is revealed, earth is discerned, births cease, they cannot bind, that my name should pass away, by any evil thing.

O! great one of utterance in Speech, I speak to thee.* "I am" is risen cloudless, illuminating wall after wall, one after the other, until the day lacks nothing that it should possess, passing! passing! Past! Past! lo! I have spoken to thee.

"I am" is the flower-bloom manifesting in the primeval waters, and my mother is the abyss of Heaven. Hail! to my Creator.

"I am" is the motionless [one], the great knot within the past, and the power of binding is within my hand; I am not known, he knoweth me. I am not grasped, he graspeth me. Hail! to my Egg, my Egg.

"I am" is Horus, ruling within the Æons, but my flame is towards their faces and their hearts flee from me.

I rule my throne; the present passes along the path I have appointed, for I am set free from all evil.

"I am!" is the essential spirit of the gold of [the balance †] having neither hands nor feet, yet ruling within the temple of the pattern ‡ of the artificer §, and my wholeness, is the wholeness of the essential spirit who ruleth within the temple of the pattern ‡ of the artificer §.

But, as many of my readers may not have made any deep study of the mysteries, I will briefly review some of the more

* Text has "ye" but this is probably an error arising from the word R'W, here translated utterance being plural in the text, as at the end of the same paragraph we have the singular "Thee."

† This word is undecipherable with the exception of the determinative. Note that the other two †translators give "3 palms and two fingers," which is hardly possible in one short word.

‡ Shape, KA.

§ PTAH = Artificer.

recondite points. Possibly the first words which appear difficult of comprehension will be: "God's eye, even my dual Egg." The great Symbolic Egg of the Egyptian Mysteries is that unmanifested centre whence all things emanate perpetually, the primal cause; it is called dual or twin, because it contains *in potentia* both the Manifestor and the Manifestation, the latter being the image or twin of the former. This Egg is the Mythical Roc's Egg, the debased tradition of which is found in the Arabian nights, for the corrupted Arabic word Anglicised as Roc is Rôkh, while the Arabic word for spirit or personality is Rûh, hard H and Kh being more or less interchangeable sounds. This Rûh is recognized as being the equivalent of the Hebrew Ruach, of which it is said that a "Ruach of the gods brooded over the face of the waters" (Genesis i. 2.), representing, as it were, the symbol of the laying of this primal Egg.

In the words: "Between utterance and silence am I balanced, And lo! my thoughts are cast down"—we have an idea with which the student of modern Indian Yoga should be well acquainted. I'ri'w, here rendered "thoughts," is usually read as "shapes," but its root meaning is almost identical with the French *faire*, to do, make, bring forth, build, etc., and its use in the sentence in question, and notably in the sixty-fourth chapter of the Book of the Dead, where the meaning is unmistakable, is exactly equivalent to the idea which in modern mystical technology, for want of a more definite term, is rendered alternately by "Images," "thought-forms," "acts of the mind" and similar expressions.

The Egyptian use of the word "To-day" is their method of expressing what we term the "Eternal NOW," which St. Paul the gnostic refers to when he says, "NOW is the day of Salvation"; it is in this "Eternal NOW" that the child is born, "the smitten child declared of yesterday," as again in St. Paul we read: "My Little Children, of whom I travail in birth again until Christ be formed in you."

The Great One of Utterance is the "Word" uttered in the beginning which is lost and found, and finally again uttered by the Initiate—uttered, as it were, back to the utterer. The Rising, Passing, and Past refer to the threefold symbol of its utterance.

The great "knot" within yesterday is the symbol of the immovable centre of all things; it is also that "knot" which ties the universe together.

SATANISM AND THE BLACK MASS

By S. R.

THE death of Leo Taxil, reported some few weeks ago by the French newspapers and reflected in English journals with faint, malodorous memories of a great fraud, will scarcely carry an express meaning to the minds of most people, however much the Diana Vaughan and connected impostures may have rung in the ears for a period, now some twelve years since. It is memorable, however, in several curious respects, and it is not without certain reflections and consequences in France at the present day. To characterize it as a great fraud does not mean that it ever had any aspect of credibility, but only that it is a signal illustration of the kind of materials which enter occasionally into the manufacture of a highly successful hoax. It was intended to impose on the clerical party in France, above all upon the French clergy, and if possible, as a counsel of perfection in victory, even on Rome itself. That which was designed to cover the church with ridicule, because it was anticipated that it would believe, was directed ostensibly against Freemasonry. The proposition was that the Masonic fraternity was governed throughout the world by a secret centre, situated at Charleston, U.S.A., with an European centre at Rome and a number of local directories, all deriving from and all ultimately responsible to the headquarters in America which—as it is perfectly well known—has at the city in question the Mother Supreme Council of the Ancient and Accepted Scottish Rite.

There is no need to say that even the least informed Mason is perfectly well aware that the suggestion of such a centre is in every respect an absurdity—firstly, because the Councils of the Masonic High Grades, like those of the Scottish Rite, are each autonomous in their own country, and, secondly, because the high grades have no jurisdiction whatever over the Craft Degrees, which are controlled by the respective Grand Lodges and Grand Orientals of the various countries of the world.

That the Latin Church, from its known and indiscriminate hostility to Masonry, would have accepted the plea, had it been put forth singly, might be regarded as a foregone conclusion ;

but it would not have been sufficient of itself to raise the invention of Leo Taxil into a monumental imposture for the moment, if he had not thoughtfully married it to a charge of devil-worship and black magic, in which practices the whole of the Masonic Fraternity—that is to say—of the inner circles—was supposed to be concerned everywhere. Leo Taxil judged his public with particular astuteness; all that was necessary to guarantee the success of his scheme was that it should be sufficiently unreasonable, grotesque and even revolting. These essentials he supplied on a liberal scale, with the result that half of papal Europe was set for the moment by the ears. Venerable and highly placed clerics seem to have been taken in everywhere; vicars-general, cardinals and prelates fell into the trap for a moment; it was expected confidently that the Chair of Peter would itself lend too ready attention, and certain papal benedictions gave colour to this hypothesis. The Church, as there is reason to think, was saved at this period from utter contumely only by the equal astuteness of some of the Jesuit Fathers. This is not by any means to say that isolated members of that Society were not to be counted among the victims; a notable case to the contrary was that of Monseigneur Léon Meurin, the titular Archbishop of Port Louis, but the situation was saved in Germany owing to the good sense of Father Gruber, S.J., and the Society no doubt exercised a strong and prudent influence at the Trent Congress, which, while it met chiefly for the purpose of condemning Freemasonry, rejected the bogus evidence of the French conspiracy and refused in particular to certify even to the existence of such a personage as its figure-head-in-chief, Miss Diana Vaughan.

For it must be said that a part of the Taxil scheme was to pretend that there were female Freemasons, that Lodges for the initiation of women existed everywhere, but above all in the chief centres of France, and that the worst construction which could be placed upon them would not approach the truth. Further, the alleged sisters were even more given over to the works of evil magic and the worship of Satan than the ordinary brethren of the Craft, and the head, so to speak, of them was the American lady Diana Vaughan, a lineal descendant of Thomas Vaughan, the great English Alchemist and Mystic of the mid-seventeenth century. So far as invention is concerned, the crowning feature of the plot was to bring this imaginary personage from America to France, and then to suppose her conversion to the Catholic Church, which took place, for the purposes of

the conspiracy, soon after the scheme had been fully launched upon the sea of French journalism.

The imposture ran its headlong course till it was unmasked at all points save one, and the centre of the conspiracy came forward to supply the missing link with consummate cynicism. Like one of the memorable characters in the modern novel of *The Three Impostors*, they had said to themselves: "Farewell to all occult adventure; the farce is played." So Leo Taxil called a meeting of the journalists and public of Paris, at which he promised to produce Diana Vaughan *in propria persona*. What he did instead was to come before the curtain of the comedy as master of the revels and there declaim his epilogue. In other words, he avowed that the whole transaction was a deception from beginning to end. His own pretended conversion, which had also taken place for his purpose, and by which he was translated from an atheist and a promoter of scurrilous and blasphemous books to the Catholic Church, was put forward in its proper light, and he confessed that his literary life had been devoted to the invention of rascalities and hoaxes. As to Diana Vaughan, in so far as she existed at all, she was a typist in his employment. His speech was the culminating impudence of one of the best planned and most egregious mystifications of modern times. It is small wonder that he enraged a meeting which was perhaps equally divided between the delegates of his dupes and his exposers, and he had to be protected by the police.

It would serve little purpose to recall these past follies and enormities if it were not for two lessons which may be memorized, lest we forget. The first lesson is that they exhibit how completely the Catholic Church, with all its opportunities, misconceived then, as it also misconceives now, the real issues in associations like Freemasonry, and how entirely in the dark it remains about the true objects of any of the mystical fraternities.

The second is perhaps more important to us as English occultists and mystics, for whom the policy of Latin Christianity presents no vital issue, for whom Latin Christianity itself remains over chiefly as a great tradition of the past, entitled to our respectful recognition because of the long line of its mystics, whose voices remain among us, as always they will remain, though for us the official keys of Peter have ceased to be the last keys by which the closed palace of doctrine is in fine opened. Well, the second lesson concerns occultism in France—for to speak at the present day of mysticism in that country is to evoke a

fantasmal image, since it can scarcely be said to exist. The occult sciences are pursued with zeal and enthusiasm, and their philosophical construction, if occasionally somewhat laboured and always somewhat artificial, has created an entire literature ; but all about the borders of both there are the lurid shadows and portents of those particular mysteries of iniquity which are veiled under the name of Satanism. These mysteries were not the invention of Leo Taxil, though it was his province to colour them ; they were by no means the invention of the late J. K. Huysmans, though as the first to express them on paper they were probably reproduced from his records by some who did not know of them otherwise. The nameless rites of the Black Mass are still heard of in Paris, and their most recent result is a book which it is necessary to mention, though it is not intended to particularize it in this place by the title ; in the guise of fiction, it claims to be a picture of contemporary manners in certain occult circles, and it is a signal instance of the abyss opened to Christians. The importance of such works of *colportage* is not whether they are pictures that are true literally ; within limits, they are probably lying literature, but they are put forward as matters of fact and their circulation is in tens of thousands. It is a bad sign that such an interest in such subjects is possible, even in France. It is a ground of real satisfaction that in this country, whatever its failings, there is no cleaner circle of interest than is that of occultism, whether among its unincorporated students or in its associations, and among these, whether they are manifest or secret.

SOME AFRICAN OCCULT DOINGS

BY OJE KULEKUN

(Continued)

PART II

A—THE DISCOVERY OF ASSASSINATION AND POISONING

INTERIOR African occultism in the detection of crime may be illustrated by reference to another cult of a very weird nature ; it is one which is very rare, and of a high order amongst the tribes. The mystics who practise it are held in great honour and reverence. The aid of this system of detection is generally requisitioned in cases of secret assassination or fatal poisoning, to ascertain the perpetrators of the deed and bring them to justice. On the occurrence of such a crime, members of this mystic cult are sent for. It sometimes happens that the abode of these mystics is several villages removed from that of the scene of the crime, this high and dread occultism being professed only by a select few in a very large circuit of country.

The corpse awaits the arrival of the mystic detectives ; it is needed by them in the ceremonies, and can be buried only after these have been accomplished. The detectives work in bands ; and not less than four of them will be engaged in the work of detection. On their arrival they repair to the house wherein the corpse is laid ; and closing every avenue of entrance, so that none may surprise them, they spend the greater part of an hour in rites and ceremonies over the corpse. What these are none but the initiates know ; the secrets are more jealously guarded than life itself. Concluding their functions, they at last open the doors, and calling for the next-of-kin, they demand a *complete set of garments of the deceased*, together with his every-day head-gear (usually a woollen or cloth cap). They then quit the house, and, leaving the town or village, take one of the wood-paths leading to the forest ; entering this, they penetrate to its deepest recess, and there engage in preparing what may be called their "medium."

What this exactly is none know but the mystics—probably matter belonging to the vegetable kingdom forms the greater part of its composition, such as leaves, herbs and vine-like growths. The result is an object shaped into the form of a

human being, with the outward parts complete. This is clothed in the garments and head-gear belonging to the deceased. They next construct a rude litter of light wood, whereon the figure is laid; the whole is then lifted up and borne on the heads of two of the junior mystics.

They retrace their steps to the village, and, as they near it, one of them sounds the approach by blowing on a hunting horn. This is the signal to assemble, in preparation for the ordeal. The detectives, arrived in the village, carrying their figure, halt in the large open space to be found in every African village in front of the hut of the headman, in which space the dances take place on moonlight nights. Already the whole population are assembled to witness the trial, the proceedings in which are as follows:—

The chief of the band addresses the people and elders. He alludes to the object of their gathering, he refers to the deceased, extols his good qualities, dilates on the enormity of the crime that has been committed and on the wickedness of the perpetrator. He concludes by invoking the Supreme Being, soliciting His help in their efforts to avenge the innocent and bring to punishment the guilty. At the conclusion of his speech, the headman of the village responds on behalf of himself and his people. He welcomes the band, in the name of all; he prays for the help of the Supreme Being in their efforts for the good of the commonwealth, and concludes by asking them to start on their work of detection.

The chief mystic then selects two of the assembled youths. These must be boys, not yet arrived at puberty. He transfers the litter with the figure from the heads of his associates to those of these two boys; it is always a light load. The medium, resting now on the heads of "*Innocents*," the ceremony of Invocation begins; it is done in the sight and hearing of all; yet can no one but the initiates understand the purpose of the mysterious words spoken.

The idea is this:—The figure shaped in human form—i.e., the medium stretched upon the litter—represents the personality of the deceased; hence it is dressed in his garments. The disembodied spirit of the murdered man is *now invoked*; and the understanding is, that he will either *control, influence, or possess* the medium, and thus openly make known his *mind by outward signs*. In this way, when the medium is addressed it answers the questions in signs expressing negation or affirmation; *in the same way a man expresses either Yes, or No, by different nod-*

dings of his head. Only, in this instance, the mysterious force sways not only the figure but the litter on which it is resting, and both the heads of the bearers, independently of their wills. A movement *forward and backward, slowly*, three times : this means, "Yes." And, when the answer which the spirit would give is "No," independently of the wills of the bearers, and more, *in spite of the same*, the force again acts, this time swaying the whole connexion of bearers' heads, litter and medium, to right and left, slowly, three times.

I must here state that, prior to the summoning of these detectives for the discovery of the secret murderer, recourse has been had to one of the previous systems described in Part I. The Diviner-Detective—one of the cult of the "Finders-out"—has been on the scene, and by his system of divination has determined the personality of the assassin. The latter, having been arrested, has been charged with the crime, but has flatly denied it ; and therefore recourse is had to the most conclusive way of ascertaining the truth, by sending for the detectives of this weird cult who are now on the scene. In a case of *Life*, the spirit of the deceased himself must point out his murderer.

Now everything is ready for the ordeal. The culprit indicated before by the Diviner-Detective, and who all this while has been in charge of the authorities, is brought forward. But not yet will *he* be subjected to the test. As in the proceedings of the Palm-Oil cult, some of those tacitly declared innocent of the crime are first subjected to it ; i.e., two or three of the villagers present come forward at the invitation of the chief of the detectives, as volunteers, to undergo the test.

Let us say the volunteers are three in number ; one of them is called forth by the chief detective, and is stationed at a spot about ten or twelve feet in front of the bearers of the medium, exactly in a straight line with them. The detective then turns to the medium and addresses it ; rather, he addresses the spirit of the deceased believed then to be present amongst them. He salutes him with respect, and humbles himself in his presence. He admits the spirit's superiority, in that he is himself blind and knows nothing, whilst the spirit, in his new and higher existence, is qualified with all high intelligence. For the help of himself and the commonwealth, he asks him to point out, in the usual way, the wicked one who *secretly* murdered him. He reminds him again, that, whilst they of the world are in total darkness and ignorance as to this matter, he, the spirit, is well acquainted with the same ; therefore, he humbly solicits his help,

so that no secret murderer may be harboured in their midst. He concludes by a second invocation of the spirit, finishing with a long and solemn murmuring of some mystic words.

Ending this ceremony, he then faces the first volunteer, standing on a spot ten or twelve feet away from the bearers, and bids him be ready. He once more approaches the medium; and standing very close to it, pronounces these words in a very loud voice, so as to be heard by all the assembled people distinctly—"Reveal unto us, O! thou with whom there is nothing that is longer secret, who is he, thine assassin? Is he the one now standing before thee? Show unto us by signs."

He ends; and as the people are gazing intently, there is a movement perceptible; the heads of the bearers—outside their own wills—together with the litter and medium, bend slowly to right and left three times.

This sign indicating a negation, the volunteer is sent away. The second and the third volunteer next undergo the test, and their innocence being manifested by the medium, the business of *confirming* the "Finding" of the Diviner-Detective in relation to the crime must now take place. Leading forth the accused to the spot whereon had stood the "volunteers," the chief detective addresses him in the hearing of all; he exhorts him to confess his crime, as that will serve him better than pursuing a policy of unavailing denial, since the ordeal soon to take place will reveal the exact truth. The culprit, face to face with the weird ceremony, may think better of it and confess. In such cases his admission ends the matter, for native law is then put in operation. But when the accused is of tougher metal and continues to deny stoutly, the ordeal is proceeded with forthwith.

The chief detective, taking his former stand by the medium, asks the usual question. He has scarcely ended when an unusual animation is observed to possess the medium; the heads of the bearers, with the litter and medium thereon, take a sudden lurching movement forward and backward—bending forward and going backward—slowly, three times. A muffled sound, expressive of amazement, surprise and awe, escapes the assembled multitude. The *Affirmative Sign* has been given by the medium as its answer.

But this is not all; whilst the people are yet lost in amazement, the chief detective again addresses the medium as follows:—"We have seen thy sign, O! wronged one, answering to the query, and *confirming* the assertion that he who now stands

before thee is truly thy murderer. Oh, help us again; and, in place of a *sign*, perform a plain and direct *action* conclusive of the fact that this accused person is thy secret murderer."

He has hardly uttered these words, when, as if they had been subjected to some powerful wave of electricity, the bearers, who all this while have been standing still as statues—but for the "motions" of their upper parts when giving the signs of negation or affirmation—feel themselves galvanized. Having no will in the matter, the mysterious force impels them; they rush headlong full tilt straight against the accused, bearing him down with them. The accused may be a powerful man whom the combined strength of eight such boys cannot move an inch; yet, in this case, two boys that he could hold together in one hand, and with the other belabour to his heart's satisfaction, bear him down at a charge.

As all three fall in a heap, there is an excited cry from the assembled villagers. The thing is conclusive; the man in charge is the murderer; the spirit has supplemented his *sign* by his *action*; the detection is accomplished. The Diviner-Detective was correct in his "finding." The other detectives now approach; and, securing the medium, together with the litter, they are taken in charge by two who will carry them back to the forest, and, destroying both figure and litter, return to the village with the garments and cap of the deceased. These are handed to the relatives of the departed person. The youths, relieved of their weird load, gladly escape to their fellows, and for a time are the heroes of the place, receiving many presents, for only lads of pluck will consent to do this service.

The culprit is handed over to the authorities, to be dealt with according to native law. In most cases he now confesses to the crime, giving all the details; but it matters not. The result of *this* ceremony of detection is conclusive of everything. And finally, the detectives, after receiving high kudos and rich gifts, retire to their place of abode.

B—THE HEALING ART

Let us now deal with another section of the Occult in Africa; at this time it is in relation to the healing art. The negro doctors of the interior accomplish at times wonderful results, that would amaze the minds of Western peoples. For instance, where the Western doctor thinks that only amputation of a limb can do his patient any good, the negro doctor can heal the limb so

completely, that it will still be of service to the individual. Let us look into the following case. A woodman was felling a tree, using one of the Sheffield hatchets manufactured in thousands for the African trade. By some misadventure, the keen edge of the axe missed the wood and landed on his lower leg, mid-way between the knee and the ankle-bones. Being a strong man, and hitting with all his might, *the blade cut clean through the bone and beyond*, all but severing the limb; the lower extremity adhered only by a thin strip of the back flesh hardly six inches across. The man was made to remain where the accident happened, his companions helping to lay him down comfortably on the soft grass, with the all but severed member gently and easily placed so as to cause him as little discomfort as possible. This done, they made all haste in securing the services of a specialist.

This great man questions his callers as to the nature of the mishap, and having been informed, sends them back with an injunction *not to remove the wounded man from the spot* on any account whatever. After the departure of his callers, he sets about preparing his medicines. He hastens to the forest, collects his herbs, and digs out of the earth his roots; he then returns home; and if he can get a young chicken—not more than six days old—either out of his own stock or that of his neighbours, he secures the same. He cleans his mortar and his wooden pestle, and he prepares to compound his medicine. First, he throws into the mortar the live chicken, adding the herbs and roots. The chicken being thus covered, he begins beating-up the whole, pounding it with the pestle so as to reduce the various ingredients into a pulpy mixture. After manufacturing this, he transfers it from the mortar into another vessel: he next cuts up strips of coarse cotton, country-made clothes, to use as bandages; and, lastly, selecting some sticks to serve as splinters, with these things he hastens to the place where the wounded man awaits him. Getting some one to assist, he brings together the two portions of the all but severed limb, taking care that the bone fits edge to edge where the severance took place. After thus getting the parts into union, he is helped by his assistants to keep them firmly held together *in position*, whilst he prepares his mixture and then proceeds to the dressing.

He lays thickly all over the limb—from the very knee to the ankle—the mixture which he has prepared; he next wraps up the whole limb, using the strips of cloth as bandages over the application. Then, adjusting the splinters in the best positions, he

binds them together by cords. The dressing is now over, and the wounded man is gently carried to his home, particular care being given to the maimed limb, that no rough shaking or handling shall disturb the "union" of the parts. Arriving at his home, the doctor directs the laying down of his patient, seeing that he occupies a soft pallet-bed on the ground; before leaving, he enjoins on the patient and his relations the most absolute non-molestation of the limb. In the place where he has been laid, there he must continue without any shiftings or changes for fully *six days*. During this period the limb must be untouched by any one, and the *same dressing* is to hold during all that space. The doctor now returns home, promising to put in appearance on the seventh day, to perform the next act in his work of healing the leg. He is not necessary before that time.

About the fourth or fifth day of the dressing, tiny worms begin to show themselves all over the limb, working their way to the light from underneath the bandage folds; they appear about the splinters, and from there fall to the ground. By the sixth day, they literally swarm all over the limb, giving both the patient and his helpers a rather trying time. On the seventh day the doctor arrives; and, undoing both splinters and bandages, he next peels off from the limb the dried and caked "mixture." The limb is exposed to view, and is found to present the appearance of a whole member, but for numerous small orifices on the surface of the skin. Through these orifices the tiny worms had made their way from within the limb to the outside. The severed parts hold together firmly, but, as the "cementing" is not quite perfect, the limb must be handled with much care. It is straight and compact-looking already, but it is not strong enough to uphold the trunk of its owner, so that it is not yet fit for use. Once more the doctor applies the mixture, which he has prepared and brought with him; he uses the bandages, and ends the dressing by putting on the splinters firmly held in position by cords. This second dressing is to serve for another period of six days, during which it should be allowed to remain on the limb absolutely untouched. For the first four days the worms continue to be still in evidence, forcing their way from under the folds of the bandages, and swarming all over the limb, eventually falling to the earth: during the remaining two days, *they are seen no more*. On the seventh day again, the doctor is on the spot; as before, he bares the limb, when a wonderful improvement is observed. The little openings have *healed*, and where seven days before the orifices were to be

seen, now only small dots mark their places. All the worms having escaped from within the limb—by the action of the mixture applied to it—the outlets quickly heal. The limb as a whole looks healthier than it did after the first application; it seems to be in almost natural health: yet it is not strong enough for immediate use, notwithstanding that the “cementing” of the once divided bone is now complete.

The patient can at length be lifted from the spot where he has been lying, and his pallet-bed spread out on another site; but the lifting must be done very gently and under the direction of the doctor. On this new spot he is to lie for another six days, not stirring hand or foot; and the damaged limb is to rest full-stretched-out on the pallet-bed. The treatment is also varied; the doctor has brought with him a flask containing some medicinal fluid of an oily nature. Pouring out some into the hollow of his hand, he rubs it all over the limb, beginning from the knee right down to the ankle, past this, right to the tips of the toes and all under the foot, rubbing the sole as well. There is one point worthy of notice in connexion with this rubbing; it *must always begin from the knee, and descend the limb to the toe-extremities: it is ALWAYS a DOWNWARD MOVEMENT; never an up-and-down rubbing.*

The doctor, having performed this *sample application* and instructed the relatives as to the particulars in connexion therewith, gives the flask into their keeping, telling them to apply the fluid all over the limb, not less than six or seven times a day, during a period of six days. On the seventh day the doctor returns; he helps the man to rise up; and the latter rejoices to find that he can move about with a crutch, a few times up and down his room. He still applies the healing fluid, and takes a short walking exercise every day. The end of it is, that, after a month or a little more from the date of his accident, he is strong and about his work again.

REMARKABLE OCCURRENCES AND PRESUMABLE EXPLANATIONS

BY FRANZ HARTMANN, M.D.

(Continued)

XX

THE SOURCES OF INSPIRATION

THE following experience may seem to be insignificant, but to me it appears very instructive: Some years ago my friend Hugo Wolf of Vienna, the well-known composer of music, asked me to write for him the libretto of a comic opera. I began this work and after having finished the first act, I read the same to a gentleman of my acquaintance, Dr. K—, who happened to come and see me. A few days afterwards I met Dr. K— again and he said to me: "I would advise you to go this evening to the Leopoldstadt theatre, where they are playing your opera." This I did, and to my great surprise I found them playing a comic opera entitled "Madame Venus," in which was represented the very piece that I was writing. The words were not exactly the same, but the action was identical. Of course my manuscript was consigned to the fire.

Now this may be called a case of unconscious reading in the astral light and goes to show that a person may be deemed guilty of plagiarism, though innocent in all respects, and such things happen perhaps oftener than may be supposed. It is known that among the poems of Goethe there is one which was originally written by another poet and of which Goethe knew nothing. There are many inventions and discoveries which have been made almost simultaneously by different persons unknown to each other. To such belong the invention of the sewing machine and telephone, the discovery of certain planets and satellites, etc. H. P. Blavatsky has been accused of plagiarism, although I am certain that she never was in possession of the books from which she was said to have copied. She had simply the power of reading consciously the records existing in the astral light, proof of which I received many times during my two years' intercourse with her.

Moreover, this case may furnish a clue to the understanding of certain phenomena which are still a puzzle to psychological science. Whenever a person in a trance speaks a lan-

guage unknown to him in his normal condition, or discourses learnedly about subjects of which he has learned nothing, it is usually believed by scientists that he must have somehow or somewhere heard of such things and that they impressed themselves upon his memory. If, for instance, an uneducated person in a trance delivers a discourse in Latin and it is afterwards found out that he has heard here or there a few Latin words, the secret is believed to have been explained, however inexplicable this explanation may be. Would it not be far more reasonable to seek a solution in the fact that every thing which takes place on this physical plane makes an impression and is recorded and retained in the "astral light," the sensorium of the world, and that the things existing there may be reflected and their images mirrored forth in sensitive minds, capable of receiving corresponding vibrations?

XXI

"MIRACULOUS" CURES

I have chosen the word "miraculous" because this term, being derived from "*mirare*," does not signify to my mind anything supernatural or contrary to the laws of nature, but merely something to be "admired" or wondered at, because it is out of the common line of experience; and all surprising effects, of which we do not know the causes, may therefore in a certain sense be called "miraculous" or admirable. Among my experiences in regard to occult phenomena, none have been more surprising and incomprehensible to me than certain cures which have been performed—not by my own volition,—but apparently by some unknown power acting through my organism.

I do not claim any occult powers; but having observed in India that scorpion bites are cured by employing magical signs, I tried for fun the same method for the cure of certain ailments, such as toothache, ischias, local inflammations, etc., and I found to my surprise that the relief was often instantaneous and permanent. In this way I gained, without desiring it, a reputation for being able to perform miraculous cures, and my aid was asked even in serious cases, of which I may mention the following.

(1) One day, while I was staying at R—— on one of the Italian lakes, a friend of mine, Baron B——, living at T——, a neighbouring village, distant one hour's walk, came to see me and asked me to visit his sister-in-law, Signora P——, to find out what was the matter with her. He said that she had been ill

for several days, that all the doctors of the neighbourhood had met and held a consultation and that they declared the case to be past help. I went to T—— and found the lady in an unconscious state, apparently at the point of death. Of course I could do nothing; but merely for the sake of satisfying those present, I made the sign of the Pentagon with the point of my finger over her neck, saying that if it would do no good, it would do no harm. I went home in the afternoon and had no doubt that the lady would die. I thought of her the following night, and on the next morning I expected every moment to receive the notice of her death. No such notice came and growing impatient to know whether she was still living, I walked to T—— at 10 a.m. Turning around the corner I expected to find crape at the door, according to the custom; but there was none. The house door was open; I went upstairs and knocked. Somebody called in a loud voice—"Come in!" I entered, and there stood the lady perfectly well and dressed, trying on a hat before the mirror. On that afternoon she walked on foot to R—— in my company.

This could not have been a case of hypnotism or suggestion, because the patient was unconscious when I saw her; it was no "magnetism," because I exerted no will; it was no faith-cure, for I had no faith in it myself.

(2) Mr. K—— P—— came to me all the way from Sweden to Italy, for the purpose, as he said, of putting himself for two months under my treatment for the cure of some spinal affection from which he had suffered for years, and by which he was rendered powerless to bend his back. I told him that I had abandoned practising medicine long ago, and that I could do nothing for him; but out of curiosity I consented to examine his spine, to see what was the matter with it. I did so and found an irritated spot over which it then struck me to make the sign of the Pentagon. Immediately the patient arose and, all the pain having left, he bent his back in every direction, declaring himself perfectly well. Instead of remaining two months, he went next morning on his return journey to Sweden. This was some even years ago, and Mr. K—— P—— appears to be still in good health.

(3) Four years ago I came to H—— on a lecturing tour, and not seeing my friend Mr. W——, I inquired where he was. I was then told that he was dying at a hospital and not expected to survive the following night. A surgical operation had been made on his thigh-bone and now it was impossible to stop

the bleeding, as he was of that peculiar constitution which physicians call "a bleeder." If they had known it before, they would not have operated. Next morning his wife came to see me, telling me that Mr. W—— was still alive and she begged me to go with her to see him. I went with her to the hospital, but the physician in charge refused to admit us, saying that it would be useless to see the patient, as he would surely die within an hour or two, and that a visit would only cause an excitement, which would be injurious to him. Nevertheless his wife insisted and the nun in charge of the patient admitted us after the doctor had left. I found Mr. W——, pale as a sheet, with blood still oozing through the bandages on his leg. He thanked me for coming to see him, expressed himself prepared to die and said that he knew there was no hope of recovery. I told him that I would try some "hocus pocus" with his leg, adding that he need not believe in it, that I did not believe in it myself, but that it could do no harm. I then made the sign of the Pentagon over the bandages. The bleeding stopped immediately, and in less than a week's time Mr. W—— left the hospital to the great surprise of the physicians.

(4) One day, while driving through a narrow lane from N—— to A—— with the Princess R——, the overhanging branch of a tree caught at the lantern of the carriage and on becoming free, struck the Princess over the face, producing a scarlet streak and swelling. I passed my hand over it, making a certain sign, when immediately the streak disappeared and all pain left.

I might continue the list of such cases, but the above will be sufficient to show that the application of certain magical signs appears to have an efficacy. I may however add that the performance of these cures does not depend upon my own will and pleasure; it only succeeds when I feel an interior impulse to try these as a cure, and unless this impulse arises I never attempt it. My explanation is, that there exists within my organism some power by which an impression may be made upon the astral body of a patient and through that upon his physical form; but whether there is an intelligence from which the impulse comes, or whether this intelligence belongs to my inner self, I am not able to tell. I am, however, quite sure that such treatments can only be made gratuitously, and that if the power were employed with any selfish motive, it would soon be lost.

(To be continued)

THE HOLY GRAAL IN THE LIGHT OF THE CELTIC CHURCH

BY ARTHUR EDWARD WAITE

I

STATEMENT OF A POSSIBLE IMPLICIT ACCOUNTING FOR ALL CLAIMS

AMONG all external institutions there is one—and there is one only—which by the way of analogy offers exactly those signs and warrants that we should naturally expect in a society, a sodality, a body—let me say, at once, in a church—which on any other consideration might be connected with the idea of the Holy Graal—as something nearest to its source, if not indeed that centre from which the entire mystery originated.

The early history of the Holy Graal, as distinguished from the several quests undertaken for the discovery of that sacred object, is one of Christianity colonizing. We know already that it was a mystery which was brought into Britain, and seeing that the legend, as a whole, is presumably of Celtic origin, its religious elements, in the absence of any special and extrinsic claims, must be accounted for most readily by the characteristics of the Celtic Church.

This is much closer to our hands than anything which has been so far suggested alternatively, and it was unquestionably that environment in which the legends, whatever their roots, developed into their present form. Those who have previously recognized, in their imperfect and dubious way, that these legends have a mystic aspect, and that hence they are probably referable to something in instituted mysticism, have put forward some bare possibilities and, independently of these, scholarship has itself gone much further afield. It has thought of the far East as the home of the Holy Graal, and those who are more than mystics by a predisposition on the surface, know certainly—though it is in a certain sense only—that there is a country deep in Asia. Now, although the limits of our evidence concerning the Celtic Church are somewhat narrowly circumscribed there seems

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no doubt that it bore distinct traces of eastern influence—by which I mean something much stronger and plainer than resides in the common fact that Christianity itself came to us from the oriental world. If, therefore, the Holy Graal has any marks and spirit of the East, it might be accounted for in this manner by the way of most colourable inference. If, however, we appeal to the veiled suggestion of pre-eminence in the Graal priesthood in respect of an extra-valid form of consecrating the Eucharistic elements and of a super-apostolical succession, it may be advanced that this is simply an exaggerated reflection of that which was actually claimed by the Celtic Church and more especially by this Church in Britain. That is to say, it had a title to existence independently of Rome, Christianity having been established in these islands for a long period prior to the arrival of St. Augustine, which, from this point of view, was an incursion upon territory already conquered and held to a certain extent, rather than a sacred endeavour to spread the gospel of Christ, and it brought spiritual war rather than the light of truth. I have classed these two points together—that is to say, (1) the Oriental marks, and (2) the Celtic development—not because I regard the first as important in comparison with the second, but because, as a fact, the Celtic Church had a particular claim upon an origin independent of Rome long before the legend of Joseph of Arimathæa had been devised in the local interests of Glastonbury. I propose now to set forth some other specific analogies, from which we shall be enabled in fine to draw a general conclusion whether we can be satisfied with the evidence as it so stands, or whether we must go further, more especially if we are to account for the claims which are found as implicits in the literature. Let us remember, in the first place, that Oriental traces in the literature, if they can be taken apart from similar traces in the Celtic Church, would probably mean an origin for the Holy Graal independent of Celtic environment, like that of some eastern heretical sects which passed into southern France, or alternatively a derivation through Spain. But if we abandon the earlier and are compelled to have recourse, or this mainly, to the later point, then the legend of the Holy Graal belongs to that class of fable which has grown up in an external interest, and though it is not in the position of forged decretals, nor even of a decretal in literature, it would be useless to look therein for any secret intention beyond that of the particular pretence which it was designed to support. With the merits and defects of Celtic Christianity in Britain, we are sufficiently acquainted to deal rather sum-

marily with the value of any mystical suggestions that are discernible in the cycles or remnants of literature which must be regarded as thereto belonging. The suggested implicit with which I am dealing, if found to obtain, would signify therefore, the closing of the whole inquiry.

II

THE FORMULAE OF THE HYPOTHESIS SCHEDULED

There are traces in the Anglo-Norman romances of a certain fluidic sense in which Britain and its immediate connexions, according to the sub-surface mind of their writers, stood typically for the world. They were familiar enough with the names of other regions—with Syria, Egypt, Rome; but their world was the Celtic world, comprised, let us say, by Scotland, Ireland, Wales and Brittany. This region came, I think, to signify symbolically, and so we hear that the failure to ask "one little question" involved the destruction of Kingdoms, while the belated interrogation seems to have lifted the veil of enchantment from the world itself. The cloud upon the sanctuary was a cloud over that world; its lifting was a glory restored everywhere. But as the enchantment, except within very narrow limits, was only of the imputed order, so the combined restoration of Nature in common with Grace was but imputed also; the woe and inhibition were removed as secretly as they were imposed. The whole position reminds one of that chapter in the Apocalypse which presents a sheaf of instructions to the Seven Churches of Asia. No one knew better than the Jews concerning Rome, Greece and Alexandria, but when the great book of the secret Christian mystery was written, the world of Christendom was confined within narrow limits in Asia, and this was the world of the Apocalypse. It was actually all Assiah of Kabalism, though the few who have dared to institute a philological connexion between the one name and the other have gone, as usual, astray. Recurring to the fact from which this analogy arises, let me add, out of justice to the hypothesis which I seek to present adequately, that within this Celtic world the first and most natural sympathies in the religious order would be indubitably with its own aspirations. The chief points of the hypothesis may be collected into a schedule as follows:—

1. It is certain that the Graal Legend is of Celtic origin and making, because of the Celtic attributions of the romances

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and their Celtic *mise-en-scène* and characters; because of the Celtic names, disguised and otherwise, which are found in the romances, even in those which belong to the Teutonic cycle; and because of the undoubted derivations in the Graal Legend from Welsh folklore. This is agreed on all hands and will therefore call for no extension or comment in this place.

2. The romance of the Holy Graal, regarding the cycle synthetically, is a glorified ecclesiastical legend of Celtic origin; there are other ecclesiastical legends, referable to the same source, which suggest the Graal atmosphere. The "Graal Church" was in its earlier stages the Celtic Church contrasted with the Saxo-Roman.

3. The nucleus is to be found in the story of St. David and his miraculous altar. The apostle of South Wales, with other saints, made a pilgrimage to Jerusalem, where the patriarch consecrated him archbishop and gave him "a consecrated altar in which the body of our Lord had lain." It performed innumerable miracles, and after the death of St. David it was covered with skins and was never seen by any one. According to one legend, this altar, and possibly some other hallows, was carried through the air to Britain, and hence was often described as *e caelo veniens*. Though apparently it was the rock-hewn sepulchre mentioned in the New Testament, no man could specify its shape, its colour, or of what material it was fashioned; in addition to its other wonders, it gave oracles, that is to say, a voice spoke therein, as it did, according to the romances, in the Graal itself. St. David died about A.D. 601; he gave the Mass to Britain; he was of the lineage of Our Lady; and his birth having been foretold by the finding of a great fish, he was termed the Waterman, which recalls the Rich Fisherman of the later legends.

4. The secret words of the Robert de Borron cycle refer to the *Epiclesis* of the Celtic Rite. The act of Eucharistic consecration in the Latin rite is actually the words of Institution, that is to say, the New Testament's account of the Last Supper. In the East, however, consecration is effected by *Epiclesis*, that is, the invocation of the Holy Spirit, the change in the substance of the elements being referred to the work of the Paraclete. The liturgy of St. John Chrysostom may be consulted on this point. The priest prays, after the *Epiclesis*, that the gifts, which have been changed by the Holy Spirit, may be to the participants for the "purification of soul, forgiveness of sins, communion of the Holy Ghost, fulfilment of the Kingdom of Heaven," etc. The evidence is, however, confessedly somewhat indirect, as no

Gallican or other Celtic liturgy gives the words of institution, but they are found in full in a North Italian, perhaps a Milanese, work, and elsewhere, as we shall see shortly. Between A.D. 750 and 820 the Celtic rite vanished, and was replaced by the Saxon.

5. The hereditary Graal Keepers, so strongly emphasized in the romances, are derived from the Hereditary Relic Keepers of the Celtic Church. Mr. J. Romilly Allen, in his *Monumental History of the Early British Church*, has said: "The vicissitudes through which the relics passed in the course of centuries were often of a most romantic description. The story was generally the same. The book, bell or crozier belonging to the founder of the Church was supposed to have acquired peculiar sanctity and even supernatural properties by association with him; and after his death it was often inclosed in a costly metal shrine of exquisite workmanship. Each relic had its hereditary custodian, who was responsible for its safe keeping and who in return received certain privileges, such as . . . the title to inherit certain land, of which the relic constituted the tenure." The preservation of relics under hereditary guardianship seems to have been common among Welsh families. So also the relics of certain saints belonging to the Scoto-Irish Church were placed in the care of families of hereditary keepers; they were consecrated objects, not human remains, and they were regarded as of great virtue when borne in battle by a person who was free from any deadly sin. The general characteristics of the Celtic relic may be enumerated as follows, but it is not intended to say that every sacred object possessed all the qualities: (a) It came from heaven, like the Graal; (b) it was of mysterious and incomprehensible matter; (c) it was oracular; (d) like the Graal, it had the power of speech; (e) it healed the sick, as the Graal did also occasionally, though this was not its specific office; (f) like the Graal, it must not be seen by unqualified persons; (g) it had the power of miraculous self-transportation, and the Holy Cup, in certain romances, was also a wandering vessel; (h) it acted as a guide; (i) it was a palladium; (k) it executed judgment on the wicked and profane, which is the characteristic in chief of the Graal in the metrical romance of De Borron.

6. In the Panegyric of St. Columba, a document ascribed to the last years of the eleventh century, it is recorded among his other good works that he provided a Mass Chalice for every Church in the Western Hebrides. Readers of the great prose Perceval Le Gallois will remember that chalices were so uncom-

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mon in Arthurian days that the King, during a certain quest, seems to have met with one, and that miraculously, for the first time in his life. It is possible that wooden bowls were used for purposes of consecration. It is only at the close of the Graal cycle, that is to say, in the romance which I have just mentioned and in the Galahad quest, that, in spite of all claims, the sacred vessel is expressly connected with the administration of the Eucharist, though it is not the vessel of communion except in the quest itself.

7. There are historical memorials of mystic and holy cups, possessing great virtues and preserved in old Welsh families. Among these is the Holy Cup of Tregaron, which was made of the wood of the true cross, and its healing virtues were manifested so recently as the year 1901. The curious thing in the romances is that the Holy Graal heals every one except the Keeper himself, who in the Perceval cycle can only be cured by a question, and in the Galahad legend by the magnetic touch of his last lineal descendant.

8. In England during the middle ages the Eucharist was reserved in a Columbarium, or Dove-House, being a vessel shaped like a dove. This was the Tabernacle of its period, and it recalls (*a*) archaic pictures of a Cup over which a dove broods ; (*b*) the descent of a dove on the Graal stone in Wolfram's poem ; (*c*) the passage of symbolic doves in connexion with the Graal procession, as told by several romances, but especially in the Quest of Galahad ; and (*d*) the office of the Holy Spirit in the Graal legend.

9. The vanishing of the Graal refers (*a*) to the actual disappearance of St. David's altar ; (*b*) to the disappearance of the Celtic Church before the Roman ; and (*c*) to the subjugation of the British by the Saxons. The Welsh Church was pre-eminently a monastic church and, in spite of the existence of Bishops, its government was in the hands of monks. The claim of the ancient British Church generally, with its final evolution in the eleventh century into a legend that the first Church of Glastonbury was consecrated by our Lord Himself, may help us to explain the undertone of dissent from Rome which may be noted in the subsurface of so much of the Graal literature, but especially in the great prose Perceval. To appreciate the position fully, we have to remember that the Latin rite gained ground and influence with the Norman conquest, but independently of that rite there were monasteries in remote valleys where the ancient form of consecration may have been still used and where also the

ancient wisdom of the Druids was preserved, though it was never considered consistent for a man to be a mystic Druid and also a Christian. The druidic secret was symbolized by the term Afalon, which means the Apple Orchard. The last Welsh Archbishop of St. David's died in 1115, and his successor gave allegiance to Canterbury, which right had not been established previously.

10. Cadwaladr is Galahad. This chieftain, who loomed so largely in the Welsh imagination, who, like Bran of pre-Christian legend, was termed the Blessed, was regarded as of the royal line of David; he is thought to have been the custodian of holy relics belonging to his family before him, and when he died of the Yellow Sickness in 664 his return was confidently expected. So many legends grew up around him that he seems to have gathered up in himself all the aspirations of Celtdom. His return is associated with the second manifestation of his relics and with the final felicity of the Celts. I may note here that a great Welsh revival began in the year A.D. 1077 with the return of RHYS-AP-TEWDWR from Brittany. Bards and Druids were at white heat, and Rhys himself was a descendant traditionally of CADWALADR the Blessed, who was to return and restore all things. He even claimed identity with that departed hero. He assumed the sovereignty of South Wales and has been said to have brought with him the system of the Round Table, "as it is with regard to minstrels and bards." In this connexion we may remember that Cadwaladr and not King Arthur was the mystic hero of Wales. Paulin Paris was the first who sought to identify him with Galahad of the Great Quest.

III

IN WHAT SENSE THE PLEA MUST BE HELD TO FAIL

If this hypothesis can be taken with such high seriousness as to suppose that it is put forward—shall I say?—as an equivalent by analogy of that which has offered St. Dominic and the enchanting fable of a question which should have been put to the Pope as a real explanation of the Perceval-Graal myth, we may be forgiven for dealing with it along some of the following lines. Let us put aside in the first place all that part which is purely in the region of supposition and take the actual facts as things for valuation in the schedule. As regards the *Epiclesis*, it is obvious that the oriental terms of consecration, when those prevailed in the West, were the secret of no

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particular sanctuary as distinguished from all other holy places in Brittany, Britain and Wales. They were catholic to these countries and also to a great part of that which we understand by Scotia, Ireland and Gaul. They connect in themselves with no keepership and with no hallows. We know that the Roman rite colonized all these countries and that in the course of time it prevailed. But the period between the public use of these words and their final abrogation was one of centuries, and although during a portion thereof they may have been perpetuated in concealment, there is no doubt that they had fallen practically into desuetude long before the third quarter of the twelfth century. It is impossible to suppose that there was at that time any one concerned in them sufficiently to put them forward as a great mystery of sanctity inherent in the heart of Christianity. They do not appear in the metrical romance of Joseph as in any sense the material of romance ; they appear with all the marks of a particular claim put forward for a special reason and maintained through more than one generation by the successive production, firstly of a prose version of the early metrical Merlin, and secondly, or in all probability, by the independent invention of the Didot prose Perceval, which carried on the same tradition, though it is left unfinished both from the standpoint of narrative and of the term of its intention. In the second place two concurrent claims appear, and the second, which is stronger than the first, abandons the claim in respect of secret words. It does this so explicitly that it makes public the words of consecration, by which we are enabled to see at once how little they could have ever signified, if these indeed are the lost words of Graal literature. In their place, as we know so well already, we have the claim to a super-apostolical succession—as I have said, a much stronger claim, and one for which there is no precedent in the dubious history of the Celtic Church. It is out of this claim that the Galahad quest arises, though at a period when the claim itself appears to have lapsed. We are agreed that so far as there is a true story at all, it is that of Galahad, and the question of secret words never entered into the heart thereof. It is, therefore, useless to put forward the assumed fact of their existence in the Celtic Rite of Institution as something which is explanatory of the literature. In this connexion it is of importance to remember (*a*) that the only prose Perceval which is of any importance mystically is that which depends from the Greater Holy Graal, not from Robert de Borron ; and (*b*) that the only metrical romance of Perceval which mystically is also impor-

tant is that of Wolfram. The first has abandoned the words and the second all Eucharistic connexion. The first puts the Roman dogma of transubstantiation in its most materialized possible form. It will be seen, therefore, that the Celtic hypothesis fails along what must be regarded as the most important line. I submit, therefore, again that which I have stated from the beginning—that the pretension to a super-apostolical warrant is part of a scheme for pre-eminence, the details and motives of which are wanting on the historical side of things; and, this being the case, if we can supply them from certain hidden sources we shall be in possession for the time being at least of a provisional explanation concerning things which are most important in the literature and—*donec de medio fiat*—it must be allowed to hold.

The distinctive note of the Latin Eucharistic Rite is that, like the gospels of St. Matthew and St. Mark, it gives the first words of institution thus: *Accipite et manducate ex hoc omnes. Hoc est enim corpus meum*; "Take and eat ye all of this. For this is My body." Hereto certain oriental rites added other words, which would read in Latin; *quod pro multis confrangetur*—"which shall be broken for many." The Greater Holy Graal gives: *venés, si mangiés et chou est li miens cors qui pour vous et pour maintes autres gens sera livrés à martire et à torment*—the substantial equivalent of *pro multis confrangetur*. Compare the gospel of St. Luke in the Latin Vulgate, which uses the present tense: *quod pro vobis datur*. But there is no direct evidence nor presumption that the *Epiclesis* ever entered into the Celtic liturgy.

The truth is that analogies and possibilities of the kind with which we have been dealing are a little taking and they are caught at rather readily, but they seize upon a single point, where they can be made to apply, and all the other issues in a long sequence are ignored. The name Cadwaladr naturally suggests that of Galahad, and on the appeal to certain laws of permutation, it seems for a moment justified; but it is not justified in the legends. The last King of the Britons had the hallows of his family by the right of inheritance; there was no antecedent keeper whom he was required to heal; there was no quest to undertake in order that he might secure his own. But this healing and this quest inhere in the Graal legend and are manifestly at the root of the design, so that there is no comparison possible between the two cases. The same remarks will apply to all the traceable instances of hereditary Keepership in Celtic families, whatever the object reserved. It is even more certain that any comparison of St. David the Waterman

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with the Rich Fisherman who is wounded is highest fantasy, though it is curious to note the connexion which apparently existed in Celtic minds between sanctity, fishing and fish; neither physically nor symbolically did the Saint suffer any hurt, but, again, one of the foremost Graal intentions resides in the King's wounding. The Lesser Holy Graal may create a comparison between the sacred vessel and the sepulchre in which Christ was laid, but it does not for this reason institute any analogy between that vessel and St. David's altar, nor is the appeal to Wolfram useful except in the opposite sense, for the Graal stone of the Parsifal which was once in the crown of Lucifer can tolerate still less the institution of its likeness to "a sepulchre that was hewn in stone, wherein never man before was laid."

It remains therefore that in this literature we are shown how evil fell upon the House of the Doctrine; how it overtook also the Keeper of secret knowledge; after what manner he was at length healed; how the hidden treasures passed under the care of his saviour; and how at the term of all they were removed because of a fell and faithless time. That would be a very pleasant scheme of interpretation which could say that the House of Doctrine was the Celtic Church and that the wounded Keeper signified that Church in desolation, but it remains that we must go further in our search for a key to these mysteries.

If the legend of the Holy Graal were the last light of the Celtic Church before it expired in proscription, one would say that it was glorious in its death. But the most that we can actually say is that it left elements which in fine served a better purpose. The great prose *Perceval*, the great poem of Wolfram, and the sacred and beautiful quest of Galahad, these are three records which bear witness on earth of the secret things which are declared only in the heavens. They are three tabernacles wherein transfiguration takes place.

In the extrinsic Celtic remains, the only substitute which offers for the great legend of the holy and sacramental cup is an obscure and nameless vessel which is subject in its latest history to the irreverence of a pedlar, and this it was deemed worth while to avenge. From such inefficiencies and trifles it is certain that we must have recourse, even if for a moment only, to the Glastonbury legend, which did invent high fictions to glorify the British Church. This resource must, however, in its turn fail us, because Glastonbury knows nothing of the Second Joseph and there is no need to add that so far as the Greater Holy Graal is concerned, it seems to know little of Glastonbury. The legend was for the praise and

exaltation of a particular monastery. It represented Joseph of Arimathæa as the chief among twelve apostles sent by St. Philip to Britain, and the first church built on the spot is said to have been dedicated by Christ Himself. While it is thought that Henry II was gratified by the general tradition, it is suggested that it was a weapon which could be used against St. David's and the Welsh as well as against the Pope. But of the Joseph claim, as we have it in the Graal romances, there is no trace in William of Malmesbury or any of the other authorities. We have indeed the alleged burial of Joseph at Glastonbury, against which the Greater Holy Graal represents it as taking place in the north of England, and the Abbey of Noirmoutier in France laid claim to its original possession, but it disappeared or was stolen, as some say, by the monks of Glastonbury. We have also in William of Malmesbury the story of a phial containing the blood of Christ and said to have been brought over by Joseph. This may have been the source of the Graal Cup as it appears in the romances, which in this case began to be invented deliberately about 1150, or a little earlier. De Borron, the putative Map and all the quest versions are a generation at least later. It may be said that the second Joseph, who is a creation of the Greater Holy Graal, signifies some move in the strange ecclesiastical game which was played by Henry II, but the evidence is in the opposite direction, so far as it can be said to exist: it is obvious that any game would have worked better with the original apostolical Joseph than with his imaginary son.

I do not much care on what materials the makers of the Graal romances may be agreed to have worked, since it is clear that they imported therein a new spirit. If any one should like still to think that Cadwaladr, who went to Rome or Jerusalem (as the eighth century equivalent of Rome), is to be identified with Galahad, who went to heaven, they can have it that way, since they so please, understanding that, on my part, I may reserve my judgment. I know that the one has suffered a high change before he has passed into the other. I know that every literature has its antecedents in some other literature, and that every religion owes something to a religion that preceded it. Sometimes the consanguinity is close and sometimes it is very far away. Only those who affirm that the one accounts for the other, and this simply and only, seem to be a little unwise. Christianity arose within Jewry and doctrinally out of Jewry, but this fact only brings their generic difference into greater relief. So also the Graal literature, whether or not it rose up in the Celtic church, has its analogies

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therein, but there are also many ways in which the one as we know it does not account for the other as we actually have it.

The Celtic Church has, however, assisted us to see one thing more plainly, though we know it on other considerations, namely, that in fine there is but a single quest, which is that of Galahad. We must make every allowance for the honest findings of scholarship, to whom the Holy Graal, as it was and it is, has never spoken, for whom it is only a feeding dish under a light cloud of imagery, and by whom it is thought in their hearts that the intervention of Christianity in the wild old pagan myth is on the whole rather regrettable. They turn naturally to those quarters whence issue the voices of purely natural life, and therefore they prefer Gawain and Perceval in his cruder forms, because these speak their own language. It is to be trusted, and this devoutly, that they will find more and more evidences for the maintenance of their particular view. Unmanifested now but still discerned darkly, if the true proto-Perceval should be at length found, that which went before the Peredur and the English metrical romance, and if, as there is no doubt, it should be devoid of all elements belonging to Graal or quester, our case will be the better proved which is (1) the natural succession of the Galahad quest after the Graal history in its longer recension; (2) the succession of Perceval in the sequence of Robert de Borron, but rather as the scion of a false legitimacy; (3) the introduction of the late prose Perceval le Gallois as a final act of transmutation in the Anglo-Norman cycle concerned with this hero, which introduction so far assists our case that it manifests the unfitness, realized at that period, of Perceval as he was known by the earlier texts; (4) the derivation of the Wolfram Parsifal in part from Celtic elements, in part from some which are or may have been Teutonic, but also with derivatives through Provence from Spain.

It follows, in fine, that we must go further, and in the next section I feel that, as one who has been in exile among *disjecta membra*, like Marius among the ruins of Carthage, I shall re-enter into my own patrimony. To my old friend, Arthur Machen, himself of Caerleon-upon-Usk, I owe most of the materials which have been collated for the presentation of the hypothesis concerning the Graal and the Celtic Church.

REVIEWS

CHARACTER, OR THE POWER OF PRINCIPLES. By Frank H. Randall. London : L. N. Fowler & Co. Imperial Arcade, Ludgate Circus, E.C.

It is not customary to speak of Principles in a determinate sense, as if they exerted some compelling force proper to themselves as apart from the human Will, and it needs the instruction of the author in this instance to enable us to accept the position that Character or inherent power is synonymous with "the power of principles." These "principles," moreover, are understood to include "those inner impulses and forces of human nature that are presented to us in the form of human ability, conduct, power, disposition and character, etc.," which would seem, in effect, to be a somewhat loose usage of the word. Be that as it may, the author becomes interesting from the point where he splits his category of principles in twain and confronts us with the eternal dualism of good and evil under the guise of "Creative Principles" and "Exhaustive Principles." We know them all, health and disease, love and hate, courage and fear, joy and sorrow, and the whole range of them, for are they not all represented in the tangled thread which enters into the fabric of our lives? Then we learn again that the two conditions of health and disease are represented by action and rest on the one hand and overwork and sluggishness on the other, the normal and the abnormal; that both love and hate have many expressions; and as concerns Faith that there are three kinds, faith in God, faith in Mankind, and faith in oneself, opposed to which is Doubt. But where is the co-ordinating factor, the unifying principle which can resolve this eternal dualism? It is nowhere hinted at, and although we are further instructed on many points which formerly were matters of doubt, indifference or exigence merely, we are not satisfied that any new key has been found by which to unlock the secret chambers of life, nor any solution afforded in regard to the problems by which our minds are continually assailed. As an analysis of character the work will be found useful, at many points stimulating and at all times very readable. But inasmuch as it does not touch upon the genesis of character, nor seek to determine the origin of "the pairs of opposites" which

enter into the expression of all principles, nor yet afford any suggestion as to existence in us of a synthetic principle, the work is finally disappointing.

SCRUTATOR.

THE PATHWAY OF THE HUMAN SPIRIT TRACED. By J. M. Peebles, M.D., M.A. (U.S.A.)—Peebles Institute, Battle Creek, Michigan.

THAT indefatigable worker and great traveller, Dr. Peebles, has given us another book in the pages of which the advocate of spiritualistic thought will rejoice. Of the three sorts of evidence, that of sense-perception, that of reason, and that of intuition, the author avails himself fully and satisfactorily. Necessarily many of the problems with which modern thought is concerned belong to the latter category, and cannot be otherwise considered. On this point it is well said that—

The demand for facts of external observation in proof of those higher truths of recondite relations and of that consciousness which can only be realized by the Higher Reason, will not be gratified, at least in the present condition of our world's humanity.

It was an axiom with Herbert Spencer that—

Strong presumptive evidence in favour of the truth of a proposition is to be found in the extent of its diffusion and in the degree of its persistence.

Among the widely diffused and persistent beliefs of the present race of humanity we may cite the doctrine of Re-incarnation, and the doctrine of planetary influence in human life as embraced in the principles of Astrology, to which it is more than probable Herbert Spencer would have given an unqualified veto. Dr. Peebles here cites another belief, that of human communion with the disembodied, embraced in the doctrine of modern Spiritualism, to which the great philosopher would have reluctantly applied his axiomatic rule. As a peg upon which to hang an argument for spirit-communion, this dictum of Spencer's therefore is badly chosen. In short, the weight of evidence is too heavy for the peg, unless we are to suppose, as I think we may, that the nail is stronger and more durable than the man who made it, a not unusual experience in human life and thought.

SCRUTATOR.

TEKEL ; OR, THE WONDERLAND OF THE BIBLE. By J. Horton.
London : Philip Wellby, 6, Henrietta Street, W.C. Price
6s. net.

WE had thought that the method of biblical "criticism" which consists in showing that many of the statements of the Bible are either inconsistent with other statements or palpably improbable, was either extinct or had been relegated to professed agnostics and platform iconoclasts. Yet Mr. Horton, in his "searching inquiry" into the teachings of the Bible, pursues just this method, and invites the reader "to accompany him thoughtfully and reverently through the Old Testament" and the historical portion of the New, in order to decide "whether the claims made by it and for it can be established." Accordingly, he wades through the whole narrative, with plentiful comment, but little real criticism of a constructive character. He ignores entirely the results of textual and "higher" criticism, which have given us, in the hands of experts, a sort of stereoscopic view of the ancient book, in which the various layers of "sources" and "redactions" are made to stand out in full relief, and the Bible is shown to be a most interesting study in race-psychology. He does, indeed, remark that "there are those who say that David never wrote the psalms in question"; but he rejoins: "That is no concern of ours—we are dealing with the Bible as we find it," and this position he consistently maintains.

As a sample of his method we may quote one of his very few references to occult subjects :

"Thou shalt not suffer a witch to live" (Exod. xxiii. 18). Does this law for witchcraft carry us back to the fountain of all light and truth, or to the depths of darkness and superstition? It is lamentable to think of the many innocent victims that have been ruthlessly sacrificed in honour of this Biblical law. The practice was long continued. My encyclopaedia informs me that no fewer than 9,000,000 persons have been put to death during the Christian epoch as witches, and that the laws against witchcraft were formally repealed in England only in 1736.

Mr. Horton's own views as to the real value of the Bible are but indirectly stated, and often in the form of questions. He reminds us that if what Moses or any other man said of God is to be regarded as a final declaration, we limit our idea of God to that man's spiritual attainments, and make those attainments the standard for all men throughout all time. We infer that he regards the idea of God as one implanted in man by God's own Spirit, and that as man progresses that idea will become enlarged and perfected.

PERIODICAL LITERATURE

THE situation created in the Theosophical Society by the strong comments on the nomination of Mrs. Besant for the Presidency, to which we alluded last month, naturally calls forth much discussion in the literary organs of the Cult. In the *Theosophical Review*, we are glad to observe, Mr. Mead withdraws an expression used in his pronouncement, which appeared to charge Mrs. Besant with duplicity in accepting the candidature while under promise to recommend another person to Colonel Olcott for his nomination. Mr. Mead also allows Mrs. Besant and her supporters a full and fair hearing.

The serial story in *Broad Views*, entitled "An Immortal Soul," by Mr. W. H. Mallock, has now reached an interesting point, and we have a long presentation of the remarkable phenomena which are summed up under the designation "double personality." In another article the correspondent who in the February number of the same review stated that she could get into clairvoyant *rapport* with absent friends if she held some object they had touched, or the ends of the stalks of flowers which she had given to them, tells of a further experience in which she assisted one of her relations, a lady then in South Africa, to pay a visit "on the astral plane" to that lady's son, who was at school in England. The experience is narrated in the words of the lady from South Africa, the boy's mother, and E. is the clairvoyant who quotes her friend's narrative :

My experience was that directly on falling asleep I felt as if I were floating in the air, a pale silver light surrounding me. I could not get on myself, but was struggling to do so when I remembered E.'s promise to help me, so called out : "Where are you, E ? You promised to help me." After calling for her several times she came, and . . . put out her hand, just touching the tips of my fingers with hers. Then I found I could travel easily. Presently I found myself in a dark passage, a door just opposite me. I went in, and saw one bed distinctly, and two others dimly. In the centre one was my son, asleep in a position I knew as a habit of his.

She spoke to the boy, who sat up in bed, and she put her arms round him and kissed him, then awoke with a start. The boy did not remember his mother's astral visit, but this, it is remarked, does not necessarily invalidate the experience.

The last number of *The Annals of Psychical Science*, just published as we go to press, contains a translation of the series of articles on the mediumship of Eusapia Paladino, contributed

to an Italian newspaper, the *Corriere della Sera* of Milan, by Professor Enrico Morselli, who as a psychologist ranks as a compeer of Professor Lombroso, though doubtless less widely known outside Italy. As the article is to be concluded next month, we defer further notice of it. There are also a series of observations with the same medium by Professor P. Foà and his assistants, in which some objective and permanent traces of the psychic force developed through the medium were obtained, thus negating any supposition that the senses of the observers were deceived, and that the effects witnessed were illusory.

The April number of *The Open Court* (Chicago) contains two articles referring to the resurrection of Jesus, and discussing how far the Gospel narratives pointing to a revivification of the material body are to be accepted as correct accounts of what took place. The first, by Robert M. Dodge, suggests that if the tomb was really found empty, it was because Pilate had caused the body to be removed to spite the Jews, or that the Jews themselves had done so as a further indignity to their victim. He thinks that Jesus had predicted His return as a living entity after bodily death, but that His words were not understood. If the resurrection stories are outwardly false, they may cover an inward truth :

The truth within may be far greater than the false form without ; and the faith of the disciples was essentially true, not false. Their Master did rise from the dead. He rose from the dead in just the way that he possibly predicted, though His disciples did not understand Him. And perhaps—no, probably—the form which that faith took, false as it was, was the very form necessary to preserve that inward truth in ages of crude thought. It cherished a faith which otherwise might have perished ; faith in a living Christ, faith in the life eternal.

Even the Editor, Dr. Paul Carus, is very tender to the central core of the narrative, which he too thinks has been overlaid with fable :

Higher critics have discovered a gradual increase of the corporeal and sensuous element intended to prove the bodily identity of the risen Christ with the crucified Saviour. While the original report only knows the empty grave, later on the risen Christ denies that He is a spirit.

He thinks that the appearances of Christ after death were originally regarded as subjective, like that to St. Paul, and that modern opinion is returning to this conception :

With the change of our view concerning immortality, which from a belief in the revival of the body has more and more come to be a belief in the immortality of the soul, we have also grown more accustomed to the account of Christ's resurrection as a legend in which the current

notion of life after death among the early Christians found its typical embodiment.

The Harbinger of Light (Melbourne) for April gives a large photographic reproduction of a remarkable *apport* of six live birds which were brought all at one time to one of the sittings with the medium Charles Bailey. Doubts had been expressed as to the genuineness of his phenomena, and "it was felt that if six birds, for instance, could be brought at once, even the most obdurate sceptic would know that it must be an impossibility for them to come in any other way than the one familiar to investigators of psychic power, namely, that of the passage of matter through matter." The date of the sitting is given as March 8th of this year.

The American magazines treating of "New Thought" are legion, and fresh ones seem to spring into existence every month. They are no doubt accomplishing a most useful work in destroying the illusion that matter is the be-all and end-all of everything, and in inculcating new but yet rational methods of training the subconsciousness in the direction of acquiring better habits of thinking and acting. In truth, it is sometimes well to liberate ourselves from habits altogether, except as regards the use of right processes of reasoning. One of the editors of *Weltmer's Magazine* says :

The reformers of one age make necessary the reformers of the next. Man does not need the re-former, but the un-former. He does not need new shackles in place of old ones, but some one who will strike off the old shackles and let him out into a real freedom. Away with the reformer—away with the constructionist who would build for other men. Each man has a right to do his own building.

All this is very true, if people were more capable of leaning on themselves and developing their own resources to work out their own manhood. Another magazine—*Eternal Progress*—takes the view that "a genius is asleep in the subconscious part of every mind," and would teach people how to awaken it.

The most strikingly novel of these American magazines is *The Light of India*, published in Los Angeles, California, by Baba Bharati, who expounds Indian wisdom in an attractive style and is running a serial story entitled "Jim," which is intended as a reply to Rudyard Kipling's "Kim," and gives many details about the training of neophytes in occult development as practised in India. He also prints a short article by Moncure D. Conway, denying the oft-repeated story of the sacrifice of human lives beneath the car of Juggernaut.

PSYCHOMETRIC DELINEATIONS AND ANSWERS TO ENQUIRERS

BY THE "OCCULT REVIEW" PSYCHOMETRIST

DELINEATION (T. H. M.).

Question 1 : Shall I marry the person whom I now love and be happy in doing so ?

Answer : As I sense the marriage influence very clearly in your present conditions, I think you will marry this person, and, as marriage brings a very successful sense with it, I consider you will be happy.

Question 2 : Should I give up my place in business ? If so, should I go abroad ?

Answer : I do not think it would be wise to give up your present position, as I do not sense a change for you until next year, when there is a rise in position and financial conditions are much better.

DELINEATION (ANNE).

Question 1 : Shall I ever marry ? and, if so, will it be the man I now love, although I think he is engaged to some one else ?

Answer : Yes, you will marry, but I am not certain you have met the man, as I do not find him in your conditions until next year ; then I sense a very happy married life for you.

Question 2 : Shall I ever have a home of my own, and be happy ?

Answer : Yes, you certainly have a home of your own, and I sense a fair share of happiness ; try and be a little more patient with the present conditions.

DELINEATION (VIOLET).

Question 1 : Do you see any great change in my life in the near future ?

Answer : I do not sense any change at present in your life, but about two years from now I sense your life changing entirely, and I feel a much brighter and happier condition, with none of the present suppression and uncongenial surroundings.

Question 2 : Shall I be happier ?

Answer : Yes, your future is very bright and happy ; at present you are nervous and depressed ; try and rise above your conditions.

DELINEATION (TITUS).

Question 1 : Shall I marry, and will it be the man I care for ?

Answer : I sense marriage for you next year with a man who is in your life now.

Question 2 : Can you see what cause keeps us apart ? Can I remove it ?

Answer : The man you love is at present in difficulties, and he has responsibilities which he must get clear of before he marries. I do not consider that you can help him in any way ; he will overcome these conditions in time.

DELINEATION (LEONIDAS).

Question 1 : What does the future hold in store for me with regard to position and foreign travel ?

Answer : Your position seems to improve steadily, and you rise to a very good place ; but I do not sense foreign travel for some time yet, and as it is so vague I cannot give an opinion as to the travelling.

Question 2 : Have I met the woman I shall marry ?

Answer : I sense a woman's influence in your life now, though I do not think you are engaged yet, but I believe that this is the woman you will eventually marry.

DELINEATION (I.E.W. and E.N.A.).

Question 1 : What are the influences in this man's life ?

Answer : I do not consider the influences about this man very bad, but he often loses his opportunities by not being as confident of himself as he should be, and I also find one influence which constantly stops his advancement, but this is removed before the end of this year.

Question 2 : Do you see any change coming in my home life and some of my surroundings ?

Answer : I do not sense any immediate change, but early next year there is a decided improvement in your conditions ; much that worries you now will have passed, and you are happier and able to do many things which you are prevented doing now ; your general conditions are more congenial.

DELINEATION (GUGLIELMO).

Question 1 : Do you sense any improvement for me in my present financial prospects ? If so, will that improvement take place this year or later ?

Answer : I do not sense any improvement this year, but early next year there is a very decided improvement due to a change in the life of a man with whom you work, and this change for him gives you a rise.

Question 2 : Do you sense any probability of my having my own business to manage, free from any control of partners or others ? If so, shall I become independent soon or only after a few years ?

Answer : I do not sense any real independence for you at present, but about three years from now you seem to control a big business, though I do not think that you are the sole proprietor.

DELINEATION (EGLANTYNE 2).

Question 1 : Eglantyne 2 is anxious to know if soon there will come a decided improvement in her life, pecuniary affairs and position ?

Answer : I do not sense any immediate improvement in your general conditions ; in fact, I sense no change during this year.

Question 2 : If she and her children will change their place of residence to the seaside ?

Answer : I sense a change of residence towards the end of next year, and this change seems beneficial in many ways, as I sense a much happier condition for you afterwards.

DELINEATION (JEANNE).

Question 1 : Shall I marry ? if so, when ? (I am now twenty-four years of age) ? And do I know the man at the present moment ?

Answer : I sense marriage for you within the next three years, but I do not sense the influence of the man you marry in your life now.

Question 2 : Shall I travel much ? If so, at what period of my life ?

Answer : I do not sense travel for you.

DELINEATION (DIDO).

Question 1 : Will my affairs get settled soon ?

Answer : I do not sense a speedy settlement for you and doubt if you make a settlement this year, but next year things are much easier for you.

Question 2 : Shall I find a land purchaser this spring ?

Answer : You may find a purchaser, but I do not think you will sell.

DELINEATION (ASPHODEL).

Question 1 : Shall I soon be free from my present bondage ?

Answer : I am afraid your conditions remain until next year, when a death occurs which will make a great change in your life, and after that your life becomes much happier.

Question 2 : Shall I marry the man I love ? If so, when ?

Answer : I do not sense this marriage for you until 1909.

DELINEATION (FAITH).

Question 1 : Faith asks, has the man I love gone out of my life ?

Answer : I sense an influence very much in your thoughts, but I do not sense your marrying this man ; you marry, but the influence of the man whom you marry has not yet entered your life.

Question 2 : Shall I ever have a happy home ?

Answer : I consider that the next three years will find you settled in a very happy home of your own.

DELINEATION (FRONTI NULLA FIDES).

Question 1 : Shall I marry the lady to whom I am engaged ?

Answer : I sense marriage for you with a woman who is in your life now, but you are not sure of yourself, and much of your present uncertainty is due to this lack of confidence.

Question 2 : Does she really care for me, or am I fickle and do I imagine slights ?

Answer : I think that she is devoted to you, but she is sometimes hurt by your quickness to take offence.

DELINEATION (ADA MONICA).

Question 1 : Shall I change the country of my residence ?

Answer : I do not sense any permanent change, though you may leave for a short time.

Question 2 : Shall I find a faithful (female) companion ?

Answer : The position which you offer is a somewhat difficult one to fill, but after some delay you will meet the right woman, and I sense a friend as well as a companion.

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