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# THE OCCULT REVIEW

APRIL  
1907

EDITED BY  
RALPH SHIRLEY

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EMANUEL SWEDENBORG.

# 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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## NOTES OF THE MONTH

THE recent decision in the case of Barrett *versus* the Amalgamated Press (Limited), and Barrett *versus* *Light*, before Mr. Justice Grantham and a special jury, should send up the market value of haunted houses. Whether it will tend to the better administration of justice is another matter.

Mr. C. A. Barrett, the plaintiff, has—may I venture to call it the good fortune?—to be the proprietor of a house at Egham, where for a brief period Mr. Stephen Phillips, the well-known dramatist, and his family resided. It appears that Mr. Phillips leased this house for three years, and actually remained in it only three months, paying the rent, however, for the whole term, and residing in a neighbouring hotel. The tenant and his family suffered during their stay from certain hallucinations (to borrow the useful expression which Mr. Andrew Lang has rendered so popular), statements with regard to which, having admittedly Mr. Phillips' own authority, appeared first in the *Daily Express*, and were subsequently copied from that paper into *Light*, and again from *Light* into the *Daily Mail*. The

proprietor brought actions against all three papers, netting *in toto* the comfortable little sum of £240, in addition to 2½ years' rent from the tenant while the house was unoccupied. In the case of the *Daily Express*, the action was settled out of court by the payment of £140 and £100 additional for costs. The subsequent action against the *Daily Mail* and *Light* was not taken till over a year afterwards, the paragraph objected to being inserted by the Editor of the *Daily Mail* presumably in complete ignorance of the results attending its first appearance. According to plaintiff's counsel, the case arose in this way:—

In the issue of *Light* dated July 30, 1904, there was this statement, headed "Haunted House at Egham":—

"According to the *Daily Express*, Mr. Stephen Phillips, the poet and dramatist, recently leased a detached house in Egham, near Windsor, and went there for peace and quiet. Neither he nor any of his household knew that the house had a reputation for being haunted. They were not long, however, in finding it out for themselves. Mr. Phillips says:—

"No sooner were we installed in the place than the uncanniest noises conceivable beset us. There were knockings and rappings; footfalls, soft and loud, hasty and stealthy; hurryings and scurryings, sounds as of a human creature being chased, caught, and then strangled or choked. Doors banged, and were opened and closed unaccountably, as though by unseen hands. I would be sitting quietly in my study writing, when the door would open soundlessly. That in itself was eerie enough, in the dead of night, to a man with his imagination aflame.

"It was susceptible of explanation, however. "It is only a bit of draught," I would say to myself, as I held my breath and watched. But draughts do not turn door handles, and on my life the handle would turn as the door opened—and there was no hand visible. This happened repeatedly. All the household heard the sounds and experienced the same sensations.'

"His little daughter told him that she had seen a small old man creeping about the house. But there was no such person to be found. In the light of a story he afterwards heard this was important, for, according to common report and local tradition, an old farmer strangled a child fifty years ago in the vicinity of the house.

"Mr. Phillips has thrown up the lease and left the house. The servants went before him, and so precipitately that they did not even take their boxes away."

Now, with regard to these statements, it was not disputed by the plaintiff that they had been made. The position taken was rather that the former tenants had suffered no such inconvenience, and that Mr. Phillips (and presumably also his family and servants) had been the victims of hallucination, and that the statements were, in fact, without justification. The judge, in summing up in the *Daily Mail* case, observed: "It was carrying

the doctrine further than he had ever known it to be carried to say that the repetition in a paper of various stories which had been heard, and which were an absolutely accurate statement of what a person said had taken place at a particular house, were malicious. His Lordship failed to see what damage the plaintiff had sustained."

The presumption is that if the proprietors of the *Daily Mail* could have substantiated these alleged experiences of Mr. Phillips

THE BRITISH JURY AND THE SUPERNATURAL. to the jury's satisfaction, they would have won their case, and the weakness of their position lay rather in the fact that the plaintiff was able to claim that earlier tenants had been undisturbed. It is, however, an open question how far a British jury would have accepted evidence in support of so-called "supernatural" visitations, and it is just this unwillingness of the British jurymen to recognize (in public) the value of evidence in the region of psychical phenomena which constitutes a real barrier to the administration of justice when questions of this kind come within the purview of the courts. The decision in the case before us practically amounts to this, that you may not give currency to any records of haunting experiences, however genuinely believed in by the narrator, supplying full data as to names and places, unless you can prove them to the hilt to the satisfaction of a British jury. On the other hand, the law steps in to shield the man who lets a reputedly haunted house and takes care that the intending tenants shall know nothing of its reputation. The tenant must pay the rent whether he can live in the house or not. What chance

THE CASE FOR THE TENANT.

would he run if he refused to pay on the allegation that the house was haunted, and that the lessor had not previously informed him of the fact? Surely the case of the tenant is hard enough without the law stepping in to prevent earlier tenants from giving publicity to what we must describe as their hallucinations. Here again the point may be raised that the crucial question from the tenant's point of view is not whether the house is actually haunted, but whether the experiences of the inmates are such as to create that impression. If a tenant, for instance, cannot keep servants, it must be admitted to detract from the value of the house. Surely in a case like this the lessor might call in the services of the Psychological Research Society if he is satisfied that there is nothing amiss with his property. They have a reputation for being somewhat difficult to convince with

regard to spiritual manifestations, and he need not fear their accepting unsifted evidence. A suggestion made in court that the house should be let rent free for a few months to an intending tenant is also quite a practical one. The fact is that if there is nothing in stories of this kind, the damage they do may very well be overestimated, and to claim that where a newspaper gives currency to such statements on what appears to be good authority and is admittedly the statement of a man of position and reputation, it is actuated by malice, is sheer unadulterated nonsense. This is even more glaringly the case when the paper that gives it currency does so in the interests of psychical research.

The fact is that the average British jury has an idea that the press of this country can afford to pay, and is therefore fair game. The law of libel has been employed time and again, as every British newspaper proprietor knows to his cost, in a matter for which there was not the smallest justification. It cannot be too strongly impressed upon the British juryman that he is there to aid in the administration of the law, and that this has nothing

ROBIN HOOD LAW. whatever to do with the question whether or not the newspaper is rich and can afford to pay. Robin Hood law is not the law of England—at any rate, not yet. I am far from saying that in cases like the present the owner of a house who cannot let it owing to stories being spread to its discredit, if they prove on investigation to be without foundation, has no grievance; but the press, too, is entitled to consideration. The law of libel is perhaps more stringent in England than in any other country; incessant—indeed, hourly—caution is necessary to the Editor who would steer clear of it, and jurors who convict without giving due weight to evidence and on flimsy pretexts, because newspaper proprietors “can afford to pay,” are not only forging a weapon of oppression and extortion and hampering legitimate enterprise, but they are restricting the liberty of the press in a way which the framers of the law certainly never contemplated, and with consequences in the future that assuredly they do not contemplate themselves.

I expressed the intention in a previous number of recurring to the subject of Mr. A. E. Waite's book, *Studies in Mysticism*,\* in my monthly notes. The range of the volume is so large that it is impossible in the little space at my disposal to deal with

\* *Studies in Mysticism*. By A. E. Waite. London: Hodder & Stoughton.



more than an isolated chapter or two. The writer's very extensive knowledge of the subjects of which he treats and the wide range of his intellectual interests lead him to touch in one volume

STUDIES IN MYSTICISM. of 350 pages on a very great diversity of questions, all, however, more or less abutting on the subjects of the Mystic Life and Occult Initiation.

But it is, above all, the Life of the Religious Mystic and the pursuit of the Mystic Quest that one feels through all the diverse matters dealt with, is the one thing at the bottom of the writer's own heart, and it is round this as a centre, therefore, that all the other subjects seem to cluster and congregate, as it is from the standpoint of their bearing on the Mystic Life that they all of them are viewed. This is equally true whether the author passes in review the history from their earliest inception of the Mesmeric and Hypnotic Schools, or traces the growth of Spiritualism and Mediumship from the times of the Rochester knockings to the present day, or whether, again, he touches on the problems of Occult Science or discourses on the secrets of the Masonic and Rosicrucian Societies.

It is just as well that we should be reminded once more of the tremendous effect which the phenomena of these same Rochester knockings—trivial and vulgar episode as it seemed in itself to be—produced upon the psychic and religious life of the time, by the chance accident of its leading to the establishment of a means of communication with another plane.

The fact that spirits of another world had rapped and knocked, that the poltergeist had thrown, the banshee wailed, that houses had become uninhabitable through hauntings for years and centuries innumerable, and that all this time the simplest and easiest of methods by which ghosts could have been brought to explain themselves had never entered into the thought of man, was so overwhelming that, outside the mere circles of curiosity after the last new wonder, there were many earnest men and women who were startled out of their normal course, were led to investigate the alleged occurrences and attempt to make use of the code, with such results, both positive and negative, as begot speedily a remarkable variety of opinion.

In discussing the extensive spiritualistic literature which by degrees developed itself as the result of this momentous discovery, Mr. Waite is careful to correct himself in the use of the word *literature*, for, as he well observes, a point which must have come home to many of us with great force, "Spiritualism has never yet produced a single writer in whom we can recog-

WHERE  
SPIRITUALISM  
HAS FAILED.

nize the true matter of the great work of art, or even a tolerable substitute." Nor has it, on the other hand (and here the standpoint of the Religious Mystic is unmistakable), "delivered that doctrine of absolute knowledge which alone could be regarded as abrogating the sacramental dispensation to humanity."

The fact remains that, explain it as we can and may, it is impossible to construct a theory of the other life out of spirit messages, and that, therefore, spiritualism has at most demonstrated the existence of unseen intelligence. It has told us nothing of its modes and conditions, or, rather, it has told us too much for us to be able to accept anything.

Mr. W. B. Yeats once observed to me that in his investigations into matters occult the two facts for which he met with the greatest weight of evidence were symbolism and astrology. As a matter of fact, the latter of these is included in the former, for the whole theory of astrology is based upon the assumption of the truth of symbolism, and presupposes its practical value as a positive factor in the occurrence of phenomena, and, indeed, in the creation of the machinery of the material world. If

SYMBOLICAL  
BASIS OF  
ASTROLOGY.      symbolism has no reality outside the figurative and the fanciful, *a fortiori* astrology cannot be true. It is, however, in symbolism, if anywhere, that we find the clue to the secret of the

universe, and astrology is merely one of the most marvellous object lessons of the manner in which the Symbolic underlies what we, looking at things on the surface merely, misname the Real. The ancient saying, *as above so below*, is merely the affirmation of the truth of symbolism. On the material plane the symbol is a necessary means by which man can be put in touch with the reality that is typified, and it is by one of the greatest secrets of occultism that the inherent virtue of the thing symbolized can be transposed to the object which symbolizes. Herein lies the secret of the efficacy of all Church ritual; indeed, of all ritual whatsoever. Herein lies the clue to the fact that Protestantism has so often proved to be the negation of all true religion. The thing typified is attracted by the symbol as lightning is attracted by a lightning conductor. The man who

THE VALIDITY  
OF THE  
SYMBOL.      burns down the forest drives away the rain and makes a desert of a fruitful land. The iconoclast—the man who breaks down the images—destroys at the same time the spiritual life

which they embody and attract. As Mr. Waite well says, "the truth is that ideas in the absolute order are conceived only

by representation, which is the mode of symbols and sacraments." To conceive, to the Occultist, is to create, and to create a symbol is to transfer to a material object something at least of the virtue of the thing symbolized.

The initial gift which it (the sense of symbolism) bestows upon the things without is the hint of a great significance behind which indeed there is almost an infinite diversity, an unmeasured depth and width which to the poet are the source of inspiration; to the seer, the spring of prophecy; to the mystic, the great font of correspondences by which he forges the strong chains of union binding all worlds together.

The danger of symbols is that they are easy weapons in the hands of the mountebank and the charlatan. As well, however, might the exploit of the tailor of Kopenick be urged as an argument against the military uniform as the misuse of symbols as an argument against all ritual. The hypocrite will always be there, whether under the guise of a parson's surplice or wrapped in the folds of a Cagliostro cloak, and he will continue to find his dupes among the credulous. The fact that "the really incommunicable experiences will always be the great secrets made evident to inward faculties and not by outward words" will not make those who realize its value despise the symbol which first brought the realization of the thing symbolized within reach of the initiate.

That the secret knowledge of the occult sanctuaries is no mere phantom of the brain, Mr. Waite fully admits. That some of this knowledge has already been revealed, "and that the natural divulcation of more in the course of rigorous research into psychic matters has become inevitable," he frankly allows. But he takes care to point out that there is no warrant for the supposition that the knowledge of occult powers can assist the seeker along the steep path of sanctity.

The psychic man (he justly says) must be distinguished from the spiritual man, and the development of the one, so far from tending necessarily to the awakening of the other, does not infrequently constitute a very real hindrance to the attainment of the greater objects. The history of what is called supernaturalism is overwritten everywhere with the fullest evidences that no psychic phenomena lead to any spiritual result if pursued for their own sake.

Miracles, he says elsewhere, are an accident (not an evidence) of sanctity. The stigmatic is a signal witness to the pathological facts of transcendentalism but no witness to the Divine pleasure in the devotion to the Five Wounds.

The knowledge of the great mysteries of life in the universe must come to the initiate through other channels than anything that is within the range of phenomena, and it is in some respects true to say that phenomena of the transcendental order are, perhaps, from any truly sacramental standpoint, the least satisfactory that he could have.

Psychic experiences may indeed be to some extent valuable as indications pointing to spiritual possibilities, but they in no other sense help to the attainment of the true spiritual life. Mr. Waite has done a real service in laying his finger with emphasis on a misconception which has been only too prevalent. The living the life, and not the possession of spiritual gifts, is the true index to the saint.

PSYCHIC  
POWERS NO  
HELP TO  
SAINTLY LIFE.

The following facts, which are obviously authentic, may be of interest to a number of my readers. They refer to the recent death of Colonel Olcott on February 16 last. The letters from which I quote are private communications to Miss E. K. Bates, and the writer, Baroness R—, is a private friend of hers. The first letter is written on February 13, 1907, and is dated from Rome. After writing of certain matters which do not concern us here she says:—

COLONEL OL-  
COTT'S DEATH:  
A WARNING.

My niece and I have been trying some photographing alone, and there have come some very curious developments on the plates I figure on. We mean to continue trying. How I wish you were here to give your power to the experiments, which would then be even more extraordinary I fancy. I have had a new "associée" brought into our small circle. She is a wonderful psychic, and is said to be protected from astral influences.

Miss L. W— is here too, and we had a sitting a few days ago, when an old friend of mine, Baron H— came, and said that "Alan Kardec" had told him to tell us that "Colonel Olcott was very ill and could not live many days," and that Mrs. Besant would have to go to Ardyar, and asking us to take note of time and day—February 6—six o'clock in the morning.

We shall see how much truth there is in the first part of the message—the second follows *sans dire*.

Writing later—on February 23—after Colonel Olcott's death, the Baroness R—, who had apparently forgotten her first allusion to the incident, wrote again with fuller details:—

February 23, 1907.

I must add a line to tell you something that happened, and you may make use of it if you like, suppressing names.

On February 6 we four, my niece, Miss 'L. W——, Princesse d'A—— and myself were "sitting" when a message came to me from my old friend Baron H——. He spoke through the Princess, in French, because he said he could not speak in English, and the company would not understand Danish! He was told to say from "Alan Kardec," who was with him, that Colonel Olcott was very ill, and could only live a few days longer, and that Mrs. Besant ought to be sent for to Ardyar to take up the presidency. He begged us to write down the day and hour. He told us this as it was "a true message." It was February 6 at 6 p.m.

My readers may be interested to learn that the Zancig performance has been made the subject of a gramophone record by the Gramophone and Typewriter Company, of 24, City Road, London, E.C. The performance took place in a moderate-sized room, and a screen separated Mr. and Mrs. Zancig, who were thus out of sight of each other and spoke into two large tubes designed for the occasion. Articles of the most diverse character were deposited by those present on a table in front of Mr. Zancig for purposes of diagnosis. THE ZANCIGS ONCE MORE. The journalistic profession was represented by Lord Northcliffe (Sir Alfred Harmsworth), Lord Montague of Beaulieu, Mr. C. Arthur Pearson, Mr. Clement Shorter, and the Editor of the OCCULT REVIEW. Madame Zancig's mental rapidity was a remarkable feature of the performance, which certainly appeared to exclude all possibility of the use of a code, and the much-talked-of spectacles were, from the circumstances of the case, clearly useless.

The number of errors made in diagnosing was considerably more than would be realized in a large public place or music hall, where it is easy to pass many of these over. Still, the performance was one of a very remarkable character, and appeared quite to convince those present that Mr. and Madame Zancig were psychics of no ordinary kind.

# SWEDENBORG AS A MYSTIC

By BEATRICE ERSKINE

"To my mind the only light that has been cast on the other life is found in Swedenborg's philosophy."

E. BARRETT BROWNING.

THE position occupied by Swedenborg in modern thought is not easily determined, for he has always been something of an enigma. His actual visions have failed to impress mankind at large, but the philosophy which was inspired by those visions has attracted the most powerful intellects of many nations. Popular opinion, generally behind the times, still represents him as a scientist who went suddenly mad at the age of fifty-seven and who ended his days as an amiable lunatic. This theory of madness, however, is easily disposed of when we reflect that his fame rests entirely on the work which he did after he was supposed to have lost the balance of his mind. Moreover, it is easily proved that if he were mad in his later years, he gave evidence of that madness in his youth when, like Jeanne d'Arc and the mystical cobbler of Görlitz, he dreamed strange dreams and saw unearthly lights. If he manifested in his maturity an inexhaustible curiosity, a power of almost unceasing brainwork, a passion for classifying and a maddening talent for detail, he gave proof of all those qualities in his later years. To the end of his life he showed no signs of a deranged mind other than the fact that he claimed to have intercourse with spirits; to the end of his life he was placid, smiling, courteous, equable, agreeable. A vegetarian from choice, he ate meat in company; absorbed in his inner visions, he never spoke of them unless desired to do so. He gained no advantage from the exercise of his psychic powers in the worldly sense of the word; on the contrary he sacrificed an European reputation when he preferred theosophy to science.

That Swedenborg never really impressed the popular mind seems due to the fact that he had little real imaginative power and no sense of humour. He detested metaphysics and avoided rhetoric. He wanted facts, and he describes the glories of the celestial mansions in the manner of one who writes the inventory of an earthly house. If ever a writer had the drawbacks of his good qualities, it is Swedenborg. His very conscientiousness is

against him, for his un pitying mass of detail chokes up and destroys our vision of his work as a whole. The kingdom of Heaven is suffused with a broad unwinking daylight ; there is no sacred mystery, no awful Holy of Holies. His angels are puppets, clothed in Jewish ephods and garments of scarlet and purple. " I know, for I was there," he remarks at intervals ; and yet we do not feel as if the scene were described by an eye-witness. Yet, without doubt, he did see those scenes in his inner vision, for the man was of transparent truthfulness and honesty. The testimony of his servants proves that he lay for long hours and even days in trance ; his friends bore witness to the fact that he seemed to leave the body, and that on the return of the spirit he frequently told them of events which happened at that same moment in distant countries. He was certainly not mad and certainly he saw visions ; perhaps those visions, whose very fabric seemed to be made out of his own consciousness, partook of the finite nature of his own mind. Even so, admitting that his vision was only partial, we may concede that his conception of the universe, of man's position in that universe, of the connexion and intercourse between soul and body and of the life beyond the grave, is inconceivably grander and more convincing than the theories of lesser men.

To write a few pages on any aspect of the character or mission of the " man of ten centuries " is a hard task ; those fifty stout octavo volumes which Emerson said would yield sufficient nourishment for a " lonely and athletic student," seem to frown on any such impertinent attempt. Moreover, the life work of the man, scientific and religious, range together in such a manner that it is difficult to speak of any part of his genius without taking a comprehensive glance over his whole career. Still the effort is worth making, especially at the present time when modern mysticism is so much in touch with many of his theories that it recalls the often-quoted remark : " Where a new spirit has entered the world, that spirit has flown to its mate in Swedenborg."

Born in Stockholm in 1688, Emanuel was the second son of Dr. Jesper Swedborg, preacher to the court of Charles XI, and of Sara Behm, daughter of the Assessor of the College of Mines ; so religion and science were united at his birth. Dr. Swedborg was a learned and pious man with a strong leaning towards mysticism. He believed in the association of spirits with mortal men, he saw visions and was a faith-healer. Emanuel grew up in an atmosphere of piety and culture, and his earliest auto-

biographical note tells us of the delight which he took as a child in holding religious discussions with the clergy.



The earnest child, whose conversation was so striking that his parents often said that the angels spoke through his mouth, grew into an ardent student of science and philosophy. He



was educated at the University of Upsala, where his father was appointed Professor of Theology, and he remained there after Dr. Swedborg was appointed Bishop of Skara and had removed to his diocese. Emanuel studied the classics, natural philosophy, mathematics and mineralogy, taking his degree of Doctor of Philosophy in 1709. When he left college his father wished to place him with the celebrated Swedish engineer Christopher Polhammer, but he preferred to travel for a couple of years before settling down in his own country. He visited various foreign universities, including Oxford, and returned to Sweden in 1712 to work under Polhammer and to edit a scientific journal.

Success crowned his efforts very early in life, for he was appointed to the important post of Assessor to the College of Mines in 1714. Honoured by the King, Charles XII, his family was ennobled by his successor, Queen Ulrica, after which date the name was altered to Swedenborg, and Emanuel took his seat with the Knights of the Equestrian Order in the triennial assemblies of the States. For eleven years he worked hard at his profession, wrote books on mineralogy and on scientific subjects generally and distinguished himself in the political arena; then he resolved to go abroad to pursue his studies and to publish his books in countries which offered him a better publishing market than he could obtain at home. He had a small independent fortune of his own, and he arranged to give up half his pay as Assessor to his deputy.

Whether at home or abroad he worked incessantly. He wrote books on astronomy, on algebra, on the tides, on magnets; in his lighter moments he "stole the trades," to use his own expression, of a watchmaker, a cabinetmaker, a mathematical instrument maker and a bookbinder, besides attaining to some proficiency on the organ. He was always a pioneer, struggling to find some new issue, to arrive at some new conclusion. His exploits in the world of science have been passed over or attributed to later comers, but it must not be forgotten, when trying to attain an estimate of his life work as a whole, that he anticipated the Atomic theory and originated the modern science of Crystallography. In his wonderful *Principia*, which was an attempt to explain the system of the universe by means of analogy, reasoning from the known to the unknown, he anticipated discoveries afterwards claimed by La Grange, Kant, Michel, Mossotte, La Place, Franklin, Hansteen, Cavendish, Watt, Lavoisier and Priestley. We are not surprised to learn that when he turned his attention to the animal kingdom he also anticipated

the celebrated discoveries of Schlichting, Munro and Wilson, and that he was the first to demonstrate the use of the lungs.

Swedenborg spent something like eleven years studying the human form, a study which he pursued with all his accustomed exactitude and methodical minuteness, producing a book which has been invaluable to students. Each muscle, each fibre, each cell, is described at length, without hurry, without omitting a single detail, and yet the object which he had in view was not to make an exhaustive study of physiology for its own sake. It was the means to an end, and the goal which he had in view was none other than the discovery of the point where soul and body meet.

Swedenborg claims to be the first who ever set out to find the soul by analysis. He argued that man was a spirit; the mind of man was the spirit, and the spirit was the man. The body was the envelope of the spirit, its outer expression; further, it was made in the image of God and it was the counterpart of the soul, for every organ of the body had its spiritual equivalent in the soul. Where was he to seek for the soul? Surely in its own kingdom, the body. In his estimation of the body as worthy of honour, he is distinctly in touch with modern mysticism. The mystics of old were ascetics who regarded the body as a snare of the devil; it was a vile, low, despicable thing in which the soul only dwelt under protest, longing for the moment when it could cast away the shell and soar into the empyrean or be absorbed in the Eternal Spirit as east or west dictated. The modern mystic says that only by the redemption of the body can the soul attain to perfection.

When Swedenborg appeared to be on the threshold of his great discovery he began to be assailed by doubts. He saw less frequently the tongues of flame which had encouraged him; he was tormented by evil spirits. His dreams became more vivid, more significant; he received definite instructions what to write, and he began to be convinced that he must throw away the labour of years and try, in all humility, to find the soul by some other path. A certain small parchment pocket-book in which he had begun to jot down notes of travel, was converted into a dream-book in which he recorded, baldly and without any attempt at literary form, his dreams and their significance. The power of suspended respiration, which he had always possessed to a certain extent, became more marked; he was already half in that other life which was so soon to absorb all his faculties. Already he saw half nebulous shapes in the semi-darkness and he heard

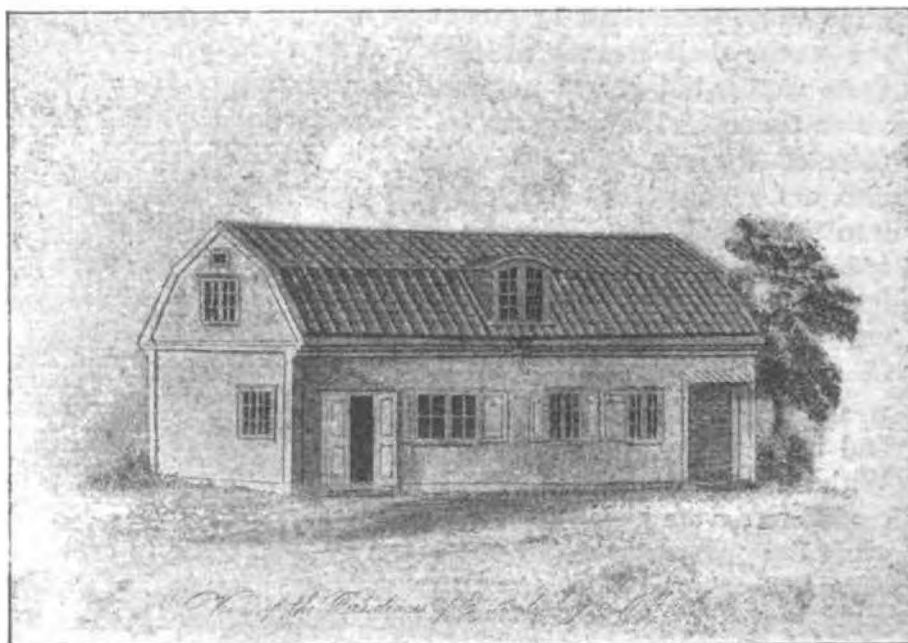
voices in the early morning ; at last he saw the figure of the Lord, clothed in purple and fine linen and bathed in light. He was called to his high mission to act as a connecting link between the seen and the unseen, and that same night the Gates of Heaven and Hell were opened to him.

It is interesting to compare the manner in which Swedenborg was called and the time of life when he definitely became a seer, to the same events in the life of Jacob Boehme, with whose mysticism his own has much in common, although he declared that he had never read his works. "Jacob, thou art as yet but little," said the Stranger to the cobbler's apprentice, who was minding his master's shop in his absence ; "but the time will come when thou shalt be great and become another man and the world shall marvel at thee." The child pondered over these words, but it was not until he was twenty-five that his vision opened. He was gazing at a burnished pewter dish which reflected the sun with great intensity, when he suddenly fell into a deep inward ecstasy, during which he seemed to look into the very heart of things. He went out into the meadows to banish his fancy, only to perceive a new and inward meaning in each blade of grass. He then perceived that his spiritual eyes were opened, and he thanked God and returned to his cobbling.

Swedenborg was fifty-seven when he received his call ; he was in the evening of a life which had been crowned with success and in which he had earned a great reputation as a scientist. Without hesitation, he threw aside his old studies and proceeded to devote himself to his mission.

It does not come within the scope of this article to consider the vast system of the universe or the theory of man's fall and of his redemption as propounded by Swedenborg. In many of his views he was completely original, though, of course, he founded most of them on the Scriptures, adding certain theories which he borrowed from Plato and the neo-platonists, and welding the whole together after the Aristotelian method. His intricate theories of the sciences of discreet degrees, of correspondence, of mediate and immediate influx need only be treated of when they tend to make his mysticism intelligible. His religion is dogmatic, positive and very sharply defined ; it has many good points and a striking lack of that great quality of mercy on which Christianity insists. Man, he argues, was given free-will by God ; he has the choice of good and evil, and as he chooses in this life, so he will reap in the next. Each man is governed by his ruling passions and, while still in the

body, is in touch with some society of angels or devils in the spirit world. When he goes to the Intermediate world of spirits after death, his tendencies soon assert themselves. The man who feared death is unconscious that he has passed through the Ivory Gates and still dreads the great change; the spiritually minded man goes to that part of Heaven to which he is drawn by his inclinations, the vicious to his particular niche in Hell. It is the old doctrine of Like to Like, and it results in complete harmony even as regards Hell, whose denizens are at any rate happier than they would be in any part of Heaven! Both Heaven and Hell are divided up into various societies of angels



and devils, who have all been men, for no spirit "can be formed for Heaven except by the world." These companies are all neatly labelled and grouped in those portions of Heaven and Hell which would correspond to the portions of the human frame of whose qualities and functions they constitute the spiritual counterpart. All companies are united by the strong bond of mutual tastes, and the couples united by conjugal love are so intimately united in their spiritual vision that they frequently appear as one angel. In the same manner a society of angels appeared as one great angel, and Heaven itself as the Grand Man, Hell figuring as a Monster. With the angels of the various societies of Heaven, Swedenborg held frequent intercourse,

often meeting there, after the Dantesque manner, people whom he had known on earth. Of his own position as the chosen mouth-piece of God, he had no doubt and he saw no reason why he, who had always been a spiritual fisherman, should not serve God as well as the fishermen of yore who were chosen to be Apostles. It was necessary for a man in the body to be initiated into the Heavenly mysteries, to bring down the message that Christ's second coming, which had been symbolically foretold as happening with clouds and great glory, had been accomplished only in the Spirit. It was the beginning of a new era, of a new dispensation for the Church, that he wished to announce to an unbelieving generation.

With regard to the visions through which he obtained his inspiration, he has left us an ample record. He has given, as it were, a recipe for one manner of communicating with the unseen world and he has justified his experiences by copious references to Scripture. Given a belief in the super-normal visions of the Prophets and Apostles, there is nothing incredible in a later revelation ; what we miss is the air of authority, the inspired language and the sense of awe to which we are accustomed. We feel persuaded that the hand of the Lord was strong on Ezekiel when he heard the voice of a great rushing and the wings of living creatures touching each other ; we are impressed by the abundance of the revelations made to Paul which he was not permitted to hand on to us, and we feel sure that he was indeed caught up into the third Heaven where he heard unspeakable words which it was not lawful for a man to utter. The sumptuous imagery of the Revelations appeals to the poetic sense and the description of lightnings and thunder and of earthquakes, when islands fled away and mountains were not found, strikes a chill to the heart and sketches an anticipatory picture of the last great day. But Swedenborg, who does not impress us with the grandeur of his vision, takes a higher standpoint than these, for he explains that whereas they were caught up by the Spirit, he was able, by his own free will and by his power of regulating his respiration, to transport himself into the wished for state whenever he desired. He had, it is true, experienced all the various forms of travelling in the Spirit. He had been caught up even as Ezekiel or even as Plotinus, who defines ecstasy as the liberation of the mind from its finite consciousness ; he had heard the voice of God and communed with angels ; he had been uplifted in silent ecstasy too deep for words. But more often he was walking the fields of Paradise

in the full possession of all his critical faculties, for he had what might be described as a latchkey to Heaven. It is characteristic of the man that his system of communication with the unseen is founded on the old basis of his studies in the Animal Kingdom.

Swedenborg's system of the universe has been described as "a spiral or breathing movement down the stairway of natural being." Spirality is the "basement idea of breathing," just as Leonardo da Vinci found it the "basement idea" of art. Breathing is the foundation or ultimate of the Spirit and influx and divine inspiration. God, symbolised as the sun, breathed through the spirit, symbolised as the atmosphere, that Influx which vivified all created things. The soul of man is not self-existent, but a recipient of life, and that life is received immediately from God by the soul and mediately, through the soul, by the body. Man is the microcosm in which the whole of the universe or macrocosm can be studied, and the brain of man is the microcosm in which the whole of man is revealed. It was in the brain that he had placed the point where soul and body meet, for in the so-called nerve cells, of which there are thousands in the grey substance of the brains and spinal cord, is the seat of consciousness and volition. In relation to the brain, we may remember that Swedenborg, who wrote an invaluable work on that subject, anticipated Schlichting's discovery of the coincidence of motion between the brain and the lungs and that part of his theory of respiration hinges on this fact. In moments of agitation he noticed that the breath came sharp and quick, in a placid state the breathing was quiet, while terror had the opposite effect; after suspense a long breath showed relief and a sigh was certainly indicative of sorrow. In his own studies, especially when he was concentrating his mind intensely on some scientific problem, he noticed that he held his breath; if he relaxed it, the thread of the argument was lost. In this manner he declares he has remained without drawing a breath for an hour, whilst absorbed in thought. He had noticed as a child that he held his breath in fervent prayer; as he grew older and more observant, he noticed that when he withheld his respiration, a sort of tacit respiration was observable, and this he declared to be the respiration of the soul. If the soul were the spiritual counterpart of the body, it had its organs and functions on the spiritual plane and therefore man had a double respiration. Breathing in the ordinary way in the body kept him in his normal state; suspending the breath of the body and breathing only with the soul, he was free to associate with

those spirits who had cast off the body. Extravagant as this theory may sound, the fact remains that he would lay in trance for a week at a time, apparently without drawing a breath, certainly without taking any food.

The gift of seership held nothing very remarkable in the eyes of Swedenborg, who declared that it was really the normal state of man. The spiritual world is as near to the mortal world as the soul is to the body, and he who could cultivate a spiritual vision could see beyond the natural world to a new Heaven and a new earth. The horsemen and chariots who covered the mountain side were there even before Elisha's servant had his eyes opened ; it was merely a question of being able to see.

As he had noted the difference between the inspiration of the Prophets when they heard the voice of the Lord and their state of ecstasy when they were caught up between Heaven and earth, so he is careful to observe the difference between dreams which are directly inspired by God and which often reveal the future, those which are induced by the spirits which keep watch by night over man, and those which are induced by the "devil's crew." Dreams suggested by spirits are often deceptive, and sometimes the symbolism is hard to understand, heavenly things being represented by things already known on earth. Visions may sometimes take the form of dreams ; they may appear to man in clear daylight either before or after sleep. The guardian angels, which watch over mortals in sleep, are with him at his death and after the respiratory motion of the lungs and the systolic motion of the heart have ceased, they can communicate freely with the released spirit. They prepare the soul for the new life and do not leave it until the old tendencies for good or evil re-assert themselves and decide its fate for good or evil.

Before reviewing the evidence in favour of Swedenborg's gift as a seer, it may be well to note the position which he held in his own times. He has been described as a charlatan who strove to impose on the world and as a madman who imposed on himself. It is refreshing to learn that in his own country, where no man is supposed to figure as a Prophet, he was universally esteemed and that his character was considered above suspicion. It is true that the clergy, who considered some of his doctrines heretical, tried to get up a charge of madness against him, but this fell through in the Diet and was repudiated by the King. The belief in this madness, which persists to the present day, is chiefly founded on the well-known story related by Wesley

on the authority of a man who subsequently denied it in every detail. He stated that Swedenborg, when ill with fever and apparently delirious, had rushed out naked into the street and had rolled in the mud, declaring himself to be the Messiah. On the other hand the belief in his charlatancy was inspired by Kant, who wrote a pamphlet, *Dreams of a Spirit Seer Interpreted by Dreams of Metaphysics*, in which he ridiculed the pretensions of the Swede. He, however, altered his opinion when he took the trouble to investigate the stories, which he only did after the publication of the pamphlet, and he declared that he believed his gifts to be genuine, adding that he was supported in this matter by the testimony of Schlegel.

Swedenborg had travelled a great deal and was in some sense a cosmopolitan, but he always returned to his own country with pleasure. He was well off and owned a house in the suburbs of Stockholm, which had a large garden in which he delighted. He was always a solitary, for, after his rejection by Polhammer's daughter, he seems to have given up all thought of marriage; but his house was besieged by curiosity hunters, to whom he seems to have been always kind and forbearing. He lived sparsely and drank much black coffee; he ate when he was hungry and went to bed when he was sleepy and was looked after by a faithful old couple—a gardener and his wife—who did all that was necessary for his modest wants. Much of his time seems to have been passed in a summer-house, which contained a library where he received his friends in and out of the body. A delightful story is told of him ushering out an invisible visitor, talking glibly in Latin as he did so, whom he afterwards declared to be Virgil, a "capital and most agreeable man." In another of his summer-houses he had mirrors arranged to reflect the garden, and he is said on one occasion to have shown a little girl her own reflection, when she asked him earnestly to show her an angel.

There are a good many stories about Swedenborg's attainments as a seer. He talked with his old friend Polhammer as he stood by the open grave watching the interment of his own body; he declared that Count Eric Brahe, who was beheaded with Baron Horn, was with him for some days after his execution, but the three stories which can be attested by outside evidence are as follows:—

On one occasion he was with a party of friends at Gottenburg. He was pale and worried and told those present that a fire had broken out at Stockholm, which was three hundred miles dis-



tant ; that his own house was in danger, whilst one belonging to a friend was already destroyed. At last he exclaimed with evident relief : " Thank God ! the fire is extinguished the third door from my house." Every fact that he had given was afterwards exactly verified, including the hour when the fire was overcome. The second story relates how Madame de Marteville, widow of the Netherlandish Ambassador, was sued for a large sum of money after her husband's death. She came to Swedenborg in great distress, telling him that she knew that her husband had paid the sum and that he had obtained a receipt for it which she could not now find. Swedenborg promised to help her if he could, and he called a few days later to say that he had seen M. de Marteville, who had left him very suddenly, saying that he was called away to his wife on a matter of importance. The widow replied that her husband had appeared to her in a dream that same night and had told her where to find the receipt, which she had discovered in a drawer which also contained a hairpin set in brilliants which she had long lost. The third story related to Queen Ulrica, who asked him one day if he had ever met her brother, who had recently died, in the world of spirits. He replied that he had not, but shortly afterwards he called at the Palace, approached her without ceremony and whispered something in her ear which caused her to start and turn pale. " There is only God and my brother who can have known what he has just told me," she said afterwards.

Swedenborg was a great deal in London, where he was known and admired and had several good friends, but his small knowledge of English and the impediment in his speech precluded him from any real intimacy. His slight figure, with its fine features and hazel eyes, was well known in the neighbourhood of Cold Bath Fields, where he lodged, and he was often seen stopping to talk to the children, for whom he used to carry sweetmeats. He was always dressed in an old-fashioned suit with lace ruffles, and wore a full-bottomed wig, carrying a sword and a gold-headed cane. On Christmas Eve, 1771, he had a stroke of apoplexy, and on March 29, 1772, the day he had foretold that he would go to the spirit world never to return, he died at the hour which he had himself named. Ferelius, the minister of the Swedish Lutheran Church who administered the Sacrament to him on his deathbed, asked him if he had spoken the truth as to his visions. The dying man propped himself up in bed and replied solemnly : " Everything that I have written is as true as that you now behold me ; I might have said much more had it been permitted

me. After death you will see all and then we shall have much to say to each other on this subject."

He was nursed through his last illness by the wife of the wig-maker Shearsmith, with whom he lodged, and her maid, and the latter said that he looked forward to death as if it had been a holiday or a merry-making. When the clock struck five, he asked the hour, and when they told him he said : " It is well. I thank you. God bless you." They were his last words. Whether the student of Swedenborg's philosophy approaches the subject with a credulous or an incredulous mind, he can scarcely help agreeing with Carlyle that he has been in the company of " the high and perennial in human thought."

# REMARKABLE OCCURRENCES AND PRESUMABLE EXPLANATIONS

BY FRANZ HARTMANN, M.D.

*(Continued)*

## XII

### THOUGHT FORMS

1. I had some friends at Chihuahua, Texas, Mr. D. M——, a lawyer, and his wife. They were great spiritists, but they held their sittings very secret. At my first visit at his house I was very much surprised to see (clairvoyantly) that the "spirit" of Napoleon and the Empress Josephine were present. I told my friends of it, and they then showed me whole heaps of manuscripts consisting of written communications which they had received from these two spirits.

2. I was once present at an examination of a school, and one young lady rehearsed Longfellow's poem of Hiawatha and Minnehaha. The story of Minnehaha made a great impression upon my mind, but after a while I thought no more of it. Perhaps a year afterwards I went to see the well-known medium Charles Foster at Houston, Texas, for the first time, and as I entered the room, he immediately exclaimed: "Oh, what a beautiful Indian spirit comes here! Her name is Minnehaha. She sends you a message of love."

3. For several years I received beautiful communications in prose and in verses through different mediums from a spirit giving its name as E——, and on one occasion this spirit appeared to me lifelike and most beautiful; it was a truly angelic vision. Finally I discovered that this apparition was caused by the thoughts of a dear friend of mine whose name was E——.

All such experiences are very interesting and instructive; for they go to show that the thought forms, which we create by our willing or desiring and thinking, are real entities, having a life and intelligence of their own. Napoleon and the Empress Josephine would surely not have consented to be the constant companions of a lawyer at Chihuahua, and the princess Minne-

haha never existed as a person, but was a creation of Longfellow's brain. Many so-called "spirits" may have a similar origin; because, as one of the Adepts teaches: "Every thought having attained a certain maturity combines with a corresponding power from the astral plane, and forms a self-existing entity of shorter or longer duration according to the intensity of thought by which it has been formed."

4. A few months ago the Countess B—— was taken ill. Within a few days her illness assumed a serious character, and shortly afterwards she died. On the evening before her disease became serious her husband and daughter, both, while standing at the window saw an ugly old woman in the yard. She was dressed like a gipsy; her hair was dishevelled, and she assumed a threatening attitude, shaking her fist towards the sick-room of the Countess. The Count immediately went to the door to investigate the matter, but when he opened it, nobody was there; the gipsy woman had disappeared.

It may be supposed that this gipsy woman was a thought form created by the sick Countess, and that it was a representation of her own fears and of the state of her mind, for she was at that time not of a very sweet temper, but rather impatient. Perhaps many "unexplainable" premonitions may be explained in this way. Thus the study of spiritistic phenomena and their causes may be the cure for a great many superstitions.

5. While I was at Philadelphia in the year 1888 I was walking through Chestnut Street at 11 a.m., when suddenly I saw the image of my friend Mrs. B—— M—— floating in the air in the bright sunshine about ten feet above my head and in front of me. This lady was at that time in London, and I did not think of her at that time. About an hour afterwards I received a cable dispatch from her, urging me to come to London to meet her.

6. The Duchess of P—— imagined herself to be a re-incarnation of Mary Stuart, Queen of Scots, and to be in constant communication with her "actual self." While I was a guest at her palace at Paris I saw very unexpectedly (clairvoyantly) that "spirit" of "Mary Stuart," which appeared to me a very material and substantial thing, probably owing to the fact that the Duchess had caused it to be so by her continual thoughts. The very gross aspect of this apparition also made it evident to my mind that there are certain astral forms which seem to be far more material and spiritless than anything on the physical plane; for while on our plane even a stone or

rock appears to be endowed with latent life, such astral forms seem to be entirely lifeless.

I have already alluded in this magazine to another case in point which occurred when I was at Philadelphia at the house of a friend of mine, Mr. W. F——, where I stayed for several weeks, being engaged in trying to investigate the secrets of Mr. J. W. Keeley. Here I was actually slapped in the face by the apparition of a woman who was not dead at all but was living in the same neighbourhood at the time.

It seems clear that in all these cases the "occult phenomena" were not caused by the real spirits either of the living or the dead, but that they were astral forms or "false egos" created by the will and imagination of living people, and of the creative power of these two forces a great deal more may be known.

### XIII

#### GNOMES AT WORK

1. The following case has been under my observation for about ten years. A lady of my acquaintance appears to have an attending "spirit," occasionally manifesting itself in the shape of a dwarf, who seems to love to amuse himself by almost daily playing harmless tricks, such as causing things to disappear from places in which they have been deposited and where they are again to be found afterwards, displacing furniture and fetching small articles which may be wanted. On three occasions to my certain knowledge a broken golden watch-chain which was left on the table at bedtime was found mended in the morning, without anybody having entered the room. On two such occasions the chain was mended to perfection; the third time the work was badly done and had to be done over by a goldsmith. It would be impossible to describe all the tricks performed by this dwarf; but the following history of the case may be of interest to the reader.

The said lady is of a noble family, well known in Germany, and in possession of a family record dating back several centuries. It is stated therein that to one of her ancestors, a lady of high estate, there appeared one evening a little dwarf and begged her to go with him, to render a certain service to his wife. This she did, and as a reward the dwarf emptied his apron, in which he carried what appeared to be shavings, into a corner of the room near the chimney, telling the lady that she would find it to be gold. Of this gold he advised her to cause to be made one golden fish, a

golden spinning-wheel, and a certain number of gold coins. Sure enough, in the morning the lady found these supposed shavings to be gold of the purest kind and she acted according to the directions received. The dwarf moreover said, that as long as these treasures would remain in possession of her family, all would be well and prosper ; but if they were to become separated, misfortune would follow.

This actually came out as predicted. For centuries the fish, the spinning-wheel and the coins remained in the family ; but after a while they were distributed among some of the members, and not long afterwards their goods and castles were taken by the King of Denmark, and one misfortune followed after another. The articles made of the gold furnished by the dwarf, however, are said to be still in existence : the fish in a museum at Dunkirk, the spinning-wheel in a museum at Copenhagen, and the gold coins in a castle in Schleswig Holstein, which still belongs to the family. I should be glad if some of the readers at Dunkirk and Copenhagen would investigate the matter, so as to verify these statements if possible. I have no other explanations for these facts except the existence of the elemental spirits of earth, called "Gnomes," which are described by Theophrastus Paracelsus and others, and of which I have made mention in my book "*Among the Gnomes of the Untersberg.*"

2. This mountain, called "Untersberg," situated near Salzburg in Austria, is celebrated for being inhabited by Gnomes, and I have myself on certain nights seen their lights wandering about in inaccessible places and precipitous walls of rocks, where not even a bird would have found a foothold. Rocks seem to be as penetrable to them as the air is to us. Moreover there are many of the peasant-folks that live near the Untersberg who have seen such dwarfs, not only solitary ones, but whole processions of them ; for they seem to have a religious sentiment, and at certain times they go in procession to churches and chapels in the neighbourhood to hold their services. On such occasions the windows of the church are brilliantly illumined and music may be heard within ; but when one opens the door, the music ceases and the lights disappear. The peasants in that country are very reticent in speaking about such matters to strangers for fear of scepticism and ridicule, but if a sincere inquirer once gains their confidence, he may be told some very interesting tales. At all events these phenomena would be worthy of investigation, as this may bring the realm of "elementary spirits of nature" within the reach of natural history.

## XIV

## OCCULT PHENOMENA BEFORE A COURT OF JUSTICE

While I was in India I knew of a native who lost a bag of money by theft. He went to a "medium" for advice and this sorcerer took a stick (divining rod) in his hand, which then pointed in a certain direction. He then went, accompanied by other persons, in the direction indicated by the rod, and thus they came to a certain pond. In this pond was found submerged in the water a pot which contained the stolen bag with money. Thus the native recovered his treasure, but the matter was talked about, and the man with the divining rod was arrested for theft and brought before the court, where he was tried and sentenced to several years prison in the penitentiary; for it was said that he could not have found the place where the money was hidden, if he had not himself been connected with the robbery.

It seems to be true that even judges and doctors should learn something about the "finer forces of nature" and the faculties of the "inner" or "astral" man and his relation to the external physical organism. The power of the divining rod, which only a short time ago was made an object of ridicule by academical science, begins to be recognized, since in the desert countries of Eastern Africa wells have been discovered by such means.

## XV.

## THE DIVINING ROD

I have not only seen the divining rod move in the hands of other persons, but it also moves in my own, and when it begins to turn, it is not in my power to prevent its turning, however firmly I may hold it. This would go to show that the turning is not caused by any unconscious muscular action, but rather by some invisible or "magnetic" influence acting upon the astral body of the holder and through his nervous system upon the rod. It would be interesting to know whether all the persons capable of finding water by means of a divining rod are born under a watery sign.

On the other hand, those who are apt to find metals by means of the rod may be born under a fiery sign. There was a man in Colorado a few years ago who was very successful in locating mines by means of the rod. One day I hid a piece of gold, one of silver and one of copper, each in a different place. This divin-

ing rod led him to find first the gold, next the silver and lastly the copper. This would go to indicate that behind the mechanical action of the rod there must be an intelligent force to direct it.

## XVI

## SUICIDES

I do not know of any other way to find out anything regarding the fate of suicides after death, except by investigating the occult phenomena which frequently occur on such occasions. A number of such cases have come to my notice, from which it appears that the suicide exists after death in a semi-conscious dream-state, in which he continues to repeat that by which his mind was occupied during his last moments.

1. An English family travelling in Italy and being accompanied by a servant girl, stopped at a hotel at F——. The next morning the girl did not make her appearance at the usual hour, and upon search being made she was found in her bed, almost paralysed and unable to speak. After a while she recovered, and said that in the preceding night, after having gone to bed, she became clairvoyant and saw the body of an Italian officer lying on the floor with a pistol in his hand and the blood dripping from his forehead. After a while the officer became alive, arose, lifted the pistol to his head and shot himself again. This was repeated several times, and the girl, being terrified, stared at it until she was overcome by fear and lost her consciousness. Upon inquiry being made, it was discovered that such an Italian officer, answering to the description given by the girl, had committed suicide by shooting himself several days before that occurrence.

It seems clear that the study of such cases would not merely serve to satisfy idle curiosity, but that it is of great importance ; because if the fate and the deplorable condition of suicides after the death of their bodies were publicly known, it would help to diminish the number of suicides which seems now to be increasing every year.

It furthermore appears that the separation of the soul from the body in cases of suicide may under certain circumstances not be very easy, but rather painful, because the soul being driven out of the body before her natural time and while still clinging to her house of nerves, muscles and bones can only forcibly be torn from it. External nature furnishes an illustrative example for the action of this law ; because the peel of a ripe orange can



easily be separated from the pulp, while with an unripe one the separation is difficult.

2. In 1872 while I was investigating the phenomena of spiritism, the "spirit" of a young lady, giving her name as Emma Melvina F——, manifested itself at first by giving raps and written communications, and afterwards visible and audible to the inner sense. She said: "I killed myself. I tried to get away from myself; but I was the same girl still. I went with my body to the grave and had to remain there. Three days after the burial my body was taken up again and carried to the police, where the dissection was made. I felt the dissecting knife just as much as if they had cut my living body to pieces," etc.

Upon inquiry it was found out that a girl by that name had actually poisoned herself at Chicago, and that her body was taken up after three days, and examined, owing to a rumour having been spread that she had been poisoned by her lover.

3. In 1872 a couple of lovers committed suicide at K——; the boy shot the girl through the head and then killed himself. The text of the communication which soon afterwards was received from his "spirit" is at present not in my hands, but it was a lamentable account of his sufferings and of the pains experienced while "one nerve after another" tore itself from the bleeding body.

The conditions of suicides as well as those of other persons after the death of the body may be very different in different cases, and cannot all be judged according to one pattern; but it seems certain that suicide may in general be considered as one of the greatest acts of folly that a human being can commit. Moreover, such facts go to show that a painful disease preceding death may even be an advantage, as it gradually loosens the bonds which tie the soul to the flesh.

# MYSTERIES OF THE HOLY GRAAL IN MANIFESTATION AND REMOVAL

BY ARTHUR EDWARD WAITE

## I

### THE INSTITUTION OF THE HALLOWS

IT is a very curious heaven which stands around the infancy of romance-literature, and more than one warrant is required to constitute a full title for the interpretation of the strange signs and portents which are seen in some of its zones. The academies of official learning are consecrated places, and those who have graduated in other schools, and know well that they hold the higher authority, must be the first to recognize and respect the unsleeping vigilance and patience of students who are their colleagues and brothers in a different sphere. In the study of archaic literature, the external history of the texts and the criticism thereto belonging are in the hands of official scholarship, and its authority is usually final; but the inward spirit of the literature is sometimes an essence which escapes the academical process. For example, the implicits of certain books belonging to the cycle of the Holy Graal, as I have endeavoured to express them, would seem to have eluded learning; but any school of criticism which decides that these books do not put forward extraordinary claims of the evasive kind, and do not so far contain the suggestion of an interior meaning, are comparable to those who should say that the effect does not presuppose a cause, and this of necessity. According to those Lesser Histories which I have connected with the name of Robert de Borron, the secret of the Graal, signifying the super-substantial nourishment of man, was communicated by Christ to His chosen disciple Joseph of Arimathæa, who, by preserving the body of the Master after the Crucifixion, became an instrument of the Resurrection. He laid it in the sepulchre, and thus sowed the seed whence issued the arch-natural body. On Ascension Day this was removed from the world, but there remained the Holy Vessel, into which the blood

of the natural body had been received by Joseph ; strangely endued with the virtues of the risen Christ and the power of the Holy Ghost, it sustained him, both spiritually and physically, during forty years of imprisonment ; and it was a sign of saving grace, instruction and all wonder to the great company which he led subsequently westward. He committed it in fine to another keeper, by whom it was brought into Britain, and there, or elsewhere, certain lesser hallows were added to the hallow-in-chief, and were held with it in the places of concealment. Those which we meet with more frequently are four in number, but the mystery is really one, since it is all assumed into the Cup. It is understood that for us at least this Cup is a symbol, seeing that the most precious of all vessels are not made with hands. It is in such sense that the true soul of philosophy is a cup which contains the universe. We shall understand also the ministry of material sustenance, sometimes attributed to the Holy Graal, after another manner than can be presumed within the offices of folklore. It is for this reason that the old fable concerning the Bowl of Plenty, as incorporated by the Graal Mystery, assumes a profound meaning. Some things are taken externally ; some are received within ; but the food of the body has analogies with that of the soul. So much may be said at the moment of certain aspects which encompass the literature of the Graal, as the hills stand round Jerusalem. The four Hallows are the Cup, the Lance, the Sword and the Dish, paten or patella—these four, and the greatest of these is the Cup.

As all the hallows are therefore, in a certain sense, reducible to a single hallow, so there are four epochs in the history of the Sacred Vessel, and about these there is one question into which they are resolved. The first epoch in the history is concerned with the origin of the Vessel ; the second gives us the place and circumstances of its partial manifestation ; the third tells us of things within and without which led to its removal or recession ; and the fourth epoch deals ostensibly with its departure. The texts therefore purport to provide the complete history of the Graal, including whence it came and whither it has gone. In the present article I shall deal with these four epochs, regarded as the institution of the Hallows, the hereditary keepers of the Graal, the enchantments of Britain in connexion with a wounded keeper ; and, lastly, the close of those times which the texts term adventurous, since when there has been silence on earth in respect of the Holy Vessel. If there is a secret intention pervading the entire literature, it must be held

to reside in these epochs ; their consideration should manifest it in part, and should enable us to deal, at the close of the whole research, with the final problem, being that which is really signified by the departure of the Graal.

Each of the Hallows has its implied mystery, besides that which appears openly in its express nature, and as we know that the mysteries of God are mysteries of patience and compassion, we shall be prepared to find in those of the Graal legend that even their offices of judgment are formularies of concealed mercy. They are therefore both declared and undeclared, that is to say, understood ; and as there are certain Hallows which only appear occasionally, so there are suggestions and inferences concerning others which do not appear at all. The Lance, as I have said, is that which was used by the Roman soldier Longis to pierce the side of Christ at the Crucifixion, or it is this at least according to the general tradition. Of the Sword there are various stories : it is (a) that which was used to behead St. John the Baptist, in which case we can understand its place as a sacred object ; (b) that of the King and Prophet David, committed by Solomon to a wonderful ship which went voyaging and voyaging throughout the ages, till it should be seen by Galahad, the last scion of the Royal House of Israel ; or (c) it is simply an instrument preserved in connexion with a legend of vengeance, in which case it was brought over from folklore and is nothing to the purpose of the Graal.

The Dish is more difficult to specify, because its almost invariable appearance in the pageant of the high procession is accompanied by no intelligible explanation concerning it, and although it has also its antecedents in folklore, its mystic explanation, if any, must be sought very far away. Like the rest of the Hallows, it is described with many variations in the different books. It may be a salver of gold and precious stones, set on a silver cloth and carried by two maidens, a goodly plate of silver, or a little golden vessel, and this simply, except in the great prose Perceval which, as it multiplies the Hallows so it divides their ministry ; but here, as elsewhere, the Dish does not apparently embody the feeding properties which are one aspect of the mystery. As to these, in speaking of everything shortly, which I am compelled to do, I can state only that what was filled was the heart of man and what was refected was the entire soul. At the close of our studies we shall find a better explanation concerning it than that of antecedents in folklore, though it will acknowledge these antecedents.

## II

## THE HEREDITARY KEEPERS OF THE HALLOWS.

The true legitimacies are for the most part in exile, or otherwise with their rights in abeyance. The real canons of literature can be uttered only behind doors, or in the secrecy of taverns. The secrets of the great orthodoxies are very seldom communicated, even to epopts on their advancement. The highest claims of all are not so much wanting in warrant as wanting those spokesmen who are willing to utter them. We shall not be surprised therefore to find that the custodians of the Holy Graal, which was a mystery of all secrecy, "there were no sinner can be," despite the kingly titles ascribed to them, abode in the utmost seclusion.

Let us seek in the first instance to realize the nature and place of that castle or temple which, according to the legend, was for a period of centuries the sanctuary of the Sacred Vessel and of the other hallowed objects connected therewith. We have seen that the Vessel itself was brought from Salem to Britain, and it follows from the historical texts that the transit had a special purpose, one explanation of which will be found ready to our hand when the time comes for its consideration. The castle is described after several manners, the later romances being naturally the more specific, and we get in fine a geographical location. In some of the earlier legends the place is so withdrawn that it is neither named nor described. Even the late Merlin texts say merely that the Holy Vessel is in the west, that is, in the land of Vortigern, or that it abides in Northumbria. On the other hand, the temple in the German cycle is completely spiritualized ; it has almost ceased to be a house made with hands, though the description on the external side is almost severe in its simplicity. In the Chrétien portion of the Conte del Graal, Perceval discovers the castle in a valley, wherein it is well and beautifully situated, having a four-square tower with a principal hall in front of it, while a bridge leads up to the chief entrance. The section which is referable to Gautier de Douzens describes it as situated on a causeway tormented by the sea. The building is of vast extent and is inhabited by a great folk. In a word, we are already in the region of imaginative development and adornment. The prose Lancelot is in better correspondence with Chrétien, representing the castle as situated at the far end of a great valley, with water encircling it. The most decorative account is, however, in the great prose Perceval, where the castle is reached by means of three bridges which are horrible to cross.

Three great waters run below them, the first bridge being a bow-shot in length and not more than a foot in width. This is the Bridge of the Eel ; but it proved wide and a fair thorough-way in the act of crossing. The second bridge is of ice, feeble and thin, and is arched high above the water. It is transformed on passing into the richest and strangest ever seen, and its abutments are full of images. The third and last bridge stands on columns of marble. Beyond it there is a sculptured gate, giving upon a flight of steps, which leads to a spacious hall painted with figures in gold. When Perceval visited the castle a second time he found it encompassed by a river, which came from the Earthly Paradise ; it proceeded through the forest beyond as far as the hold of a hermit, where it found peace in the earth. To the castle itself there were three names attributed : The Castle of Eden, the Castle of Joy and the Castle of Souls. In conclusion as to this matter, the location, in fine, is Corbenic, which our late redaction of the Grand St. Graal mentions specifically, and which, all doubtful clouds of enchantment notwithstanding, looms almost as a landmark in the Lancelot and the Quest of Galahad. So did the place of the mysteries, from a dim and vague allusion, become

A wilderness of building, sinking far  
And self-withdrawn into a wondrous depth  
Far sinking into splendour.

We can scarcely say whether that which had begun on earth was assumed into the spiritual place, or whether the powers and virtues from above descended to brood thereon.

I have left over from this consideration all reference to another spiritual place, in Sarras on the confines of Egypt, where the Graal, upon its outward journey, dwelt for a period and whither, after generations and centuries, it also returned for a period. As this was not the point of its origin, so it was not that of its rest ; it was a stage in the passage from Salem and a stage in the transit to heaven. What was meant by this infidel city, which was yet so strangely consecrated, is hard to determine, but its consideration belongs to a later stage. It is too early again to ask what are the implicits of the great prose Perceval when it identifies the Castle of the Graal with the Earthly Paradise and the Place of Souls, but we may note it as a sign of intention, and we shall meet with it in another connexion where no one has thought to look for it.

Such was the abode of the Hallows ; and those who dwelt

therein, the succession of Graal Keepers, belong to that order which we should expect in such precincts. Joseph of Arimathæa, the first guardian of the Vessel, passes from the scene before it has found its sanctuary. According to the Lesser Chronicles, he was succeeded by his son-in-law Brons ; but according to the Greater Chronicles, as I have termed them, he was succeeded by his own son, the second Joseph, who is unknown to the other cycle. The Lesser Chronicles bridge the centuries between that generation which saw the Ascension of Christ and that which was to behold the flower of chivalry in Arthur, by means of a single keeper, who was to remain on earth till he had seen his grandson Perceval and had communicated to him the secret words pronounced at the sacrament of the Graal, which he had learned from Joseph. Perceval is the third who counts in the line of election to complete the human trinity of Graal guardians, reflecting, after their own mystic manner, those Three who bear witness in Heaven, namely, The Divine Trinity. To accomplish the hero's geniture, Alain, the son of Brons, although he had accepted celibacy, married in some undeclared manner, and it was as his issue that Perceval was born in the fullness of the adventurous times.

From one point of view, the succession in respect of the Greater Chronicles involves fewer difficulties, because it exhibits a rudimentary sense of chronology and develops in consequence a long line of successive custodians. They are, however, quite shadowy and exist only to bridge the gulf of time. It serves no purpose to enumerate them, and I will speak therefore only of the alternative keepers who were in evidence during the days of quest. We have thus passed at one step all that period represented by the Lesser and Greater Holy Graal, by the Early History of Merlin and by the reign of Vortigern. Nor shall we be retarded by the later Merlin, according to either recension, after which there are only the quests, including the romance of Lancelot, but so far only as it enters into the time of the quests. On the one side, there is Brons, to whom succeeded Perceval, at the close of a life of search ; on the other, there is the King Pelles, lord of the Castle Corbenic, whose daughter Helayne gave Galahad as issue to Lancelot, himself a lineal descendant of the King reigning at Sarras in the days of Joseph of Arimathæa and the first flight of the Graal. Galahad was the last keeper recognized by this cycle, and he seems to have been appointed only for the purpose of removing the Vessel. It was : *Ite, missa est, and est consummatum*, when he died and rose to the stars.

## III

## THE ENCHANTMENTS OF BRITAIN AND THE KING'S WOUNDING.

We have seen that, according to the High History of Perceval, the great and secret sanctuary gave upon the Earthly Paradise, even as the visible world gives upon the world unseen; and there will be no question for us that its external splendour signifies the soul within, even as the outward beauties of Nature are the vestures of the high graces which communicate under indefectible warrants to those instituted sacraments which exceed Nature. This manner of doctrine, put forward evasively in story-books, while the Orthodox Church stood aloof but vigilant and dubious, is enough in the way of wonders; but we have now to consider how a horror fell upon the Secret House of God and a subtle work of sorcery on the world which encompassed it. No one knew better than the old makers of romance that the places of enchantment are places of high seeming and not of realities situated in time and space; they were not therefore dealing in common legendary lore, but were plying, if I may so express it, some secret trade, which may perhaps disclose its nature in the light of events externally, or, this failing, in that more obscure light which shines about the precincts of other coincident mysteries—a possibility which bears the greater aspect of likelihood because the fact that the Graal, throughout the romances, is uniformly described as a mystery must render it a tolerable thesis that it can be explained by other mysteries, if any such were prevalent at the same time in the same countries of Europe.

The nature of the horror within, which I have termed already a certain cloud upon the sanctuary, is described after several manners. In one cycle, the flesh, which at no time profits anything, has smitten deeply into the life of the Keeper; in another, he is unable to die till he has seen the last scion of his house and has communicated to him certain secret words; in yet another, which on the surface is void of meaning, he is suffering more especially from his great age; he has alternatively received a dolourous stroke from a sword-thrust; and as a final explanation there is that of a mystic question which should have been asked and was not for a period of many years. These things are reflected upon the order without, sometimes, as it would seem, only in the immediate neighbourhood of the castle; more generally on the whole of Britain; while in rare instances the world itself is involved, at least by imputation. The quality



of the enchantment is sometimes a suspension of Nature in her common operations ; sometimes it approaches a frenzy which leads knights to destroy each other, which rifles maids and matrons, and so forth. In the legends of Perceval and Gawain the healing depends on the asking, in fine, of the question, which restores Nature to her proper course and the sense of sanity to chivalry. In the great quest of Galahad, owing to continuous editing, there is some confusion regarding the King's wounding ; the enchantment without is replaced by the notion of certain times of adventure ; and there is no interrogation which can be identified with that of the other traditions. There is, however, a dual healing, that of the Keeper of the Graal in those versions of the text which show clearly that he was wounded, and that of another personage, whose sin dates back to the first times of the legend, being one of unprepared intrusion into the most secret mysteries of the Graal. We have otherwise the whole process of the Quest lifted into a high spiritual region, the implicits of which will provide us at a later stage with the master-key of the mystery.

## IV

## THE REMOVAL OF THE HALLOWS.

A distinction in the Graal literature between Quest versions and versions of Early History is known to scholarship in England, and though it is not quite definite in itself, it can be adapted in our interest. Speaking of the first class, the keynote of the Perceval quest is the suppression of a certain word and this, as we shall see, at first causes dire misery, postponing the advancement of the hero ; but in the end it makes perhaps for his further recognition and ensures his more perfect calling, so that he is crowned in fine as he would not have been crowned at first. On the other hand, the keynote of the historical series, to make use of the expression in a sense that is not usually attached to it, is : A, the suppression or concealment of that potent sacramental formula, in the absence of which, as we have seen already, the office of the Christian ministry is not indeed abrogated but is foreshortened or substituted, so that there is something of an extra-valid character wanting to the external sanctuaries ; B, the removal, cessation, or assumption of a certain school of ordination which held from heaven the highest warrants, but itself ordained no one ; and the substitution thereafter of some other mode of succession, venerable enough in its

way and the next surviving best after the abrogation of the old, but not the high actuality of all, not the evidence of things unseen made physically and spiritually manifest as the term of faith.

Seeing now that the great sacraments do not pass away, it must follow that in the removal of the Holy Graal, as it is narrated in the texts, we are in the presence of another mystery of intention which appears the most obscure of all. The cloud that dwelt on the sanctuary, the inhibition which was on the world without, the hurt almost past healing which overtook the hereditary keeper, are ample evidence in themselves that evil had entered into the holy place, despite all the warrants which it held and all the graces and hallows which dwelt therein. With one curious exception, the keeper was, in fine, healed ; the enchantment was also removed ; and the achievement of the last Warden, at least in some instances, must have been designed, after a certain manner and within a certain measure, to substitute a greater glory for the cloud on the secret sanctuary. All this notwithstanding, the end of the great quests, the term of the whole mystery, was simply the removal thereof. It occurs in each romance under different circumstances, and it was not, as we shall learn, always of an absolute kind. In the *Conte del Graal* it is said that it was taken away, possibly to heaven, a statement which also obtains in respect of the alternative ending supplied by Gerbert ; in the *Didot Perceval* it was seen no more ; in the great prose *Perceval* it was distributed, so far as we can tell, with the other Hallows, to certain hermits, and it ceased simply to manifest ; in *Wolfram* the whole question is left open in perpetuity, for at the close of the poem the keeper remains alive ; in the *Tituel* of Albert von Schaffenberg the Vessel was carried eastward into the dubious realm of Prester John, and there apparently it remains ; in the quest of Galahad it is assumed by Heaven itself, and the last keeper followed ; but, in spite of this, the lost recension, as represented, faithfully or otherwise, by the *Welsh Quest*, says that though it was not seen so openly, it was seen once by Sir Gawain, the least prepared and least warranted of all the Graal seekers, whose quest, moreover, was for the most part rather accidental than intended.

Speaking now from the mystic standpoint, the removal of the Holy Graal has in a certain sense the characteristics of an obscure vengeance. The destruction of the external order would appear to have been decreed. The Graal is carried away and its custodians are translated. The removal certifies the

withdrawal of an object which we know, mystically speaking, is never taken away. In respect of its imputed removal, it is taken thither where it belongs ; it is the same story as that of the Lost Word in Masonry. It is that which in departing hence draws after it all that belongs thereto. In other words, it goes before the cohort of election as the Pillars of Fire and Cloud before Israel in the Wilderness. The root and essence of the matter can be put shortly in these words : The Graal was not taken away, but it went to its own place, which is that of every man.

The Galahad Quest closes the canon of the literature. Other romances have said that the Sacred Vessel was not seen so openly, or that it was heard of no more, or that it had passed into concealment, and so forth ; but this crowning legend carries it into complete transcendence, amidst appropriate ceremonial, though otherwise it leaves the Arthurian sacrament sufficiently unfinished. That is to say, it is still to be communicated } for the last time to the whole world on the return of Arthur. The Graal is in hiding, like Arthur ; but the Graal is, like Arthur, to return. Meanwhile, the chivalry of the world is broken, and the kingdom is destroyed. The master of all chivalry has received in his turn a dolourous stroke and is removed through a mist of enchantment, under dubious wardens, to the land of the setting sun, even into an exile of the ages. But he also is to be in fine healed and to return, though at what time we know not, for centuries pass as days, within the certain knowledge of Ogier the Dane. So much as this may perhaps be hazarded on the point of time, namely, that the King's rendering shall be when the King's dark barge, sailing westward, like the lighter craft of Hiawatha, shall meet with the Graal, which set forth eastward, since the Graal must heal the King, and these shall meet truly when justice and mercy kiss. The Graal is not therefore lost, but gone before.

## A HAUNTED HOUSE

*[My correspondent who sends the following communication does not wish to have his name divulged, but his bona-fides does not appear to me to be open to question. The record deals with what are usually termed "Poltergeist" phenomena. The evidential value of such narratives lies in their number and general similarity and the fact that they are met with in all parts of the world.—ED.]*

A LITTLE more than thirty years ago the present writer lived near to a little town much visited on account of a ruined abbey and the near vicinage of the residence of a famous literateur. Residing in a rented villa only a few feet back from the public road was a family consisting of five ladies—mother and sister, and three daughters, and over the week ends a brother in the Government service in a city at no great distance. This brother and two of these daughters are still alive. The family was a highly educated one. They had been brought up Unitarians, and we may presume were neither superstitious nor hysterical.

While resident in this country town they attended the Congregational church, and were on extra friendly terms with its minister, through whom the writer of this became acquainted with the family, with which he is still on friendly terms. Knowing the family so well, and the Congregational minister even better, he can vouch for the accuracy of the following brief narrative, which he has had told him by both the parties he has named.

The family had hired a domestic servant who came from the country into their employment near the end of the year. Within six weeks of her coming, disturbances of a curious character began to occur in the house. Rappings about the kitchen would be heard. All the bells would ring with considerable violence. When any of the family would go upstairs knockings would follow them all the way up. Occasionally voices uttering discordant cries were heard. The minister was told, and he asked to be sent for when next these remarkable goings on would begin. One night he was sent for in great haste. On reaching the house this is what by his relation he found. The servant girl had fallen into some sort of fit and was lying on the kitchen floor. The kitchen was the scene of a racket such as he had

never seen or heard of before. The bells were swinging with great violence, knockings were heard over all the kitchen furniture. One chair was so heavily struck that the bottom was split before the minister's eyes, and no contact visible. As the family in distress moved about, knockings followed them, one of them was pushed, yellings occasionally were heard, and the aunt who was lying ill in bed upstairs felt a hand drawn over her face. This pandemonium continued for about two hours; when, as the maid recovered and assumed her normal condition, the kick-up subsided. The minister suggested that the maid should be questioned as to her past experience. When asked if such a thing had ever occurred in any former place, she answered: "Yes; just before my last mistress died." This answer did not allay the terrors of the female household, and the servant was as soon as possible paid off. The disturbances, which had continued nearly every night over a fortnight, ceased; and fortunately nobody in the family died.

Now here is a riddle. This was no case of trickery on the part of an uncultured country girl. Will telepathy explain it? or any possible irruption of subconscious force in the members of the family? It looks rather like the trickery of malignant or foolish personalities. Some law seems to dominate such manifestations, for precisely similar phenomena are recorded as having occurred in places continents apart.

The feeling has grown upon us that such abnormal experiences ought to be put upon record before those concerned in them have passed away. At last this tale has travelled out of the peaceful and beautiful valley where it occurred: another witness to the marvellous complications and unfathomed depths of this little life of ours.

B.

# THE DUST OF CREEDS OUTWORN

BY REGINALD HODDER

THERE are times when Theology, like the cicada, undergoes *ecdysis* and, leaving its shell on the bark of the Tree of Knowledge, goes forth presenting a new surface to the world. That such a process is now going on no one will deny. The New Theology, so called in spite of the fact that it is so old as to be but dimly recalled by the mind of man, is re-stating the half-forgotten truths of long ago, and the ambition of the heresy of Pelagius to come forward as the orthodoxy of to-day seems to show that the proper study of Theologians is among the denounced and disregarded creeds of ancient time. It is perhaps in recognition of the need for this study that a larger Bible, consisting of the sacred writings, myths, symbols and allegories of the world, has long been in progress for the student of Comparative Religion. One of the later pages in this great work is now set out for us by Dr. Frazer. "Adonis, Attis, Osiris—Studies in Oriental Religion" \* is an expansion of the corresponding sections of "The Golden Bough," and as such will be highly prized by an ever increasing circle of readers.

Yet, in the light of a New Theology it behoves the student to handle the dust of creeds outworn like a god, and, in the reading, to breathe into it the breath of life. It behoves him, too, in passing, to consider how large is the question of *paraleipomena*. If whole dust heaps in the bulk, or even a few stray specks, are left outstanding, one wants to know why; but as Dr. Frazer, with his far-reaching broom of scholarship, has swept Western Asia clean, the only question remaining is whether he has designedly left to the student the task of making this dust live, or whether he omits the Promethean fire as a tacit argument that there never was any.

Adonis, Attis, Osiris—what are they? Types of the great lord whose light cometh out of the east. Aphrodite, Cybele, Isis—what are they? Types of the great woman who follows that lord into the darkness.

"Sun-god and moon-goddess," says one class of Orientalist.

\* *Adonis, Attis, Osiris—Studies in Oriental Religion*. By J. G. Frazer, D.C.L., LL.D., Litt.D. (Macmillan.)

"A vast male and a vast female hoisted as idols before sex-worshippers," says another.

"Brocken ghosts of kings and queens seen in the mists of antiquity," sneers Euhemerus.

One is not surprised to learn from Orientalists that Adonis, Attis and Osiris were originally gods of fertility embodied in vegetation; that their death and resurrection were a mythical expression for the annual decay and revival of plant life; that Adonis was a corn spirit bruised and ground in a mill, and mourned with harvest rites; that Horus, "the lord of the earth in a box," was a grain of corn in the lap of the fertile earth goddess, and that the union of sun gods with goddesses is a symbol of fertility in the animal and vegetable kingdoms. True enough, but if a shadow is the image of a man, of what is a man the image?

Of the rites pertaining to these gods and goddesses, Dr. Frazer gives us, one might say, all there are or have been. The disintegration of ten thousand lamps is here, and one must look for a ray of the light that burned upwards from them. Customs are traced back to customs, rites are tracked through the ages, but always on the material level. The kings and queens and high priests who, representing the gods, confuse the scholar by their historical exploits, are much in evidence. It is not the first time that the impersonation of the invisible gods by mortals has seemed to lead the unwary student into the fallacy of Euhemerus. It is not the first time that a history has dealt only with material explanations of mortal deeds urged forward in place of the universal acts of the gods. For one thing, the transcendental incest of the gods is treated as a tribal circumstance. It appears that it was common among the royal families of antiquity for a father to marry his daughter in order to preserve the purity of descent. From this, it is said, arose the myth of divine incest. Would it not be truer to say that the tribal custom arose from the material interpretation and desecration of a cosmogonical and anthropogonical myth in which the One Power is its own father, mother, husband, wife, brother, sister, son and daughter? In the tale of the birth of Adonis from Cinyras and his daughter Myrrha, and the subsequent self-effacement of Cinyras on learning what he had done, do we find merely a case of tribal incest and remorse? If so, we might go a little further and contend that the cross consists of two pieces of wood, that the shekinah was an electrical machine, and the pyx a thing of little value; and so with Inman, Higgins, Payne Knight and others, fail

to get at the back of the historical. Was it not by such literal interpretation of universal myths that phallic worship arose in Western Asia?

Again, the death, burial and resurrection of the gods—are they to be explained as mere histrionic conceptions on the part of these royal and priestly impersonators to illustrate the changes of the seasons? Many books, replete with research and striking scholarship, have been devoted to proving that great gods such as Adonis, Attis, and Osiris, relate more or less distinctly to the sun, and that they are worshipped with joy and gladness at their yearly birth and with mourning and tears at their yearly death. It is a strange thing to see great scholars attempting to decide whether Osiris was originally the sun or the moon, or both, or neither. Thus the late eminent scholar, C. P. Tiele, was of strong opinion that Osiris was a sun god, but afterwards changed his opinion and regarded him as a deity of the fruits of the earth. Again Professor Maspero interpreted Osiris as a sun god but, after many years of study and mature reflection, decided finally that he was a personification of the Nile. In this view Dr. E. A. Wallis Budge concurs. Even Dr. Frazer regards him as “a deity primarily of the fruits of the earth.” And here the word “primarily” might well have been relegated to the *paraleipomena*. Since this mythological Osiris does indeed refer to something greater, may not that something refer to something greater still? Has it never occurred to the collectors of the dust of creeds outworn that things which refer to the same thing must needs refer to each other? That, in a scheme of things where progressive similitude obtains from the highest to the lowest, the reference of Osiris to the sun or moon is only one step on the great ladder of correspondence? It is granted that Osiris has come to be “a deity of the fruits of the earth” just as Alexander may have come to stop a beer-barrel, but to say that he was “primarily” so is somewhat shortsighted. And Dr. Frazer’s contention that Osiris cannot be a sun god because (like Bacchus, Padmapâni, Tawhaki, and others) he was reduced to fragments, is not altogether happy. “Though the sun may be said to die daily,” he observes, “in what sense can he be said to be torn in pieces?” One answers that the sun and what it typifies is torn in a myriad fragments by manifestation and differentiation. Its light is split up into seven rays. Its body is broken. Its garments are divided. It is subjected to infinite division by the mind of man.

In further elucidation of his theory Dr. Frazer adduces the



argument that the gods of which he treats are primarily deities of the fruits of the earth from the fact that more than one of them is found with a bunch of grapes and an ear of corn in his hand. For instance, Baal of Tarsus, like Zeus, holds in one hand a sceptre bearing an eagle or a lotus, and in the other an ear of corn and a bunch of grapes. Setting aside the eagle or the lotus he observes that the bread and wine in the raw state "clearly mark him out as a god of fertility in general." True, bread and wine are symbols of fertility, but does their symbolism begin there? One might as well contend that the bread and the wine of the Christian Communion Service were concerned with nothing more than the fertility of the earth. I fear that in tracing the origins of myths Orientalists meander level with their source. With them the great names of cosmogony are the bread we eat and the wine we drink, and they are nothing more. These two, the flour-god and the grape-juice god, are united in the human digestive apparatus and red blood comes of the union. For this great consummation the suns roll out from the source of things. They come with their retinues of planets and moons to attend the wedding of the corn and the grape in the stomach of man! Is this all? Ask Plato, Jamblichus, Porphyry, Sakyamuni, Lao Tse if this is all. And it is here that the *paraleipomena* begin to grow conspicuous. The conclusions are drawn on the material level. The profound symbols of the ages are shown as reflections thrown by the human mind on the background of its own ignorant imagination. The Logos becomes a dead vocable, and the saints and sages of all time inventors of cunningly devised fables.

A comparison of the myths of Adonis, Attis and Osiris with the birth, death, and resurrection of the mythical Christ would no doubt serve to show that their primary origin lay in the sources of the Christ myth. In the following passage Dr. Frazer draws some conclusions on the matter:—

"Taken altogether, the coincidences of the Christian with the heathen festivals are too close and too numerous to be accidental. They mark the compromise which the Church in the hour of its triumph was compelled to make with its vanquished, yet still dangerous rivals. . . . In this respect an instructive parallel might be drawn between the history of Christianity and the history of Buddhism. Both systems were in their origin essentially ethical reforms, born of the generous ardour, the lofty aspirations, the tender compassion of their noble Founders, two of those beautiful spirits who appear at rare intervals on earth like beings come from a better world to support and guide our weak and

erring nature. Both preached moral virtue as the means of accomplishing what they regarded as the supreme object of life, the eternal salvation of the individual soul, though by a curious antithesis the one sought that salvation in a blissful eternity and the other in a final release from suffering, in annihilation. . . . If such faiths were to be nominally accepted by whole nations, or even by the world, it was essential that they should first be modified or transformed so as to accord in some measure with the prejudices, the passions, the superstitions of the vulgar. . . . Thus as time went on, the two religions, in exact proportion to their growing popularity, absorbed more and more of those baser elements which they had been instituted for the very purposes of suppressing."

To set on one side the idea that both systems were in their origin essentially ethical reforms, and the curious identification of Nirvāna with annihilation, it almost seems that the learned writer by his own words weakens his previous deductions. In the passage quoted he fully establishes the conditions under which noble myths are materialized and adapted by the vulgar to their own requirements. Then why does he consistently aid such decadences by ignoring the pure heights from which they have been dragged? Why does he foster the dead level and the downward tendency by sweeping up the dust of material symbols and analysing it without a thought for the living spirit that once animated it? There is something lacking in that scholarship, however masterful, which insists on tracing one symbol to another and calling that other its origin. When it is sufficiently proved that the same symbols crop out in races so widely divergent that the "grafting" theory is untenable in respect of origin it must at last begin to be recognized that these symbols are not plagiarisms from the past, nor yet "plagiarisms by anticipation," as some Christian scholars have averred, but world-wide images reflected in the human mind from a divine plane. The Christ-myth is pictured in symbols all over the world, and to say that one people necessarily borrowed it from another is like saying that Cleopatra's needle on the Embankment brought its shadow from Egypt.

The great gods of antiquity, then, cannot be Euhemerized to deities primarily of the fruits of the earth, nor to types of the sun and its creative energy, nor to any material thing or its action in the realms of Pluto, for while in truth they are symbols of all these, they are, through and beyond them, symbols of That of which these are the manifestation.

## REVIEWS

**THE AWAKENING.** By Mabel Collins (Mrs. K. Cook). London : The Theosophical Publishing Society, 161, New Bond Street, W. Price 2s. net.

ILLUSTRATIONS of what Professor James calls "varieties of religious experiences" are always interesting, and the one now published may even be termed fascinating; the experiences are remarkable in themselves, and are told in a simple tone of earnest conviction that secures for the authoress our sympathetic respect. Although we believe that such visions as she describes are usually tempered or determined by the percipient's previous knowledge or expectations, we are assured that many psychics personally known to the authoress have shared in many of the experiences she describes.

She tells us that after much preparation and concentration she was taken out of the body and guided, in spirit, into a vast interior known as the Hall of Learning, from which opened other rooms of smaller or measurable size, richly decorated, and known by names such as the Chapel of the Madonna and the Chapel of Light on the Path. In the main hall there was an altar at the upper end, and near it a black marble statue of Buddha. Into this hall come spirits, both of the disembodied and of the still embodied, the latter either as the result of intense aspiration, or because they are leaders of the race, or at least advanced disciples.

Sometimes the whole hall is full of figures, many of them veiled, and while thus veiled they can neither see nor hear. These are the worshippers of truth, the devout souls from among the spirits of men, who find their way here, or are brought here by friends, in a state of unconsciousness. From all the religions of the world they come here, and though in many cases the psychic senses are quite undeveloped, yet their association with the active forces for good gives to them great rest and strength. And at any moment, in an access of fervour or by increased intensity of concentration, the veil may fall, sight and hearing may come, and the wonder of the great reality of the life beyond the physical will break suddenly upon the soul.

Other localities in the spiritual world are described, sea-shores, places of solitude, and spots of beauty where spirits congregate or have their permanent homes; but the main purport of the book is to describe the different conditions to which spirits of various grades of development wake on their entrance into the life beyond the body; and yet, we are told, it is only rarely that the

passing of death is coincident with the complete awakening of the spirit. Either the person finds that the places he comes to are already familiar to him, because he has visited them during sleep (whether or not he remembers this on waking), or else his spirit is so thoroughly dormant that it remains for some time in a semi-conscious state. A large part of the ecstasy of the fully-awakened soul consists in finding that there is a task set before him, "of working for the emancipation of the race from beyond the threshold of physical life. And his joy and delight are in the effort and the work; he rises from his body, proud, glad, and triumphant."

SCRUTATOR.

THOUGHT WAVES. By Leonard Hall. London: The Author, 8A, Bury Street, St. James's, S.W.

THIS "booklet on the treatment of disease by mental vibrations" is the exposition of a practical system of working upon the health of a person by means of positive thoughts sent by another whose mind is attuned in sympathy. The author believes that "there are 'thought-waves' and currents, just as there are electric waves and currents, and that the working principle is practically the same." He has experimented with such startlingly marked results that he has not the slightest doubt of the truth of this theory. The true healing power is, of course, nature, but the subjective mind requires to be brought into the proper condition for restoring the health of the body. This subjective mind can be reached in various ways, as by hypnotism, but the author's way is to reach it telepathically. Thought, as he points out, can produce chemical changes in the secretions, and "chemistry has proved that bad thoughts make poison in the system and good thoughts have a beneficial effect." Thus "hygiene and right thought" are the two chief factors in "giving Nature a chance" and bringing about restoration to health. Practically, the author effects this by the "transfer of a mental impression or condition by mutual arrangement," and invites a trial of his system.

J. B. S.

KEYS TO SOVEREIGN POWER. By A. Osborne Eaves. Harrogate. The Talisman Publishing Co.

MR. OSBORN EAVES, whose "Self-centre series" is steadily growing in magnitude, adds another conundrum to the number of problems with which the modern thinker is faced. It used to

be enough to know that the key to sovereign power was a right understanding of the Will of Heaven as expressed in the laws of Nature and the sacred precepts of our great Teachers, and what may be called the intelligent conspiracy by which man enters into collaboration with the Powers that be in the furtherance of the grand scheme of evolution, both spiritual and natural.

Now, however, it is a more complex individual process. We are told that all sin is the result of Ignorance. This gives us some margin and more than our wonted measure of excuse, without in the least altering the relations between acts and their consequences. One might allow mistakes of ignorance and affirm sins of will by the old code, but the sin of ignorance is a new evolution of thought. We wait to see what use the world will make of it. Again, we had been led to believe that the secret of power was utility, and there was more than ordinary authority for the notion that greatness among men was proportionate to service to mankind. We may again have been mistaken. We are told that "growth is eternal" and results from the effort to overcome obstacles which nature continually places in our path. It would therefore appear that obstacles, as the means of eternal growth, must also be eternal. What then becomes of all this talk of overcoming disease, and death, misfortune and poverty? We are assured of the validity of the doctrine of the survival of the fittest in the struggle for life. How the very fit survive in the event of earthquake, war and famine does not transpire, but we take it for what it is worth. We know that desire is proportioned to our needs, that effort springs from the will to have, and that faith is stimulated in proportion as our efforts are successful and our needs supplied. These are the common assurances of daily life. It is new to us therefore to know that the trained Will, allied to an optimistic imagination, accomplishes all things necessary to salvation, even the overcoming of Death in the physical sense of the word. We should be grateful for any hint which might lead us to the realization of this great ideal. It is not unlikely that the reader bent on the Self-centring process will find what he is seeking in the present work.

SCRUTATOR.

## PERIODICAL LITERATURE

THE event of the month, although as yet but briefly referred to, and only announced as the *Theosophical Review* was going to press, is the passing of Colonel Olcott, the President-Founder of the Theosophical Society. A letter written by him to the officers and members of that Society is printed in the Review, in which it is stated that two of the much discussed Mahatmas appeared beside the Colonel's sick-bed, "visible to our physical eyes and speaking in voices audible to our physical ears." They told the Colonel to appoint Mrs. Annie Besant as his successor; but the Executive Committee of the British Section refuse to accept this notice, as the President-Founder had only the right to nominate, not to appoint, a successor, and because it "imposes on the Society a blind belief in and unquestioning acceptance of the genuineness and supreme authority of a personal psychical phenomenon." There is a further account by Colonel Olcott of several visible appearances of the Mahatmas to himself in the presence of witnesses, one passage in which has called forth a rejoinder, by way of explanation, from Mrs. Besant.

There are other interesting features in the *Theosophical Review*, one being a comparison of several passages attributed to St. Paul with extracts from classic authors. Another reproduces a seventeenth century skit on metempsychosis, and there is also an account of a man who had in vain tried to play the violin, and who received instruction in a dream; he says:

I found myself in a large room sitting at a long table. On this table were music-stands and music. All round the table were many people of all ages and sexes, each with a musical instrument. I was at the lower end, that is, I occupied the position of a mere novice. Then there entered the room a man whom I knew at once was the music-master. A man of commanding and lofty demeanour, wearing a short iron-grey beard, and having large dark eyes, a broad forehead, and crisp, short, dark-grey hair. He walked to the head of the table and took his place gravely. I was given a violin. Silence fell, and then the master gave a signal and all began to play. I scraped away, the master kept looking at me in a fixed sort of way, and I seemed to be playing—really playing—for the first time in my life. The music was grand, all the others evidently being accomplished musicians. Awaking, I seemed conscious of a change in myself. I again tried the violin and was amazed to find I could tune it true and the notes came clear. I can play now, I am told by people, very well indeed; so much so that I have been asked to play at concerts.

*Broad Views* discourses about many things without being very convincing about any. Mr. Sinnett's article on "Former Lives of Living People" rather destroys the carefully-nurtured belief in the beneficent action of Karma as regards reincarnation, by telling us that spiritual evolution seems at times slow, if not actually stationary or retrograde, because—

after reaching a certain stage of civilization and progress, Nature, so to speak, unaided, can do no more than perpetuate a life through a prolonged series of opportunities, leaving the entity concerned to his own devices, leaving him to choose the moment at which he will make the great and heroic effort required to accomplish the higher achievements of evolution, along the arduous path on which alone he can anticipate the ultimate possibilities of his spiritual development.

An unsigned article on "The New Theology" seems to prefer Sir Oliver Lodge's recent contribution to that which "emanates from the City Temple." Mr. Campbell's revolt against the "barbarous conceptions" of "mediæval doctrine" is nothing new, says the writer, but "he has certainly thrown some other ideas into the current of modern discussion" that are better entitled to the claim of novelty. Yet, as he proceeds to show, the conceptions which are regarded as new by the world at large, whether stated from the City Temple pulpit or from Birmingham University, "lie at the base of that great spiritual science in process of evolution by means of occult research."

Some "clairvoyant experiences" are described in the same review, the chief point of which is that the sensitive found that she could see absent friends more readily when she held something they had touched, or the stalks of flowers she had given them. This seems to denote that her clairvoyant faculty is combined with something closely akin to psychometric power. On holding the ends broken off the stalks of some flowers she had given to a friend who expected to go to bed after her journey, she saw her dressed for dinner, and afterwards seated at table with the flowers in front of her, which proved to be the fact.

In *The Open Court* for February, Mr. F. W. Fitzpatrick gives us the natural (or unnatural) history of "The Devil" in various ages and countries, showing how close an analogy exists between the Jewish and modern idea and the Ahriman of the Zendavesta. In this twentieth century, however, the writer thinks that there is little place for him; "he may have served a purpose," but the semblance that the ultra-orthodox still cling to is "only the spectre of a Devil." Lucien Arréat writes

interestingly on "Some Superstitions of Southern France," many of which go back to Roman times.

*The Word* continues its articles on such subjects as the Zodiac, Plato's Republic, the Science of Universal Harmony, illustrated by geometrical figures, the teachings of Pythagoras, and those of the Zohar. In the last-named article, the writer traces the connexion between the thought of the Kabbalah and that of Philo, Plato, the Zendavesta, and finally the Indian sacred books. The oneness and coincidence of the fundamental views of Hindu philosophy with those of the Kabbalah is, says the writer, too plain to be denied, and he accounts for their incorporation in the Jewish system of philosophy in three ways: either through intercourse with Zoroaster during the Babylonian Captivity, by visits of Greek scholars to India, or by the labours of Buddhist propagandists, who are believed to have founded schools for esoteric teaching in Syria, Egypt and Arabia.

A new American magazine, *The Occult*, published at Detroit, Mich., by Mrs. D. M. Davidson, has articles by well-known contributors such as Rev. B. F. Austin, Lyman C. Howe, Dr. J. M. Peebles, and Mary K. Sullivan, who relates some curious instances of escapes from the San Francisco earthquake by obedience to psychic impressions.

*The Annals of Psychological Science, Light*, and other periodicals give accounts of the recent sittings at Genoa and Milan with Eusapia Paladino, at which Professor Morselli, the distinguished alienist and monist, was present, and received ample confirmation of the objective genuineness of the phenomena. *The Annals of Psychological Science* for February 15 contains a paper on "Telepathic Manifestations," in which the instances of death-warnings collected by M. Camille Flammarion in his work *L'Inconnu* are analyzed, and the writer finds that these warnings show intelligence in two ways: they are precisely adapted to attract the attention of the percipient, and they cease as soon as he has formed the idea that they are intended as intimations. "Noisy effects are not produced when the percipient is capable of receiving a direct mental warning," and "these Intelligences do not shake our furniture for the pleasure of doing so, but because it is necessary for their purposes that they should do so."



## CORRESPONDENCE

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

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I thank you very much for your kind offer of space in your Review for a letter in reply to the notice of my edition of Blake's Poetic (and Prophetic) Works recently issued by Chatto & Windus. Your reviewer is quite right about the misprints, which are numerous. The proofs were passed hurriedly for press in 1904. At that time I was overworking, and at all times I am a bad proof reader, especially when the matter is akin to poetry and occultism, which tends to excite the mind's eye at the expense of the corporeal organs, which are apt to see what the imagination expects. I am at work on an *errata* list which did not come in time for issue with the first copies because, as one result of Grant Richard's failure, the book was no sooner passed for press than it was put out of my sight, and it remained hidden from me till this winter, when Messrs. Chatto & Windus brought it out with no change but a fresh title page.

In the biography ("The Real Blake") also taken over by Chatto & Windus, I have had an opportunity to give a last reading to the text and to add a preface.

I thank your reviewer for his praise of my note on the *Four Zoas*, but as any occultist will see who reads it and to whom Blake is not a sealed book, it is not intended for a "helpful solution of the initial difficulty which must have baulked so many intending Blake students in their researches." It is perhaps the least profound of the really occult passages in the notes, and was intended rather to encourage the reader to enter into Blake himself than to offer him a ready-made "solution." The reviewer here does me more than justice, but the intention was generous.

He mentions a possible "Blake Society." I tried to form one in 1895, but found that the intending members were somewhat ill-equipped for what seemed to me their most important functions, and I dropped the subject, as I could not do the work of a whole society myself. Perhaps it is still early in the day to revive it, but if your reviewer should attempt the task he can count on such co-operation as I am able to give him.

I am, dear sir, obediently yours

SIENA, March 4, 1907.

EDWIN J. ELLIS.

*To the Editor of the OCCULT REVIEW.*

SIR,—We hear a great deal nowadays of the important lessons to be learnt by us Westerns from the deep teachings of the old Eastern religions. An able and up-to-date exponent of these is the Mahatma Sri Agamya Guru Paramahamza, whose views were set forth in detail in your issue for January. There is much that is undoubtedly attractive in the teaching of these Eastern sages. But hard-headed matter-of-fact English thinkers who have broken loose from their own ecclesiastical unproved dogmas would like an authoritative Mahatma to explain and justify the foundations of their superstructures.

Mr. J. Denham Parsons, in his new and important work *The Nature and Purpose of the Universe*, pertinently says (pp. 519-21) these foundations are four arbitrary assumptions :—(1) that the universe is an illusion ; (2) that the universe exists for no rational purpose ; (3) that the begetting and perfecting of finite offspring by the All-Father would be an irrational purpose therefor ; and (4) that pain, which of necessity is inseparable from finite existence, is wholly evil, and therefore finite existence is wholly evil—and is comparatively good only when (as is supposed, but cannot be proven to be possible) tending to bring itself to an end.

Now, how can such assumptions be justified or proved true ? If any one really knows will he tell us ? Mr. Parsons evidently believes that such dogmas have no foundation in demonstrable fact, and I expect most Western thinkers will endorse his opinion. But they are open to conviction.

I am, sir, yours truly,

TRUTH-SEEKER.

### THE CLAIM OF ASTROLOGY.

*To the Editor of the OCCULT REVIEW.*

SIR,—The points raised in Mr. Alfred Fellows' article in the OCCULT REVIEW for March, with regard to the effect of precession upon astrological judgments, are very interesting, and your note on p. 152 is, I think, quite justified. The fact that the starting-point of the ecliptic moves with regard to the fixed stars does not prove that the influence of the latter is immaterial, but only that their position in the ecliptic, that is, the angle they make with the initial point, varies on account of precession. There appears, however, to be a curious correspondence between the position of the stars in Ptolemy's time and the effects attributed to them.

The discovery of Uranus and Neptune has of course added new elements to astrology, and I have sometimes wondered whether such points as the Moon's Node and the Part of Fortune were not invented in order to supply the want of these undiscovered planets. Wilde says in *Chaldean Astrology* that "Kepler was unaware that in Wallenstein's horoscope the undiscovered Herschel was in the ascendant, and that at his death at age 51 the Sun was in square to Herschel."

The allusion to the Japanese timing their operations in the war with reference to astrology reminds me that the sudden conclusion of peace at the Portsmouth Conference (August 29, 1905) took place on the eve of an eclipse of the sun occurring at a point almost square to the Emperor of Japan's Mars. The Japanese may well have thought that had a state of war continued after that event, they might have lost the fruit of all their previous successes; [it can hardly be mere coincidence that they so suddenly accepted the Russian terms.

When we consider the immense amount of time and labour bestowed on the pursuit of astrology, especially before the days of Nautical Almanacs and ephemerides, we can scarcely conceive that students should have been willing to devote themselves to it so energetically if they had not convinced themselves by experience that there was truth in Astrology which was worth the labour bestowed on it. The accordance of events with astrological indications may be called coincidence, but it is a coincidence that somehow never fails to happen!—Yours, etc.,

SARASTRO.

PS.—With regard to Mr. Fellows' remark as to the difficulty of dealing with a horoscope in which the planets are nearly all together, I have before me a somewhat similar case (six planets in  $32^{\circ}$ ) in which the young native was a profound student of philosophy at the age of eleven.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Kindly allow me to make a few comments on the very fair and interesting paper on the "Claim of Astrology," by Mr. Alfred Fellows, in your March issue. It is mentioned therein that "Sir David Brewster could not understand how the movements of Venus or Mars could confer qualities ascribed to them by astrologers, so Sir David said astrology was nonsense." He went farther, for he wrote that "In attempting to reduce astrology to the form of a science, there can be little doubt that

the inductive method was never followed" (*Edinburgh Encyclopædia*).

Now, no scientific astrologer ever said that the "movements" ("motions" in the original) of the celestial bodies conferred qualities ascribed to them. It is the *relative positions* and mutual *configurations* at the moment of birth, which are found to influence character, mental qualities, health, etc. Again, the principles of *astrologia sana* were founded on the strictest principles of Baconian philosophy—observation and *induction*.

I would suggest that sceptics should read the masterly reply to Sir David Brewster's very unphilosophical attack upon and misrepresentation of astrology, which was printed at pages 43-55 of the *Companion to Zadkiel's Almanac* for 1855. Instead of investigating before attempting to refute astrology, Sir David assumed, once for all, the absurdity of it. From one of his expressions it may be gathered that he was appalled at the magnitude of the task of proving astrology to be false by a long and careful study of it. It is so much easier to condemn and ridicule than examine the ancient science!

To return to the motions of the planets. It is obvious that the planets cannot operate on an individual until their motions have brought them into certain relative positions. An Armstrong gun could not act upon a Chinese fort while being carried through the English Channel; and when it arrived at the place to be attacked, the gunners did not attribute its difference from a Lancaster gun to its different motion or mode of conveyance. If Sir David, however, meant something else by the term "motions" what would an electrician say to such a question as, "But what is there in the motions of positive or negative electricity that indicates their different attributes?" He would reply that he referred the different attributes of the two electricities, or forms of electricity, to difference of *natures*, not to difference of motions.

With regard to Mr. A. Fellows' suggested test, viz. that "astrologers state that, speaking generally, the half, full or new moon is unfavourable at birth. Now if the exact times of birth of ten thousand children or more were to be registered, noting those born, at such phases," etc. Astrologers cannot be expected to give up their time and to bear the cost of such a test. It is for those sceptics who have time and money to spare to prove that astrological teachings are wrong. I may remark that astrologers do not say that the new and full moon will be found, *per se*, to be unfavourable; but when, at the same time,

the moon forms the quartile (90 degrees) opposition, or conjunction with Saturn or Mars. Queen Victoria was born just after new moon, and when Jupiter was supreme in the tenth house (approaching the upper meridian). The test proposed could not be applied unless all births of children were exactly timed and registered by the accoucheur.

I may mention that in the years 1860 to 1878 I collected from my late father's records of times of birth of children born with some physical or mental defect, or who died very soon after birth ; and similar data from several other medical gentlemen,\* and in this way I tested the aphorisms attributed to Claudius Ptolemy. and the teaching of Zadkiel ; and the result convinced me that there was sufficient ground for the belief that, in this respect, astrology was based on truth.

The late Dr. Richard Garnett in his paper on " The Soul and the Stars," published in the *University Magazine*, March, 1880, investigated the correlation of planetary influence and insanity or deficiency of intellect, citing nine births of sovereigns, princes, six insane persons of genius, four highly-gifted men who lost their mental faculties in old age, three mischievous lunatics, in all of which instances astrological science was upheld. Again, Dr. Garnett dealt with six religious enthusiasts, six eccentrics of great mental power, five public men of bold, turbulent and unscrupulous disposition, two great French socialists, two excitable and distinguished men of similar intellect ; contrasted Bacon with Thirlwall, etc.

Zadkiel I. improved astrology greatly, and no doubt it was the fear excited by his success that determined Sir David Brewster to attack the science. In the hands of unprejudiced astronomers astrology could in a comparatively short time be placed on a sure and firm basis. Why a manifest general law of Nature should be taboo passes the comprehension of

Yours faithfully,

ALFRED J. PEARCE.

\* Many of these data were published in the first volume of my *Text Book of Astrology*, published in 1879.

# PSYCHOMETRIC DELINEATIONS AND ANSWERS TO ENQUIRERS

BY THE "OCCULT REVIEW" PSYCHOMETRIST

## DELINEATION (LOIS).

*Question 1* : Do you sense marriage for me, and have I met the marriage influence yet ?

*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 at present, and I do not think you will meet him until next year.

*Question 2* : What are my future financial prospects ?

*Answer* : I sense a very comfortable position for you, and should say you will one day be very well off.

## DELINEATION (VULSO).

*Question 1* : Shall I ever marry ? If so, when, and will it be the man I now know ?

*Answer* : I sense marriage for you, but not until the end of next year, when I think you marry the man who is in your life now.

*Question 2* : Shall I meet him next winter, and can you see the cause which keeps us apart ?

*Answer* : Yes, I think you meet next winter, and the cause which keeps you apart is partly an influence, and partly lack of funds.

## DELINEATION (M.O.T.).

This is worn by a man and I sense some uncertainty and difficulty about him, he seems to have been disappointed lately and some change he had hoped for has not come ; this causes some slight depression and though this is fought bravely yet it rises again and again, and I get a sense of losing grip of things ; this must not be, because in spite of disappointment and delay the success of things he has waited for is nearer than he thinks and just a little more patience and things are better than they have been for years. Influences in this life are not very good, too much has been expected ; and though this man has a strong sense of duty, yet this may be imposed upon. I sense success financially and socially and a rising above conditions which at present are against him ; but he must hold on and not get disheartened ; it is only for a little while longer that he has to wait.

## DELINEATION (AURORA BOREALIS).

Worn by a woman with a decided tendency towards the spiritual side of this life, but there is not enough power to sense the influences which come about her daily life. There have been many disappointments and a good deal of sadness in her life, but all has been borne with a resignation and fortitude which many might envy ; I sense the influence of a man continually near her, but this is good and happy ; she does not always seem to realize the nearness of this influence. For years the influence of a woman older than herself had a strong hold on her life, but this influence has now passed from the material to the spiritual.

The present conditions of life are not very congenial, but they change during next year, then I find a bright and happy home life.

DELINEATION (PSYCHE).

*Question 1* : Could you kindly tell me when I shall leave Dresden ?

*Answer* : I do not sense your leaving Dresden until the end of this year, when I think you take a journey to visit some friends.

*Question 2* : Where shall I go, and is there anything else that occurs to you about my character and future ?

*Answer* : I cannot say to what particular spot of the world you travel, as the change in your conditions is too far off, but I sense a large city and society ; so conclude you are going to have a gay time. I also sense marriage and a bright future ; but you would do well to be more practical and persevering than you are now. I find you at times uncertain and nervous of yourself ; this is a pity, for you have really a strong character and have had to rely on yourself very much in the past.

DELINEATION (ETHEL).

This is worn by a woman ; she is quick and active, loves to rule and manage, and has a very decided opinion of her own ; she is loyal and kind hearted, true to those she loves, but hates to be interfered with. She is very capable and would manage a house well, but she will always want to rule. She is at times impulsive and would be quick to take a slight, as she is sensitive.

She will marry well and her husband will find her a thrifty wife, careful without being mean. She will be a good mother, but her rule will always incline to the severe, though she is really very kind-hearted.

Her position will improve very much, and financially her conditions are much better after marriage ; for she helps her husband save the money, though she does not earn it.

DELINEATION (HOPE M).

*Question 1* : When shall I be freed from my present bondage ?

*Answer* : I do not sense freedom until the end of next year. Try to be patient and do your duty now, your reward will come and I sense a very happy future for you.

*Question 2* : Shall I marry again ; if so, when ?

*Answer* : Yes, I sense a second marriage for you, but there will be some delay, and I consider the influence of your second marriage will come into your life before your freedom from your first marriage, though the influence only enters your life as a friend until you are a widow.

The general conditions of your life are at present very uncongenial, but you have proved yourself a plucky woman so far. Don't lose your grip now, for you are near the end of your difficulties, and much that seems hard now will have passed before long.

DELINEATION (FLUTE AND VIOLIN).

*Question 1* : Do you sense any change coming in the life I lead now ?

*Answer* : I do not sense any material change, but there is a great spiritual change coming shortly, and this will make many things clear to you which at present you do not understand.

*Question 2* : Can you sense why it is that one who is dead can make

no sign to me (as was promised) of life beyond where we shall meet (if there is such), and to what course I ought to pursue to get into touch with it ?

*Answer :* You are the cause which keeps you from communication with the departed one. You doubt their power to come to you, and you doubt a future life, while this doubt exists no departed spirit can communicate with you. Faith alone can help you in this matter.

#### DELINEATION (HYPATIA).

*Question 1 :* Do you see any change likely to take place in my life ?

*Answer :* I do not sense any change until the end of next year, then there is a change of surroundings and some of the influences which depress you at present are removed, your life seems more natural and much happier.

*Question 2 :* Do you think I shall marry the man I care for ?

*Answer :* This is a difficult question, because from this tie I do not think you have yet met the man you will marry, and yet I sense a very happy marriage for you and you certainly marry a man you love.

#### DELINEATIONS (E.M.G.).

*Question 1 :* Shall I meet the man I love ?

*Answer :* I do not sense your meeting with this man until next year, and even then you do not seem to marry him.

*Question 2 :* Shall I have a change and be with him before long ?

*Answer :* I do not sense any change for you at present and I do not think you meet this influence until end of next year.

#### DELINEATION (J.L.N. (?) W.).

*Question 1 :* Can you see any amelioration of my present uncongenial surroundings ?

*Answer :* I do not sense any change in your present conditions, your life appears to go on much as it is now until the end of next year when there is a decided change for the better ; and your work and surroundings are much more congenial.

*Question 2 :* How will a recently formed attachment affect conditions ?

*Answer :* I do not find this attachment makes any material difference until next year when the improvement in your conditions enables you to take this influence more closely into your life.

#### DELINEATIONS (NELSON).

This is worn by a man who is quick to see and understand he has a strong will when he likes to exert it ; but though he is active, he can at times be very indifferent, and this is a serious fault, as it often prevents him doing things with the same force and determination that he would otherwise use. His friends will think it slackness, but it is not so, he really is very persevering. I do not sense much success for him at present, because there is an influence which seems to get in his way, and this person is older than he and has more power ; so until this influence is removed, I cannot sense any advancement for this man. About March of next year there is a change and financially and socially things are better for him, with more self-confidence he might do better than he is doing now, but I cannot tell him to make a change because it seems to come naturally next year. I sense a very happy and successful marriage for this man and his future is decidedly good.



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