

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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No. 1

NOTES OF THE MONTH

I CONFESS that my sympathy always went out to Jonah over that little matter of the prophecy of the fall of Nineveh. He had had his instructions, as one gathers, from an authentic source, that within so many days Nineveh would be overthrown. But the net result of his proclaiming the fact was that the people of Nineveh repented in sackcloth and ashes, and so warded off their threatened doom. It goes, however, without saying that when nothing happened ninety-nine out of every hundred Ninevites maintained—not that their prayers had been heard—but that Jonah was a false prophet. What else was to be expected? It must be admitted, in fact, that Jonah was fairly "had" in the matter. One wonders which Jonah regarded as the greatest misfortune, to be swallowed by a whale or to be given away in such a hopeless fashion. And the moral of it all seems to be that you must never make predictions without qualifying them. This perhaps is somewhat cynical, but so was George Eliot's "Do not prophesy unless you know!" which would limit one's predictions to eclipses and all such matters as depend upon the

laws regulating mathematics remaining in *statu quo*. And yet predictions have been made, and very remarkably verified too, from time to time, in spite of George Eliot and the book of Jonah, though the *raison d'être* of successful prophecy remains as much a mystery as ever to the scientific mind.

It is true that orthodox divines have decided very wisely not to stand or fall by the merits of Biblical prophecy. The early Fathers of the Church thought differently, but their ingenious INADEQUACY no less than ingenuous interpretations have only OF INTER- rendered them ridiculous in the eyes of posterity PRETATIONS and the Higher Criticism. The prophecy that "a OF BIBLICAL virgin shall conceive and bear a son" only appears PREDICTION. remarkable till we are made aware of the fact that the word interpreted "virgin" merely connotes "a young woman of marriageable age." So stated it is a forecast that could be made with considerable confidence at any period of the world's history. The only matter in connexion with it requiring special fulfilment, was the latter part, that "they shall call his name Emmanuel." Though it would have been a comparatively easy matter for the godparents, or those concerned, to bring about the fulfilment of Scripture in this detail, the fact remains that in the case to which the prophecy was referred they simply did not do so, obviously failing to realize what would subsequently be expected of them by the Christian Fathers. But the all-important problem presented itself to the Church at an early date: "Could it be shown from the Hebrew Scriptures that the crucified Jesus was the Messiah of prophecy?" If so, Israel's covenant might justly be regarded as temporary; sacrifices, sabbath and circumcision might be superseded, and Christianity would be entitled to regard itself as the larger dispensation—the legitimate successor to Judaism. If not, how could they stop the mouths of hostile Jews or soothe the uneasy consciences of their proselytes?

Hence to prove that Jesus was the long predicted Messiah, as a necessary antecedent to the successful propagation of orthodox Christianity, was a matter of vital consequence. Justin, Tertullian, Ignatius and others accordingly took up the cudgels in active defence of this position, and those who wish to see the so-called Messianic prophecies carefully tabulated cannot do better than refer to Justin's "Apology" addressed to the Emperor Antoninus Pius. The matter cannot be dealt with in detail in the present place, though it is certainly one of no little interest. It is sufficient here to say

that in many cases the so-called predictions were obviously never intended to refer to the Messiah at all, and as the context conclusively shows were simply records of the trials and misfortunes of Jehovah's persecuted servant,* while in others they are founded purely and simply upon a mistranslation of the original. Instances of the former may be found in numerous passages of Isaiah, as for example Isaiah l. v. 6-8; liii. v. 12; lii. v. 13-53, etc., and in the Psalms (e.g. Ps. xxii. v. 7. 16, 18, etc.). Of the latter perhaps the most celebrated instance, beyond the one already cited, is that in Job, mistranslated "I know that my redeemer liveth." This observation of Job, most appropriate in its proper context—but the relation of sentences to their contexts did not trouble the Early Fathers—is correctly rendered, "I know that he lives who shall clear my good name," a very natural retort of the holy man to his so-called "comforters," who suggested that his misfortunes were the penalty

JEWISH
ANTICI-
PATIONS
OF
A MESSIAH.

for his grave misdeeds in the past. Certain other of these passages (as for instance Gen. xlix. 10, etc., Num. xxiv. 17) were anticipations of the coming of a Messiah who should raise Israel to the acme of earthly prosperity, and were of course claimed to have been fulfilled by the coming of Jesus Christ (though as a matter of fact this did not fulfil them). They are, however, just the poetic expression of a nation's not unnatural ambitions centred in the coming of some great leader who should turn the tide of their misfortunes and avenge them on their triumphant enemies. We find a similar idea expressed in the British tradition that looks forward to the coming again of the legendary Arthur, and in those German legends which speak of the long sleep of Kaiser Barbarossa.† Perhaps in the case of Jesus Christ the similarity of the names Jesus and Joshua helped to suggest the idea of the fulfilment of some such national dream.

With regard to the historical prophecies in the Bible, it may be said in general that they are the expressions of hopes voiced with a confidence that was not always felt that the enemies of Israel would be eventually overthrown. In them the wish is, generally speaking, father to the thought, and they take the form of prediction as the strongest means of asseverating a belief in their ultimate fulfilment. It was only

* See Matthew Arnold's Essays, "St. Paul and Protestantism," "God and the Bible," etc.

† Such legends, however, "take a back seat" while a nation continues to enjoy prosperity.

natural that the prophets of the Israelites should endeavour to keep their followers' "pecker up," as the phrase goes, by some such means of encouragement. It was, in fact, part of their business. The attempt, therefore, to discover when, where and how many of these so-called prophecies have been fulfilled is obviously beside the mark. The attempt, however, has been frequently made by more distinguished students than the Prophet Baxter, and they have resulted in the forging of one of the most powerful weapons of ridicule with which the Hebrew Scriptures and their supposed inspiration—whatever that may be held to mean—have been assailed. For it is obvious that if, when a prophecy has been presumably fulfilled, no general agreement can be arrived at as to the circumstances which constituted its fulfilment, its value from a practical point of view may be written down to a very low figure.

Other Biblical prophecies may be classed in no spirit of mockery as prophecies after the event. The celebrated instance of this form of "prophecy" is the book of the Prophet Daniel. The Higher Criticism among the abler minds within the Church itself has accepted the incontrovertible verdict of internal evidence that the date of the book of Daniel is subsequent in time to the events which it foretells. This, however, does not imply—as would undoubtedly at first sight appear—that the book in question is a bogus compilation. Rather is it probably to be classed in the same category as Cowper's well known verses on Boadicea, in which he makes the Druid priest voice to the British warrior queen prophecies of the future greatness of the British Empire.

PROPHECIES
AFTER THE
EVENT.

Rome shall perish—write that word
In the blood that she has spilt,

Then the progeny that springs
From the forests of our land,
Armed with thunder, clad with wings,
Shall a wider world command.
Regions Caesar never knew
Thy posterity shall sway ;
Where his eagles never flew,
None invincible as they !

No one would accuse Cowper of forgery in such a case, and it is probable that the writer of the book of Daniel was equally guiltless. He merely gave his picture of the Hebrew prophet and of historical events fresh in the minds of his contemporaries

a dramatic setting for literary and artistic reasons. But the point of view from which the book has been regarded through many centuries, until critical and historical investigation revealed the actual facts of the case, was naturally productive of an entirely false impression. How far the prophet Daniel was an actual, and how far he was a dramatic, personality does not concern us here, but one would fain hope that in the grand figure portrayed, the writer has caught more than a little of the leading characteristics of the original, and that the great Methodist hymn that has inspired so many thousands, and I hope will inspire very many thousands more, holds up the sorely needed example of a *real* hero of the past to those who flag and waver and procrastinate in the battle between the higher and the lower selves.

Dare to be a Daniel !
 Dare to stand alone !
 Dare to have a purpose firm !
 And dare to make it known !

One prophecy, however—and it seems to me that it is in many ways in its pregnant simplicity the finest prophecy in the whole Bible—has been put by the writer into the mouth of the angel Michael in, it would seem, an inspired moment. "Thou, O Daniel, shut up the words, and seal the book, even till the time of the end! *Many shall run to and fro, and knowledge shall be increased.*" It is safe at least to say that the very ample fulfilment of this prediction that the last half-century has seen would have staggered the writer of it. And as of general Biblical predictions probably the above is the most noteworthy, so of "Messianic predictions" perhaps that of Virgil in the Fourth Eclogue, of the boy about to be born who was to restore again the glories of the golden age, is the most remarkable. Its close coincidence in time with the birth of Jesus Christ shows how general was the expectation at this period of the birth of some one who would bring about or initiate a new cycle in the world's history, and whether we take the view that these sort of expectations tend to fulfil themselves, or whether we hold with the English poet that

Coming events cast their shadows before,

or, to use the words of the great seventeenth century philosopher,* that "*Le Présent est gros de l'Avenir,*" the prediction, coming as it does from a Roman source and from the mouth of one who was at

* Leibnitz.

once a poet and a mystic of the highest order, must needs strike us as most remarkable. That Virgil was "also among the prophets" was recognized by early and mediaeval Christians, witness among other curious evidences the employment of the *Sortes Virgilianae* as a sort of Christian parallel to the *Urim and Thummim* of the Hebrew hierarchy.

One further observation may not be out of place in the present context. The word "prophecy" as used in the Bible has been a fruitful source of error. More often than not the word is there employed in the sense of "to preach," or "to hold forth," as we should say in the slang of to-day, and contains no reference whatever to the predictive art. There were schools of the prophets, analogous more or less, no doubt, to our ecclesiastical establishments and colleges for the education of the clergy, and people would have as soon gone to these places to gain an insight into future events as the Christian of to-day would go to the parish priest or curate.*

It must then, I think, be admitted—to summarize our conclusions—that among the great predictions of definite future events justified by subsequent unmistakable fulfilment in the course of history those in the Bible cannot be held to take their place. It must be further granted that the main object of the writers in the Bible was to preach the law of conduct and the way to "salvation" (to employ a much mis-used word) and not, either primarily or secondarily, to predict the future. It is possible that the book of Revelations is an exception to this ruling, but this book stands so entirely by itself, is so abstrusely allegorical, and, if prophetic, has so entirely to do with an anticipated "end of the world" (which happily seems at present still some way off), that in our present consideration of fulfilled prophecy it does not appear necessary to take it into consideration, however interesting a study it may be on its own merits.†

Of profane prophecy (if I may be permitted to juxtapose two apparently contradictory words) a very obvious division suggests itself. There are those which are predictions pure and

* The practice among young ladies of the present day of giving curates their hands to look at in order to "read the lines," may be cited against me, but I think I can afford to pass this over!

† I notice the ordinary orthodox clergyman has a great tendency to ignore this book. Why? Because it is not inspired? or because it is too much inspired for him to understand?

simple, prophecies in the proper sense of the term, and there are those which are unquestionably intelligent anticipations of the future, to be placed to the credit of the shrewdness and soundness of judgment of the forecaster. It may be assumed offhand that it is in the former of these that we shall find matter of the greatest interest. I venture to think that the study of the latter will be not the least fascinating and not the least informing of the two. Now prophecies proper (as I shall call the first of my two categories) are again susceptible of subdivision. There are the prophecies of the inspired prophet or clairvoyant who foretells an event because it is inspirationally revealed to him (he sees it in vision or in dream or in trance or it is clairaudiently heard by him), and again there are prophecies made by astrology, by cabbalistic calculations, by palmistry, by geomancy or other similar methods, in which, apart altogether from clairvoyance and inspiration, the prophet deduces certain conclusions from certain definite signs or mathematical calculations.

One of the best instances of the first of these classes of prophecy is the detailed prediction of the fate of the Seaforth family by Coinneach Odhar or the Brahan Seer, as he has usually been called. Of the latter perhaps the most famous is the prediction of the fire and plague of London by William Lilley, the well-known astrologer of that day. Another celebrated instance is the "geomantic" prophecy made by Lord Lytton of the destiny of Benjamin Disraeli, afterwards Earl of Beaconsfield.

The Seaforth prophecy has been frequently alluded to, but its details are not so well known to the public that a careful narrative of them should prove otherwise than acceptable to those interested in such subjects. It so happens that two books have recently appeared in which the matter in question is dealt with at some length. One of these is the book entitled *Highland Second Sight*,* which I referred to last month, and the latter part of which is a record of the prophecies of this remarkable character, and the other is a reprint of a book entirely devoted to the subject by the late Alexander Mackenzie, F.S.A., with an introductory chapter by Mr. Andrew Lang.† I propose to sum-

* The price of this book erroneously appeared in last issue as 2s. net. It should be 3s. 6d. net. I can only apologize for an error, which crept in I cannot understand how.

† *The Prophecies of the Brahan Seer*, by Alexander Mackenzie, F.S.A. (Scot). Stirling, Evan Mackay.

marize for the benefit of my readers the facts with regard to this singular prophecy ; and first it may be desirable to say a few words about the history—partly, it is to be feared, legendary—of the prophet.

Coinneach Odhar Fiosaiche, known to posterity as the Brahan Seer, was born, according to the accounts received, at Baile-na-Cille, Uig, in the island of Lewis, early in the seventeenth century. He was born on the then Lord Seaforth's property, and for that reason was employed on the estate and became, on account of his gifts, intimate with the family. Afterwards he removed to the neighbourhood of Brahan Castle, whence his usually accepted title. Tradition has it that while still in his teens he became

THE MAGIC
STONE
OF THE
BRAHAN
SEER.

possessed of a magic stone which endowed its owner with the gift of prophecy. The method by which he acquired this valuable possession is very variously related, but the fact that he possessed it and ascribed to it his prophetic powers is undoubted. It does not, however, appear clear that he used it as a crystal for "scrying" purposes, but rather that he kept it about his person, as one might an amulet or a talisman. The prophecies of the Brahan Seer are referred roughly to the period between 1730 and 1769. The story of his death partakes of the legendary character of the events of his life, and it is hard to say where fact ends and fable begins. One point, however, appears certain. He incurred the enmity of Lady Seaforth by some ill-advised observation which was repeated to her and appeared to her to reflect on herself and her family, and she vowed immediate and condign vengeance. He was pursued and finally apprehended. Before, however, surrendering himself, and when all ways of escape were barred, he uttered the celebrated prophecy of the doom of the house of Seaforth. The prophet was taken to Chanonry Point, where use was made of the ecclesiastical authorities to get him burnt to death as a punishment for witchcraft.

The Seaforth prophecy is thus quoted by Bain in his *History of Ross* :—

I see [said the seer] a chief, the last of his House, both deaf and dumb. He will be the father of four fair sons, all of whom he shall follow to the tomb. He shall live careworn and die mourning, knowing that the honours of his House are to be extinguished for ever, and that no future chief of the Mackenzies shall rule in Kintail. After lamenting over the last and most promising of his sons, he himself shall sink into the grave, and the remnant of his possessions shall be inherited by a white-coifed lassie from the East, and she shall kill her sister. As a sign by which it shall be

THE
SEAFORTH
PROPHECY.

known that these things are coming to pass, there shall be four great lairds in the days of the last Seaforth, one of whom shall be buck-toothed, the second hare-lipped, the third half-witted and the fourth a stammerer. Seaforth, when he looks round and sees them, may know that his sons are doomed to death, and that his broad lands shall pass away to the stranger, and that his line shall come to an end.

This very remarkable prediction was fulfilled in the person of Francis, Lord Seaforth, last Baron of Kintail (a contemporary of Sir Walter Scott) and his sons. Sir Walter Scott says of him that "he was a nobleman of extraordinary talents, who must have made for himself a lasting reputation had not his political exertions been checked by a painful natural deformity."

Indeed, in spite of the fact that he was deaf from boyhood, and had a partial impediment in his speech, he was distinguished for his remarkable attainments, and took an active part in political life. During the revolutionary war with France he raised a regiment of Ross-shire Highlanders, of which he was appointed lieutenant-colonel, and he ultimately attained the rank of lieutenant-general in the army. In addition to this he was for

STORY OF six years Governor of the Island of Barbadoes.
LORD Lord Seaforth was the father of four sons, one of
SEAFORTH. whom died in boyhood, and also of six daughters.
His three surviving sons, however, in accordance

with the terms of the prediction, all pre-deceased him, the last, who was parliamentary representative for his native county, and remarkable for his talent and eloquence, dying a few months before his father, whereupon the estates devolved upon his eldest daughter, Lady Hood, who married a second time, a grandson of the sixth Earl of Galloway, and eventually assumed the name of MacKenzie.

Lady Hood's husband died about the same time as Lord Seaforth, while admiral in command in the Indian Seas, and his youthful wife returned home from India in her widow's weeds to take possession of her paternal inheritance. Thus was held to be fulfilled the prophecy that a white-coifed lassie from the East should inherit the Seaforth estates. With regard to the Brahan Seer's prediction that she should kill her sister, this was fulfilled, or partially so, by the fact that she drove out with her sister, the Lady Caroline MacKenzie, in a pony carriage, when the ponies took fright, and she, being unable to retain control of them, became the unwilling cause of her sister's death. As to the Scottish lairds who in the days of the last Seaforth were to be distinguished by various physical defects, these defects are stated

to have actually characterized four lairds at this period: viz., MacKenzie Baronet of Gairloch, Chisholm of Chisholm, Grant Baronet of Grant, McLeod of Raasay. Not only was this last Lord Seaforth unfortunate in his family circle and in his physical defects, but also, in the mismanagement of his estate in the West Indies, he was involved in financial embarrassments which compelled him to dispose of a large part of his Kintail property. His daughter was equally unfortunate with her inheritance, and one section of the estate after another had to be sold. Thus was completed the fall of the ancient house of the Seaforths of Kintail.

"With regard to this prediction," observes Mr. MacKenzie, in the book above referred to, "the prophecy was not found out after the events occurred. It had been current for generations in the Highlands, and its tardy fulfilment was marked curiously and anxiously by an entire clan and a whole county. Seaforth was respected and beloved far and near, and strangers, as well as friends and clansmen, mourned along with him the sorrows of his later years."

A curious story is related by Mr. MacKenzie about the manner in which Lord Seaforth lost his hearing. He says:—

The last Lord Seaforth was born in full possession of all his faculties. When about twelve years of age scarlet fever broke out in the school at which he was boarding. All the boys who were able to be sent away were returned to their homes at once, and some fifteen or twenty boys who had taken the infection were moved into a large room, and there treated. After a week had passed, some boys naturally became worse than others, and some of them were in great danger. One evening, before dark, the attendant nurse, having left the dormitory for a few minutes, was alarmed by a cry. She instantly returned, and found Lord Seaforth in a state of great excitement. After he became calmer, he told the nurse that he had seen, soon after she had left the room, the door opposite to his bed silently open, and a hideous old woman come in. She had a wallet full of something hanging from her neck in front

of her. She paused on entering, then turned to the bed close to the door, and stared steadily at one of the boys lying in it. She then passed to the foot of the next boy's bed, and, after a moment, stealthily moved up to the head, and taking from her wallet a mallet and peg, drove the peg into his forehead. Young Seaforth said he heard the crash of the bones, though the boy never stirred. She then proceeded round the room, looking at some boys longer than others. When she came to him, his suspense was awful. He felt he could not resist, or even cry out, and he never could forget, in years after, that moment's agony, when he saw her hand reaching down for a nail, and feeling his ears. At last, after a look, she slunk off, and slowly completing the circuit of the room,

disappeared noiselessly through the same door by which she had entered. Then he felt the spell taken off, and uttered the cry which had alarmed the nurse. The latter laughed at the lad's story, and told him to go to sleep. When the doctor came, an hour later, to make his rounds, he observed that the boy was feverish and excited, and asked the nurse afterwards if she knew the cause, whereupon she reported what had occurred. The doctor, struck with the story, returned to the boy's bedside, and made him repeat his dream. He took it down in writing at the moment. The following day nothing eventful happened, but, in course of time, some got worse, a few died, others suffered but slightly, while some, though they recovered, bore some evil trace and consequence of the fever for the rest of their lives. The doctor, to his horror, found that those whom Lord Seaforth had described as having a peg driven into their foreheads, were those who died from the fever; those whom the hag passed by recovered, and were none the worse; whereas those she appeared to look at intently, or handled, all suffered afterwards. Lord Seaforth left his bed of sickness almost stone deaf; and, in later years, grieving over the loss of his four sons, absolutely and entirely ceased to speak.

Of other celebrities in the prophetic line, the best known are perhaps the French Nostradamus and our own Mother Shipton. Mother Shipton's name has attained an unenviable notoriety by the fact that she foretold, or was supposed to have foretold, that

In eighteen hundred and eighty-one
The world to an end will come.*

The prediction, which was very much talked of about the period of its non-fulfilment, may not have been a fair specimen of Mother Shipton's work. She enjoyed the reputation, along with the Scottish seer, of having predicted the coming of railways, steamships, and motor traction. We are, however, probably justified in not taking her very seriously. With regard to Nostradamus, who, by the way, flourished about the middle of the sixteenth century, this remarkable man, if he was a pretender, seems at least to have imposed pretty successfully on his contemporaries, royalty included. What he is quoted for most frequently in this country is, not unnaturally,

MOTHER
SHIPTON
AND NOS-
TRADAMUS.

* Mother Shipton's rhymes are a weak point with her. I am afraid she could hardly be classed even among the minor poets. Another of her predictions says that

When Highgate Hill is in the middle of London,
The folk of these Islands will be undone.

a prediction which suggests that the Hampstead tube involves a subtle menace to the security of these realms.

his supposed prediction of the Fire of London. This ran as follows, in the barbarous French of that period:—

Le sang du juste a Londres fera faute
 Bruslez par feu, de vingt et trois, les six,
 La dame antique cherra de place haute
 De meme secte plusieurs seront occis.

Nostradamus wrote his predictions dividing them into centuries, and the prediction in question referred apparently to the century following that during which the author lived. The expression "de vingt et trois les six" (of twenty and three the sixes) has been ingeniously twisted to indicate 1666, the year of the Great Fire. It does not, however, appear how the French words could bear this interpretation.

"La dame antique" (the ancient dame) is assumed to be an allusion to St. Paul's Church, which stood on the site of the ancient temple of Diana. Who first started this theory I cannot say; it certainly appears to me to be a strange interpretation. One can well imagine the resentment of the Queenly Huntress at so unflattering a soubriquet. The fact is, this is one of those old prophecies the current interpretation of which will not bear looking into with a critical eye. The mere fact of prophesying a fire in London in the succeeding century is hardly sufficient justification for a claim to the prophetic gift. The Delphic oracle which foretold to ancient Greece that "a war would come, and pestilence along with it," was hardly more vague and unsatisfactory. The sybil who foretold to Croesus that having crossed the Halys he would destroy a mighty empire, which eventually proved to be his own, scarcely deserves to be taken more seriously. The wizard adviser of the negro potentate who foresaw

That something would come
 But not what that something would be

might challenge Nostradamus not unfairly on the strength of this particular forecast.

The prophet who really made a successful prediction about the fire and plague of London was the astrologer Lilly, and here we come to the second class of prophecies, those which are deduced from certain definite signs or mathematical calculations, and do not lay claim to be the result of the inspiration of the seer. Nothing could be more practically common-sensible than Lilly's explanation of the astrological facts on

LILLY'S
 PREDICTION
 OF PLAGUE
 AND FIRE
 OF LONDON.

which he based his forecast, viz., that in the year 1658, the aphelion of Mars, the signification of England, would be in Virgo, the ascendant of the English Monarchy. The fulfilment of this prediction, it will be remembered, led to Lilly being examined by a Committee of the House of Commons on his reasons for his astrological judgment. He states:—

In the year 1658, the aphelion of Mars, who is the general signification of England, will be in Virgo, which is assuredly the ascendant of the English Monarchy; * but Aries of the Kingdom. When this absis, therefore, of Mars shall appear in Virgo, who shall expect less than a strange catastrophe of human affairs in the Commonwealth, Monarchy, and Kingdom of England? There will then, either in or about these times, or near that year, or within ten years more or less of that time, appear in this Kingdom so strange a revolution of fate, so grand a catastrophe and great mutation unto this Monarchy and Government, as never yet appeared; of which, as the times now stand, I have no liberty or encouragement to deliver my opinion; only it will be ominous to London, unto her merchants at sea, to her traffic on land, to her poor, to her rich, to all sorts of people inhabiting in her or her liberties, by reason of sundry fires and a consuming plague.

The catastrophes of the fire and plague, it may be added, were portrayed in two hieroglyphics, reproductions of which I subjoin (by kind permission of Messrs. George Bell & Sons), in one of which a large city is shown enveloped in flames, while the other, presumably referring to the plague, represents graves and corpses. The twin children are symbolical of the metropolis of the British Empire, which has from time immemorial been regarded as under the dominion of the sign of the zodiac Gemini or the Twins. Lilly himself states elsewhere that the ascendant of London is the 19th degree of Gemini.

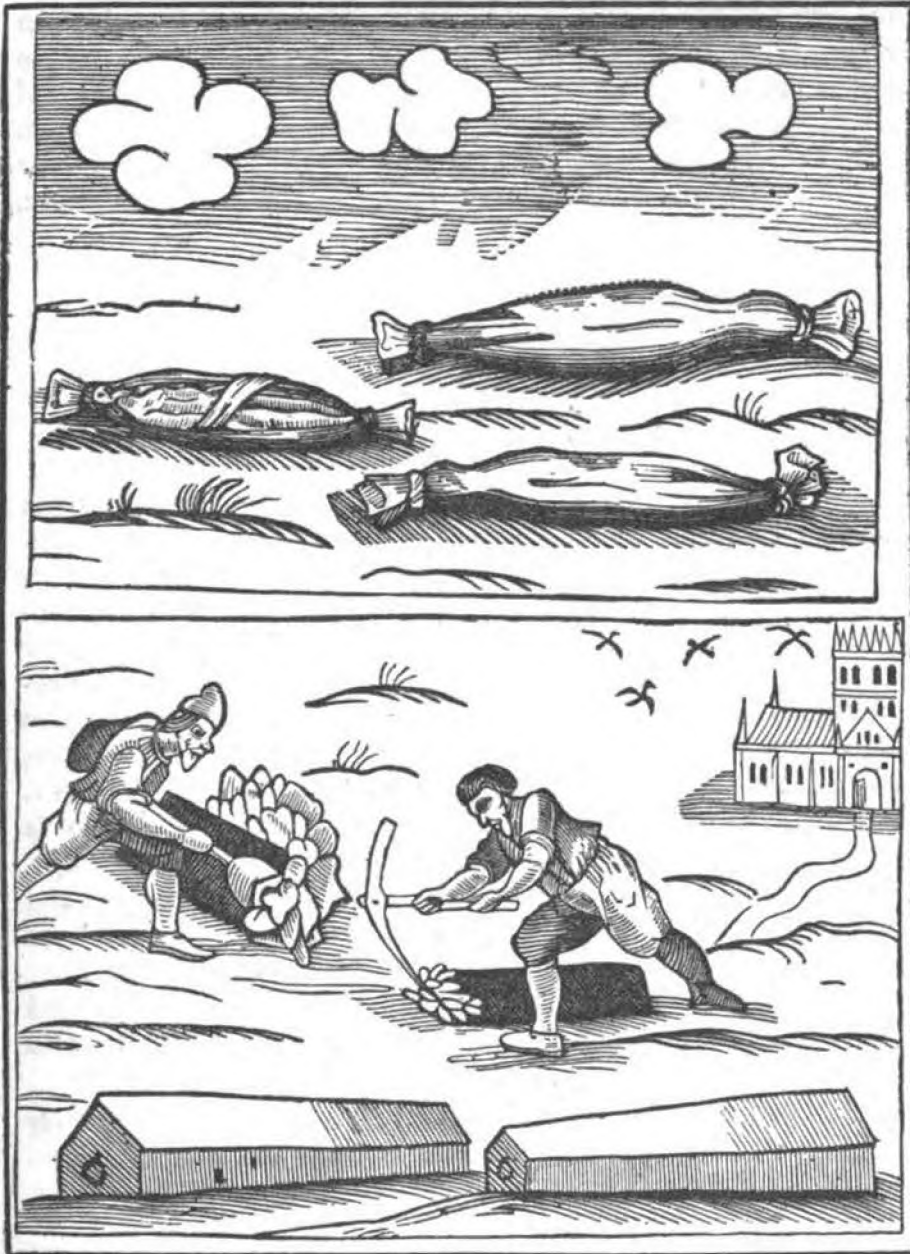
The other prediction referred to above, viz., the geomantic horoscope drawn by Lord Lytton, prognosticating the future greatness of Benjamin Disraeli, Earl of Beaconsfield, need not be taken so seriously as Lilly's prediction. Geomancy is one of the hundred and one methods employed by people who have, or think they have, psychic capabilities and a mediumistic temperament, for arriving at facts with regard to the future, through getting in touch with what Theosophists have conveniently termed the "astral plane," and what earlier occultists were accustomed to call the "Anima Mundi," or, Soul of the World. The phrase of Leibnitz, that the present is in labour with the future, has been taken by many as having a more literal meaning than

* Mars was retrograde in Virgo when the late Queen Victoria died.



FAC-SIMILE of the *ASTROLOGICAL HIEROGLYPHIC of the GREAT FIRE in LONDON, SEPTEMBER 2d, 1666, published by W. LILLY, in the YEAR 1651.*

perhaps even the German philosopher intended, and it has been assumed that events which are impending or are METHODS OF in process of being brought about can be ascer-TAPPING tained beforehand, not merely by the natural THE ASTRAL. shrewdness of the investigator, but by various ingenious methods of tapping the "astral plane." I should not, I think, be justified in saying that geomancy has



FAC-SIMILE of the **HIEROGLYPHIC** of the **GREAT PLAGUE** in 1665,
published by **W. LILLY**, in the **YEAR 1651**.

more claim to reverence in this respect than the more ordinary methods of prediction by cartomancy, crystal gazing, or, indeed, looking into the grounds in a teacup. The justification for all is the same, if there is any justification at all, and this is that the person consulted has psychic power, and that any of these methods

give him or her an opportunity of exercising it. If Lord Lytton (as he undoubtedly did) successfully predicted Disraeli's future by this means,* it may be contended that he did it by virtue of certain psychic powers which he very possibly possessed, or, alternatively, it may be contended with equal probability that his prediction was nothing but a lucky hit. I give it, however, for what it is worth.

The geomantic symbols were distributed as follows:—

First House, <i>Acquisitio.</i>	Seventh, <i>Acquisitio.</i>
Second, <i>Conjunctio.</i>	Eighth, <i>Carcer.</i>
Third, <i>Letitia.</i>	Ninth, <i>Fortuna Major.</i>
Fourth, <i>Puella.</i>	Tenth, <i>Fortuna Major.</i>
Fifth, <i>Fortuna Major.</i>	Eleventh, <i>Via.</i>
Sixth, <i>Puer.</i>	Twelfth, <i>Fortuna Minor.</i>

The witnesses are Populus and Fortuna Major, and Fortuna Major is the Judge.

It will be apparent to those skilled in geomantic lore that the above is a wonderfully fortunate figure. There is but one symbol of misfortune in it—*Carcer*. *Fortuna Major*, the greater fortune, corresponding to Jupiter in astrology, pre-
 LYTTON'S sides over the entire scheme as Judge, and occupies GEOMANTIC three of the twelve houses, the house of pleasure, HOROSCOPE the house of literature, and the house of honour. OF DISRAELI. The excellent figure, *Acquisitio*,[†] ominous of gain, is in the house of life, and also in the house of marriage, wherein Disraeli is known to have been eminently fortunate. Had the question been one of life, the sentence would have been long; if of money, excellent; if of honour, great; if of business, lucky. Relating as it did to the fortune of the person quoted as a whole,† Bulwer Lytton was fully justified in forming this flattering prognostication:—

“A singularly fortunate figure. A strongly marked influence towards the acquisition of coveted objects.

* I am indebted for these facts to the late Dr. Richard Garnett, for so many years Keeper of the Books at the British Museum, whose interest in these subjects was well known. He observes with regard to this particular prediction: “This is certainly the greatest recorded feat in geomancy since the African magician discovered by its means that Aladdin, instead of being entombed in the bowels of the earth, had married the Princess of China.”

† It is stated by Lord Morley in his *Life of Mr. Gladstone* that Lord Lytton also did a horoscope of that eminent statesman, though he does not publish it. I presume that in using the word “horoscope” he refers to a geomantic prediction, and not an astrological one.

" He would gain largely by marriage in the pecuniary sense, which marks a crisis in his life. He would have a peaceful hearth, to his own taste, and leaving him free for ambitious projects.

" In business he has not only luck, but a felicity far beyond the most favourable prospects that would be reasonably anticipated from his past career, his present position, or his personal endowments.

" He will leave a higher name than I should say his intellect quite warrants, or than would now be conjectured. He will certainly have *very high* honours, whether official or in rank, high as compared with his birth or actual achievements.

" He has a temperament that finds pleasure in what belongs to social life. He has not the reserve common to literary men.

" He has considerable veneration, and will keep well with Church and State, not merely from policy, but from sentiment and instinct.

" His illnesses will be few and quick; but his last illness may be lingering. He is likely to live to old age; the close of his career much honoured.

" He will be, to the last, largely before the public. Much feared by his opponents, but greatly beloved, not only by those immediately about him, but by large numbers of persons to whom he is personally unknown. He will die, whether in or out of office, in an exceptionally high position, greatly lamented, and surrounded to the end by all the magnificent planetary influences of a propitious Jupiter.

" No figure I have drawn surprises me more than this. It is so completely opposed to what I should myself have augured, not only from the rest of his career, but from my knowledge of the man.

" He will bequeath a repute out of all proportion to the opinion now entertained of his intellect by those who think most highly of it.

" Greater honours far than he has yet acquired are in store for him. His enemies, though active, are not persevering. His official friends, though not ardent, will yet minister to his success."

I regret I should be obliged by want of space to make a break at this point in the thread of my observations, which I propose to conclude in the next number of the magazine, but it will be obvious that I have already trespassed too far on the limited space at the Editor's disposal. I think, however, that it may be of interest to my readers if, before I conclude my remarks on the present occasion, I draw their attention to the fact that my publishers have taken in hand a new enterprise of special interest to students of occultism. This is the publication of a new uniform Library of Occult Records and of Occult Novels. Under the first of these headings have just been re-published four of Mr. R. J. Lee's books, viz. *Through the Mists*, *The Car of Phæbus*, *The Heretic*, and *The Life Elysian*, for which the author claims an inspirational origin. A fifth book, which has been simultaneously brought out, is *Ida Llymond and Her Hour*

of Vision, by Hope Cranford, which gives a glimpse of the world behind the veil, as seen by one in a state of trance when recovering from a grave illness. The second series of these will consist of novels which have a definite occult or psychic interest, but which do not lay claim, as far as the plots are concerned, to be other than works of fiction. It is hoped that with the early autumn this second library, which will be uniform with the first, except in the colour of its cloth, will be well in hand. The books will be published at 3s. 6d. net.

I should like to add that by the publication of the third and fourth series of Prentice Mulford's *Essays* (3s. 6d. net), this firm is now in the position to supply the whole of the works of the American seer and mystic in uniform style and PRENTICE binding. The text of the Prentice Mulford Essays MULFORD has been carefully corrected before publication, a AND HIS precaution which is very necessary in view of the WORKS. slipshod condition in which these *Essays* went to press in America.

When the first series of these *Essays* appeared in England under the title of *The Gift of the Spirit*, Prentice Mulford's name was almost unknown to the British public, though THE a few discerning spirits had already marked him ESSAYS OF down as a man worth following. Mulford had PRENTICE something to say that was quite new, and his manner MULFORD. of saying it was marked by originality and force.

He brought the philosophy of the unconscious into terms of our daily life and experience, and under the title of "Your Forces and How to Use Them" he developed the principles of what is now known as the New Thought in a most convincing manner. He extended human relations to the domain of things spiritual, illustrated the power of thought and suggestion, the scientific use of volition, and introduced a new element into psychology by the elaboration of the idea of the subconscious will. Of course Duprel and Liebnitz had argued these things also, but in the abstract. Prentice Mulford, always a utilitarian, had presented his ideas in the concrete, taking his illustrations from nature and applying his principles to the conditions of everyday life.

THE LAND OF THE DEAD

BY SCRUTATOR

PART III

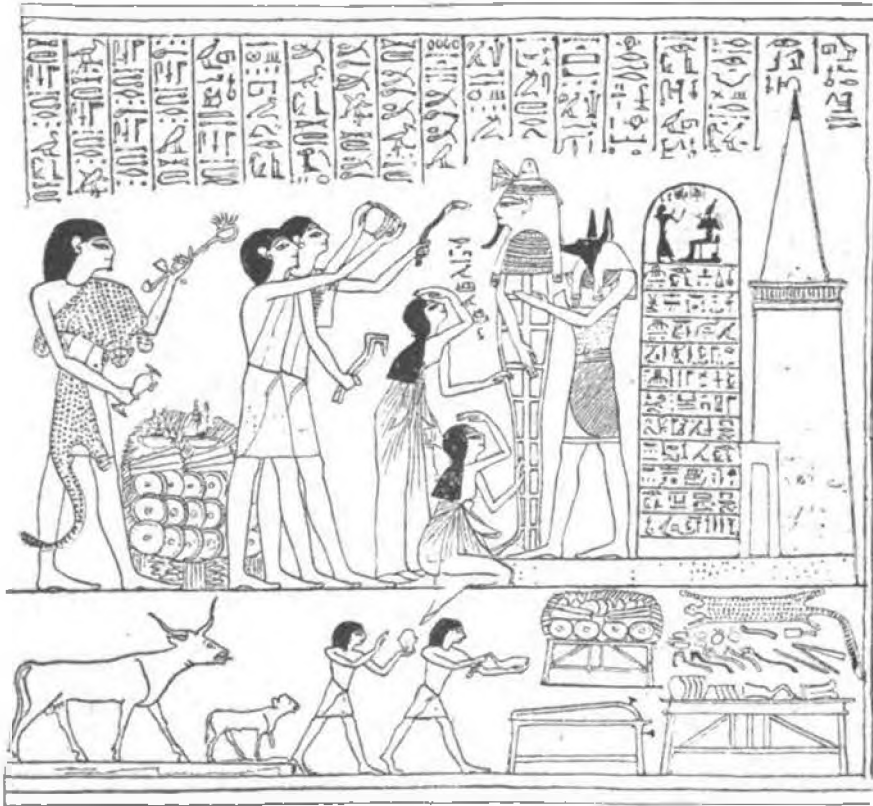


Talisman for Health and
Good Fortune, Egypt,
Dyn. XXII.

AT a date long anterior to that at which the history of Egypt assumes coherent form, the dwellers along the reaches of the Nile had adopted or evolved a Nature-religion which included all the celestial bodies and the known elements in its theogony, and peopled the air, the great river and the underworld, with invisible beings, each and all of whom could be rendered friendly or adverse to the individual or community. Anthropomorphism dominated the popular conception of these deities, who were held to be endowed with the form and faculties of embodied men. In such a system of religious thought, if such it may be called, magic constituted the only recognized means of intercession with the unseen Powers. The benevolence of the gods was a thing to be cultivated by sacrifice and ceremony, while the hatred of the evil powers could only be circumvented by magical arts which enlisted the aid of some god whose dominion was considered to be greater than that of the enemy. The object of all magic was, in effect, to compel invisible aid irrespective of the favour or disfavour in which the magician or his votary might stand in regard to the Power invoked. It would perhaps be futile, even though pertinent, to inquire into the origin of the magical art. Suffice it to say that Solon is credited with the statement that the Atlanteans were versed in every kind of magic ; and this, if correct, would carry us back to a time before the genesis of the present race of humanity. It is not improbable, for we find the vestiges of a magical system which appears to have been in use among the Mayas and Quiches of Central America and yet more anciently among the Lemurs of Australia.*

* Le Plongeon considers the Mayas to have been of Egyptian origin and connected with African civilization through the lost continent of Atlantis.—S.

So far as Egypt is concerned, it is certain that magical ritual, as applied to visible and invisible nature, is identified with the very earliest religious conceptions. Yet when critically examined both as to *materia* and *formulae*, it would appear to be rather the relic of an advanced sacerdotalism than the symptom of a primitive religious idea. However that may be, the resort to magic was universal in Egypt at a very early age, and it is easy to understand by what stages the spiritual ideas underlying religious



The ceremony of "opening the mouth" being performed on the mummy of Hunefer, about B.C. 1350.
(From the Papyrus of Hunefer, sheet 3.)

(Reproduced by kind permission of Messrs. Kezan, Paul & Co.)

ceremonials became obscured, giving way to the professions of unscrupulous persons who were willing to lay the gods under tribute for their own selfish ends. The magus, the priest, the mountebank—they mark the stages in the decadence of every world religion. But a more serious degeneration is to be seen in the Black Magic or Sorcery of which abundant evidence is to be found in Egyptian records.

We have already seen that the Egyptians were possessed of a very lofty spiritual idea which is of great antiquity, and also

that it is to Egypt we must look for the first conception of the doctrine of Conditional Immortality. They worshipped one God, who was to them the Almighty and Eternal, the Creator of the Heavens and the Earth and of all things therein. In face of this it is difficult to understand why they preserved in their religious books so much of magical ritual which has the appearance of puerile superstition. It is perhaps within the bounds of probability that the faculty which was employed in the writing of the books was capable of a deeper understanding of the spiritual significance of the magical formulary than we, their poorly-equipped commentators and whilom critics. They believed in the power and merits of Osiris, their advocate before Heaven, they believed in his divine origin, his life on earth, his persecution, death, resurrection and translation to Heaven, and this belief they proclaimed with deep religious zeal, but this did not in the least affect their abundant use of amulets and talismans, magical invocations and ceremonials. It was part of the priestly system at Thebes to keep alive this popular belief in the efficacy of amulets. The central idea appears to have been that of the service of Ra, the sun-god, whose aid might be invoked by the use of certain sacred names and observance of prescribed times and seasons, while his enemies, and the arch-fiend Apep more especially, could be similarly bound over and reduced to impotence by any of the faithful who had recourse to these means.

The Theban Calendar, to which reference has already been made, determined the "times and seasons." As to the amulets, the earliest known forms are of green schist of various shapes, of which the scarab is an example, inscribed with "words of efficacy" (*he kau*), and they were pierced for the purpose of suspending them about the person, as the name amulet suggests. Many examples of these prehistoric amulets are to be found in our museums, but among the Egyptians proper they were very rare, the plaque, inscribed with characters and the outlines of animal figures, taking their place. Magical writings on papyrus are almost as ancient as the stone amulet and, according to Maspero, the pyramid of Unas reveals the fact that "a book of words of magical power" was buried with him, which shows that the magus was a factor in the king's house as long ago as B.C. 3300.*

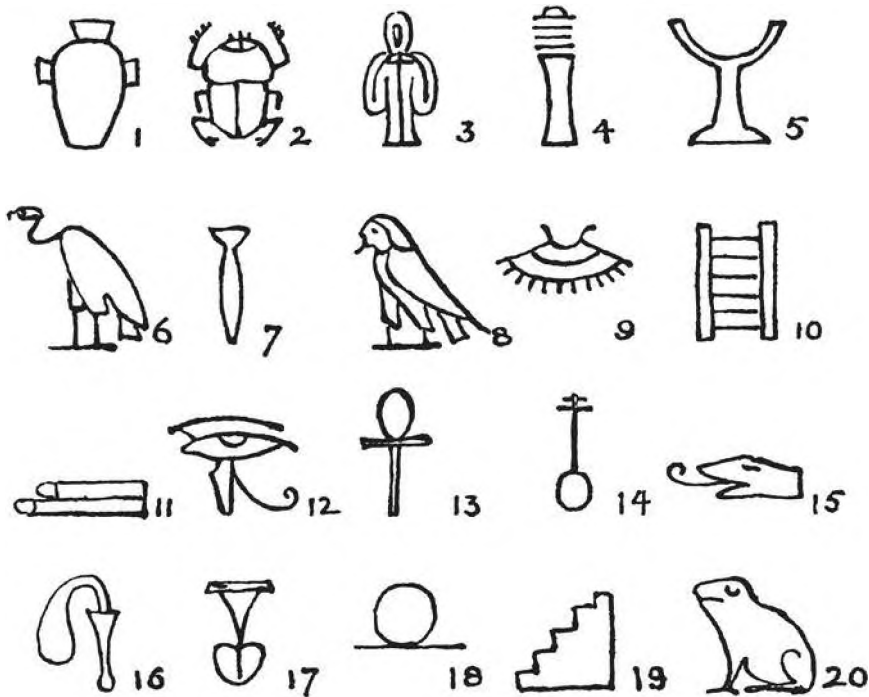
From a variety of sources the following amulets are found to have been in use among the Egyptians, from prehistoric times to the Roman period.†

* Unas, Maspero, L. 584.

† *Egyptian Magic*, Budge, 1901.

The Heart. Symbol of Life. The repository of thoughts of good and evil. Conscience. Dedicated to the god Tuamutef. Made of lapis lazuli. For protection against the "Destroyer of Hearts" and freedom of the soul from death.

The Scarab. Symbol of the Creative force in Nature which rolls the sun through the heavens as the sacred beetle rolls its egg-ball by the power of its limbs. Dedicated to Ra-men-Khepher. "He who rolleth the Sun." Made of green basalt, granite, green marble, etc., frequently gilded to represent the



1. Heart. 2. Scarab. 3. Buckle. 4. Tet. 5. Pillow. 6. Vulture. 7. Sceptre.
8. Hawk. 9. Necklace. 10. Ladder. 11. Two fingers. 12. Eye. 13. Ankh. 14. Nefer.
15. Snake's Head. 16. Menat. 17. Sam. 18. Shen. 19. Steps. 20. Frog.

sun. For securing the resurrection of the soul; rejuvenescence; fertility.

The Buckle. Symbol of the union of spiritual and natural forces in man. Affixed to the girdle of Isis, denotes the power of Nature to unite things extreme. Dedicated to Isis. Made of cornelian, red jasper or other red stone; also of gold. For the protection of the soul by the blood of Isis and her words of power; good health; power over spiritual and natural forces.

The Tet, or Tree Trunk. Symbol of the uprising of Osiris, the Lord of Life. Four crossbars represent the four cardinal points. Probably has reference to the solstitial colure. Made

in wood gilt, more correctly in gold. Placed in left hand of the dead and the Buckle in right hand. Dedicated to Osiris. For securing the reconstitution of the body and the perfection of the spirit in the underworld.

The Pillow. Symbol of spiritual support. Dedicated to Horus, the son of Hathor. Made in hæmatite. For the overthrow of enemies and the uplifting of the sick ; giving of strength, etc.

The Vulture. Symbol of motherhood. Dedicated to Isis, the divine mother. Made of gold in the form of a vulture. For protection against enemies, accession of power, success in strife.

The Collar. Symbol of authority and power. Dedicated to Set. Made of gold and hung upon the neck of the dead. For power to release oneself from the swathings of the mummy ; freedom from the bonds of the flesh ; spiritual vision.

The Sceptre. Symbol of executive force. Dedicated to Thoth. Made of mother-of-emerald, green and blue porcelain. For the renewal of youth, vigour ; freedom from injury ; preservation of the natural forces.

The Soul. Symbol of regeneration. Made in the form of a human-headed hawk of gold inlaid with precious stones. Dedicated to the god Anniu. For the enjoyment of the "twofold peace," the power to unite with the mummy and with the spiritual body at will.

The Ladder. Symbol of the ascension of the soul. Dedicated to Set. Made of wood, etc. For spiritual accession ; surmounting of difficulties ; attainment of ambitions. Sometimes inscribed on papyrus with texts.

The Two Fingers. Symbol of security. Dedicated to Horus, "the god of the Ladder." Said to have been used by him when assisting his dead father Osiris up the ladder to heaven. Made of obsidian or hæmatite and found inside the bodies of mummies. For aid of the souls of the dead ; sympathy and compassion ; security of position.

The Eye of Horus. Symbol of enlightenment. Dedicated to Horus. Made of lapis lazuli, and a variety of other materials. For the gaining of safety, health, strength, etc. ; for discerning secret things and discovering thieves and enemies. The Eye of Horus, or *Utchat*, may be white or black, the right eye or the left. They represent the sun and moon respectively. The *meh utchat*, the sun at the summer solstice, is the full eye of Horus, and the amulet is directed to be made at the summer solstice.

The Ankh. Symbol of individuality, or individual life, the

human soul or spiritual ego. Found in the hands of all the gods. In the Papyrus of Ani the *Ankh* is depicted rising from the *Tet*, or tree trunk, while its projecting arms are uplifted to support the solar disc. The symbol here denotes the rising of the soul from the mummy or stock and its glorification of the Lord of Life (Ra) in the resurrection.

The Nefer. Symbol of harmony, concord, unison. Made of cornelian, red stone, etc., in the form of a lute and used as a pendant to a necklace. For good luck, happiness, prosperity and friendship.

The Snake's Head. Symbol of spiritual dominion. Dedicated to Isis. Made of jasper, red stone, cornelian, etc. For protection against snakes. This amulet is believed to be employed in the ceremony called "Opening the Mouth" with the *urhekau* instrument.

The Menat. Symbol of reproduction. Made in bronze, wood, stone, etc. For joy, health, nutrition, vitality and reproduction.

The Sam. Symbol of virility. Made of lapis lazuli. An amulet of great antiquity, and often found in the mummy cloths. For carnal pleasure.

The Shen. Symbol of duration. Dedicated to Ra. Made of lapis lazuli. For prolongation of life; immortality. This symbol represents the sun in its orbit and signifies unending time.

The Steps. Symbol of spiritual elevation and dominion. Dedicated to Osiris. Made of green or blue porcelain. For success, elevation, ascendancy.

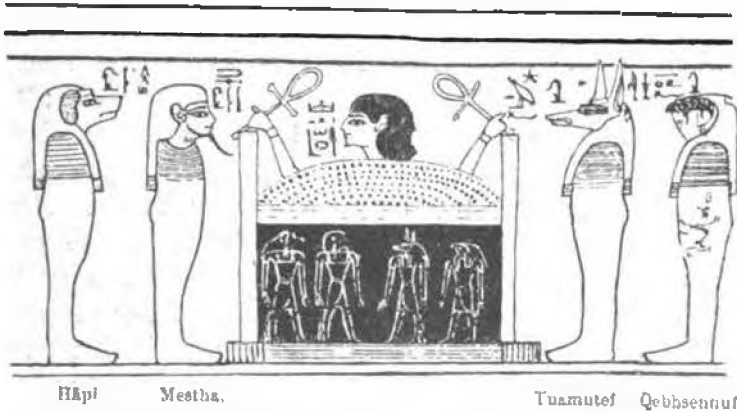
The Frog. Symbol of the general resurrection of souls. Dedicated to Heqt, the wife of Khnemu. Made of green stone. For raising of the sick and dead, recovery of lost faculties, etc. This symbol is found on Greek and Roman terra-cotta lamps in Egypt, on one of which is the legend: "I am the Resurrection."

Beside the above there are numerous other amulets to be found on the mummies and in the tombs, but the above are the most common.

As to the efficacy of these amulets, it is to be observed that their peculiar virtues were believed to proceed from the deities to whom they were dedicated, and whose powers were invoked by the inscription of "efficacious words" taken from the sacred *Book of the Dead*, or by the recitations of "words of power," according to prescribed forms. The idea appears to have been that the magical power of the spoken word or written symbol, acting in conjunction with the human will, established a subtle

nexus between the deity or power invoked and the amulet on which the "compelling words" were inscribed. The effect was supposed to last as long as the amulet held together, pro-

The Four Children of Horus.



Hâpi Meatha. Tuamutef Qebhsennuf
Osiris rising from the funeral chest holding the symbol of "life" in each hand
(From the *Papyrus of Ani*, plate 8.)

viding the inscription did not become obliterated, and this would mean an indefinite time in the case of amulets deposited with the dead. It is evident that many of those to which reference has been made were placed in the swathings of mummies with the



The Kher-heb priest touching the statue of the deceased with the *urhekau* instrument to effect the "opening of the mouth" (From the *Papyrus of Ani*, plate 15.)

(Reproduced by kind permission of Messrs. Kegan, Paul & Co.)

idea that they would in some mysterious manner replace the members which had been removed from the corpse in the process of embalming.

The sorcery with which the Egyptians were acquainted in no

way differed from the practices commonly known in connexion with witchcraft ; the wax image, duly prepared with all formalities, was placed in the sun or over a fire to melt under the pin-pricks and curses of the sorcerer. But from the *Book of the Dead* it is evident that this ceremony was originally directed against the Principle of Evil whose embodiment was the arch-fiend Apep. In the book called *The Overthrowing of Apep* * the cursing of the wax figure of Apep is fully described, thus commencing : " Down upon thy face, O Apep, enemy of Ra ! The flame which cometh from the Eye of Horus advanceth against thee. Thou art thrust down into the flame of fire and it cometh against thee. Its flame is deadly to thy soul and to thy spirit, and to thy words of power and to thy body and to thy shade." These things had to be done by a person clean washed and ceremonially prepared, at the hour when the sun rose or set, or at noon.† If at a later date it was employed against a fellow-creature or to compass the death of a personal enemy, it must be attributed to the predatory instincts of some knavish but clever priest who did not hesitate to exploit the teaching of the sacred books for his own ends.

Yet behind all this recitation of efficacious words and the making of amulets and talismans, one cannot but feel that there is an element which escapes us, so ill does it comport with what else we know concerning the high religious ideals and great intellectual attainments of those who were directly responsible for the preservation of these apparent superstitions. Is there an inner sense to all their teachings which they had need to conceal under glyph of name and symbol ? Regarded as a coherent work and not merely as a collection of hieratic compositions, may not the *Book of the Dead* contain an alchemy of the human soul on the one hand and a corresponding system of astronomical fact on the other ? It may yet remain for the Egyptologist to conjure us back through the labyrinths of time and lead us by the slender thread of our knowledge to those secret chambers of the temple where these mysteries first took shape and meaning in the minds of the great Hierophants of Thebes and Heliopolis, of Karnak and Luxor. In that day we shall take counsel of the dead and learn of them that which they would have us know.

* *Archæologia*, vol. lii. E. A. Wallis Budge, M.A., Litt.D.

† Cf. *Demonologie*. King James I. London, 1603. Cap. v.

MYSTERIES OF DREAMLAND

By ALEX. KENNEDY

THROUGHOUT all stages of the world's history the subject of dreams would appear to have possessed an evergreen interest for the minds of all classes of men and women, but whether they may be, under particular circumstances, relied upon as the media for the conveying of unequivocal revelation in regard to future events is, with most people, still a moot question, and one which the vast majority would have practically no hesitation in meeting with a decided negative.

Dreams, nevertheless, do very often "come true" to a degree remarkable in the extreme, and in a manner that almost entirely precludes any possibility of casting even the shadow of a doubt on their prophetic nature. Again, there would seem to be specific symbolical types of dreams which can be invariably relied on for fulfilment, and which can by no process of reasoning be explained away as "mere coincidence." For instance, to dream of seeing a ship of any description sailing over dry land is, in many parts of Scotland, considered to be a sure omen of approaching death, such nocturnal visions having been found, times out of number, to be the forewarning precursors of the demise of some dear friend or near relative of the dreamer. Personally, I have experienced this class of dream twice, and on both occasions it proved to be the premonitory forerunner of the death of a near blood-relation. One of these dreams was particularly vivid, and is, in detail, still quite clear in my memory.

In the dream in question I thought I was standing on a strange sea-shore, a member of a large crowd of people, all interested spectators of a yacht-race then in full swing on the limpid, shimmering waters beyond. The principal things that struck me were the preternatural brightness of the sea, and the rare bounty with which Nature seemed to have lavished her beauties on the surrounding district. I stood somewhat apart from the mass of the crowd, chatting with a relative. Suddenly, while we gazed on the beautiful fairy-like scene before us, one of the yachts veered from its course and came skimming to the shore, making right up over the beach, and away across the dry land until it became lost to view. As this mysterious yacht passed I saw the occupant

quite distinctly; it was the son of my companion on the shore. "J——," I said, addressing my friend with a feeling of extreme surprise, "isn't that strange?" and with that I awoke. A few days afterwards the young yachtsman of my dream was suddenly seized with unexpected illness, and "passed over" before two weeks had run their course. I have met quite a number of people who have experienced this sort of dream with invariably a like result.

With regard to dreams whose revelations partake of a more "direct" nature, I have experienced two or three which, so far as pure conclusiveness is concerned, are absolutely unquestionable. For direct and incontrovertible revelation, one of the dreams in question was, I think, most remarkable. In this dream I imagined myself to be walking along a lonely country road, winding along a wild and rugged hillside, when I met a very old and decrepit man whose face and bearing were entirely strange to me. We were just in the act of passing each other when he wheeled suddenly and said in clear, distinct tones, "Mrs. W—— is dead," naming a lady quite well known to me. After this I awoke, looking upon the dream, at the time, as just an ordinary meaningless nocturnal whimsicality, for, so far as I had heard, Mrs. W—— was in her usual state of health, which, however, was never very robust. All remembrance of my dream slipped from me until about one o'clock, noon, when it was forcibly brought back to my memory in all its startling significance by the arrival of news to the effect that Mrs. W—— had suddenly passed away in the night!

I once heard a gentleman of my acquaintance narrate a rather peculiar dream dreamt by a brother of his, and which would seem to demonstrate the fact that there are more ways of "raising the wind" than one would casually think. The dreamer in question was given to understand in his dream that, at a certain spot by the local river-side, a few yards below the old bridge, and beneath a specific flat free-stone, which in his waking hours he had often observed with a certain degree of curiosity (!), there was lying a purse containing a certain sum of money. Happening to pass the place in question a few days afterwards, he was naturally overcome with a desire to raise the stone, if out of nothing but mere curiosity. On lifting the moss-grown slab, what was his surprise to find lying beneath it the purse of his dream, which, on being opened, proved to contain the exact amount represented!

Another striking dream, attended by circumstances remark-

ably sad, was recently related to me by a lady friend. Her next-door neighbours, Mr. and Mrs. P——, had gone away to a neighbouring island on business in the early morning, and had not returned so soon as they were expected. As midnight approached, my friend, who had a reason to await their return, lay down on the top of the bedclothes with a view to snatching a few minutes' sleep meantime. She had not been long asleep when she experienced a particularly vivid dream in which she seemed to see her neighbour, Mrs. P——, standing by the bedside with an appearance as of water dripping profusely from her garments on to the floor, a look of unutterable distress depicted on the familiar features. So realistically was this vision impressed on my friend's mind that she awoke with a sudden start, exclaiming, "Is that you, A——?" mentioning her neighbour by name. The distressed face and form of the absent woman were brought before her so distinctly that it was some considerable time before she was able to disillusion her mind of the false idea that she had really returned. Sad to relate, she never returned. Next morning arrived, and with it the sorrowful news that Mrs. P—— and her husband had both been drowned on their return journey home in the evening.

Such, then, are a few instances of dreams fulfilling themselves in a manner both remarkable and unquestionable. Kindred cases could be multiplied *ad infinitum*, but these will serve for the nonce, as further proof of the unimpeachable fact that dreams, *in countless cases, do really come true.*

PSYCHIC RECORDS

[The following story of an Austrian haunted castle is sent by Dr. Franz Hartmann.—ED.]

MORE than a hundred years ago the castle of H—, in Austria, was in possession of a Baroness M—, a widow with two grown-up sons, who, after the death of her husband, had become involved in a lawsuit concerning her rights of ownership of the castle, which was claimed by other presumptive heirs, relatives of the deceased Baron, to whom he seems to have been indebted.



The lawsuit continued for several years, and a great deal of mutual hatred was fomented between the contending parties, but at last the trial came off, and the decision of the Court was to be delivered on a certain day at the town of S—, about three miles distant from the castle.

On the appointed day the eldest of the two sons went on horseback to S— for the purpose of hearing the decision of the Court, and his mother, being very anxious to know the result as soon as possible, told him that she would ascend to the upper room of the tower of the castle and watch for his return. The road from S— to U— leads over a little hill, and a man on the top of that hill may be easily seen from the castle. She

therefore asked him, that in case the lawsuit had been won he should swing his hat in the air while riding over the hill; but if the suit had been lost, he should keep his head covered.

The decision was favourable, and the widow gained the suit; but the boy, upon his return, and while riding over the hill, forgot to swing his hat, and the old lady, believing that the suit had been lost, threw herself with a curse out of the window and died.

It is claimed that every year on a certain day, the date of which corresponds to that of the lady's death, her ghost may be seen at the tower window, as if despairingly waiting for the expected news.

I have been repeatedly myself in the castle, but have seen no ghosts. Other parties, however, who stayed there and were no believers in ghosts, had some curious experiences, from which it appears that the castle is haunted. The ghost itself is probably a thought image created by the intense feeling of hatred and despair of the Baroness.

A correspondent (Mrs. Lush) forwards the following :—

The incident here recorded was told me by my dear friend Lady M——, and I will give it as far as possible exactly as she told it to me. Her husband held a high official appointment, and she herself is an accomplished linguist. While in Italy an Italian was writing a book, which she undertook to translate into English. The MSS. were sent to her as they were written, *all but the last two chapters*, which were not forthcoming. She wrote for them, but received no reply. About this time she went to Warsaw and attended a séance. All present were asked to write a question on papers placed before them. She wrote, "What has become of the lost manuscripts?" Those present only spoke Russian or Polish, and no one in the room understood Italian. The lights were turned down, and on these being again turned up, on her paper was written *in Italian* and in the author's handwriting, "The manuscripts have been stolen through jealousy," and signed by the Italian's name. At the time she did not know he was dead! She made every inquiry, but could find no trace of the missing chapters, but was informed of his death. Two years after she received an anonymous letter from Italy with the missing chapters, saying the papers had been stolen through jealousy, and the writer now hoped to have peace of mind. She translated and completed the book, which she sent to the man's friends.

ON THE SELF-EXISTENT

By H. STANLEY REDGROVE, B.Sc.

BY "being" we understand anything that exists, and that something does exist, i.e. that being is, is a fact of absolute knowledge. Now the genus "being" can be divided logically into two species, namely, that which is self-existent, i.e. that which requires no antecedent being to explain its existence, and that which is not self-existent, i.e. that which does require some antecedent being to explain its existence. Also, that which does exist must be either one or many. Let us consider these two alternatives. Firstly, suppose only one being to exist, then it must be self-existent, for otherwise the existence of some antecedent being would be postulated, which is contrary to hypothesis. Secondly, suppose more than one being to exist, then at least one must be self-existent, for otherwise, as in the above case, some other being would be necessitated contrary to hypothesis to explain the existence of such. Or, if it could be supposed (which, however, does not appear possible,) that such beings could mutually explain one another's existence, then the complex regarded as a whole would be self-existent being. Consequently, we conclude, as absolutely certain, that self-existent being is.

The next question that arises is whether self-existent being is one or many. There have been in the past, great minds who have been content with a dualistic view of the Cosmos, but the modern tendency is essentially monistic.* It may be, indeed, difficult to explain matter and spirit in terms of one substance, still, notwithstanding, it has been felt that this must be possible. To solve the riddle of the universe in terms of two or more self-existent beings does not satisfy the human mind, and appears to be no solution. We can rest satisfied only with Unity. Consequently we postulate the essential oneness of the self-existent, and term such Being True and Absolute Substance, or more simply, God; and using the term "God" with this wide and perfectly accurate meaning, namely, that of Self-existent Being, we can state, without fear of contradiction, that *every one* believes in God. A real atheist is not only unknown but an impossibility. The so-called atheist merely denies this and that view of God; he cannot deny God.

* It is, perhaps, advisable to point out that this term is by no means the peculiar property of Haeckel and his school of thought.

"Everything has a cause," commences an argument which is often employed to demonstrate the existence of God, ". . . and therefore there is a First Cause—God." Says the atheist, "If everything has a cause, what caused God?" And he fondly imagines that he has thus disproved God's existence! Is this so? Certainly not. What the atheist has done is to show that the statement "everything has a cause" lands us in a false position, inasmuch as there is that which has no cause—God.

And now we come to the great question—What is God the Self-Existent? What is True and Absolute Substance? What is That which requires no explanation for its Being? "Matter," replies Materialism, "the eternal atoms—these are our gods." And we turn to Science and ask, "Is this so?" And Science sighs. "Ah! me," she says, "I, too, used to think that way, the way of Materialism, once, and I used to talk of the indestructibility of matter and the eternal atoms; but deep down in my heart I always found it hard to believe in sixty or seventy-odd gods, and felt that a monistic explanation must be forthcoming. And once I took an atom in my hand—radium 'tis called—and lo and behold! it exploded into a thousand tiny fragments—some, tiny units of electricity—and then I knew Materialism to be false. 'What is matter?' you ask; that I cannot say for certain, probably the manifestation of electrical forces, probably (if we push the analysis a step further) a singularity in the ether, but the self-existent—certainly not!" And we turn to Philosophy and put the same query, "Does Materialism speak that which is true?" And Philosophy, being in a sceptical mood, laughs. "Matter," she says, "what is matter? What is it but a symbol I create in my mind? I touch, I taste, I see—what? I am conscious, that is the fact I *know*, and I call the varying modes in which I am conscious by different names; some modes of consciousness, those I call by such names as seeing, tasting, touching, I have good reason for believing arise in some way on account of an external world, but what is this external world? Ask me of consciousness, not of matter; I know not matter!"

We have seen in the essay "On Matter and Spirit"* that from the standpoint of physical science, matter is to be regarded as a phenomenon, and since a phenomenon by definition implies some antecedent being, matter cannot be self-existent. From the standpoint of philosophy the phenomenal nature of matter is more clearly manifest. For, as has been pointed out in the

* OCCULT REVIEW for June, 1909 (vol. ix. pp. 325 *et seq.*).

essay referred to above, it is states of consciousness we experience, and therefore the existence of mind, of spirit which we *know*, and that of matter which we infer. And since we know matter only through and in terms of consciousness, it is evident that in matter can never be found an intelligible explanation of consciousness, and hence, that spirit or mind can never be reduced to terms of matter.

Is God conscious or unconscious? Is it necessary to ask this question—can consciousness be derived from and find its explanation in that which is unconscious? It is matter which is the mystery to be explained, not consciousness. An intelligible explanation of the Cosmos must be expressed in terms of the immediately known—consciousness or spirit; we must attempt, not to explain the Cosmos in terms of matter, for this would result in unintelligibility, but in terms of consciousness, in terms, say, of Will or Love, for will and love are immediately known. God must be not only conscious, but conscious in the highest degree, hence self-conscious. He must Know and Will and Love. He must be the Absolute Infinite. And this because He is the origin and explanation of the totality of being. Now, the origin of all being cannot be found in disorder and contradiction, hence it cannot be found in evil; God must be Good. And because He is the Absolute Infinite, therefore He must be Infinitely Good, Infinitely Wise, Infinitely Powerful, and Infinitely Loving, all in a most transcendent degree. In what words shall we describe God? Alas! our words express only relatively finite ideas. With what shall we compare God? There is no comparison between the infinite and the finite; yet, when we carefully consider the conclusions we have reached, it seems clear that God is more like to man—and by this is meant like to what is called the spiritual part of man, but what *is*, in reality, man—considered in the ideal as sinless and perfect, than He is like to that which we call matter—unconscious matter, or that which we call force—blind force.

Pantheism and orthodox Christian theology have each realized one-half of a great eternal truth. Pantheism insists on the fact of God's immanence in the physical universe, but makes the mistake of identifying God, either with the totality of matter, as in materialistic pantheism; or with the totality of human souls, as in spiritualistic pantheism. On the other hand the orthodox Churches teach a belief in the Personality and Transcendency of God—that He is a conscious, loving, willing Being, transcending all else that is—but fails to fully realize His immanence in

Nature. In fact, it has been held that these two doctrines are mutually exclusive, and that God cannot be a transcendent Personality and at the same time immanent in all that is. By his Doctrine of Degrees, however, Swedenborg not only reconciled these two apparently conflicting doctrines, but showed their essential oneness.*

And is this not so? For must not God as its sole material and efficient cause (using the terms in the Aristotelian sense) be immanent in and yet transcend the whole universe? Sir Oliver Lodge's illustration to help us to understand the probable connection between the ether and matter—a knot in a bit of string—which we have already noted and found useful on another occasion, will help us to understand better, also, the relation existing between God and the physical universe.† The trend of modern physics is towards the view that matter owes its existence to the ether—that it is a phenomenon given rise to by some singularity in the ether, a little bit of ether partitioned off from the rest. Speaking in terms of the above illustration we might call matter a knot or twist in the ether. In an analogous manner we regard the physical universe as a sort of "knot" or "twist" in God; God ever creates Nature from the Substance of Himself by defining it and giving it concrete form. Clearly, therefore, where the physical universe is there must be God, for the physical universe is God-made in the truest sense; but the converse proposition—that where God is there must the realm of the physical extend—by no means follows. And this must be understood in a metaphysical rather than a physical sense, super-spatially and super-temporally rather than spatially and temporally; so that, in other words, God, whilst transcending all Creation—all that proceeds from Him—must yet be necessarily immanent in it all, immanent in all that exists, for in essence the whole of being is God.

One of the factors that has helped in the obliteration of this grand dual truth is a non-comprehension of the ambiguous nature of the word "infinite," a non-comprehension of the vast difference between the mathematical use of the term as applied to space or time, and the transcendent meaning of the term as applied to the Absolute—God.

As we have had occasion to remark in a former essay, "The

* See especially Swedenborg's *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, and also, *God, Providence, Creation* (from *The Apocalypse Explained*).

† This illustration, of course, is not supposed to be perfect, or to supply an exact analogy; we do think, however, that it is very helpful.

theologian of the past century imagined God up in the sky (so to speak) somewhere entirely out of this world; then He is not Infinite absolutely."* Others have argued that, as space and time are infinite, God must be comprised within these limits; one materialist, indeed, went to the length of denying God's existence since he could not see His brain with a telescope! But in the essay referred to above, it was shown that space and time are infinite only in the mathematical meaning of the term and not absolutely. The very meaning of the term Absolute Infinite demands that God must be in all space and time and must transcend all space and time, for otherwise the Absolute would be limited by space and time;—in the one case, were God merely transcendent, excluded without these limits; in the other case, were God merely immanent, included within. This being so, it would be more correct to speak of all space and time as being in God.

It has been argued that an immanent God could not be a Personality, and by this term personality we mean a self-conscious being—a being who knows and loves and wills. But from experience we should conclude precisely the opposite. For are we not ourselves personalities, and are we not immanent in our physical bodies (though in a less true and absolute sense than that in which God is immanent in the physical universe)? Our immanence is clearly demonstrated by the fact that the unreflective man usually identifies himself with his body (indeed, most of us are guilty of this in unreflective moments), just as the pantheist identifies God with Nature. Our transcendence is clearly shown by the fact that reflection indisputably demonstrates the difference between the ego—the true self—and the physical body.

In this connection the ancient mystic doctrine that each man is a replica in small of the whole universe is interesting. For if man can be regarded as the microcosm, the universe as the macrocosm, then, changing the figure, we might speak of the universe as the Grand Man; and the Soul of this Man—the Real Man, of which the physical universe is the manifestation, is God.

We see, therefore, that in their affirmative aspects both the pantheistic and transcendental views of God are valid, but they need to be combined one with the other if we would at all realize the truth.

* "On the Infinite." OCCULT REVIEW for July, 1908 (vol. viii. p. 32).

UNIVERSAL RELIGION : ITS SCOPE AND IMPORT

By W. J. COLVILLE

“RELIGION is one, but its parts are many,” is but one out of the many magnificent sayings for which we are indebted to Max Müller, the great German scholar, whose illustrious career at Oxford as a professor at one of the most celebrated universities in the world has caused whatever he has written to receive attention at the hands of scholars the wide earth over. All who have read *Chips from a German Workshop* must have gained some degree of insight into the kind of man who was the only unordained preacher who ever occupied the pulpit of Westminster Abbey. Dean Stanley, setting aside all the traditions of the Abbey, invited Max Müller to speak within its walls on what may truly be termed Universal Religion, and a glorious address he gave in 1870 upon a subject which was not then nearly so familiar to churchgoers as it is at present. James Freeman Clarke, as early as 1868, began to do in America, by the publication of his great standard work *Ten Great Religions*, probably more than any other man (with the possible exception of William Alger) to introduce the reading public to those many points of agreement—which far out-number those of difference—between all the great religious systems, which are at their root sincere attempts to read correctly the riddle of existence, no matter how overlain with errors all of them may be, in the guise in which they now appear among us.

It is necessary to define clearly the word religion over and over again in many quarters because of the strange misrepresentation to which it is perpetually subjected. Religion, from *religere*, means to bind together, to reunite, to reconcile, and to these prime definitions many others of clearly kindred import can easily be added. There are practically two essential elements in primitive religion : first, the effort on the part of humanity to discover its source ; secondly, an unquenchable determination to discover, if possible, the goal to which man is tending. The above may be looked upon as those principal aspects of religion which are apt to lead up to formulated theology, and which many modern thinkers seem anxious to discard entirely ; therefore the

Free Religious Movement, the Ethical Culture Society and similar undogmatic associations sprang quickly into prominence during the nineteenth century. It is certainly a hopeful sign of intellectual progress when people determine to exercise reason in religious matters as well as in all other concerns, but there is usually a danger of going as much too far in a reactionary direction as we have formerly gone in that from which we react. The essentially humane or philanthropic elements of universal religion are also chiefly two, according to the definition of pure and undefiled religion contained in the epistle of the Apostle James. One of these elements is active practice of what is commonly called charity, the other amounts to nothing less than a life of spotless purity. It may well be asked whether it be not more than any of us can attain unto to keep ourselves unspotted from the world while engaged in earning a livelihood in its midst, and the chief answer which commends itself to ordinary reason is that the apostle who counsels so high an estate is only holding before us a transcendently beautiful ideal, one which is so extremely lofty that we cannot hope in this present life to attain fully unto it. Even should such a limitation be correct we may well consider the immense advantage accruing to us from the constant practice of aspiration toward such a goal, which though immediately inaccessible is certain to be eventually attained if we do but steadily reach out toward its attainment. All religious systems have undoubtedly originated in the instinctive longing of the human heart and mind for some definite answers to ever-pressing inquiries, which will never be silenced, constantly arising concerning the boundless universe into which we find we have been mysteriously launched. Or if it be contended that some systems have been foisted upon mankind by ambitious founders, even then it must be admitted that wherever the seed of a great system took root and grew it must have found fertile soil for its development.

Religions are divided by scholarly writers into two comprehensive classes: first, the Ethnic, which are indigenous to the climes in which they were born; second, the Catholic or Missionary, which have a tendency to spread over the entire earth and are so adaptable by nature that they can without changing any of their essential features adopt the customs of the countries into which they are introduced. Though no single system of religious thought and practice can fairly claim to be perfectly universal, it may truthfully be said that the so-called missionary systems far more nearly approach universal religion than those which seem rigidly confined to certain districts of the earth. Judaism, Christianity,

Buddhism and Mohammedanism are four leading examples of missionary systems, though the first named—Judaism—is often regarded as far less missionary than the remaining three, but that is because the Jew often attaches immense importance to race as well as creed, and in some cases even exalts birth far above faith, at least such is the case among the extremely racial in Israel. Judaism is universal where it takes its inspiration from the prophets, who rarely, if ever, belonged to the priestly tribe of Levi, but it is Ethnic where it is Levitical and lays inordinate stress upon ceremonial. Christianity, which has the reputation of being the missionary religion *par excellence*, has, no less than Judaism, its sectional as well as its cosmopolitan phases. After nineteen centuries of development and change it is no easy task, even for highly accomplished scholars like Max Müller, to determine exactly how many modern doctrines are accretions and how many are portions of the original Christian teaching which prevailed at Antioch. It is not difficult, however, even for the average reader who is not a special student, to discriminate with sufficient clearness between the ethical and sacerdotal elements in the Christian creed, for these are quite as distinctly separable as in the case of Judaism.

Buddhism, another of the great missionary religions, is often called a religion of despair, but there is no warrant for thus designating the system if Sir Edwin Arnold's *Light of Asia* be taken as a correct setting forth of its essential tenets, because, as in the instance of the two systems already discussed, we can clearly trace the kernel of philanthropy within the shell of its curious external garb, and philanthropy is always the essence of undefiled religion. Mohammedanism is not more difficult than the other three to classify if we desire to analyse its claims impartially, though it must be confessed that Mohammed is not in all respects so pleasing a figure to contemplate as Moses, Christ or Buddha. Still there is much to be said in Mohammed's favour, and those who are closely acquainted with modern Arabs and Egyptians, most of whom are close followers of the religion of the prophet of Mecca, will find much to admire, though of course something also to criticize, alike in their religious faith and ceremonial and in their daily mode of life. The so-called ethnic religions, of which Brahminism and Confucianism afford the strongest examples, are very largely systems of philosophy which appeal to the Asiatic intellect more than to the common heart of universally distributed humanity; but concerning Brahminism it is well to remember that Sir Monier Williams found in it all the essentials of American

Christian Science, and Mrs. Annie Besant has turned to it for scientific reasons in preference to any other cult extant because she declares it to embody a satisfactory solution of the problems of existence to be discovered nowhere else. Universal Religion must contain all the truly excellent elements or ingredients scattered through the varying cults, as all fractions are contained within the integer; therefore the universal religionist should be able to explain the *one holy catholic church* as no one else can possibly explain it. A church that is truly universal must be scientific enough to satisfy the eager demands of the inquiring intellect and emotional enough to meet the needs of the human heart which ever yearns for love and sympathy; therefore it is not too much to hope that this present twentieth century will evolve a church universal on far broader lines than those on which such a spiritual structure could possibly have been reared in days when one part of the world was entirely unknown to another. Spiritualists have largely failed in carrying out their possible mission because of the hostility with which some so-called "scientific" spiritualists regard all that is called religion by other far gentler spiritualists who are not as a rule at all averse to science as such.

Dr. Babbitt, Dr. Buchanan and other able writers on scientific and religious questions, who have proved themselves uncompromisingly devoted to spiritual philosophy, have wisely assigned to the emotions an honoured place at the side of the intellect, making the two appear as bride and bridegroom. We cannot divorce heart from head, or reason from feeling, without doing gross violence to our dual nature, and because these ruthless attempts are constantly being made the advent of scientific religion is constantly delayed. The harsh iconoclast is only a reactionary; his conduct can be accounted for but not finally justified, for his actions are only the result of short-sighted protest against abuses which need to be removed and which can be thoroughly eradicated only by cautiously discriminating as we should between a tree and its parasites. Parasitic growths must be removed, but he is not an intelligent gardener who fails to discern the tree itself, worthy of preservation, beneath the noxious growths which he is righteously seeking to destroy. Superstitions which dehumanize and degrade must be mercilessly dealt with, but sentiments which can be easily diverted into benign channels should at least be treated with respect. Pure religion bears fruit in philanthropy and purity; corrupted religion leads to cruel fanaticism and blossoms in various forms of immorality. Agnos-

ticism satisfies nobody, for it is at best a compromise, and all compromises are unthinkable as final solutions of knotty problems. Materialism is being utterly disproved by every fresh discovery in science; it is therefore now utterly untenable. Spiritualism needs broadening, heightening and deepening before it can lay hold upon the great masses of mankind who are in quest of a system which will unite ministration to intellect and affection satisfactorily.

All modern systems which claim personal leaders and ask of their devotees complete submission to the dictates of a central authority, fail to capture the scientific intellect, though they often appeal very strongly to the emotions of those who are seeking rest after a toilsome mental pilgrimage in quest of some Holy Grail which they have sought in vain while earnestly listening to the claims of long-established hierarchies. Such books as Marie Corelli's *Master Christian* plainly evince the pressing need for a statement of religion broad, deep and high enough to meet the demands of the hungering multitudes who can never again bend their necks to the yoke of priestly despotism. Universal Religion must be pliant, adaptable, flexible in form of statement so as to lend itself readily to the varied requirements of all sorts and conditions of children, women and men; but it must not be indefinite or hazy in any of its main propositions. The great stumbling-blocks of to-day are to be found in the ridiculous claims of arrogant religious hierarchies on the one hand and the pitiful agnosticism of reputed liberal religious teachers on the other. Martineau's *Seat of Authority in Religion* is a splendid work because it refers, as Emerson always refers, to the soul as its own witness, and shows clearly that though every Bible were to vanish and every ecclesiastical system disappear the thought of God and of the soul's immortality would well up spontaneously in human life.

Though Universal Religion is earnestly demanded by an ever-growing and highly influential section of all communities, it is not generally easy to organize a fellowship in which its claims will be fully recognized, and the chief obstacle in this direction is none other than our old enemy prejudice. Pre-judgment, passing opinion upon an uninvestigated matter, bars the door and locks it tightly against the entrance of the Spirit of Truth who stands outside and knocks. There could be no progress in what are called physical sciences if this insane attitude were taken to new discoveries. The vapid inconsequent substitute for a thinker, who, like the proverbial "bad penny," turns up everywhere, is the greatest foe to progress wherever he or she has voice in the manage-

ment of a religious congregation. These unthoughtful people are in two camps; the rigidly conservative and the ultra-radical. Those in the first division are so fossilized that they resent growth as though it were insanity; those in the second division are always telling what they do not believe and are constantly expressing their vacuity by laughing to scorn all that transcends the narrow limits of their contracted vision. The first set should be left in peace, for any very conservative society can usually run in its own narrow rut contentedly and, when undisturbed, it will make no noise. The second set do not apparently need religion, and it should not be forced upon them; their place is not among those who are conscious of reverent aspirations, any more than a man or woman who appreciates nothing higher in music than common ditties should be taken into membership in a choral union where rehearsals of Wagner's *Parsifal* are already in progress.

Now let us take the great religions of the world and their literature firmly in hand to see what contribution each has to make to the cause of Universal Religion. Hoary with antiquity, Brahminism rises into view presenting us with its ancient Vedas, which well repay the closest scrutiny of the most erudite scholar. Having searched its records and traced its history, we shall find that this venerable candidate for friendly consideration embodies the wisdom of ancient ages, which we can dig out much as we make excavations and extract treasure from the soil which contains precious ore mixed with much alloy, from which, however, the valuable metal can and must be separated. Buddhism will confront us in Ceylon as Brahminism will meet us in India, and when we have pierced the crust of Buddhism we shall have found the kernel to be pure philanthropy, as we shall have found in Brahminism the essential concept to be aspiration for oneness with all that is divine. Yoga, a familiar Sanscrit word, only means union; a Yogi is one who has attained to conscious union with universal life, and though the methods of Yoga practice are many, and some of them ill-adapted to American or European life, the essential features of the system as set forth by Patanjali and other easily accessible authors can be mastered by us all with profit; but we must closely discriminate between the golden nuggets we are to bring forth and the heterogeneous mass of doctrinal and ceremonial statement in which we have found them. Parseeism may present fewer difficulties to the metaphysically inclined than any other Oriental system, because it is the one religion which deals much with duality as related to time and sense, but is absolutely Monistic in its teachings concerning eternity and infinity. Confucianism

we shall find moral only, therefore we can consider that system on ethical grounds exclusively. Approaching Judaism, Christianity and Mohammedanism we shall have to discriminate between husk and kernel just as precisely as when we are in furthest India, and because early training may have afforded us a distinct bias in connection with one, two, or all three of these systems, we shall need to be on our guard still more resolutely against making invidious comparisons and drawing unfair lines between them. Universal Religion cannot appear until the best has been extracted from all sectional systems, and each of those systems must be frankly commended as one out of several means for the education of the human race. Whoever feels thoroughly at home and completely satisfied in any church, temple, pagoda, synagogue or mosque, must be allowed to feel that the universal religionist respects and honours him and sees good in his profession, but should any bigot seek to enslave the emancipated thinker and force him to submit to the narrowing influence of an old-world creed, the universal religionist must steadily adhere to his facts and undauntedly reiterate his watch-cry: *there is good in all systems but the whole truth can be confined in none.* Universal Religion cannot exist where sympathy is absent, or where creed or colour lines are arbitrarily drawn. Whoever is truly illuminated sees distinctly that to no solitary race has been committed all the oracles of Heaven. Swedenborg foresaw a New Jerusalem, but only a few of his professed followers can grasp the deeper spirit of his philosophy or see below the surface of his visions. Andrew Jackson Davis beheld the rising of a new religious day, but the Poughkeepsie Seer has had few to follow him into the depths of universal realization to which *Nature's Divine Revelations* long since pointed the way. Spiritualists, Theosophists and all inquirers into what may be termed Neo-Metaphysics are on the right track till they become exclusive, when they are sidetracked and wander from the onward path. Universal Religion must be in advance of all sectional systems, because it must show the fundamental unity underlying all, and it must also demonstrate, in the persons of its inspired exponents, how truly in accord are many different doctrines which, until they are fairly sifted and traced to their roots in human aspiration, appear diametrically opposed. For the truly high-minded, deep-minded, and broad-minded the work before the universal religionist cannot prove other than delightfully congenial and profitable in the extreme.

SOME EXPERIENCES IN PREVISION

By REGINALD B. SPAN

I THINK it was Schopenhauer who wrote that "if a man could have a consciousness of an extended present, events occurring in that present would appear to happen simultaneously, and that in prevision the soul is raised for the moment into the fourth dimension of space, where all events are reflected on the astral light before their actual occurrence on the earth plane. Occurrences perceived out of their place in time (as in prevision) is due to a faculty of the soul usually dormant, and may be explained as affirming the necessity of all that happens as if already printed in the ideal world of time and space."

The old saying that "Coming events cast their shadows before." has its basis in a deep psychological truth, and might very well refer to the power of prevision. People ridicule the idea that clairvoyants are able to see into the future, or that it has ever been possible for human beings to do so, and yet there are a great many well-authenticated instances of prevision throughout the history of the world, and there are quite as many clairvoyants who possess this wonderful faculty to-day as there were at any other time in past ages (including Biblical times).

Prevision is simply the discernment of a reflection on the astral light, of an event before it occurs on the material plane, by a person in a condition of transcendental lucidity. It is impossible to explain in human language the process of this operation, though it is well comprehended by advanced intelligences in the spirit world. There are powers and forces around us, which, belonging to the infinite, are far above the limits of human understanding, and the keenest brains and most subtle imaginations would be quite unable to grasp their significance or *modus operandi*.

A person may well ask, in an amazement of incredulity, How is it possible for a human being to see clearly and in precise detail an event several weeks or months before it actually occurs? and yet such a feat of prevision has been done over and over again, and many of these instances of prevision have related to quite trivial affairs and have not been of the slightest use or importance to any one. Take, for instance, the prevision which occurs in some dreams; how trivial, foolish and purposeless it appears.

As a rule, however, the clairvoyant-seeing of future events is

generally concerned with tragedies and disasters, and should act as a warning, were they not in most cases inevitable. There is a well-known case in point, where a sailor dreamed just before going on a voyage that during a storm he was ordered aloft to shorten sail, and that he missed his hold and fell to the deck, where he was picked up unconscious and died two days later. He related this dream to his shipmates, who laughed him out of taking it seriously, and he took no further notice of it. The fulfilment of the dream came to pass exactly as the unfortunate man had foreseen, and he was quite unable to avoid it.

Some years ago, when I was staying in Colorado Springs, Colorado, U.S.A., I saw, four weeks before it actually occurred, the great fire which destroyed the town of Cripple Creek, and I described it all to some friends with whom I was having tea. We were sitting round the fire after tea when I had the vision. My hostess Mrs. G——, asked me to try my clairvoyant power, as everything was quiet and the conditions were good; so I assented, and after sitting in silence for a few minutes I saw suddenly a number of houses on fire and the flames rapidly spreading from street to street, making a tremendous conflagration. The place I recognized as Cripple Creek, a rising mining city amongst the mountains several thousand feet higher up (altitude 10,600 feet), where I had been staying a few weeks previously, when prospecting for gold. I described the progress of the fire to my friends, and how it destroyed nearly the whole city, and where it first commenced, and the principal buildings it consumed. It was about a month after this vision that the fire occurred, exactly as I had foreseen and described it. The day after the accounts of the fire had appeared in the papers, I met Mrs. and Miss G—— (to whom I had described the event a month before) in the town of Colorado Springs, and Mrs. G—— said, "Well, Mr. Span, you are the most uncanny person I ever came across; it's a good thing you don't live in the Middle Ages, or you would be burnt as a wizard; your prevision was absolutely correct in every particular."

Another instance of my foreseeing a great fire was when I was in Prescott, Arizona, U.S.A., eight years ago. I told the vision to friends at the moment of seeing it, and they asked me many questions concerning the disaster, which I answered (as it proved two weeks later) quite correctly. This time I saw the town of Prescott almost entirely destroyed by fire.

I was talking with some American acquaintances about spiritualism and the unseen, about which they were very sceptical,

and one of those present was scoffing at and ridiculing the whole subject, so I felt that I should like to convince them in some way.

The question was then raised, as to whether it was possible to see into the future, and I replied that it was quite possible to foresee future events, and as I spoke there suddenly flashed across my mental (or psychic) vision a scene of that town being on fire, and in a few seconds (even whilst I was talking to them) I seemed to see the whole affair. I then told them that in two weeks' time the town would be almost entirely consumed by fire, and that would be a proof to them of the possibility of seeing future events.

One man present, who owned some large timber-yards and houses, asked me (half-jokingly) about the fate of his property, and I told him that his timber-yards (I was sorry to see) would be destroyed and other property also, but his private dwelling-house would be saved, though the flames would scorch the walls. I described the origin of the fire and the course it would take. Three weeks later, after my return to England, I received a letter from my friend, the Rev. Frederick Bennet (St. Luke's Rectory, Prescott), telling me that the greater part of the town had been destroyed by fire, and there had been most exciting scenes. He gave me a full account of the distressing affair, which occurred nearly a week after my departure for New York and England. He mentioned that the house of Mr. S—— (the owner of the timber-yards) had been saved just in time, though the flames had licked the paint off the doors and window frames, but that the whole of the timber-yards and his other house property had been consumed. Mr. Bennet is still in Prescott, Arizona (I heard from him a short time ago), and he can confirm this account.

I will relate one more personal experience of clairvoyance, to show how spontaneous it is, and how quickly and unaccountably it comes upon a seer. I was at an afternoon party at the house of some friends (a Mr. and Mrs. Houseley) in Denver, Colorado, several years ago. After tea the conversation turned on the supernatural and occult powers, and one young lady, a Miss E—— (whom I had then met for the first time), seemed interested in the subject, and, turning to me, said, "I hear that you know all about these uncanny things, and are a medium. Do try and see something for me, please." I was about to laughingly disclaim any proficiency in occultism, when suddenly I knew as a positive fact (though *how* or *why*, I can't pretend to explain) that an aunt of the young lady's had just died in England, and in a sudden flash seemed to see the [old] lady and all about her. I

then told Miss E—— that she would shortly hear of the death of a relation—that an old aunt whom she was not particularly fond of had just died in London (or rather in a suburb of London).

I described the old lady (whom Miss E—— at once recognized), gave her age as seventy-three years—which was also correct—and described her house and surroundings, peculiarities and hobbies, and her fondness for pug-dogs and canaries. I described her so fully and correctly that Miss E—— thought I must have met her when I was in England. Of course, if I had not known that the news of the death of this relation would be no blow to Miss E—— I should not have revealed to her then what I had seen. Two weeks later I was in Denver again, having in the meantime been to a mining camp amongst the mountains, and the afternoon after my return I called at the Houseleys' house and had tea there. In the course of conversation Mrs. Houseley informed me that Miss E—— had called there that morning and had told her that she had just received a letter from England, containing an account of the sudden death of an aunt, the very person whom I had seen and described two weeks previously. The old lady had died that day, and, allowing for the difference of time between London and Colorado, a few hours after I had told Miss E—— of her death; so I *had been aware of her death before it had actually occurred.*

Now in this instance of clairvoyance I had seen everything in a few seconds, when quite in my normal condition, and when I had least expected anything of the kind. In that brief glimpse I had been able to describe a person (and surroundings) whom I had never seen or heard of before.

Another instance of prevision (of which this time I was a witness) occurred in connexion with a divining crystal, and predicted a very distressing event. The seer was a Mrs. S——, a young widow and a friend of mine. One afternoon I asked Mrs. S—— if she would like to look into a small divining crystal I had and try and see something in it. Mrs. S—— replied that she had no objection to trying, but did not think anything would come of it, as she did not believe in clairvoyance. A brief trial with the crystal proved that Mrs. S—— was undoubtedly a clairvoyante, and had the rare power (or gift) of being able to "see" in the crystal. One or two unimportant scenes came up first, and then a new vision appeared which caused Mrs. S—— to utter a cry of alarm and hastily put the crystal down, remarking as she did so that she did not like it—that she had seen a picture of her little boy very ill in bed, with a hospital nurse and doctor standing

beside him and the child's grandmother in the room looking very frightened and sorrowful.

After a few minutes she took up the crystal and again looked into it, and the same scene returned, but more clearly and in greater detail, so that she could describe the room and those in it quite minutely; but she did not see herself there. This scene vanished and was replaced by another, in which a grave with a small white tombstone appeared, on which was engraved her son's name, and above it a small white-robed figure floating upwards. Poor Mrs. S—— was very much upset and distressed about this vision, and I did my best to make her think she had imagined it all and that it did not mean anything. Her little boy was at that time playing outside in the garden in the best of health and spirits.

Several weeks passed, and the vision was forgotten. The little boy continued in excellent health, and went away to Southsea on a visit to his grandparents. Between five and six weeks after the vision in the crystal, Mrs. S—— heard from her mother, Mrs. K——, that her little son was not very well, but there was no cause for alarm. However, later a telegram arrived, telling Mrs. S—— to come at once, as he was seriously ill. When Mrs. S—— reached Southsea the child had just died. She found in the room the doctor and nurse whom she had seen in the crystal besides her mother, and everything exactly as it had appeared to her. I saw Mrs. S—— later, and she told me all about it, and her parents (Major and Mrs. K——) also told me about the child's illness and death.

It is perhaps just as well that the power of prevision is so rare, and that the future is mercifully hidden from us, as how wretched we should be if we could see in advance the sorrows, woes and pains which come to most of us, and are generally either trials purposely sent by spiritual powers or punishments for the transgression of spiritual and natural laws. The brave man, however, is ready for the worst that this life can send, and will meet unflinchingly, with as much endurance as he is capable of, the almost intolerable sufferings which are part of our human heritage, knowing that it is but for a short time and that the bright spiritual world is just ahead, a shining goal on a dark horizon, and that a great cloud of witnesses, most real, sympathetic, and pitying, though invisible and intangible, hover around, and that the God of Love is over all. Truly, "sufficient unto the day is the evil thereof," and the mysterious power of prevision, which so many would covet, might easily become a curse and hindrance instead of an aid and blessing.

PERIODICAL LITERATURE

FOR some time there has been appearing in *The Word*, under the title of "Sky-Messenger Diogenes Teufelsdröckh," an analysis, by Beno B. Gattell, of Carlyle's *Sartor Resartus*, setting forth the veiled mysticism which it contains. The series of articles is now brought to a conclusion, with the pronouncement that "Teufelsdröckh was a mystic, a high priest of mysticism. He gave to the world a mystical message. He could see within the commonplace life a mysterious process and purpose. He entered into the spirit of the flower and saw the circulation of nature through tree and animal and man." With regard to the name "Sartor Resartus," the writer says:—

The true meaning of the words Sartor Resartus can now be plainly seen. If translated from the Latin: "The Tailor Retailored," as they sometimes are, they are almost meaningless, though the fact that they are connected with the Philosophy of Clothes is thought a sufficient explanation. Sartor stands for tailor. But who is the tailor? The spirit is the tailor. In his great workshop he conceives the plan, pattern, and material of the clothes he is to fashion and wear; that is, the bodies he is to build and dwell in and reveal himself in. He veils himself in delicate fabrics, conceived in style and texture akin to the nature of spirit, and around these finer veils the spirit conceives and weaves and fashions vestments of grosser matter, down to the grossest of its bodies, the outermost of its garments, the one of flesh and skin and bones. As the spirit makes garments to clothe itself in, and then wears them, it wears them out. Then the body dies. But that which fundamentally composed it is eternal. After a while the spirit draws together again the matter and tailors a new set of garments. So the process goes on, but these short-lived garments do not suffice. What the tailor wants is a garment that will last, an undying body. Fashioning and re-fashioning the clothes, refining the material, it at length, when it has worn out pleasure and pain, succeeds and tailors clothes that last longer and ever longer, until at last a body is formed that is made of matter imperishable, and in form beautiful and lasting. Then it may be said that the great tailor has clothed himself—is *resartus*.

In the same number of *The Word*, C. H. A. Bjerregaard writes on "The Inner Life and the Tao-Teh-King," setting forth Laotze's conception of Simplicity. This is defined as denoting "balance in the midst of fulness," constituting "the very foundation both of culture and inner life." Laotze says: "Having emptied yourself of everything, guard your tranquillity and remain where you are." "This going back to the root is called

preservation, and he who is in preservation is enlightened, and to be enlightened means to be royal, and to be royal means to be celestial." Of the power of this holy calmness it is also said : "The celestial Tao does not strive, yet overcomes everything," just as water is at once the weakest and the strongest thing on earth.

Referring again to the soul and its bodies, *Ultra*, of Rome, contains an article by "Minusculus," a well-known Italian spiritualist writer, on the difference between the astral and etheric bodies. He points out that the conception of an astral body is that of something that has no physical characteristics, such as weight, whereas there are observations to prove that at times a medium suffers loss of weight, especially during a materialization ; and he says :—

We hold, therefore, that the materialization of a spirit takes place by the union of the astral body of the discarnate with the etheric body (or physical body in fluidic form) of the medium, permitting the spirit to draw into its *peripneuma*, or astral body, the bodily substance of the medium, formed of his etheric body. Nor can it be asserted that this is a mere matter of words ; for if the *peripneuma* signifies the astral body, it cannot also mean the physical body of the medium. . . . The physical body in a subtle and fluidic form we call the etheric body, and not the astral body, nor *peripneuma*, and still less would we denote it by the hybrid term *perispit* ; but, in fact, it would be better to denote it, with Cudworth, as "plastic mediator" ; it is a mediator because it is that which stands between the spirit or soul of the medium and the spirit entity which uses it as a means of materializing itself ; it is plastic because it is that which moulds the physical body of the spirit manifesting.

The second number of *The Co-Mason*, the organ of a form of Masonry which admits men and women on equal terms, contains a penetrating study of the Book of Job, in which the three friends who try to convince Job that he has sinned are explained as the three outer aspects of his own nature, from which he is withdrawing. The coming of Elihu represents a more spiritual phase of understanding, upon which Job now enters. "To justify himself in God's sight was to dwell external to God. When he knew himself as a part of the Divine Life there was no more self-justification." The article is to be continued. This quarterly magazine contains a great deal of information about the history of masonry, and of the old craft guilds, to which it is shown that women were formerly eligible for admission. Other articles bear on astrology, the significance of trees, and of music, from the Masonic standpoint.

The American Theosophist has some interesting notes on

"Psychic Manifestations in Daily Affairs," with instances of dreams coming true, and a pretty story of "Help from the Dead," in which a knife had been lost in a barn filled with hay; in the night the child who had lost the knife dreamed that her dead brother came to her, took her to the barn, and showed her where the knife was. In the morning she took her sister direct to the spot, and there they found the missing knife.

A "clairvoyant dream" which has stood the test of investigation is described by Professor Hyslop in the *Journal of the American S.P.R.* A young man named Dellinger had been shot, and three nights afterwards his mother dreamed that she saw a man, whom she recognized, throw away a revolver, which went into the churchyard and fell upon a certain grave. She did not know at that time that there was any question as to what had become of the revolver. Mrs. Dellinger had another dream the same night in which the revolver was thrown into a field near the churchyard, and it was subsequently found just at the place indicated. The man whom she had seen throwing the revolver afterwards confessed to the murder; the revolver did not belong to him.

A rather involved psychical experience is narrated in *The Swastika* by a lady who had a series of impressions with regard to a sister, who died about the same time; on the journey to the place where her sister had lived, she was led by another impression to join her mother, whom she supposed to be already there, and when she reached her destination she was told that her sister, before she died, had seen her figure standing in a corner of the room.

A rather curious sample of the "one-man" magazines, of which there are many in the States, has reached us; it is called *The New Life Magazine*, and is edited by John Fair, of Boston, Mass., who is described as "seventy-six years young," and who, to judge from one of the articles, does not see any reason why he should not live to be a thousand years old, or even why he should die at all. The *New Life* appears to be a theology, a religion, a "reality," a healing movement, a philanthropy, a western school of occultism, and several other things, and it possesses a Bible Society, a Press, a Sanitarium, an Institute, and a Magazine. The latter is mostly written by its editor, who professes to have started the movement in 1850. He claims a great deal, and if he can make good, so much the better.

REVIEWS

PROGRESSIVE CREATION. By the Rev. Holden E. Sampson. 2 Vols. Demy 8vo. pp. xii, 484; and vi, 517. London: Rebman Ltd., 1909.

Few and inadequate as they are, the words which hereafter follow will express, as they can express only, an explanation and an apology. I have given at the head of this notice an indication of the quantitative capacity of the work by which it is occasioned. Within the limits allotted of necessity, the explanation must be that a mere shadow of description is here alone possible; within the same limits, the apology is that if time and space served it might be worth while to do more, but perhaps even then the matter would be left in a state of suspended judgment. Mr. Sampson appears by his preface to be a clergyman of the Anglican Church located in a small island belonging to the Bahama group of the West Indies, and therefore presumably with such opportunities for isolated thought at first hand as could only have produced his two vast volumes. The warrant which they are entitled to bear is assuredly of this kind: they are the outcome of thought at first hand: whether in the last resource the radix is always truth, or even truth in the main, under what veils and clouds soever, and whether the mode of expression carries any suggestion of finality—these are other questions, and will be determined after his own manner by each who reads and confesses to any decision. I will say on my own part that the thought is often arresting. The work is put forward as a reconciliation of religion with science, but it is no part of my concern to offer even a tentative judgment upon the state in which it would be likely to leave the high contracting parties, supposing that they were signatories to the concordat, or alternatively as to what impression it is likely to create by the suggested attempt to impose it. In the hearts of the best among us, I believe that we are weary of hearing the perpetual proclamation of banns of marriage between these unyokable elements, which possess no organs for intercourse in common. The pursuit of science is of course exceedingly necessary, like the work of a scullion in the kitchen of the king, or—to speak with greater generosity—like that of the cook in the king's palace; it is tolerable, pious and laudable while it is about its proper business, which is to make the yoke of material life and the burden of temporal conditions as easy as it can possibly make them, so that religion on its part may be also about its own and proper business, which is to attain the Kingdom of God and His union. But we do not, if we are wise, raise up the head-cook to the position of a royal consort, any more than we confuse the great dynasties of earth with the true legitimacies of heaven. I pass over, therefore, the extent to which Mr. Darwin has provided Mr. Sampson with certain assumed materials for his thesis and also what would be Mr. Darwin's opinion concerning *Progressive Creation*, if the great naturalist had not been already gathered into those choirs where naturalists cease from troubling about the anthropoid ape or even the descent of man, otherwise than in virtue of his succession from the starry heavens.

Mr. Sampson's real concern, if we separate the issues of his accidents, is to put on record an interpretative revelation of Holy Scripture which he has excogitated with such aids as he has found ready to his hand, but

drawing more especially on his own mental and spiritual implicits. That which is remarkable in his work is due to the latter sources rather than the former. It is natural, of necessity, and salutary that his vital conclusions, however expressed, are in reality the old conclusions, as for example that our end is the return to God in the "celestial and eternal home." To accomplish this divine event, he puts in operation a vast system of rebirth, and in connexion with his construction of the mystical fall of man he supposes the existence from ages immemorial of a Secret Church of the adepts descended from those who remained pure among the primeval Adamic Race, which Church, for reasons of his own, he terms the Order of the Cross and Serpent. After what manner he draws his chief evidence from Scripture, those who read this notice must seek in the work itself, and if I cannot promise them that assent which follows from intellectual certitude, I am sure that they will very often conceive some respect for his subtlety. And this after all is the chief quality of satisfaction which comes from books of this kind. It is not, however, in Mr. Sampson's case the only reward. He is of course what would be termed heterodox in a high degree, and some of his variations from and improvements on accepted Christian doctrine would be intolerable to any true school of Christian Mystics in the West; but he has the saving virtue of recognizing the essential greatness which abides in the official Churches, on the proper understanding of their central dogmas. Whether ultimately we can entertain them or not, there are serious and important views on the Eucharist, on the other Sacraments, especially that of marriage, and references that seem sympathetic and enlightening to many holy offices and observances which are too lightly set aside in these days. Furthermore, some of his interpretative views on the spiritual side of alchemy, on Rosicrucian doctrine and similar departments of mystical literature, have enlisted my own interest to a high degree. They approximate with moderate and yet curious closeness to the modes of interpretation which I have adopted myself in more recent times, and are yet in no sense, as indeed they could not be, derived therefrom. Of the author's system itself, as will be seen, I have said nothing; it does not enlist any especial sympathy and much less carries conviction with it; but its discussion is not to be attempted in this place. It is of the quality of revelation, working with unknown warrants, and it is either to be taken or left—taken by those who can tolerate it and left by those to whom it conveys no acceptable and intelligible message.

Hereunto, therefore, is the imperfect office of these perhaps preliminary words, and because I have said preliminary it should be added that when the matter of Mr. Sampson's volumes has passed through the alembic of the mind it is possible that I or another may recur to them more fully.

A. E. WAITE.

HYGIENE AND SELF-CURE. By Richard J. Ebbard. London: The Modern Medical Publishing Co., 12 and 13, Henrietta Street, W.C. 1908. Price 5s.

It has been pointed out with justice that the goal of the profession of medicine is the annihilation of the reasons for its own existence, and an onward stage in the realization of this Utopia is reached in the gradual enlightenment of the people in the methods of reasonable conduct of the body in health and disease. The ever-increasing distrust of drugs

and the growing belief in the efficacy of clearing away all obstacles in the path of the *vis medicatrix naturæ* are well illustrated in this book. The author frees himself from all suspicion of being a faddist in the following passage: "My contention is that a strong healthy individual, whose metabolism is in perfect working order, may eat and drink practically whatever he likes, and, provided he does not commit constant excesses, he will probably live to a healthy old age. This has been proved in thousands upon thousands of cases. Therefore we may exclude all such happy folk from our pedantry and hygienic exhortations, and we need not disturb their cheerful existence, with all the petty injunctions: don't eat or drink this, that, and the other things; or, don't have carpets on your bedroom floor, etc., *ad nauseam*, as is the fashion with faddists. There have been centenarians who lived on meat, took alcohol, coffee, tea, tobacco, etc., in fine, carried on a mode of living altogether contrary to the principles which the faddists assert are the *sine qua non* for every man, regardless of distinction. I believe in allowing a healthy man a wide margin within which to find a style of living suitable to him and his family. Thousands have done it, without, figuratively speaking, knowing what disease meant." The writer's conception of disease is, that it is the result of the accumulation in the body of blood poisons, of which the best known and most frequent is uric acid. The author's method of elimination of these poisons, with all the various details of treatment involved, may be read with the greatest interest by all, since the whole subject is elaborated in a popular, lucid and attractively simple style. A good number of successful cases are described in detail. And finally it may be said of this modification of the Schroth treatment, of which the author of this book is a living advertisement, that though it is not applicable to the whole realm of disease, yet if it has the success to which it lays claim, within wide limits its value can hardly be over-estimated.

B. P. O'N.

777 VEL PROLEGOMENA SYMBOLICA AD SYSTEMAM SCEPTICO-MYSTICÆ
VIE EXPLICANDÆ, FUNDAMENTUM HIEROGLYPHICUM SANCTISSI-
MORUM SCIENTIÆ SUMMÆ. pp. x. + 54. London: Walter Scott
Publishing Co. Price 10s.

DESPITE its cumbrous sub-title and high price per page, this work has only to come under the notice of the right people to be sure of a ready sale. In its author's words it represents "an attempt to systematize alike the data of mysticism and the results of comparative religion," and so far as any book can succeed in such an attempt, this book does succeed; that is to say, it condenses in some sixty pages as much information as many an intelligent reader at the Museum has been able to collect in years. The book proper consists of a Table of "Correspondences" and is, in fact, an attempt to reduce to a common denominator the symbolism of as many religious and magical systems as the author is acquainted with. The denominator chosen is necessarily a large one, as the author's object is to reconcile systems which divide all things into 3, 7, 10, 12, as the case may be. Since our expression "common denominator" is used in a figurative and not in a strictly mathematical sense, the task is less complex than appears at first sight, and the 32 Paths of the Sepher Yetzirah, or Book of Formation of the Qabalah, provide a convenient

scale. These 32 Paths are attributed by the Qabalists to the 10 Sephiroth, or Emanations of Deity, and to the 22 letters of the Hebrew alphabet, which are again subdivided into 3 mother letters, 7 double letters and 12 simple letters. On this basis, that of the Qabalistic "Tree of Life" as a certain arrangement of the Sephiroth and 22 remaining Paths connecting them is termed, the author has constructed no less than 183 tables.

The Qabalistic information is very full, and there are tables of Egyptian and Hindu deities, as well as of colours, perfumes, plants, stones and animals. The information concerning the tarot and geomancy exceeds that to be found in some treatises devoted exclusively to those subjects. The author appears to be acquainted with Chinese, Arabic and other classic texts. Here your reviewer is unable to follow him, but his Hebrew does credit alike to him and to his printer. Among several hundred words, mostly proper names, we found and marked a few misprints, but subsequently discovered each one of them in a printed table of errata, which we had overlooked. When one remembers the misprints in *Agrippa* and the fact that the ordinary Hebrew compositor and reader is no more fitted for this task than a boy cognizant of no more than the shapes of the Hebrew letters, one wonders how many proofs there were and what the printer's bill was. There are three misprints in the note to column xii on page 39. As this note is intended to enable the reader to construct the arrangement of Sephiroth and Paths in the form known as the Tree of Life, these errors are serious, since this Tree is the skeleton on which the book is built. The arrangement is, of course, tolerably widely known, but the author should cause a slip to be inserted in any copies which may remain of this edition of 500. A knowledge of the Hebrew alphabet and of the Qabalistic Tree of Life is all that is needed to lay open to the reader the enormous mass of information contained in this book. The "Alphabet of Mysticism," as the author says—several alphabets we should prefer to say—is here. Much that has been jealously and foolishly kept secret in the past is here, but though our author has secured for his work the *imprimatur* of some body with the mysterious title of the A. A., and though he remains himself anonymous, he appears to be no mystery-monger. Obviously he is widely read, but he makes no pretence that he has secrets to reveal. On the contrary, he says "an indelible arcanum is an arcanum which *cannot* be revealed." The writer of that sentence has learned at least one fact not to be learned from books.

G. C. J.

AN INTRODUCTION TO CHRISTIAN MYSTICISM. By Eleanor C. Gregory.
Heart and Life Booklets, No. 18. Fcap. 8vo. pp. 59. London:
H. R. Allenson, Ltd., 1908.

DR. ALEXANDER WHYTE contributes in his own pleasant and kindly way a few lines of preface to this booklet, saying that it will serve as an admirable introduction to the greatest and best of all subjects. It is certainly intelligent and clear, good otherwise in its preparatory way, and it must have served fully the modest purpose which brought it into existence. Unfortunately, it is almost throughout derivative, seeming to depend in particular from certain books of Canon Inge, of which he himself would be first to say that they are also by way of introduction and of the simple elements only. I should like Miss Gregory to do some

first-hand reading of the great Christian mystics, taking Thomas Aquinas as a starting-point, and then to give us in fuller form—unactuated by transitory occasion—the most fixed impressions brought away. I believe that she would cease to regard Vaughan's *Hours with the Mystics* as so far indispensable, however unsatisfactory, and that she would revise her definition of Mysticism as the science of a hidden life, not that it is other than this, but that the quality and the term of the life should have been included for the understanding of the word, and these have escaped in her sentence. In conclusion, Miss Gregory has all the signs of a sane and serious student of her high theme, and when she consents to speak for herself, she speaks thoughtfully and well. A. E. WAITE.

THE AQUARIAN GOSPEL OF JESUS THE CHRIST. The Anglo-American Book Co., Wimbledon. Price 9s.

AN extraordinary and peculiarly interesting work bearing the above peculiar title has recently been issued by the Royal Publishing Company, Los Angeles, California. It claims to set forth the philosophic and practical basis of the Religion of the Aquarian Age of the world and of the Church Universal, and to have been transcribed from the Book of God's Remembrances, known as the Akashic Records by "Levi" with introduction by Mr. Henry A. Coffeen. The substance of the book was progressively delivered to a congregation which assembled regularly in Los Angeles for a considerable period under the leadership of "Levi," who is a man of a good deal of force of character and endowed with more than average oratorical ability. The narrative which forms the book is written in familiar biblical style, and to some extent it follows closely accepted versions of the Christian Gospels. There are, however, many important and highly interesting departures from the well-known text, also a large amount of information quite outside the canonical record, which will greatly attract many students who are curious to know how the alleged founder of Christianity lived and worked between his thirteenth and thirtieth years. Instead of the silence which marks the accepted New Testament, this "Aquarian" Gospel is replete with detail concerning these many years, the chief events in which it describes quite reasonably and in substantial accord with many Essenian and similar traditions.

Whether we accept the precise claim made by the transcriber concerning authorship, or prefer to leave that problematic question open, the book is indubitably interesting and well repays much more than a single reading. Henry A. Coffeen (former Congressman from Wyoming) in his extensive introduction gives a brilliant account of what he considers to be a new and very important revelation now being granted to the world, of which the contents of this volume constitute a small but influential part.

There are twenty-two sections in the work proper dealing with the birth and early life of the mother of Jesus and of John the Harbinger, then with the education of Mary and Elizabeth, before the actual history of the central character is told. Jesus is described as having worked in India, Thibet, Persia, Assyria, Greece and Egypt, as well as in Palestine, and it is in the sections devoted to ministrations in those several historic lands that the story will prove to many readers of thrilling as well as novel interest. As the wondrous record nears completion the account

of the trial and execution, and finally of the resurrection and materialization of the spiritual body of Jesus, constitutes an entrancing study. But granting that the work is well worthy of serious attention, it exhibits decided limitations, as all treatises invariably must which profess to recount only certain historical occurrences when a Master's career is comprehensible only from the standpoint of the perpetual.

W. J. COLVILLE.

ANIMALS' RIGHTS. By Henry S. Salt. London: A. C. Fifield, 44, Fleet Street, E.C. Price 6d. net.

THIS is a revised edition of a book which appeared some four years ago. It deals with the relations of animal life to human social progress, and constitutes a very efficient argument for the fuller recognition of the "rights" of brute creation to which Jeremy Bentham first called attention. From a variety of view-points the subject will appeal to the humane reader and the vigorous yet temperate argument of Mr. Salt will do more for humanitarianism than any amount of hysterical protest.

SCRUTATOR.

RESURRECTIO CHRISTI: AN APOLOGY WRITTEN FROM A NEW STAND-POINT AND SUPPORTED BY EVIDENCE, SOME OF WHICH IS NEW. London: Kegan Paul, Trench, Trübner & Co., Ltd., Gerrard Street, Soho, 1909. Price 3s. 6d. net.

THE anonymous writer of this little volume, is—for a theologian—remarkably abreast of the times in matters of psychical research, and also remarkably receptive to the new evidence. Instead of putting it aside as fraud, or fleeing from it as diabolical, he faces the facts, accepts the hypotheses of those best qualified to judge, and proceeds to review the ancient records in the light of modern discovery.

Following Myers, the author remarks that "men will be persuaded of the truth of the Resurrection only if they can be convinced that it follows laws which can be seen in operation elsewhere." He therefore proceeds to link up the Christophanies with modern apparition-evidence and phenomena of telepathy; holding, however, that the Biblical narratives prove Jesus to have been "more than man," and to have shown by the special manner of his after-death appearances a purposive will, aiming at the establishment of a Church, and of Sacraments of Baptism and Eucharist. The author's position seems to be Catholic or Anglo-Catholic. He supports his thesis by careful collation of various texts, and by reference to apocryphal Scriptures such as the Jewish-Christian *πνεύματα Πέτρον*, the Gnostic Acts, etc. His argument is difficult to summarize, and is textual rather than psychological, appealing to theologian and exegete more than to occultist or psychologist. Still, the book is interesting as showing how the modern evidence supports the thought-to-be-exploded Christophanies, though the author uses that evidence in a rather arbitrary way, selecting what suits his special purpose. His general view of psychical phenomena, or rather, of their interpretation, appears to be that of Mrs. Sidgwick—i.e., if spirits do communicate through trance mediums, it is telepathically rather than directly, and the messages are always much mixed with subliminal matter.

J. ARTHUR HILL.

THE SECRET OF MENTAL MAGIC. By William Walker Atkinson. Pp. 380. London: L. N. Fowler & Co. 1909. 2s. 6d. net.

WHAT is the truth underlying all those superstitions, for the most part fantastic and absurd, which may be generalized under the term "Magic"? Mr. Atkinson replies that it is the power of one mind to influence another, the power which is manifested in such modern psychical phenomena as thought-transference, "personal-magnetism," faith-healing, and the like. There are examples of Mental Magic, and it is particularly with regard to these modern phenomena that Mr. Atkinson develops his thesis. Undoubtedly such a power or mental force does exist; this has been made plain by the investigations of hypnotic phenomena, of experimental thought-transference and of abnormal psychological phenomena in general, which have taken place during the past twenty years; though the nature of this force still remains much of a mystery; and we are inclined to think its powers are often exaggerated. Mr. Atkinson maintains that the motive power of mental force must be sought, not in thought, not in the intellectual part of the mind, but rather in desire. Desire is ever the mental inciter, and should act under the guidance and control of will. And further, Mr. Atkinson holds that this power is not due to man's personal strength (he who thinks so makes a mistake) but flows into the personal will from the mighty Will of the Universe.

Mental suggestion is defined by Mr. Atkinson as "a physical agent inducing mental states," i.e. the operation of the mental powers by way of physical media, such as words; and his chapter on this subject will be read with much interest. As he points out, it is an undeniable fact (but one which must be greatly deplored) that the majority of people are led and governed, not by reason, but by their feelings. They submit to custom and opinion rather than to sound judgment. Such is the power of mental suggestion.

H. S. REDGROVE.

THE HYMN OF THE ROBE OF GLORY. By G. R. S. Mead. London: Theosophical Publishing Society, 161, New Bond Street, W. Price 1s. net.

MR. MEAD is doing good service to all who are interested in the early Christian modes of thought by publishing these *Echoes from the Gnosis*, of which the present little volume forms the tenth. The poem is an old Syriac insertion into a translation from the Greek of the Acts of Judas Thomas the Apostle, and is attributed to the Syrian Gnostic Bardaisan, or Bardesanes, of the second century of our era. It relates the adventures of a soul who puts off the Robe of Glory to descend into Egypt (the world of manifestation) to fetch thence the One Pearl (the Gnosis); the soul sleeps and forgets, until awakened by messengers; then he speeds back with the Pearl and resumes his Robe of Glory. Mr. Mead compares this little epic of the incarnating soul with the parables of the Pearl of Great Price and of the Prodigal Son, and comments on the symbolism of the poem, which is beautiful, illuminating, and not too abstruse for those who have grasped the high principles involved in it.

S.

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