

# THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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# OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

*"Nullius addictus jurare in verba magistri"*

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## NOTES OF THE MONTH

A NEW edition of an extremely interesting book by Mr. F. C. Conybeare, entitled *Myth, Magic and Morals*,\* has recently appeared from the publishing house of Watts & Co., dealing with the entire question of Christian origins. It is, I think, unfortunate that the author has chosen the title in question, some defence of which appears in the preface to the second edition. The draw-

back of the title is not, however—as seems to have been suggested—that it contains an implication that much of the gospel-narrative is myth, but rather that it fails to convey the subject-matter of the book, which therefore, is liable to pass unnoticed by many of those who would be most interested to read it. The title, in fact, rather suggests a study by Mr. Andrew Lang than a contribution to the evidences of early Christianity. It seems to me that the book in question is one of the most lucid, and at the same time most comprehensive that has yet been written on the subject. The author has taken full advantage of the researches of German critics, and his book covers a very wide range. I should have been glad, however, to have seen a fuller consideration given to

\* Mr. F. C. Conybeare gives a very useful reconstruction, following Professor Harnack, of the non-Markan document.

the question of the dates of the books of the New Testament, a matter which is passed over in a very superficial way, and I cannot but think that the dates assigned to the gospels are, for reasons I state subsequently, too early.\*

In the notes of the month before last I discussed the question of the historical evidences, outside the Bible record, bearing on the authenticity of the story of Jesus of Nazareth and his apostles, and pointed out how singularly meagre they were, and how the sum total of them, so far from confirming the gospel story, did not even actually amount to proof presumptive of the existence of the founder of Christianity. I suggested, however, how exceedingly difficult it would be to accept the alternative supposition that Jesus never existed, and how impossible it would be to explain the rise of the Christian religion, the founding of the Churches by St. Paul and St. Peter and its rapid growth within the following century without accepting the main outlines of the narrative as authentic.

I referred also in this connection to the Pauline epistles, the acceptance of the genuineness of which must carry with it the admission of the life and death of Jesus at approximately the date indicated. On these the evidence clearly hinges, for if we can establish their *bona fides* we have that proof positive which we have sought in vain in historical records. The importance of the point, therefore, cannot be exaggerated.

Modern criticism, outside the inevitably prejudiced ecclesiastical ring, tends to accept as genuine these Pauline epistles, excepting those to Timothy and Titus and possibly the Second Epistle to the Thessalonians. The Epistle to the Hebrews has, of course, long been known to be by another hand, so early a Christian authority as Tertullian attributing it to Barnabas. The standpoint of the writer of the Epistle to the Hebrews is indeed nearly akin to that of the Apostle to the Gentiles, but the style and

\* I am glad here to acknowledge my indebtedness for some important points in the following brief summary to Mr. Conybeare's book, in which I hope many of my readers will follow up the subject, in spite of a singularly ill-placed reference to Sir William Crookes and *Psychical Research*, which should certainly have been omitted in the new edition, striking, as it does, a curiously early Victorian note in a book published in 1910. Is—one wonders—all the literature of *Psychical Research* for the last dozen years a dead letter to Mr. Conybeare? He would at least get his true facts about the number of scientists of European fame who have investigated Eusapia Palladino from Mr. Hereward Carrington's book, *Eusapia Palladino and Her Phenomena*. (London: Werner Laurie.)



manner are the poles asunder. Paul's is, in fact, none too easy a style to imitate, and it would be hard to forge such epistles as those to the Corinthians and Galatians. The very outspoken references in the latter to the quarrel between Paul and Peter bear indeed independent evidence to its genuineness, all the tendency of later generations having been to minimize and make these dissensions as insignificant as possible, a tendency strongly evidenced by the writer of the Acts, whose attempts to approximate the opinions of the two apostles to each other show little regard for the historical conscience, but who doubtless considered that the laudable end in view justified the means employed. The whole standpoint of Paul was such a remarkable one that had it not been adopted by the great apostle it is safe to say that it could never have been invented and foisted upon him from without.

OBJECTS OF  
THE WRITER  
OF THE  
ACTS.

Although, however, I think we may safely accept the principal epistles attributed to Paul as his own genuine writing, there has evidently been considerable confusion and mixing-up of manuscripts in the case of some of them. It will, for instance, be noticed that in the Epistle to the Romans the last chapter is in reality chapter fifteen, which ends with the word "Amen." There is, however, appended to this epistle a further chapter (chap. xvi.), in which the apostle commends Phœbe, a servant of the Church at Cenchreæ, to the care of his correspondents, Cenchreæ being the port of Corinth, and Phœbe being obviously a person to whom his Roman readers could have been of no sort of use. Paul then sends greeting to a large number of friends mentioned by name, beginning with Aquila and Priscilla, who, curiously enough, were residing at Ephesus. Another of these followers to whom he sends greeting is Epænetus, "my beloved and the firstfruits of Achaia unto Christ"; evidently, therefore, another resident of the coast-line of Greece or Asia Minor. To these he adds a list of other people, such as Urbanus, "his fellow-worker," Stachys, his "beloved," and Rufus, "the chosen in the Lord." These people are all evidently well known to Paul, in spite of the curious fact that the apostle had himself, at that time, never been to Rome.

INCONSIS-  
TENCIES IN  
THE EPISTLES  
OF PAUL.

It is obvious that this chapter, if genuine at all, has nothing whatever to do with the Epistle to the Romans; probably it is a piece off some Epistle to the Ephesians, which has got tacked on to the Roman epistle by inadvertence.

We meet with a similar trouble in the matter of the Second Epistle to Timothy written from Rome. When this epistle was written Mark had not yet gone to Rome, as is evidenced by the request, "Take Mark and bring him with thee," but when Paul sent his Epistle to the Colossians Mark was certainly with him, as he says, "Aristarchus saluteth you and Mark the cousin of Barnabas" (Colossians iv., verse 10). We should conclude from this that the Second Epistle to Timothy was written before that to the Colossians. Other evidence, however, points in a diametrically opposite direction. Demas is stated by Paul to have been with him in the Epistle to the Colossians, whereas in the Second Epistle to Timothy he has already deserted him. This throws suspicion either on the Epistle to the Colossians or on the Epistle to Timothy. There are, however, other suspicious circumstances with regard to the latter, and it is difficult to believe that this can be the genuine writing of the apostle. Probably Colossians is authentic.

Those of my readers who wish to go more into detail in this matter should obtain a copy of *The First Christian Generation*, by James Thomas. The matter in question is dealt with in pages 257-261.

We are accustomed to whittle down the teachings contained in the New Testament to a sort of quasi-homogeneous hotch-potch of dogma and belief, attempting in a rough-and-ready sort of way to harmonize Jesus and Paul, Peter and James, the author of the fourth gospel and the writer of Revelation. One might almost as well attempt to harmonize the opinions of the different Greek philosophers and present them as a concrete whole. It is safe to say that Jesus would not have recognized his gospel as taught by Paul, and to Peter Paul was no better than a wolf in sheep's clothing.

But if the epistles of Paul prove, if genuine, the truth in outline of the Gospel story, it is in outline only that they give it to us. What more natural one would suppose than to find in these epistles confirmatory details of Jesus' life and teaching, details which, given by a contemporary, would be of such priceless value? We meet, however, with nothing of the kind. Extraordinary as it must appear, Jesus the man was nothing to his greatest follower. Paul, the person who in reality founded Christianity as a world-religion, deliberately shut his eyes to the life-story of him whom he preached. A long discussion has recently appeared, running through a number of articles in the pages of the

ANTAGON-  
ISTIC VIEWS  
OF NEW  
TESTAMENT  
WRITERS.

*Hibbert Journal* under the title of "Jesus or Christ?" It was Christ crucified and Christ risen again that Paul preached, not Jesus at all. He did not learn of Jesus from the other apostles, who knew him in the flesh. As he states himself, "I make known unto you, brethren, as touching the gospel which has been preached by me, that it is not after man. For neither

INDIFFER-  
ENCE OF  
PAUL TO  
JESUS THE  
MAN.

did I receive it from man, nor was I taught it, except by way of revelation on the part of Jesus Christ." So after his miraculous conversion he says of himself, "Immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them that were apostles before me; but I went away into Arabia; and again I returned unto Damascus." The writer of "the Acts" tells a different story, with the obvious purpose of reconciling the teaching of the two great apostles, but the story written by Paul contradicts the story written by the author of the Acts, and we need not hesitate which to adopt. Paul was indeed a visionary

PAUL A  
VISIONARY.

who had been caught up to the third heaven, and heard things unspeakable, but the author of the the Sermon on the Mount remained a stranger to him until the end. Perhaps it was well that it was so, for the gospel that Paul preached dealt in eternal verities in which time and the circumstances of history could find no place. With Paul we are in a similar, if not in the same, atmosphere as we are with the author of John's Gospel—perhaps John the Elder, known to Papias—when he tells us that the Word was made flesh and dwelt among us. But for the Christianity of Paul, Paul alone has responsibility, though the writer of Hebrews had imbibed the same ideas, probably from the apostle himself. The great sacrifice upon the cross which consummated once for all all the vicarious sacrifices of the past, the death for our sins and the rising again for our justification, the New Adam, who was to be no mere Jewish Messiah, but the Saviour from perdition of the whole human race—in short, the Cosmic Christ—all these were Paul's conceptions and Paul's only. The fact that they were looked at askance by the other apostles mattered nothing. It is true "those who were reputed to be pillars of the Church" received him coldly and were openly sceptical of his doctrine, but as he observes scornfully, "Whatsoever they were matters not to me; God accepteth not man's person." This of Peter, John, James, "the Lord's brother," and the rest!

If we have in the majority of the epistles attributed to Paul genuine documents written within a generation of the death

of Jesus, but which only occasionally and incidentally throw any light on his life-history, what is to be said with regard to the gospels whose purport is to give us this record? Of these we know there are four, but of the four three only, viz., those of Matthew, Mark and Luke, are of any real historical value. The fourth, that attributed to John the Evangelist, bears on the face of it its late origin, and is rather a religious romance than a *bona fide* narrative of events. The object of the writer is to identify Jesus Christ with the divine Logos and to transmogrify his teaching with that end in view. The critic in search of facts is left therefore with the other three so-called synoptic gospels from which to obtain what reliable evidence he can.

Now the first impression naturally will be that here we have three independent records of the circumstances in question, which will either serve to corroborate or to modify each other. This, however, on further investigation we find not to be the case. The position is briefly as follows :

CHARACTER-  
ISTICS OF  
MARK'S  
GOSPEL.

In Mark's gospel we have a record, claiming to be historical, of the ministry of Jesus Christ, commencing with an account of the preaching of John the Baptist and the baptism of Jesus by John, and continuing immediately afterwards with a narrative of the temptation of Jesus by the Devil in the Wilderness, and the calling of Simon Peter, Andrew, James and John, the sons of Zebedee, to be his disciples. We are at once plunged after this into his ministry in Galilee. Of Jesus' early life-history, appearance, age, etc., we learn nothing. The object of the writer of the gospel is obviously to identify Jesus with the expected Messiah of the Jews, and his record appears to be subservient to this purpose. It is noteworthy that the last six chapters of Mark (chaps. xi.-xvi.) are devoted entirely to an account of the trial and crucifixion, and occupy as much space as the whole account of the Galilean ministry.

The record is a narrative of events, including numerous miracles, and the teaching of Jesus does not occupy so prominent a position as in either the gospels of Matthew or Luke.\* Dates are conspicuous by their absence, and no consecutive narrative of the life of Jesus, even during the short period of his ministry, is to be met with. Incidents follow one another without apparent explanation of their sequence or why one led to another, or what occurred in the interval between them. The narrative gives the impression of putting incidents together without regard to the

\* This criticism follows mainly on the lines of that of J. Wellhausen.



occasions on which they took place, but rather from the point of view of the narrator's convenience. Thus, the first day of Jesus' sojourn in Capernaum is crowded with memorable occurrences, while what happened in the year following is left to the reader's imagination. There is no definite record of any itinerary, and the scene shifts from place to place without explanation. While the portrait of Jesus dominates the whole narrative, practically all the remaining characters that appear in the gospel pages are shadowy and lifeless, the apostles occupying a position in relation to their Master very similar to that of Watson to Sherlock Holmes in Sir Arthur Conan Doyle's celebrated romances.

It seems fairly clear that the writer of this gospel, whoever he was, played merely the part of editor and arranger of earlier records, and in several instances he has obviously duplicated the same story, having received it from different sources and assuming that the two varying records were stories of different incidents, instead of being merely narratives from different sources, and with the amount of variation that handing on from mouth to mouth naturally involves of a single occurrence. Thus we have two records of what is beyond question the same incident in Mark vi., verses 30-35 and Mark viii., verses 1-13. A careful reading of these two stories will leave no doubt in the mind of the unprejudiced critic that they refer to one occasion, the **DUPLICATED** wording of a number of the phrases being indeed **INCIDENTS.** practically identical. These are respectively, the feeding of the five thousand from five loaves and two fishes, and the feeding of the four thousand from seven loaves and a few small fishes. It is true that the two incidents are summed up in words attributed to Jesus (Mark viii., vers. 19-20), who citing first one and then the other asks of his disciples, "Do ye not now believe?" but if this suggests anything, it rather indicates that the narrative already appeared duplicated in the source from which the author of the gospel received it, and this would carry us back to a still earlier date for the original record. That speeches of this kind were put into the mouths of the principal actors in the New Testament narrative with a very free hand is evidenced by such an instance as that recorded in Luke's\* gospel (chap. xi. vers. 49-51), where Jesus is represented as saying :—

I will send them prophets and apostles, and some of them they shall

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\* "Luke" is the greatest sinner in this respect, and most of the speeches of Paul in the Acts bear evidence of the writer's imaginative powers.

slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, who perished between the altar and the temple.

In the parallel passage in Matthew (chap. xxiii., vers., 34-35) Zacharias is identified as "Zacharias son of Barachias." Now this is obviously a way of saying that the Jews have killed and persecuted the prophets from the earliest times of history up to the date when the speaker is addressing them. It so happens, however, that we know exactly who this Zacharias was, and we are also acquainted—thanks to Josephus—with the date and circumstances of his death.

A STRIKING  
ANACHRON-  
ISM.

At the time when the rebellion of the Jews against Roman authority (which culminated in the destruction of Jerusalem) was working up to a climax, i.e. about A.D. 68, the leaders of the popular movement found an obstacle to their plans in the person of one Zacharias, the son of Baruch (alias Barachias), whose hatred of wickedness, as Josephus observes, had incurred their hostility. Failing to obtain his condemnation by process of law, they had recourse to assassination, and—to quote Josephus's own words—"Two of the boldest of them fell upon Zacharias in the middle of the temple and slew him." Jesus at this date had been dead, if we accept the ordinary chronology, between thirty and forty years, and it is quite obvious that the speech was invented for his benefit by a late compiler of records, probably about the middle of the second century. Josephus's *Antiquities of the Jews* was utilized in this way on other occasions by the author, or rather compiler, of the Gospel of St. Luke and the Acts—apparently the same person—and it is probably due to the fact that we owe our possession of this valuable work to the importance attached to it by the early Christian Church, that in the copies we possess we have no record of the life and ministry of Jesus Christ, but instead a few lines only of obvious and palpable forgery.

This matter has been alluded to in previous notes of mine, but it is scarcely conceivable that in this book as it originally stood, all reference to the life and ministry of Jesus can have been omitted, unless Jesus himself was a mythical character. For reasons I have already indicated, I regard it as impossible to accept this alternative, and it remains for us to suppose that the portion of Josephus's history dealing with this subject was

too truthful to be to the taste of the Fathers of the Early Church.

Another instance of a similar duplication of narratives to that above referred to will be found by comparing Mark xii., verses 38-40, with Matthew xxiii. 1 and following verses, Luke xi. 37 and following verses, and again Luke xx., verses 45-47. Obviously all these records refer to the same incident. It is probable, again, that the miracles recorded in Mark vii., verses 31-36, and Mark viii., verses 22-26, are one and the same, though in one case the subject of the miracle is a blind man, and in the other, one that is deaf and has an impediment in his speech. The other details are, however, so extraordinarily alike that it is hard to believe they would have been repeated; and in stories depending upon oral tradition—which these records were undoubtedly in the first instance for many years—a confusion about the exact nature of the malady of which the sufferer was healed is exceedingly probable. It is noteworthy in this latter case that the main point which would lead us to suppose that the incidents were two and not one is that one (the first) is recorded as following the arrival of Jesus at Bethsaida, and the other as occurring after he came through Sidon to the Sea of Galilee. An eminent critic (Wellhausen) has, however, pointed out that Sidon in the first passage is an error for Saidan—that is, Bethsaida. In both these instances of miraculous healing, the patient is brought to Jesus, who is begged to cure him. In each case Jesus takes him apart from the multitude and uses his own spittle as a remedy, in one case putting his fingers into the man's ears, and in the other laying them on his eyes. Both stories end with the injunction of secrecy.

The moral, then, of these duplications of narratives is that "Mark" was a compiler and putter-together of the older narratives, which he received—apparently most of them—in a written form, others possibly from oral tradition. He was, in fact, what we call now a "scissors and paste man."

If this was the case with Mark's gospel, how about the other two, those, namely of Matthew and Luke? It is a remarkable thing, if we look carefully into the narratives of these two other evangelists, that we shall find on examination that they do not consist of records independent of the second evangelist Mark, but that Mark's gospel can be discovered embedded in the gospels of both, and in many instances not only is this the case, but the quotations from Mark are absolutely word for word. It is impossible, in the narrow limits of these notes,

to quote extensive passages in support of this statement, but any reader who wishes to verify it can do so with ease by taking down his family Bible from the shelf. I would ask, then, those who are sufficiently interested to compare Luke (chap. v., vers. 27-32) with Mark (chap. i., vers. 13-17), and Matthew (chap. ix., vers. 9-13), and if they have a Greek Testament and can read Greek, they will find the resemblances closer still.

It is quite clear in a case like this that Matthew and Luke have deliberately appropriated the text of Mark and re-touched it to suit their convenience, and to justify their own particular standpoint.\* This obviously does not explain more than a portion of these two gospels. Further investigation will, however, reveal to us the fact that there is another source which Matthew and Luke have in common, but which was apparently unknown to Mark, and that from this source (an original now lost to us) they have copied also practically verbatim. The evidence of this will be found by comparing the following passages dealing with the temptation of Jesus by the Devil in the wilderness: Matthew iv., verses 1-11, Mark i.,

verses 12-13, Luke iv., verses 1-13. Here it will be seen that Matthew iv., verse 1, corresponds to Mark i., verses 12-13, and to Luke iv., verses 1-2. Mark gives us no further record than these two verses, but Matthew and Luke have obviously taken from the other source above referred to, which critics have decided to name "Q" (or the non-Marcian document), and added to the brief record of Mark a much more detailed and, I may add, a more incredible narrative, in which the Devil is made to subject Jesus to a variety of temptations, such as taking him up into a high mountain and showing him all the kingdoms of the world, and bidding him worship him; taking him on to a pinnacle of the temple and daring him to cast himself down from thence, and other similar temptations of a very medieval character.

The bulk of the Gospels of † Matthew and Luke, then, consist in what they have taken from Mark on the one hand

\* The object of a number of these modifications is obviously to obliterate what the other evangelists deemed the too human aspect of Jesus as portrayed by Mark.

† There are, however, extensive passages in Matthew which are confined to this Gospel, notably discourses of Jesus which may or may not have been part of the original "Logia."

and from this non-Marcian document on the other. There is considerable probability that both the writers of Matthew's and Luke's gospels picked and chose according to their taste from this source, and it is of course impossible to identify the instances in which one has taken from this source and not the other. It is when we come to the death, resurrection and post-resurrection incidents of the life of Jesus that the greatest discrepancies appear between the different gospels, and so far as we can judge there was no record of these in the document in question.

This non-Marcian document (or "Q"), upon which Matthew's and Luke's gospels were partly based, is apparently the same collection of the sayings of Jesus as is referred to by Papias as the *Logia* of Matthew. If it is not this, it is a later form of these sayings edited and added to, and possibly made into a more coherent whole. So, also, our Mark is the later and more developed form of the Reminiscences of Mark, which is the only other form of gospel or nucleus of gospel of which Papias had any knowledge. Luke's is clearly a later gospel, and some writers are inclined to identify it with Marcion's\* gospel, which certain Fathers of the Church denounced as heretical. This, however,

PAPIAS ON THE EARLY GOSPELS. must be little more than guess-work. Of Luke's and John's gospels Papias evidently knew nothing, nor, as has been already indicated in these notes, did he have any very high opinion of the collection of sayings attributed to Matthew, or the records and reminiscences of Mark. With regard to this former collection this early Christian bishop observes: "Matthew had written down the Lord's speeches in Hebrew, and each one interpreted them as best he could." For "Hebrew" we should read "Aramaic," the old Hebrew having become quite obsolete. Clearly, therefore, there were various versions of this Aramaic pamphlet translated into Greek. With regard to the reminiscences of Mark, Papias observes: "Mark, the mouthpiece of Peter, carefully wrote down all he could remember, but he did not write all that Jesus did and said in proper order, for he had not heard or followed the Lord; but at a later period he had followed Peter, who gave

\* Marcion was the author of a book entitled *Antitheses*, in which he drew attention to the numerous contradictions between the gospel of Jesus and the attitude of the Hebrew Deity. Jehovah he described as "The just God, in opposition to the good God who inspired Jesus, and whose attributes were love and mercy." The book created considerable scandal among the orthodox.



instruction as occasion arose but did not set forth the Lord's discourses in due order." There seems to be no doubt that this collection was the nucleus of our Mark.\* We do not know the exact date of the statement of Papias, but he is said to have suffered martyrdom for his faith when an old man, about A.D. 160, and we probably, therefore, should not be far wrong in putting it in the second quarter of the second century of our era.

The death of Mr. Frank Podmore calls for a passing note in the pages of this magazine. Mr. Podmore has made himself a name by being, as he phrased it, "Sceptic-in-Chief to the Society for Psychological Research." I am afraid, however, it was rather the debased form of scepticism in its more modern sense than the *scepsis scientifica* of Dr. Glanville, of which he was an exponent. There is, in fact, nothing in the derivation of the word "scepticism" which gives it its rather doubtful connotation in the language of the present day.

MR. FRANK  
PODMORE. The point of the Greek word is inquiry or investigation before arriving at your conclusions on any particular subject, and does not in any way suggest that these conclusions, when arrived at, will be in the nature of disbelief (or otherwise) of the facts inquired into. The idea implied is a "sifting of the wheat from the tares."

Criticism of Mr. Podmore's method rests on the fact that the decision he would arrive at on any particular subject of psychological investigation was practically known beforehand to be a negative one. He plumed himself on this, and where the evidence was too much for him, he simply took hold of the weak points and ignored the strong ones. He had, in fact, taken up his position as a "sceptic" and had a reputation to keep up which would not brook inconvenient admissions. The matter had almost reached the point of a joke in the Society for Psychological Research, and whenever any poltergeist records were under discussion, it was expected of Mr. Podmore that he would trot out "the naughty little boy" as an explanation of the whole affair. To do less would have been to fail to live up to his record.

Now this attitude of *parti-pris* is part of the means of eliciting the truth in legal cases, and it has become a recognized factor—and a most disastrous one from the point of view of the welfare of the country—in our political party system of the present day; but such a method, to any one who holds the name of Science

\* Mark chapter xvi., verses 9-20, is a later addition to this gospel.

sacred, must ever be *anathema* where scientific investigation is concerned.

I had not the pleasure of Mr. Podmore's personal acquaintance, though I gather that as a friend and companion he was the most genial of men. I confess I have my doubts as to how far he was perfectly in earnest in the attitude he took up, and whether all the while he was not consciously—to a certain extent—playing a game. This explanation of his attitude is borne out somewhat by records of his earlier connection with psychic inquiry, before he had become known for the position which he afterwards adopted. I have already hinted that he was not always taken too seriously in psychical research circles. From the point of view, however, of the outside world, it was, I think, never suspected that he had, so to speak, his tongue in his cheek, and for this reason I cannot think that the cause of Science in psychical research has been advanced by his efforts.

He was the author of various works more or less akin to the subject to which he devoted his life's labours. Among these may be mentioned *Apparitions and Thought Transference*, *Studies in Psychical Research*, *Modern Spiritualism—A History and a Criticism*, *Robert Owen—A Biography*, and *Mesmerism and Christian Science*, I think his last work. His books show nothing of the rancour of a partisan, and even where he appears to be arguing against the evidence, he puts his points with studied moderation and a judicial tone.

# PRIMITIVE SYMBOLISM

BY SCRUTATOR

FROM the remotest times of which we have any record whatsoever the mind of man has turned to expression by means of picture-writing or symbolism ; and in fact the earliest records are themselves of this nature. Given a fair-sized piece of chalk and a very little knowledge of Nature, the average boy of four or five years will render a very good account of himself either on the family doorstep or his neighbour's gate-post. One of his earliest efforts will be towards the perpetuation in effigy of his own species. A circle surrounded by a zigzag halo might suggest an idea of sun-worship. There is the solar orb with its effulgent rays crudely but conspicuously depicted. Another effort delineates the appropriate features of the sun-god, two small circles for the eyes, a perpendicular line cutting between them for the nose and a horizontal one beneath for the mouth. This young Apollo has established the symbol of Osiris, and that such a divinity inflames the mind of the artist in monochrome is enforced by the subtended triangle which all may recognize as the manifestation of the deific principles. Nevertheless, and unless one is well advanced in symbolism, a degree of disillusionment follows upon reading the illiterate, and otherwise wholly commonplace inscription beneath it—**DADY**.

It is only when we understand the significance of the Hermetic teachings which affirm the correspondence of the superior and inferior worlds, the relations of God and man, and those of the macrocosmos and microcosmos, that we are able to sustain the truth concerning this picture-language of the infant mind, whether it be racial or individual. We even may affirm the cognate values of **DAD** and **TAT**, which brings us into relations with that great nation of picture-writers, the Egyptians. If we take a couple of sticks, be they fire-sticks or chop-sticks it matters not, and place them in geometrical relations with each other we at once evolve the four well-known symbols.—

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The primitive man may not only attach significance to these forms, but also may use them for conveying ideas which they import to him. From such crude beginnings the whole system

of symbology may very well have had its genesis and subsequent development. A form becomes a symbol from the moment that we attach a definite significance to it which has reference to an idea not expressed in the form itself.

A most interesting, erudite and exhaustive work \* has recently been published on this subject. The occultist, mystic and student of symbolism, no less than the Freemason or the archæologist and ethnologist may revel in its pages for days together and yet be but dimly conscious of any suggestion of a system. The book, however, has a definite objective, for Dr. Churchward has laboured to reveal "the origin and reason, when, where and why the brotherhood of Freemasonry came into existence." We are assured at the outset that "all that has been written on this has hitherto been *theories*, without any facts for their foundation." Also we are equally assured that "the contents of this book will prove the very origin of all our signs and symbols, and how these have been brought on through the Stellar, Lunar and Solar Mythos to the Christian doctrines; proofs which are founded upon facts, all written on stone or papyri that are open to all to read if they so desire."

As will be seen the learned author is not always clear in his language, for here we have reference to a single mythos which is stellar-lunar-solar, which elsewhere and throughout the work Dr. Churchward labours to show as being of distinct evolution in point of time and comprising the three mythoi of the stars, the moon, and the sun. Many an one is called to task for having confounded the stellar and solar myths, when, as the author seeks to prove, the one antedated the other by a period which separated the primordial Pygmies from the human race as it developed in the Aryan or the Ethiopian. I have suggested symbolism as a natural evolution of picture-writing from the small scribbler on the barn-door or the gate-post upwards to the hieratic writing of the Nilotic priest or the signs and marks of an advanced Freemasonry, while Dr. Churchward suggests the Pygmies. For the moment I am disposed to regard the relative positions as of equal merit, but I think the Pygmy the more interesting, possibly because the more remote. Let us see what may be learned about this seminary of the human race.

The Pygmy, it is affirmed, is the oldest and first man. With him language originated and also the first ceremonies. The modern representatives of this race have a sign language which

\* *Signs and Symbols of Primordial Man.* By Dr. Albert Churchward. London: Swan Sonnenschein & Co., Ltd. Price 25s. net.

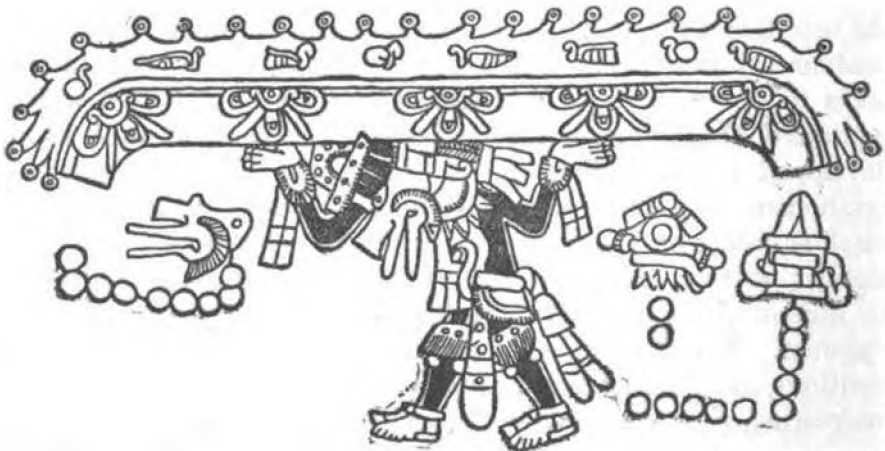
is understood by them all. Ethnologically they show, in common with the Bushmen, the prognathous jaw and full lips, a flat and broad nose, lobeless and ill-defined ears, a long palate, large



ONE FORM OF THE WINGED OUF OR AUF ASSOCIATED WITH AQUILLA AND THE SERPENT SYMBOLS OF ETERNITY.



ANOTHER FORM OF THE WINGED OUF, THE EGG OF THE UNIVERSE, HERE ASSOCIATED WITH THE SNAKE SYMBOL.



THE MEXICAN IDEA OF THE SUN-GOD HOLDING UP THE HEAVENS; IN LINE WITH THE MYTHOS OF HORUS AND THAT OF ATLAS.

teeth, curling and tufted hair, small stature, and a long forearm. Like the Bushmen, they have small bows and poisoned arrows, small spears, similar sacred ceremonies, and a picture language.



In common with other primitive races they perforate the nose and introduce a stick of fern-root or a bone. They build spirit-houses, which are small conical shapes some eighteen inches in height, with an opening through which they insert food and other things intended to propitiate the manes of their ancestors. The Pygmies mark their cheeks and foreheads with red paint or blood, and have sacred dances. They are firm believers in re-incarnation and spirit-ancestry and affirm that they have been denizens of the forest from all time. They do not cultivate the soil or domesticate animals as did the Neolithic man, but follow a nomadic life, subsisting by the use of the bow and arrow; and being nomadic they, of course, have no common burial ground. These little fathers of humanity are able to count up to 100. They have no "days," which is singular, but they account time by seasons and moons. It is nice to learn that they are clean in person, keep their leaf huts clean within and observe monogamy. As might be expected, they are keen and clever hunters. They never intermarry with the surrounding negro tribes or others, but only among themselves and other tribes of Pygmies. They believe that when a man dies he goes into the body of a great snake which comes to the camp and coils up near the fire and goes away again without doing any of them harm.

This belief, as Dr. Churchward points out, has a curious application which seems to uphold the general statements made by him that the Egyptians acknowledge their ancestry in the Pygmies, and deified Ptah, the Pygmy God, as the first of the progenitors and the builders. The later Egyptians used to think and believe that the sun god, Osiris, the flesh or body of Ra, was reborn into life only after he had passed through the body of a serpent. But is not this the solar mythos associated with the Dragon's Head and Tail of the Chinese, the Rahu and Ketu of the Hindoos, and the Moon's nodes of modern astronomy? After the eclipse of the sun—the death of Osiris—by being swallowed up by the Dragon, the solar orb emerges into a new phase or nodal day. The Serpent, Snake or Dragon, it is certain, I think, was taken from the eighth sign of the Zodiac. But then the whole problem faces us by the mere suggestion of another or a similar interpretation of the Pygmy belief. Does symbolism import anything but what we read into it? My young Apollo is still scribbling on the wall, but does he mean one smallest fraction of that which I can read into his picture writing? The tradition from the Pygmy race appears to have

gone, not direct to the Egyptians, but through the intermediate people of Ruta, who were before the Egyptian civilization most certainly, but according to our author, after the Pygmies.

There is an inscription in the temple of Philae of the time of Ptolemy IV, where it is said: "I give my bow to His Majesty that he may subdue the anti—the dwarfs of the countries of the South bring their tributes to his palace." The word dwarfs may be translated little people or pygmies, who were well formed little

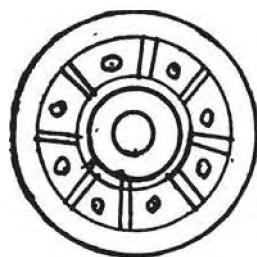


IXTHILTON, THE MEXICAN REPRESENTATIVE OF I-EM-HETEP OF THE EGYPTIAN MYTHOLOGY. A GOD OF THE POLE STAR.

people and not deformed as dwarfs would be. This is a point that Dr. Churchward makes much of. If at times he ventures so far as to criticize the opinions of Dr. Budge and Dr. Le Plougeon, both specialists in their own fields, the one in Egyptian antiquities and the other in Mayan relics, it is merely that he wishes to make a point in favour of a position about which he speaks with considerable assurance, if not with authority. If, as he contends, the Mayas gained their knowledge of the solar

doctrines from the Egyptians, then Plato was quite on the wrong side of the calendar in *The Timæus*. There it is made quite clear that the position was just the other way about and that they of Poseidonis, *id est* Ruta, who came from the Ocean beyond the pillars of Hercules, were both anterior and superior to the Egyptians (see "A Reconstructed World," OCCULT REVIEW, July, 1910). On this point, however, Dr. Churchward challenges all opinions when he says that we must go back to the origin of the little old men or earth men, then follow the next Exodus from Egypt—the men of the solar mythos; that "the Mayas of Yucatan were the first to bring it (the Solar Doctrine) to America from Egypt" and that "in one place only can the centre of origin be found—Egypt." In Hall and Neal's *Ancient Ruins of Rhodesia* it is stated that there is a similarity of ceremony among the ancient Jews and the Makalangas. Dr. Churchward finds a common source of origin in Egypt. I doubt not he is right, for we know that most of the ceremonial of the Jews was acquired in Assyria or Egypt, but when Dr. Churchward says that "the undoubted proof that these 'ancients' came down from ancient Egypt at the time of the stellar mythos, as found here, is unmistakable evidence; their burial customs—the face to the North," etc.,—he is bringing an entirely problematical point as proof of another that is established and in opposition to it. The ancient Egyptians speak of their dead as "those who turn their faces to the West," it being the recognized custom to so place the bodies of the dead.

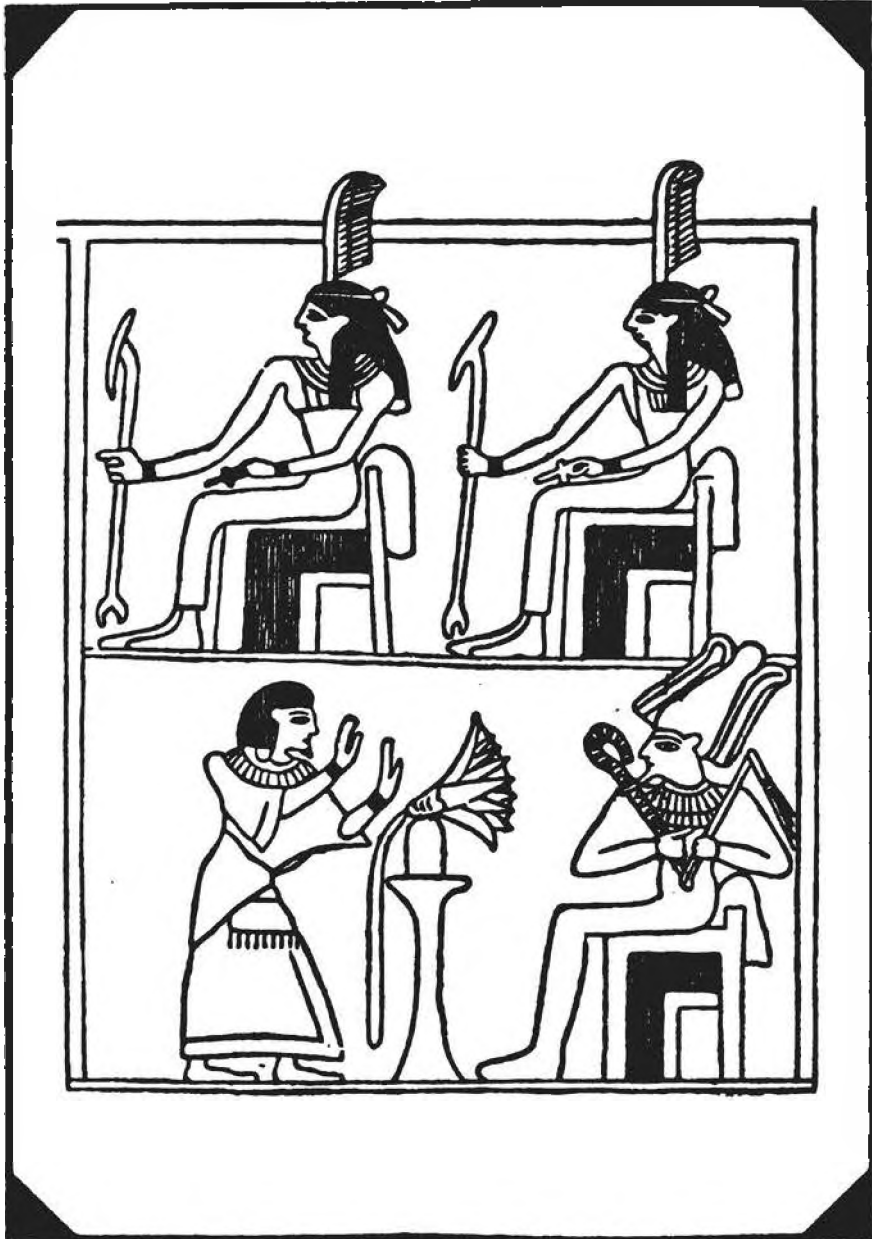
It is stated also that the Mayan "Queen Moo" is confounded by Le Plongeon with the Terrestrial Queen, whereas it is the Egyptian Celestial. *Mu, mut*, mother, are all in line with the Chinese *Mu*, which is, so far as history takes us, older than the Egyptian. The Mayan Heaven shown in eight divisions is



THE WHEEL OF THE LAW. THE WHEEL OF EIGHT SPOKES, IN PRIMITIVE USE AS A SYMBOL OF THE HEAVENS.

just as we find it among the Druids and among the ancient Egyptians; but it is also found among the Chinese (see illustration, The Wheel of Eight Spokes) and in the earliest of the historical records we find the year divided into eight seasons, the cardinal points being *Sing, Fang, Heu* and *Maou*, corresponding with Leo, Scorpio, Aquarius and Taurus, which are the cardinals observed by the Assyrians, Egyptians and Hebrews alike. The Chinese called these Quarters of the Heavens: The Red Bird, spring; the

Blue Dragon, summer ; the Black Warrior, autumn ; the White Tiger, winter ; these being the constellation culminating at sun-



MAAT, WITH OSIRIS SEATED ON THE MASONIC CUBE OR JUDGMENT SEAT.  
(From the Papyrus of Ani.)

set at the middle of their respective seasons. At the beginning of the year when the Sun entered Taurus the Rulers offered up a red bullock as sacrifice to the ancestors.

Dr. Churchward regards the stellar mythos as anterior to the solar, which was of much later evolution. With the stellar mythology he associates the symbols of the Star and the Triangle, the Square being essentially of the solar period. The sacred triangle or First Trinity depicts heaven in three divisions, then followed the seven, eight and nine divisions, afterwards completed in the twelve. It can, however, be shown that the star groupings were of luni-solar origin, the twenty-eight asterisms corresponding to the daily elongations of the Moon, i.e. the distance by which the Moon is daily separated from the sun, each being 12 degrees and about 52 mins. in extent. In all these stellar systems as found among the Chinese, Hindus, Mayans, etc., we see that the equinox is replaced by a definite star from which account is made as from zero. It is only at a much later date that we find the orientation to be fixed by the apparent movements of the Sun, and along with this subversive method we find also the institution of "signs" taking the place of asterisms and borrowing their names. The whole evidence seems to point conclusively to the precedence of the stellar system, followed in time by the lunar and finally by the solar system of mythology. The sixty year cycle in use among the Hindus and Chinese can be traced back to the year 2696 B.C. historically. By how many cycles the calendar may have antedated this epoch we are not in a position to say. One point in connection with the stellar mythology, however, deserves special attention, for it is in a sense the central point of the whole system, astronomical and mythological. I refer, of course, to the Pole Star.

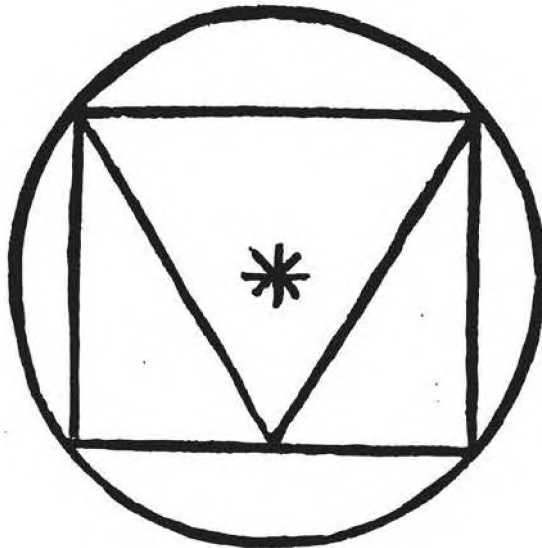
"The Pole Star," we are told, "was a type of the Eternal because apparently it never changed with time. It was the earliest type of Supreme Intelligence, which gave the law in Heaven, which was unerring, just and true; and it became a standpoint in the heavens for the mind of man to rest on at the centre and radiate to the circumference—a point within the circle from which you could not err."

This was the "Eye upon the Mountain," the radiating centre of light surmounting the triangle, the base of which represents the Zodiac. The Chinese so figured it,—a spiral mountain surrounded by a river at its base, while at the summit was that Tai-yih, or "Great One," who is the representative of the Supreme in time and space. The Hindus refer to it as the Great Rishi (*Mahârshi*), who is seated upon Mount Meru, which many have identified erroneously with the North Pole, but which is, in fact, the whole of the northern celestial hemisphere, having its base on



the ecliptic and its summit at the Pole Star. To this star every devout Hindu turns when he and his bride take the oath of fidelity on the day of marriage. The Egyptians referred to it as the North eye, and allotted it to Anup or Anubis, the wolf-headed man, "the type of Horus," according to our author.

In close association with the Pole Star are the seven great stars of Ursa Major or the Great Bear. Whence this name if not from the Urshi or Arshi, the *Saptârshi*, or seven sages? They dwell in the land of Amrita; they are deathless, for they never set; they dwell continually in the presence of Mâhâdeva. Our triangle therefore may be the first Trinity, Osiris, Isis, Horus, or it may be Mount Meru. It does not matter who draws the symbol nor what he intends by it. All that signifies to us is what we ourselves can see in it. How much may be seen in a star, a triangle, a square and a circle, separately or combined, may best be judged from the viewpoint of Dr. Churchward as displayed in his great Craft-Book (for it is essentially and intentionally that) on the Signs and Symbols of Primordial Man. But I see my young Apollo has been busy meanwhile and now throwing aside his piece of chalk in obedience to an admonition, he has left this thing to posterity:—



# SCOTTISH CURING OR CHARM STONES

BY HARRY LOCKHART

IN the Highlands of Scotland there have been transmitted down for many generations various curing or charm stones reckoned capable of imparting to water, in which they were immersed, wonderful medicinal power. One of the most celebrated of these curing stones belongs to Straun Robertson, Chief of the Clan Donnachie. It is called—

## CLACH-NA-BRATACH, OR STONE OF THE STANDARD.

It is said that when the (then) chief in 1315 was journeying with his clan to join Bruce's army before Bannockburn, one morning he observed, on his standard being lifted, a glittering something in a clot of earth, hanging to the flagstaff. It was this stone. He showed it to his followers and told them he felt sure its brilliant lights were a good omen, and foretold a victory—and victory was won, as history relates.

From this time, whenever the clan was "out," the Clach-na-Bratach accompanied them, carried on the person of the chief, and its varying hues were consulted by him as to the fate of battle. On the eve of Sheriffmuir (November 13, 1715) of sad memory, on Straun consulting the stone as to the fate of the morrow, the large internal flaw was first observed. The Stuarts were lost, and Clan Donnachaidh has been declining in influence ever since.

The Clach-na-Bratach is a transparent globular mass of rock crystal, of the size of a small apple, and its surface has been polished. Its virtues are not altogether of a martial nature, for it cures all manner of diseases in cattle and horses, and formerly in human beings also, if they drank the water in which this charmed stone had been thrice dipped by the hands of Straun.

Other charm stones enjoyed up to last century no small medicinal reputation among the inhabitants of the Highlands. In some districts every ancient family of note appears to have affected the possession of a curing stone. The Campbells of Glenlyon have long been the hereditary proprietors of a charm stone similar to that described. It consists of an ovoidal ball, of rock crystal, about one and a half inches in diameter and pro-

ted by a silver mounting. To make the water in which it was dipped sufficiently medicinal and effective, the stone, during the process, requires to be held in the hands of the laird. The Bairds of Auchmeddan possessed another of these amulets. The Auchmeddan stone is a ball of black-coloured flint, mounted with four strips of silver, on which setting is engraved the statement that "This Amulet belonged to the family of Baird of Auchmeddan from the year 1174." In the middle of the eighteenth century this amulet passed as a family relic to the Frasers of Findrack, when an intermarriage with the Bairds occurred.

In the Lowlands, the curing stone of greatest celebrity and the one which has longest retained its repute is—

#### THE LEE PENNY.

This enchanted stone, on which Sir Walter Scott based his tale, *The Talisman*, has long been in the possession of the knightly family of the Lockharts of Lee and Carnwath. It was brought, in the fourteenth century, by Sir Simon Lockhart from the Holy Land, where it had been used as a medical amulet for the arresting of hæmorrhage, fever, etc., and where he obtained it as part of the ransom for a high officer of Saladin's whom he had taken prisoner.

It is a small, dark red stone of a triangular, almost heart shape, and is set in the reverse of a silver coin, believed to be a groat of Edward IV, of the London Mint. The inscription on the coin is, however, not decipherable. When the Lee Penny was used for healing purposes a vessel was filled with water, the stone was dipped in it three times, and it was once drawn round the vessel. These "three dips and a swele" were accomplished by placing the coin in the end of a cloven stick. When "given to cattell to drink it infallibly cures almost all manner of diseases. The people come from all airts of the kingdom with diseased beasts." \*

One or two points in its history prove the faith which was placed in the healing powers of the Lee Penny in human maladies of the most formidable type. About the beginning of the eighteenth century Lady Baird of Saughtonhall was attacked with the supposed symptoms of hydrophobia. But on drinking of, and bathing in, the water in which the Lee Penny had been dipped, the symptoms disappeared; and the Knight and Lady of Lee were for many days sumptuously entertained by the grateful patient. In one of the epidemics of plague which attacked Newcastle in the reign of Charles I, the inhabitants of that town ob-

\* *Account of the Lee Penny*, Hunter, 1702.

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tained the loan of the Lee Penny by granting a bond for £6,000 for its safe return. Such, it is averred, was their belief in its virtues and the good it effected, that they offered to forfeit the money and keep the charm stone.

About the middle of the seventeenth century the Reformed Protestant Church of Scotland zealously endeavoured to suppress all pertaining to magic and enchantments, and the Synod of the Presbyterian Church of Glasgow examined into the alleged curative gifts of the Lee Penny.

Their finding was, that as it was employed "wtout using onie words such as charmers and sorcerers use in their unlawfull practisess; and considering that in nature there are mony things seen to work strange effects q<sup>r</sup> of no human witt can give a reason it having pleasit God to give to stones and herbes special virtues for the healing of mony infirmities in man and beast, advises the brethern to surcease their process as q<sup>r</sup>in they perceive no ground of offence; and admonishes the said Laird of Lee in the using of the said stone to tak heed that it be used hereafter w<sup>t</sup> the least scandal that possiblie may be." \*

Locally, at the beginning of the nineteenth century, no byre was considered "safe" which had not a bottle of water, from the Lee Penny, suspended in the rafters, and even to-day, though round Nemphlar farming has given place to strawberry cultivation, those bottles are still to be seen in many byres, and while maybe the farmer will not admit the infallibility of his mascot, he would never dream of removing it. "If it does no good, it does no harm anyhow."

\* *Gentleman's Magazine*, December, 1787.

## MORE DREAMS

By R. B. SPAN

“SEEING in dreams,” says Ennemoser, “is a self illuminating of things, places and times.” The relations of time and space form no obstruction to the dreamer; things near and far are alike seen in the mirror of the soul according to the connection in which they stand to one another. Certain families and constitutions are more prone to these conditions than others, as all experience goes to show. They are probably more susceptible to magnetic influences than others, and the body during sleep falls into a more complete state of negative polarity.

In dreams the Future is but an unfolding of the Present, as the Present is of the Past, one being necessarily involved in the other, and it is not more difficult for the untrammelled spirit to see what is to happen than what has already happened. “The souls of men are wanderers whilst they sleep,” says one authority on occultism, and there is no doubt it is so, and that for a short time during deep sleep we actually do leave our bodies and soar away into the unseen worlds, or visit places and people on this planet. As a remarkable instance of the spirit leaving the body during sleep and visiting another place at a far distance and recording what it had seen and experienced in dreams, I will relate the following case, which is absolutely true and well authenticated.

In the year 1891, an Irish lady (a Mrs. Butler), who was living in County Cork, dreamed that she was in a beautiful old country house, situated in lovely grounds and gardens and surrounded by an extensive park with an avenue of fine old elms leading from the lodge through the park to the house. The mansion was magnificently furnished and had every comfort and luxury. The dream made a great impression on her as it was so vivid and realistic; and she had certainly not seen any place like it before. The next night she had the same dream, so she related it to her husband who was much amused, saying that she had a wonderful imagination which found vent for its exercise in her dreams.

For many nights in succession she dreamt of this house and found herself wandering about the beautiful rooms and



up and down the long passages, greatly enjoying herself, and occasionally taking a stroll through the gardens and park, feeling as if the place belonged to her.

She went through this experience almost nightly for months, and she spoke so much about it that she and her dreams became quite a joke in the family.

In the following year (1892) the Butlers had occasion to leave Ireland and decided to live in England (having come into a fortune). In London they obtained lists of houses from agents with the idea of finding a large house in the country. They heard of a country house in Hampshire which sounded as if it would suit them, and as the rent was unusually low for so fine a place they went down to have a look at it. As they drove up to the lodge at the park gates Mrs. Butler exclaimed, "How strange! I am sure I have been here before. I know this lodge and the scene beyond perfectly." Then, as they drove into the park, "This is the place I have dreamed about so often, and there is the house through the trees just as I have so often seen it." Arrived at the house, a woman (the caretaker) opened the door to them and on seeing Mrs. Butler gave a cry of fear and surprise, and stared at her, looking "as if she had seen a ghost"; which, in fact, was the case.

Rather surprised in their turn they inquired the reason for her evident alarm, upon which the woman recovered herself with an effort, and keeping a respectable distance from Mrs. Butler, at whom she still looked askance, explained that it was merely a fit of giddiness from which she sometimes suffered. As they proceeded on their tour of inspection Mrs. Butler recognized everything exactly as she had seen in her dreams to the smallest details, and with the exception of a certain door which she was told had only just been put up. Delighted with the place the Butlers finally decided to take it. After the bargain had been made and the money paid, the low price of the house caused them to suspect some defect in it, and they called on the agent and asked if there was anything wrong with the house. The agent hummed and hawed; but at last admitted that the place was supposed to be haunted, then added that they need not worry about that as it had been discovered that *Mrs. Butler herself had been the ghost!*

As a personal experience I may here state that for years I have dreamt of a beautiful woodland scene—a valley in a forest, somewhat similar to places I have seen in the New Forest, which I certainly have never come across in real life. I go there

nearly every night in my dreams for a short time and the place is very real to me. There are splendid old trees, elms and oaks, in this spot and in one part some ancient buildings which look like a large farm-house. I even noticed such details as wire netting (which is used by farmers and landowners to keep rabbits out of the crops) stretched alongside the edge of the forest, beyond which are fields. For years I have been on the look-out for this place during my constant wanderings, but have never come across it yet. I *feel* that it is an actual place and is in England.

Du Maurier, in his remarkable and fascinating book, *Peter Ibbetson*, makes his hero and heroine meet in dreams, and the greater part of the story is an account of their experiences in dreamland. They had discovered a way of leaving their bodies during sleep and meeting each other in an unseen sphere (the fourth dimension sphere). They called this "dreaming true," and the *modus operandi* was to lie flat on the back before going to sleep, with hands clasped behind the head and the left foot crossed over the right, and to will strongly that they should meet in their dreamland. The hero was confined in a prison cell and could not meet or see his love in any other way. He proved the truth of the lines in the old Cavalier poem that—

Stone walls do not a prison make  
Nor iron bars a cage.

*Richard Lovelace.*

A friend of mine told me that she had tried this method of "dreaming true," and once had actually succeeded in leaving her body and visiting a friend. She seemed quite conscious all the time, saw her own physical form asleep in the bed before she left the room and house and undertook her journey through the dark streets, and she remembered everything when she awoke after her return.

In the records of Psychical Research there are well authenticated instances of persons dreaming they had been to certain places and seen friends or relations, and it was proved later that they (or their astral forms) actually had been there, as they were distinctly seen. A well-known case in point is that of a lady dreaming she had been aboard a steamer in mid-ocean on which her husband was a passenger, and entering her husband's cabin saw him asleep in his bunk, and as she looked at him he suddenly started up and gazed fixedly at her with an expression of amazement and fear. On that night and about the time the lady had dreamed this, her husband, who was taking a sea-voyage, awoke suddenly in his cabin and saw the form of his wife arrayed

only in her night-gown standing just within the door looking at him, whereupon he was greatly alarmed, thinking that it was his wife's ghost, and that therefore she must have died. The next morning a gentleman who occupied a berth in the same cabin asked him jokingly who the lady was who had paid him a midnight visit in scanty attire. The dream apparition was therefore a reality and not merely a hallucination, as it was seen at the same time by two persons. A similar case to this (which happened also at sea) is that of a man on a wrecked vessel dreaming that he saw a large brig coming to the rescue and that he went on board and saw the captain and mate. It was proved later that this man's spirit (or thought-form) actually had come aboard the rescuing vessel, as he was distinctly seen by the captain and mate, who recognized the man when they took him off the wreck.

Dreams have often been the means of disclosing the whereabouts of buried treasures and rich deposits of minerals. A famous American gold mine known as Stratton's Independence was found through a dream. I know this as a fact, as I was in the locality at the time when the late Mr. W. S. Stratton had his remarkable dream, and consequently discovered the bonanza which converted him from a poor carpenter into a great millionaire. The Denver (Colorado) papers were full of it at the time. The famous Colorado goldfields of Cripple Creek were then in their infancy, and Mr. Stratton (who then was very poor) went up to Cripple Creek from Colorado Springs to help build the wooden houses which formed the mining camp. One night he dreamt that he was wandering amongst the rocks and pines near the township when he lost his way and after frantic efforts to try and find the track back through the pines to the camp gave it up in despair and sat down on a rock to rest. He had his carpenter's hammer in his hand and began to idly tap on the rock with it and broke off some fragments which showed free gold. He found he was sitting on the out-cropping end of a reef of rich gold ore. He had this dream, in orthodox manner, three times, and it made so deep an impression that he spent his leisure time in wandering about the rocky hills and cañons around Cripple Creek. At last, one Sunday afternoon he came across the very place he had dreamt of, and there, sure enough, was the same out-cropping rock he had sat upon in his dream. Overjoyed at this happy discovery, he hastily broke off some fragments, which, however, did not show "free" gold. The rock looked promising, and was evidently gold ore, so he

took some pieces to an assayer, who tested it and proclaimed it as ore of very low grade and not worth working on. Stratton, nothing daunted by this disappointment, decided he would go to work there, so pegged out a claim and had it recorded in Colorado Springs, then, buying all that was necessary with his hardly earned wages, set to work and about twenty feet down "struck it rich," the rock showing "free" gold.

In a few months he became exceedingly rich. After making millions out of it he sold the mine to an English company for an enormous sum. Strangely enough, soon after his death the mine began to fail, and shares fell rapidly, until it looked as if it would collapse altogether, but to-day it still exists, and may do well again yet.

Another rich mine in New Mexico was discovered by a strange dream. A young man was out prospecting with two companions in a wild mountainous region, and had met with great hardships and no luck whatever. They were running out of provisions and were generally in a bad way, feeling thoroughly discouraged and hopeless, when one hot sultry night, this young man, who was sleeping out in the open beneath a pine tree, dreamed that his mother, who had been dead several years, came gliding down through the trees on a moonbeam and alighted close to him. Gazing at him for a few seconds, smiling, she said: "Why, Harry, my boy, you seem in a bad way. Come along, and I'll make you rich." As she beckoned to him he got up and followed her, gliding through the air a few feet above the ground as she did. She led him down a rocky cañon, which in daytime was intolerably hot and full of rattlesnakes, out on to a barren *mèsa* covered with growths of cacti, looking weird and grotesque in the moonlight, and thence to a dry river-bed beneath precipitous cliffs. "Look at that!" she said, and pointed to some gleaming white patches of rock in the face of the cliff, which caught the full light of the moon. With that she vanished, and he awoke, feeling strangely excited. Unable to resume his slumbers, he lay awake till dawn, considering the dream he had just had; then thinking it would be a good plan to explore before the sun made the cañon like a furnace and the rattlesnakes became too lively, he got up quietly without arousing his companions and made his way down the narrow cañon he had seen in his dream. At the end of the ravine he found the *mèsa*, covered with tall cacti, just as he had seen it, and with some difficulty threaded his way through the prickly plants for a mile till he reached a dry water-course with wall-like cliffs above it. This was the place he had

been led to in his dream, and there were the gleaming white patches just above his head, extending far along the face of the cliff. This white rock looked something like cement and glittered with iron pyrites. He broke off some fragments and returned to the camp. One of his companions understood assaying, so they crushed the rock and tested it in a crude fashion, and found it was rich in gold. That was how the famous White Cement Mine was found, which made very rich men of the three poor prospectors.

Dreams often lead to the detection of criminals and discovery of crimes, also the saving of lives. We occasionally read of such cases in the daily papers, but the great majority of instances pass unrecorded.

Robert Dale Owen, in his *Footfalls on the Boundary of Another World*, records a remarkable case of where many lives were saved by means of a dream.

An old trapper in the Far West dreamed one night that he saw a party of pioneer emigrants in great distress, amongst the snowclad mountains, evidently having lost their way, and were in danger of starving amidst the snow. He knew the mountains well, and recognized the valley where he saw the emigrants in his dream, and being greatly impressed by the vividness of his vision, he started off on a six-mile journey to the locality to see if such was indeed the case. He found everything exactly as he had seen it. The party had wandered far off the trail and were in great danger. He guided them across the mountains and was thus the means of saving their lives.

Another dream, which showed an impending fatal accident and gave timely warning, but was not sufficient to avert it, is as follows: A Mrs. K——, belonging to a prominent "county family" in Yorkshire, dreamed one night that her son went out shooting the following day and was shot dead, so she decided to warn her son, and after breakfast she asked him what he was going to do that morning. He replied he was going to hunt. She said she was glad of that as she feared he might be going out shooting, and she had had an unpleasant dream about him with regard to shooting. He laughed gaily, and assured her there was no danger of his getting shot, and a little later he and others of the house party rode off to the meet of the hounds near by. About midday he and a friend, a Mr. B——, returned to the house, having lost the hounds, and Mr. B—— suggested they should go out with their guns and see if they could get better sport that way. Shortly after, Mr. K—— was

accidentally shot by his friend B——, the shot striking him in the eye and entering his brain, and he was brought home to his mother quite dead, just as she had foreseen it.

A similar case to this is that of a sailor, who before he sailed from port, dreamed that he fell overboard and was drowned. Much alarmed by this dream he decided he would not sail on that vessel, but wait on shore a bit longer and get a berth on another vessel which had no part in his dream. However, circumstances were too strong for him, and he was forced to go on that voyage, as he had "signed on," and the skipper could not fill his place on such short notice. He related his dream to shipmates who simply laughed at it; but one night in a squall he went aloft to shorten sail and missing his hold in a violent lurch of the ship fell overboard and was never seen again.

A passenger on the ill-fated *Waratah*, which disappeared off the East coast of Africa last year, dreamt that the vessel went down in a storm, and was so disturbed by his dream that he landed at Durban and continued his journey on another steamer later on. There are many cases of persons being warned in dreams before taking train and steamer journeys, and so, by postponing their journey or going another route, their lives were saved. A lady who was going to the Channel Islands by the *Stella* some years ago altered her plans at the last moment on account of a dream, and the *Stella* was wrecked that night.

The life of the great Harvey was saved by a dream. The Governor of Dover was told in a dream not on any account to allow Harvey to embark for the Continent with his friends as great danger threatened him. Harvey, on some excuse, was detained in Dover. The vessel in which he would have sailed was lost with all on board.

It is a matter of history that Dante appeared to his son Pietro Alighieri some months after his death in a dream, and showed him where the thirteenth canto of the *Paradiso* was concealed. It had been missing since Dante's death, and a long search had been made for it, but without result, and so it was concluded it had been destroyed. In the dream, Dante pointed out a panel near the window of the room in which he always used to write. His son found the panel indicated, and pushing it back found the canto behind it in a recess.

The German poet Ludwig Collin shortly before his death at Vienna, borrowed 120 florins from a friend named Hartmann, with the promise that he would soon repay him. The poet

died without being able to keep his promise, and Hartmann who was very badly off, was in great distress and went through the loss of his money. One night he dreamt that his deceased friend came to him and told him to stake two florins on number 11 in the first calling of the lottery, to be drawn in Vienna the next day. He was not to stake more or less than two florins. Hartmann, much impressed by the vivid dream, followed the advice given to him, and by staking on number 11 he won the sum of 120 florins—the exact amount which the poet owed him.

Dreams have their purpose and are not so insignificant and useless as the majority of people think. In times past, God is said to have revealed Himself to His people in dreams, and to-day the unseen world strives to come into closer contact with the human race through the same channel.

## REINCARNATION: A POEM

By HERBERT FARJEON

I HAVE seen her before !  
 Hold ! stand at the door  
 As you entered—those eyes—  
 Not here—were it wise  
 To proceed ?—Those eyes ?  
 Good God ! those gray eyes ?  
 Something—still nights—  
 Hot flickering lights  
 Overhead—in the skies ?—  
 And those eyes—those eyes ? . . . .  
 Hold but a breath  
 And I'll capture the thing . . . .  
 Herod was king—  
 Yes—Herod was king—  
 Then something—some flash  
 From your breast—then—*my*—death. . .  
 “ *Mr. Blank—Mrs. Dash* ”  
 (Pooh ! . . . .)  
*How do ye do ?*

# REFLECTIONS ON REINCARNATION

BY MEREDITH STARR

"Both you and I have passed through many births ;  
You know them not, I know them all."

*Bhagavad Gita.*

IN the words of Sir Oliver Lodge (*The Substance of Faith, allied with Science : a Catechism for Parents and Teachers*), "No existing universe can tend on the whole towards contraction and decay ; because that would foster annihilation, and so any incipient attempt would not have survived ; consequently an actually existing and flowing universe must, on the whole, cherish development, expansion, growth ; and so tend towards infinity rather than zero. The problem therefore is only a variant of the general problem of existence. Given existence of a non-stagnant kind, and ultimate development must be its law. Good and evil can be defined in terms of development and decay respectively. *This may be regarded as part of the revelation of God.*" \*

As a whole, all things in this world are ever evolving, expressing themselves in higher and finer forms of beauty and consciousness. To realize that this has been so, we have but to contemplate the ever-recurrent progress of humanity during the last 2,000 years. By recurrent is meant advancing two steps and falling back one. This progress, as time goes on, increases in speed and expands in variety of manifestation. For an example we need not look further afield than the eighteenth and nineteenth centuries. Hand in hand with material advancement goes spiritual progress—the gradual unfolding of the higher consciousness to the inrush of the divine principle or Higher Self.

Among the ancients, the soul, apart from the physical body, was held to constitute the real man—the individual entity or consciousness ; with them we also find the innate realization of the pre-existence of the soul—the irrefutable conviction that something cannot come from nothing.

One of the chief objections, and perhaps the most vital, launched against the doctrine of reincarnation, is that the average

\* The italics are our own.



man has no consciousness or memory of these previous existences or incarnations. To prove the validity of this objection, the objector must demonstrate that the faculty of memory is indispensable to the existence of the soul. For, in the words of Swami Vivekananda, "If memory be the test of existence, then all that part of our lives which is not now in it must be non-existent, and every person, who in a state of coma, or otherwise, loses his memory, must be non-existent also." And what of the existence that precedes birth? It surely is life, and neither death nor non-existence.

Progress being, as a whole, universal, reincarnation inevitably must also, as a whole; be progressive, and not, as some people imagine, a haphazard arrangement resulting as often as not in the rebirth of the spiritual entity in an animal body, or vice versa. The doctrine of progressive reincarnation seems to be the only rational solution to the problem of existence. Otherwise, what useful purpose would creation serve? What good the eternal striving, the longing of the soul for the ideal, the unattainable, to which it never, notwithstanding, would attain? *Cui bono?*—If, indeed, one short life were followed by an eternity of oblivion or succeeded by the immediate issue of heaven or hell!

The metaphysical is very closely connected with the physical. It is interesting to note what Swami Vivekananda (*Speeches and Writings*) says concerning the marked increase of births that follow a large national disaster involving heavy mortality.

"There exists a connection between the birth of the newly-appearing beings and the death of those that are worn out. It shows itself in the fruitfulness of the human race, which appears as a consequence of devastating diseases. When in the fourteenth century the Black Death had for the most part depopulated the Old World, a quite abnormal fruitfulness appeared among the human race, and twin-births were very frequent. The circumstance was also remarkable that none of the children born at this time obtained their full number of teeth; thus, nature, exerting itself to the utmost, was niggardly in details. This is related by F. Schnurrer, in his *Chronik der Scuchen*, 1825. Casper also, in his *Ueber die Wahrscheinliche Lebensdauer des Menschen*, 1835, confirms the principle that the number of births in a given population has the most decided influence on the length of life; so that always and everywhere the deaths and the births increase and decrease in like proportion, which he places beyond doubt by an accumulation of evidence collected from many lands and their various provinces."

Fielding Hall, in his remarkable book *The Soul of a People*,\* cites several instances of young children recognizing in those

\* *The Soul of a People*, by Fielding Hall (Macmillan & Co.).

about them the features of people they had known in their previous existence *on the physical plane*. Hence it would appear that the souls of these children must have reincarnated almost immediately after death.

The following quotations are from *The Soul of a People*, chapter xxii :—

“ Many children, the Burmese will tell you, remember their former lives. As they grow older the memories die away and they forget, but to the young children they are very clear. I have seen many such. . . .

“ A little boy told me once that the way remembrance came to him was by seeing the silk he used to wear made into curtains, which are given to the monks and used as partitions in their monasteries, and as walls to temporary erections made at festival times. He was taken when some three years old to a feast at the making of a lad, the son of a wealthy merchant, into a monk. There he recognized in the curtain walling in part of the bamboo building his old dress. He pointed it out at once.

“ This same little fellow told me that he passed three months between his death and his next incarnation without a body. . . . Most of this three months he spent dwelling in the hollow shell of a palm-fruit.

“ Of children such as this you may find any number. Only you have to look for them, as they are not brought forward spontaneously. The Burmese, like other people, hate to have their beliefs and ideas ridiculed, and from experience they have learned that the object of a foreigner in inquiring into their ways is usually to be able to show by his contempt how very much cleverer a man he is than they are.”

The interval between one incarnation and another must vary with the individual karmic requirements of each soul. It is probable that souls in an elementary stage of evolution pass very rapidly from the death-stage to their next manifestation on the physical plane, for the reason that they are in need of the experience that life alone can give them. For Life is a means of acquiring knowledge ; it might be defined as *The School of the Soul*. Before the final absorption of the soul into the Infinite (i.e. when the soul is perfected, having attained to the utmost pinnacle of evolution) it must understand the secrets of existence, it must gain wisdom through suffering ; it must learn that there is no lasting pleasure in “ things of the earth,” no ultimate satisfaction in the possession and acquisition of material goods. The soul must be taught by bitter experience that Happiness cannot be bought, and that Pleasure ever eludes those that pursue her. “ Seek not the things which are of earth, but those that are above . . . ” He who would escape the bondage of matter, he who would be free, let him grave these words in his soul with letters of fire.

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From the above it will follow that the necessity for assimilating experience must vary inversely with the quantity of experience already acquired and its intrinsic value. If then this be the case, the logical inference will be that the further the soul advances along the path of evolution, the greater will be the interval between one incarnation and another. Those who have realized this will try to gain as much experience in one life as possible, so as to prolong the time intervening between the death of the body and the soul's next incarnation on the physical plane ; for life on this plane consists mainly in suffering.

A deep insight into the doctrine of progressive reincarnation will give us a profound knowledge of and sympathy with humanity. Man was bound to commit evil until his higher consciousness had developed sufficiently to make him cognizant of the principle of good. Thus—to a certain extent—out of evil is distilled a medium for progression, for, as pain follows the breaking of Nature's laws, so punishment follows wrong.

We may marvel why some people are clever and others are not, why some are lavishly endowed with talents that others lack—in short, why no two human beings are alike in character, disposition, taste, and ability. The answer is, *because they are all in different stages and phases of evolution*. Our present character and individuality is the ensuing result of our thoughts and actions during previous incarnations. These antecedent thoughts and actions colour our present ones, and these in turn will colour our personality in future incarnations, and will create in us ingrained *tendencies* and likes and dislikes, which often we ourselves—and much more those about us—will be at a loss either to explain or understand.

It may be argued against the doctrine of progressive reincarnation, that however far the soul may progress, there must ultimately come a time when, in accordance with the laws of Nature, progression ceases, and motion in the opposite direction sets in—the backward swing of the pendulum. Throughout the realm of Nature we see this law in operation. Motion upwards cannot go on for ever, a time must come when it ceases and is superseded by motion downwards—the inevitable reverse of the pendulum. Therefore it would seem, evolution cannot proceed along a straight line. Nor can it, as applied to progressive reincarnation, be circular, in the proper acceptation of the word ; for that would imply the necessity of traversing the same path over and over again. Hence evolution must be *spiral*, proceeding from one plane of consciousness to another.

We may conceive of evolution as beginning at the top of a spiral with a circle at the lower end, and descending through matter, until the downward motion is completed; whence, after revolving once round the circle at the end of the spiral, it commences its motion upwards to the point from which it started—the Absolute—God.

Now after each incarnation the soul is wiser—whether consciously or unconsciously—by the experience gained (and profited by) in that incarnation. *Experience—that is, true wisdom—when once acquired cannot be taken away. It is not of the nature of perishable things.*

Schopenhauer says in *Die Welt als Wille und Vorstellung*, “What sleep is to the individual, death is to the soul.” In each succeeding incarnation we continue to spin the threads of evolution where we left off spinning them in the previous incarnation on the physical plane. In each succeeding life we are wiser by the experiences derived from all our previous existences.

When we attain a certain stage in evolution, we acquire a *dual personality*; in other words, we become seers and mystics, for we shall possess a personality which will be both positive and negative, and which will enable us to perceive intuitively and to clearly understand the positive and negative aspects of existence. This will give us a deep insight into human nature, which is infinitely more complex than perhaps many imagine. This *dual personality* is attained through experience; in fact, it is experience itself. It is only by having been ourselves subject to the impulses common to humanity that we can understand these impulses in others. Before we can teach we must learn. To sow the seed of the future we must gather the harvest of the past.

When we attain to this stage, much that formerly perplexed us will be made clear, and much that was obscure will be revealed.

We pass from phase to phase: we wend our ways  
 Circling thro' days of trance and nights of dream:  
 Above us gleam the stars: the unnumber'd rays  
 Silver the surface of the eternal stream.

Dreaming we drift upon the stream that flows  
 By devious channels to the eternal sea,  
 In whose vast deep the Soul of Beauty glows  
 In unimaginable mystery.

# CURIOUS FORMS OF RELIGION

By A. M. JUDD

## V. SNAKE WORSHIPPERS

IN all ages and nations, in the tragedies of Æschylus, in the legends of the Gnostics, in the history of the Emperor Flavius Claudius Julian, who dreamed of reviving the dead gods and earned the name of Julian the Apostate, in the teaching of the philosophers, there are found the echoes of the great discord which has vexed the world from time immemorial. In the earliest ages the same struggle went on, the same doubts and fears perplexed men's minds as now. They were the victims of the same temptations, the same contradictions, they contended with the same double thoughts. There was the same eager desire to know, to penetrate the mystery of Creation, the same vain seekings after the Truth.

Yet, perhaps, not so vain, after all, for may there not be a glimmering of the Truth in each religion, different though they be from one another?

It is curious to know that what is held accursed by one nation may be highly venerated by another. More than one nation has its devil-worshippers and several profess serpent or snake worship.

The Kaffirs have a kind of serpent-worship. They believe the spirits of their ancestors inhabit serpents, which they hold in great reverence. Prosperity is ascribed to the favour of these ancestor-serpents, misfortune to their anger, and they are believed to watch over their descendants only. Animals are sacrificed to them.

The little kingdom of Whydah in Dahomey is the source of much of the Dahoman religion. There is a record of their religions dating as far back as 1700, when Bosman wrote. They had then three orders of gods, the first the Dank-ghwe, a python, the supreme bliss and general good. This Dank-ghwe had a thousand snake-wives and priests of both sexes. Its influence could not be meddled with by the other orders, which were subject to it. Formerly whoever killed one of these pythons was put to death.

This snake is believed to be almost omnipotent in procuring

the welfare of its devotees, and no important undertaking is begun without sacrificing to it. A number of living pythons are kept in the snake-house in every considerable village. The worshipper goes to the snake-house and pays his fee to the priest, who assures him that his prayer shall be heard.

In the West Indies, in Cuba, in Hayti, in Jamaica, "Obeah" holds sway.

With regard to snake-worship there may be a great deal of hypnotism in the influence wrought on the African mind by the adepts of "Vadhou," but it is certain that influence is well-nigh universal throughout the West Indies, and has an extraordinary hold on the negro race, far though they may be from Benin or Dahomey, where the Dank-ghwe, the python, reigns supreme.

Stories from the lips of the blacks themselves show how widespread is the superstition, what implicit obedience is required from all, and in what fear the terrible snake-god and his scarcely less dreaded priests and priestesses are held.

Yet the magnetic influence of these Obeah women has a weird effect upon the devotee, who, under the influence of an unnatural emotion, is wound up to a pitch of excessive enthusiasm, loses all consciousness of surroundings, surrenders his or her will entirely to the priestess, sways and sings and gesticulates with no volition of his own, like one in a dream.

The negroes have brought this Vadhou worship from their far-off African home, and practise their magic, drug-mixing and snake-worship in the lovely islands with their wealth of palms and other vegetation, where the winged jewels, the humming-birds, and the gorgeous butterflies ever on the wing hover over the brilliant-hued flowers.

Amid such beauties of nature it seems incongruous that such a hideous cult as that of "Vadhou," with its snake-worship and cannibalism, should exist, yet that such is the case is a fact. It was said that the late General Nord Alexis, ex-President of Hayti, though nominally a Roman Catholic, was really a worshipper of the Green Serpent, to whom young children were sacrificed.

The priestesses of Obeah have wonderful powers, and know terrible secrets about the properties of herbs utterly unknown to the civilized medical world. They are often hideously ugly women of extreme age, getting on for a hundred years, but they wield immense power over their willing or unwilling votaries. Should a disciple incur the displeasure of one of these old sorceresses, woe betide him or her. The priestess has only to

solemnly curse the delinquent, and the latter, firmly believing in the power of the malediction, will grow sickly and melancholy, pine away and die in a few weeks after the curse is uttered.

An Obeah woman's hut is generally situated in the recesses of a dense forest. The priestess of the great snake-god does not want her unholy rites to be open to the eyes of the passer-by.

All the stock-in-trade of a sorceress may be seen there, over the entrance a grinning human skull, more inside decorating the rafters, fetish charms and mystic symbols hung about the walls, medicines, herbs and philtres stowed about in odd nooks and corners. In the clearing just outside the hut often burns a wood fire, above which hangs a metal pot, suspended by a chain from cross-sticks, in which some hellish concoction is brewing, stirred up occasionally by the old hag, muttering incantations the while.

In a box is usually kept one or more magnificent specimens of the snake tribe, and it is said that these reptiles join in the feasts and dances in honour of the snake-god, coiling round the devotees' arms and waists and darting their tongues out in close proximity to the worshippers' faces, hypnotizing them with a horrible fascination.

Europeans know little really of this Vadhou cult, but it is certain that Obeah has an extraordinary hold over the negro race, and strange cures as well as mysterious deaths are put down to the power of these Obeah priestesses.

The Vadhou sign is a snake marked on the arm or some other part of the body, but instead of being imprinted by infernal agency, as the priestesses try to make their adherents believe, it is probably the work of a tattooer. No one would dare enter an Obeah woman's hut unbidden, for dire might be the consequences to such an intruder!

At the feasts and dances, old and young, men and women, assemble; they chant weird songs and dance round the old crone, who sits on a small stool covered with scaly skin and adorned with rows of human teeth, beating with a pair of drumsticks made out of human thigh-bones on a quaintly fashioned drum, such as is to be seen in the fetish houses in Benin or Dahomey.

Drink, compounded of horrible ingredients, is handed round in a human skull and a mad, reckless orgie follows, until the high priestess sees fit to dismiss the devotees.

It is curiously interesting to note the different accounts given of the Creation in the several religions of the world. While agreeing in some respects with the Biblical account given in

Genesis, they differ widely in others, as the following will show ; it is a legend of the creation of the world and of man, put forth by the Alexandrine Ophites, or snake-worshippers.\*

" Above all the heavens is boundless Darkness, immovable, fairer than any light. Here dwells the Unknown Father, the Abyss, the Silence.

" His only begotten daughter, Sophia, the Wisdom of God, separating from the Father, knew life and sorrow and her splendour was darkened. The son of her travail was Jaldavaoth, the Creating God.

" Falling away from his mother he plunged yet more deeply into existence and created the world of the body, a distorted image of the spiritual world.

" In it, of dust and clay, he formed Man to reflect his own greatness and bear witness to the power of his creator.

" The elemental spirits, the ministers of the Creator, brought the senseless mass of flesh to Jaldavaoth to be endowed with life and sense.

" But the Wisdom of God, knowing that Jaldavaoth would only endow it with evil thoughts and propensities, inspired it also with a breath of the divine wisdom, received by her from the Unknown Father. Then this mean creature, formed of earth and dust, inspired by this divine wisdom, became greater than Jaldavaoth its creator, and grew into the shape and likeness, not of him but of the true God, the Unknown Father. Four-footed Man, instead of crawling along the earth as his creator intended, boldly raised his head and walked as a god. Jaldavaoth was filled with anger and alarm at the sight of this being so much more glorious than he had intended, and who seemed to be slipping from his power.

" He therefore formed another creature, the Angel of Darkness, the Wisdom Accursed, the serpent-like Satan.

" By the aid of this serpent, Satan, Jaldavaoth formed the three kingdoms of nature and set man therein, giving him a law, ' Do this ; do not do that ; if thou breakest the law, thou shalt die.' For he hoped by the yoke of the law and by the fear of death to recover his power over the creature he had made, Man. But the Wisdom of God still protected Man, she sent him a comforter, the Spirit of Knowledge—snake-like also, but winged as the morning, the Angel of the Dawn, him to whom allusion is made in the saying, ' Be ye wise as the serpent.'

" The Spirit of Knowledge, Lucifer, Son of the Morning, went down to men and said, ' Taste and know, and your eyes shall be opened and ye shall be as gods, knowing good and evil.' Therefore the men of the crowd, the children of this world, are the slaves of Jaldavaoth and of the crawling serpent Satan, living in the fear of death, bound by the yoke of the law. But the children of light, those who *know*, the chosen of Sophia, the Wisdom of God, transcend all laws, overstep all bounds, are free as gods, are furnished with wings, remain pure in the midst of evil, even as gold glitters in the mire. And the Beneficent Winged Serpent, the Reconciler, the Deliverer, the Angel of the Dawn, the Spirit of Know-

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\* These Ophites were a curious sect which came into being in the second century, A.D. They claimed to have received their doctrine from James, the reputed brother of Jesus. They held that Christ was a dual personage, the human Jesus, Virgin born, and Christ the Serpent whose mantle fell upon Jesus.



ledge, Lucifer, Son of the Morning, leadeth them through evil and through good, through life and through death, through all the curses and the terrors of the world of Jaldavaoth, to the Great Mother, Sophia, the Wisdom of God; and she bringeth them to the Great Darkness, which reigns above the heavens, which is immovable and fairer than any light, and so to the bosom of the Father of all things, the Unknown God."

It will be seen from the foregoing that the religion of the Alexandrine Ophites, or snake-worshippers, differs from that of the Mesopotamian devil-worshippers, or Yezidis. These latter say that it was in the form of the magnificent bird he had created, the peacock, and not in that of a serpent, that Satan tempted Eve in the garden of Eden, and they believe that through the peacock Satan will regain his place in the Celestial Hierarchy.

It would be interesting to know what gave rise to the idea of two serpents antagonistic to one another, the one created by Jaldavaoth, crawling, evil, leaving its slimy trail over all things living in the world; the other, radiant, winged, protecting and instructing man and finally bringing him to everlasting bliss.

With the Yezidis it would appear as though Satan and Lucifer were one and the same person. With the Ophites they are distinct and antagonistic personalities.

It is curious to note the difference between the Biblical account of the Fall, where the tasting of the Tree of Knowledge, brought expulsion from Paradise and death as a consequence, and the belief of the Ophites that only those who obeyed the behest of the Beneficent Serpent, "to taste and know," could overcome evil and be led to the Great Darkness which is fairer than any light, the bosom of the Father of all things.

It may here be mentioned that in the tenth chapter of Luke in the seventeenth and following verses it is related that "the seventy (disciples whom Jesus had sent out) returned with joy saying, 'Lord, even the devils are subject unto us through Thy name.' And He said unto them, 'I beheld Satan as lightning fall from heaven. Behold I give unto you power to tread on serpents and scorpions and over all the power of the enemy: and nothing shall by any means hurt you,'" which would seem to place some connection between the Prince of Darkness and serpents as emissaries of the enemy of mankind.

In many religions there is an account of the fall from heaven of the Devil, under various names, of which Satan and Lucifer are the best known. The Arab writers called him "Azàzeel," and later "Iblees" from his despair.

The Jinn were beings which were created and occupied the earth several thousand years before Adam. They were formed

of the fire of the wind Simoom ; this fire circulated in their veins instead of blood. They had the power of becoming invisible at will, and could assume the form of animals, but chiefly that of serpents.

These Jinn were governed by a succession of monarchs, but turned to evil ways. Prophets were sent from time to time to instruct and admonish them, but on their continued disobedience, an army of angels appeared, who drove them from the earth to the regions of the islands, making many prisoners and slaughtering many more, for the Jinn were not immortal, though the majority were to survive mankind. When a Jinnee was wounded mortally, fire burst out of his veins and consumed him to ashes.

Among the prisoners taken by the angels was a young Jinnee of extraordinary beauty named Azàzeel, who grew up among the angels, and by his talents and power at last became their chief. But his pride was the cause of his fall.

When God proposed to create man, Azàzeel opposed it with all his power. In spite of this opposition, Adam was created, and God commanded the angels to worship him ; they all obeyed except Azàzeel, who proudly replied, " Thou hast created me of fire and him of earth," and refused to prostrate himself before Adam. For this disobedience he was banished from Heaven and turned into a Sheytân, or Devil ; his name was changed to Iblees, and he became the father of the Sheytâns. The account of this will be found in the Koran, chapters xviii. verse 48 ; xxxviii. 77.

In India there are several devil-cults, and snake-worship still prevails in some places. The Hindus believe in various devils. Some of these are the devils created at the foundation of the world, but the majority are believed to have been human beings, whose evil nature lives after them as demons. All crimes, diseases and calamities are due to special devils. They mostly require food, especially the blood of living animals. Sometimes mounds of earth, piles of bricks, etc., do duty as shrines for their worship, the offering of food and recital of incantations being the chief rites. In the south, when pestilence is rife in any district, professional exorcisers put on hideous masks, dress up in fantastic garments, arm themselves with strange weapons and begin dancing. Their object is to induce the devils to leave the persons of their victims and to occupy the persons of the dancers, who shriek, fling themselves about and work themselves up into a frenzy of excitement, amid beating of tom-toms, blowing of horns and ringing of bells. When the dancers are thoroughly exhausted they sink down in a kind of trance, and are then believed to be gifted with clairvoyance

and a power of delivering prophetic utterances. The spectators ask them questions about future events, and their deliverances are supposed to be oracular. The extensive worship of serpents as well as of monkeys, cows, trees, etc., still prevailing in modern Hinduism is evidently a survival of more primitive times. Some Australian aboriginal tribes believe that a huge serpent is the creator of everything.

Lieutenant Boyd Alexander records, in the account of his expedition to Lake Chad, that "hiding shyly among the reed-guarded islands dwell the Buduma, whom the people of Bornu consider an uncanny folk. Black mothers threaten to sell naughty children to the Buduma, who, it is believed, live like mermen beneath the waves and worship the spirit of the lake, a huge water-serpent."

The tribe of devil-worshippers who inhabit the mountains round Mosul have a large figure of a serpent at the entrance to their chief temple. This is greatly venerated, and is kept black by means of charcoal. Each worshipper kisses this serpent before entering the temple.

Thus it will be seen that snake-worship exists in many different places.

# THE BRAHMAN'S WISDOM

STANZAS TRANSLATED FROM THE GERMAN OF  
RÜCKERT. PART II

By EVA MARTIN

## I.

COMPLAIN not, O my heart, that they have come too late,  
These signs and proofs of love now showered on thee by fate.  
If it were riches, lands, renown, and worldly gain,  
Then, that they came too late thou might'st with truth complain ;  
For soon such things as those thou leavest, far to roam :  
Love, which thou takest with thee, ne'er too late can come.

## II.

To others Youth the blooming-time may be,  
But henceforth Age shall so be named by me.  
Young plants are green, but long they need to grow  
Through leaf and branch ere blossom they can show.  
The flower comes last, not first ; the plant, forlorn,  
Dies when she once her flower-crown has worn.  
Youth is the chrysalis ; 'tis Age forth-brings  
The butterfly's wide-spreading, flower-like wings.  
Thou askest me, where are then Age's blooms and pinions ?  
I answer, not without, but in the soul's dominions !  
There is the full-blown flower, inhaling spirit-breath ;  
There are the wings to bear beyond the world and death !

## III.

Oh, many persons live within a poet's breast !  
One holds the stage, and then is ousted by the rest ;  
One argues, one explains, and none agrees with any ;  
Yet all are one, though all act as if they were many.  
'Tis thus because, though none alone is quite complete,  
One dwells in every poet every heart to meet.

## IV.

I, for my part, love a song  
 Better than a tragedy.  
 Merriment the road along,  
 Life and laughter, gay and strong—  
 Not the strenuous race for me.

Swiftly to its fateful end  
 Sweeps along the tragedy ;  
 Time its footsteps doth attend.  
 But the happy song can lend  
 To an hour . . . Eternity !

## V.

He who with words can make familiar things seem new  
 Will be a source of great and endless joy to you :  
 He who with words can make you know an unknown thing  
 Will be of precious learning an immortal spring.

## VI.

In this tumultuous world of misery and sin  
 From one belief alone I hope and comfort win :  
 That the One God, Who sees us with the Sun for Eye,  
 When help is needed sends us Helpers from on high ;  
 And when men think that evil ne'er can be o'erthrown,  
 That He Himself in form of Human Love comes down.  
 So more than once hath He already blessed the earth,  
 And plans, methinks, e'en now where He shall next have birth.

## VII.

How can the Spirit, the Limitless, find peace,  
 While limited by body, while world-cares never cease ?  
 Man, living in the world, lives for himself alone ;  
 In solitude the truth of brotherhood is shown,  
 Not in exchange of thoughts, bewildered, weak, and vain,  
 Not in the passing storms of love that end in pain.  
 But in seclusion man can weave a web of dreams  
 Where every human soul one with his own soul seems,  
 And when earth-barriers are left for aye behind  
 The perfect Truth of that dream-weaving he shall find :  
 The Joy of Unity God's child will know at last,  
 When Many are made One, all limits overpast.

## VIII.

There lived, deep in a lonely wood,  
 A man unloved, unmissed  
 By any of his kind. Men called  
 Him a misanthropist.

A wanderer asked him once, "What made  
 Thee leave the world, and hate  
 Mankind?" He answered, "'Twas through Love  
 I sought this lonely fate.

"There dwells a light of joy within  
 My heart, of which no trace  
 Appears without—and men beheld  
 Only my earnest face.

"They could not see the inner light;  
 The outer gravity  
 Disturbed their pleasure, seemed to bring  
 Sorrow to feast with glee.

"And so, because I loved mankind,  
 I from the world withdrew.  
 My inner light is joy for me;  
 I wish the world joy, too."

## IX.

When to the outer world thou hast closed up thy mind,  
 Within thyself all God's world-secrets thou shalt find.  
 Take from the outer world of mere distraction nought;  
 Take only what will serve to stimulate thy thought.  
 He who would grasp the nature of each bright sun-beam  
 Lets but one single ray into a dark room stream:  
 But open wide thy window, too, because thou know'st  
 That Light is greater than its gaily-coloured ghost!

## X.

Where ends the home-land? where do foreign parts begin?  
 It all depends upon the heart that takes them in.  
 A narrow heart that only narrow ways hath known  
 Finds foreign countries close outside its native town;  
 But a wide heart finds home in every distant place,  
 E'en as the circling skies the whole wide earth embrace.

## CORRESPONDENCE

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

### Re CHRISTIAN SCIENCE ORIGINS.

*To the Editor of the OCCULT REVIEW.*

SIR,—In the July number of the OCCULT REVIEW Mr. F. Dixon finds fault with the writer of a previous article on Christian Science Origins on the ground that injustice was done to the personality of Mrs. Eddy.

May I point out that Mr. Dixon does not adduce any facts to disprove the statement that Mrs. Eddy was always of a neurotic temperament—a statement which, for obvious reasons, is unpalatable to Christian Scientists.

Mr. Dixon's statement that "according to the teaching of Christianity, a belief in the power of good and evil is itself sin" is very difficult to take seriously. Sin is surely a matter of the *will*—not of the *intellect* alone. If Mr. Dixon's statement is to be taken seriously, then all who differ from him in intellectual outlook are to be banned as "sinners."

Even this grotesque statement does not satisfy Mr. Dixon; for in his desire to explain all things in the light of his own belief, he proceeds to explain how it was that cures were effected by such men as Luther, Fox, and Wesley, and why it was, that, according to his view, their cures were only partially successful. He infers that if they had held the doctrines of Mrs. Eddy they would have been completely successful, a statement which, fortunately for Mr. Dixon, cannot be put to the test.

It is surely unfortunate that Christian Scientists should feel called upon to give a *reason* for all things under the sun.

Yours faithfully,

R. B. INCE, M.A.

(*Curate of Holy Trinity, Fareham, Hants.*)

DONINGTON,

FAREHAM, HANTS.

*To the Editor of the OCCULT REVIEW.*

VAMPIRISM.

DEAR SIR,—Readers of that mysterious narrative “A Living Vampire,” which you published in the July issue of the OCCULT REVIEW, will read with interest the following extract from the *Daily Express* (Reuter’s Agency) which seems to open up all sorts of occult possibilities, while at the same time affording a natural explanation of the vampire story.

VALLADOLID,

*Monday, August 15.*

Death is being caused in a few minutes by an unknown disease which has broken out in a lunatic asylum here.

The only external sign is a red spot, resembling that caused by a sting, on the face or neck. It is believed to be due to the bite of some poisonous insect.

Five patients have died in the last two days, and three other cases have occurred. Post-mortem examinations have failed altogether to reveal the cause of death.

Yours, etc.,

W. G. OLD.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I have seen for the first time a copy of the OCCULT REVIEW, and on reading the “Correspondence” it occurred to me that an experience of my own might be of interest to your readers, and that possibly some of them might have some interpretation of the occurrence to offer. The experience was as follows. I was last year in a very bad state of health, although at the time of the experience I am about to relate I did not know how very seriously ill I was. I was staying with friends in London, and as I was very weak I found it absolutely necessary to rest for an hour every evening before dinner. It was my custom to lie on my bed in a perfectly dark room, simply resting with closed eyes. I did not sleep. I was, in fact, suffering greatly from insomnia. One day between December 1 and 13—I cannot more accurately fix the date—I went to my room as usual and, having told my maid to return at seven o’clock, flung myself on my bed and closed my eyes. Immediately I saw, though my eyes were closed, a picture of myself lying on the bed. From the end of the bed there seemed to stretch a long black road



fading away into perspective. On each side of the road were grey misty figures which increased in size until at each side of my head stood two tall forms. They were far above the average size of a tall man. In the right hand of each was a sword, and the hands were raised so that the sword-points met and crossed above my head. The face of the Being on the right hand side was visible to me, but that on the left I could never distinguish.

I was wide awake. When I opened my eyes the vision vanished; when I closed them it appeared again. This happened regularly every evening for several days. How many I cannot remember. Then suddenly one day I found myself as usual gazing at the black road when there seemed to come a sort of click like the sound made by turning on the electric light, and the whole vision was flooded with golden light, and in the far distance I seemed to distinguish a figure of radiant light, with hands outstretched, and I seemed to know it was the Christ. And in this form the vision stayed with me until in the month of February I had a very dangerous operation, which was, however, completely successful, although for some days I hovered between life and death. Since my recovery—indeed, since the actual operation—I have never seen the vision.

Two more incidents seem to be of importance. One is that almost continually between December and February I was conscious of the presence of the two Beings with the crossed swords standing on either side of me, even though the complete vision only came between six and seven in the evening. The other is that my little boy of ten years old, who was at school at the time and did *not know I was ill*, since I had said he was not to be told, wrote to me a few days before the operation and in the middle of a regular schoolboy's letter—all football, etc.—said, "I saw my guardian angel last night." I made no comment on this statement, but when at Easter when I had recovered and the child returned from school I said to him: "You remember you wrote to me once and said you had seen your guardian angel." He said "Oh yes, I remember perfectly." I said "When was it, and what did you see?" He replied that it was in the evening just after the maid had put out the light in his room, he looked up and saw a very tall figure standing by his bed. He said, "I suppose it was an angel mother, though I did not see any *wings* or anything of that sort, but the face was quite plain, though the figure was all misty." He then described the face of the Being he had seen and his description exactly tallied with the appearance of the Being who stood in

my vision on my right hand and whose face I could always distinguish, although I could not make out the features of the others.

E. L. F.

MANSEFIELD,  
ARROCHAR, N.B.

### ANCIENT SYMBOLS.

*To the Editor of the OCCULT REVIEW.*

SIR,—I was very much interested in the article "A Reconstructed World," by Scrutator, in your valuable issue of "July," but I would wish to correct at least one mistake: "Chimu pottery—the most ancient in the world," also "Chimu Sun-god," both of these statements are incorrect. The picture of Chimu depicted is not a Sun-god, it is an early form of Horus, as *Aten*, the two discs on each side of the head are the "disc of Aten" and belong to *Stellar Mythos* and not *Solar*. In this figure there are four altogether, with a head above a head, ornamented with two crowns and a staff or pole above all. In *Signs and Symbols of Primordial Man*, which you draw attention to, you will find the explanation of this "disc of Aten." These people of the *Stellar Mythos* inhabited the whole of North and South America, and were prior to the Incas and the Mayas, who had the *Solar* doctrines here. The original home was Egypt. Two migrations took place from there, one an early *Stellar-Mythos*, when in the state of *Totemism*, and a later when they had further advanced in knowledge and wisdom. Probably these people came to America by two different routes, one via Greenland and North Europe across to America, and one via Japan and Asia. The proof of this not only lies in the osteo-anatomy of these people—a proof quite sufficient in itself—but in their religious ideas and conceptions, that we still find in the ruins of their ancient cities, their writings, here depicted in glyphs and signs and symbols, which, when you can read, you find to be a copy of the Ritual of ancient Egypt, and amongst the native tribes of these countries at the present day their Totems and Totemic ceremonies, the origin of which can only be traced to Egypt, and these are common to the whole world of present native tribes in whatever part you find them. The *Solar Mythos* was not brought to America until about the third or fourth Dynasty, and never penetrated very far (comparatively). The Mayas obtained it first, (called by

the Egyptians the people beyond the sun), from the Mayas it spread very little north and little west of that country and south as far as Peru ; beyond this there is no trace of it. The pottery depicted on page 21 is precisely similar to that found on the borders of China and Tibet in some old caves. The one on the right is a frog, which in America was considered a "bad" attribute; the centre two birds represent Isis and Nephthys, and the vase on the left, a hawk = Horus. Until seekers after the truth have learnt the Egyptian Ritual or *Book of the Dead*, they will always remain ignorant and in doubt, because here is the beginning of Religion, and the evolution of the same up to the final Eschatology of the Egyptians, from which Christianity was evolved and brought on as a higher cult than any that preceded it, although it is only one and the same all through. People write and talk about Buddhists, Jews, "Pagans" and Christianity—well, *what facts or what history can they show to prove that either is right or either is wrong?*

The whole key of the past records is the Egyptian Ritual at present. The Jews have and practise one part, the Buddhists another, "Pagans" another, and Christianity is the evolution of the whole. When people learn to read these old writings which have been left us they will find the truth of that which I state. It has taken me years of hard study and many years of travel to learn and read all, but now I am able to do so, I can sympathize with those who are struggling in the dark, catching at fleeting "will-o'-the-wisps," then finding their light gone, or trying to believe in a something they are in their inner consciences not quite sure about.

I am, Sir,

Yours obediently,

A. C.

## PERIODICAL LITERATURE

THE most recent issue of *The Annals of Psychological Science* contains a highly interesting account, with four illustrations, of some remarkable materializations obtained in the Central American republic of Costa Rica, which are vouched for by some of the high officials and leading public men of the country. The flash-light photographs of the materialized form bear every mark of genuineness, the form being as distinct as the persons around, and casting precisely similar shadows: the medium is visible and awake, and in one photograph her hand projects over and casts a shadow on the dress of the form. The circumstances under which the materializations were produced are graphically stated, with every appearance of truth, both by the medium's father and by independent witnesses, and some of the incidents narrated, such as the apparent doubling of the medium, and of the spirit visitants, would seem to be quite unique in the history of spirit manifestations. A translation is given of a portion of Signor Bozzano's recent work on *Spirit Identity*, and Mr. H. Dennis Taylor shows by a consideration of the mechanism of vision that in cases of "visual hallucination," such as the perception of phantoms or of pictures in the crystal, there is apparently a real objective perception of things invisible to ordinary persons.

Another article gives a translation of Commandant Audebrand's report of the sittings with Bailey at Grenoble in February last, with letters from Colonel de Rochas and Professor Reichel. Mr. Hereward Carrington writes on "Death; its Phenomena," discusses the various suggested tests of death, and concludes by arguing that the preservation of consciousness and intelligence up to the moment of death, as frequently observed, goes to show that "consciousness is not extinguished or abolished at death, but is, on the contrary, merely withdrawn," and passes into another sphere or plane of existence, where it continues its activities, and may be perfectly conscious of its own withdrawal.

*The Theosophist* gives some details of the ancient mythology of Ireland, and finds in it a parallelism with the Greek mythology; a translation of the Hymn of Ikhnaton to Aton, composed by Amenhotep IV, the religious reformer of Egypt (1370 B.C.); and some "Fragments of Ancient Hawaiian Lore," illustrating

the religious ideas of the islanders, from which we learn that "the belief was general that the spirits of the dead continue to hover around their earthly homes and that sorcerers might hear and see them," while the souls of the living could also be evoked from their slumbering bodies by priests of exceptional sanctity. They "had astrologers, knew the planets and constellations, were acquainted with the limits of the ecliptic and the situation of the equator, and knew that the earth was a globe hanging in space." They believed in nature-spirits, had an elaborate system of training for the priesthood and in the art of divination; they made use of symbolism, assigning a special colour to each of the elements.

The *Proceedings of the American S.P.R.*, vol. iv, part i, forms a bulky volume of over 800 pages, devoted to a report on Mrs. Piper's phenomena, by Professor Hyslop. After setting forth the facts, including some new ones, it discusses the telepathic and spiritistic hypotheses, with the various difficulties and objections and the conditions affecting communication, especially the state of consciousness of the communicators, and the intermixture of the personality of the medium. As usual, Dr. Hyslop denies that telepathy of the unrestricted kind can be scientifically adduced in explanation of the phenomena, but he institutes a comparison between telepathy between living persons and the phenomena which appear to denote manifestation of intelligence by the departed. He supposes telepathy to depend upon a partial release of the soul from the body, and suggests that the same condition may be used to effect communication between the two worlds, saying (p. 374):—

This conception of the process may imply that the separation of the soul from the body is for the purpose of eliminating or diminishing the effect of normal and subliminal influences upon the result, and that just sufficient connection with the physical organism is required to get the transcendental impressions carried through to the living human mind. That is, the communication between a spiritual and a material world may require such a connection between soul and body as will involve rapport with the spiritual on the one hand and the use of the automatic functions of the organism, or rapport with the physical, on the other. The great chasm to be bridged is that between subliminal and supraliminal functions, which is possibly widened by the removal of the normal insulation of the soul, or the suspension of its usual control of the organism. It should be apparent from this conception that interfusion of discarnate and incarnate influences would most naturally occur, and so far as it is assumed or made evident by the facts it implies so much in favour of the co-operative action of the transcendental and the material in the phenomena which we have to explain.

Again, he says (p. 386) :—

Whatever the complications of telepathy between the living and whatever the complications in the phenomena of normal and abnormal automatism in the physical organism, we have to suppose the same to be active in the efforts to communicate between a spiritual and a material world, with all the additional consequences that probably subsist in the conditions, mental and ethereal, in the transcendental world. And even these conditions may be so unstable as to make the results vary between pure and unobstructed communications and pure "impersonation" or "dream fabrications" of the medium. It must remain for the future to determine where the boundary line exists between the two extremes.

A contributor to *Reason*, who signs himself "Artemidorus," quotes some notes which appeared under this heading in the OCCULT REVIEW for December, 1907, suggesting that premonitions frequently taken the form of a veiled symbolism, intended to prepare the mind, as though an extraneous entity were permitted to convey a warning, but no more; and he gives certain experiences of his own which seem to bear out this supposition. One very critical period in his life was symbolized by a plank thrown over a narrow chasm; he tested this plank with his foot and then reached out his hand to a friend to enable both to walk over in safety. Another symbol was that his friend was swept off a water-wheel which he was trying to turn the wrong way. Again, he was at the top of a ship's mast, nailing a flag to it. In each case the symbol very aptly described the events of the next few days.

*The Open Court* describes and illustrates a seal discovered by the German Palestine Exploration Society, evidently of pre-Exilic date, and bearing a representation of Yahveh (Jehovah) "between two palm trees, each of seven branches, enthroned on a ship which shows a bird's head on both the bow and the stern." In similar Babylonian representations, the moon and sun gods ride on a heavenly barge across the ocean above the firmament. The inscription shows that the seal belonged to Elishama, son of Gedal-Jahu, and the characters are Phœnician, like those of the Siloam inscription. By way of comparison, Dr. Carus describes other ancient seals. There is also an article on "Prophecy and Inspiration," showing how sacred books were almost invariably attributed to inspirational or mediumistic writing.

Mr. James Allen, in *The Light of Reason*, compares thought with microbes, saying: "The thought-microbes of anger, fear, worry, envy, suspicion, and many others, fastening themselves upon the mind, and destroying its vitality and peace, are more deadly than the bacillus that fastens upon some weak spot in the body," and adds that "mental sanitation is necessary."

## REVIEWS

**HYPNOTISM AND SUGGESTION.** By Bernard Hollander, M.D. London: Sir Isaac Pitman & Sons, Ltd., 1, Amen Corner, E.C. Price 6s. net.

DR. BERNARD HOLLANDER'S name is so well known in connection with the subject of hypnotism in this country, and especially in its relation to medical practice, that it is almost supererogatory to bring his work into review. For thirty years he has been a patient student of hypnotic phenomena, and for fifteen years has applied himself to the treatment of mental and nervous disorders by hypnosis. The work now published contains the results of that experience and, needless to say, it will be found a most valuable treatise on the whole ground of experimental treatment. It has been found necessary to keep the psychological and therapeutic aspects of the subject strictly apart. But those who find especial interest in either side of it will find a large mass of useful records at their disposal. Dr. Hollander very wisely points to the possible abuse of hypnosis by unscrupulous persons and emphasizes the need for official recognition of qualified medical practice and its adequate protection, for "If the investigation of hypnotism is neglected by qualified medical men, to whom a high moral reputation and public esteem is a necessity of existence, we have no guarantee that it may not be practised secretly by immoral and criminal characters, who, owing to the general ignorance of the subject, will escape the punishment which is their due."

After defining hypnotism and treating of suggestive susceptibility, the author deals with the various degrees of hypnosis and their ordinary phenomena. But what follows upon the subject of extraordinary phenomena, inclusive of clairvoyance, thought-transference and apparitions, will prove of singular interest to the student of occultism. The utilitarian side of hypnotism is well illustrated by its general therapeutic or healing power, in cases of general disease and of nervous disorder; and more particularly by its successful application to the cure of the drink and drug habits. These phases are explained by reference to concrete examples of successful cases and instruction for their treatment is fully given, so that here we have a compendium of the theory and practice of hypnotism which cannot fail to be of extreme service to the patient and intelligent student.

SCRUTATOR.

**WITHIN THE HOLY OF HOLIES.** By Rellimeo. London: L. N. Fowler & Co., 7, Imperial Arcade, E.C. Price 2s. 6d.

THIS is an elegant and well-written book by one already known to the New Thought world. In the present instance he prefers the use of a somewhat transparent pseudonym. It is felt that so many of the methods of mental and spiritual exercise now before the world are so palpably but a thin veil for the presentation of the oriental *Yoga* philosophy, that the time is ripe for an attempt to demonstrate the claims of Christian teach-

ing along the same lines. The writings of Marcus Aurelius, of Thomas à Kempis, and Ste. Thérèse might have sufficed had not the author felt that the existence of so much orientalism was both repellent to the Christian sense and a reason for a restatement of the Christian method. It is a system written by a Bible student and addressed particularly to Christians. It is believed that the teachings of the Master and the older Jewish prophets are in complete harmony with the Higher Thought of to-day, and they bring into prominence the deepest esoteric truths and afford all the light necessary to attainment by those who are striving towards the Higher Life. The work is suggestive and stimulating and will be found to answer its purpose. It is enhanced by the inclusion of several musical numbers.

SCRUTATOR.

FOR THE SOUL OF A WITCH. A Romance of Badenoch. By J. W. Brodie-Innes. London: Rebman Limited, 129, Shaftesbury Avenue, W.C. Price 6s.

MR. BRODIE-INNES has accomplished something which many less courageous men would fear to attempt. And what is more he has succeeded in doing what he set out to accomplish. That is the reward of courage. To tell us in an entertaining manner which is not devoid of instruction, and maintaining all the elements of a well-balanced volume of fiction at the same time, all about the old ways and methods of witchcraft is no light task. Again, we have modern minds; the people who dived in witchcraft were anything but modern. When such minds become associated it is unnecessary to point out that the modern mind naturally attempts a predominance. But Mr. Brodie-Innes is a broad-minded thinker, and has worked out his ideas concerning the matter very capably, we might almost say very beautifully, in *For the Soul of a Witch*. As a story it is decidedly better and more interesting than many we have read of late, and it should find many readers among our own. The clear way in which Mr. Brodie-Innes handles the supernatural with the actual, is vastly fascinating, and holds us to the story with a tightness which will not be gainsaid.

M. C.

STUDIES IN THE MARVELLOUS. By Benjamin P. Kurtz. London: T. Fisher Unwin, Adelphi Terrace, W.C. Price 8s. 6d. net.

THE sense of the marvellous in Nature, the appreciation of the unexpected, appears to be innate in human beings. It is to be found at its maximum of intensity in the primitive and untutored mind; but it does not reach the vanishing point even in the most fully instructed minds of civilized people. There is a psychology of wonder about which we have been to some extent indifferent, while appreciating the attraction that the marvellous has upon the average mind. Neither ignorance nor fear are necessary concomitants of wonder, though frequently they are found in association with the sense. Indeed, there are stages of wonder akin to pleasure, and others yet higher that attain to the heights of adoration. There is even a stage where wonder may be regarded as a faculty. A most interesting study of this mental state and an inquiry into its psychological value have been made by Professor Kurtz, who has, in effect, placed the whole subject upon a sound basis. In the first section of his



work the learned author deals with the Greek criticism of Fiction and Marvel, and incidentally we learn that "towards dreams, and divination of dreams, Plato seems to have exhibited in general a discouraging front"; moreover, that "the *Timæus* gives for them a material explanation." The same philosopher on ghosts, magic, clairvoyance and witchcraft is cited only to show that what popular superstition requires, philosophy can dispense with on occasion. Out of this sortilege of strange creeds it is remarkable that Plato should have only drawn "prophecy and madness of the inspired sort" as worthy his recognition. The second chapter is on the Psychology of Wonder, and the remainder of the work is devoted to an examination of Primitive Beliefs, illustrating the influence of wonder on the thought and customs of aboriginal peoples, including the Central Australians. The section dealing with the Psychology of Wonder is a very careful and masterly piece of work, and will be studied with exceptional interest. The work altogether forms a valuable contribution to the study of Psychology. It is a book that will repay careful reading.

SCRUTATOR.

THE OTHER SIDE. By Horace Annesley Vachell. London: Thomas Nelson & Sons, 1910. Pp. 382, with coloured Frontispiece. Price 2s. net.

AN occult novel, dedicated to "the memory of" the author's wife, suggests a lack of faith in the survival of personality which, I am glad to say, is not to be found in the story itself. Mr. Vachell's hero is a musical genius who loses the highest of his inspirations through toying too long with the bribes of Mammon. A friend of the musician has the theory that he is the recipient of the songs of dead children, the result being that he has any number of pretty tunes at his disposal. His greatest public success reminds one of Franz Lehar; it goes round the world like *The Merry Widow*. His wife is mentally aloof from the boyishness which he fosters in himself. She dies leaving him with one child, a girl who, in adolescence, develops a taste for unwholesome fiction and needs an appeal to her dormant goodness. This appeal is made by her father's loss of eyesight through a motor accident so severe that his soul is temporarily expelled from his body. The return of the musician's soul is due to his loving submission to the conditions imposed upon him when his prayer that his daughter may be saved from spiritual deformity is granted.

Certainly Mr. Vachell has written a moving and fascinating story. His art enables us to imagine with pleasurable warmth the fascination of his hero's genius, and the hero's adopted father and father-in-law are lovable characters. Evidently Mr. Vachell thinks that his book's claims to originality may be contested on account of its resemblance to *The Glimpse*. He need not fear that intelligent critics will waste their time in this way. Mr. Bennett's art awakens a different interest, and his hero's tour in the world to come—misleading phrase that my stupidity fails to avoid!—is very unlike that of Mr. Vachell's musician. Let me wish Mr. Vachell a second edition with no prefatory note, and may he have reason soon to delete the three words which are quoted at the beginning of this review.

W. H. CHESSON.

THREE MODERN SEERS. By Mrs. Havelock Ellis. Stanley Paul & Co. Price 3s. 6d. net.

THIS is a sympathetic rather than an illuminating book. It is especially interesting as giving a suggestive sketch of James Hinton, about whom so much less is known than about Nietzsche and Edward Carpenter. Hinton seems to have been of a somewhat chaotic temperament, of a strenuous energy and a rare sweetness and breadth of mind. His celebrated aphorism, "Love and do what you like," is worthy to be placed beside that still shorter sentence, evincing a still greater faith and constituting the only rule imposed upon the Abbey of Theleme. The portrait of Hinton at the beginning of the book shows an unusual blending of intellect and impulsive emotion. Of the three men, Edward Carpenter, distinguished by profound serenity, probably knew best what he was about. In spite of Nietzsche's great intellect, his demon was like an overwhelming flood that wrecked the good ship on the rocks. But in the glory of full sail, it was a ship more arresting to the eye than any other on the horizon. Nietzsche belongs to the race of magicians.

For that fine madness still he did retain,  
Which rightly should possess a poet's brain.

More than any other modern he recalls to us by his mental precipitancy the genius of Christopher Marlow.

B. P. O'N.

NOT SILENT IF DEAD. By H——. London: Order of Parma, 40, Bedford Gardens, Kensington, W. Crown 8vo, 3s. 6d. net, 3s. 10d. post free.

"SHALL THE dead rise again?" is a question which has been before the world ever since man lost that authoritative evidence which the Initiates of the great occult orders were alone able to furnish. Those who "went before in signs and wonders" had no greater proof of their authority than that "many were raised from the dead." In a work by the instrumentality of Parma, a medium, one of those who have passed over, by name H——, has elected to write his own book. It consists of a series of inspirational addresses on the problems which are exceedingly vexatious to us of the sub-lunary world, and by no means *bien éclairé*, so far as our experience extends, to those who have successfully negotiated the valley of the shadows. We are here assured that the dead do rise, that there is a progression in the spirit-world and a lasting affinity between twin-souls whose progress is destined to be mutually dependent until they reach the seventh sphere. There is much of interest also on Thought-Power and Projection, Mediumship, The Healing Gift and allied subjects, which may be profitably studied in the open light of an unprejudiced mind.

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THE MASTER AS I SAW HIM. By Sister Nivedita, of the Order of Ramakrishna-Vivekananda. London: Longmans. Price 5s. net.

THAT this study of the life and teachings of the late Swami Vivekananda, by his devoted disciple, Miss Noble ("Nivedita"), is beautifully written, goes without saying, as all who have read her *Cradle Tales of Hinduism* or *The Web of Indian Life* will readily believe. In spite of the fact—or maybe because of the fact—that the subject is approached from the

standpoint of the devotee, the present work indicates a profound and sympathetic insight into the inner spiritual life of the Indian soul. As those who know his writings are aware, the Swami taught the doctrine of the essential unity of all religions, and although himself a characteristic Gnana Yogi, seeking spiritual realization along the line of philosophical insight, yet a study of his writings reveals a marked tendency towards the devotional fervour of the Bhakta Yogi. One cannot read of his devotion to the dark and much-misunderstood goddess Kali, without being struck by this fact. The great Mother-principle of the Universe, the "Great Power that thinks of Herself as feminine," is the ideal that the Swami worshipped under the guise of the repulsive symbol of the terrible Hindu goddess. This addition to the literature dealing with the inner life of the Indian devotee will doubtless find a large circle of readers, as Nivedita's other works on similar lines have done.

THOUGHTS FOR MEDITATION, Physical and Metaphysical, from the Standpoint of God Omnipotent, Omniscient and Omnipresent. By Louie Stacey. Cr. 8vo, pp. viii. + 164. Manchester: S. Clarke, 41, Granby Row. London: The Higher Thought Centre, Cheniston Gardens, Kensington, W. Price 3s. 6d. net.

THIS is not a book for sceptics; but, as Mr. T. Troward writes in his "Introduction" thereto, "It is well sometimes to turn from the more purely abstract and philosophical analysis of spiritual things and to see them from the standpoint of their application to ordinary everyday life." For those who can appreciate the author's view of the meaning of life, the work can be thoroughly recommended. The thirty-two meditations of which it is composed, each based on some passage from the Scriptures, are deeply religious in tone; and the author's concept of religion is practical, healthy and philosophically sound, reminding one in many of its aspects of Swedenborg's system. The necessity of giving up one's will to God is ably insisted upon; and Miss Stacey rightly teaches that this giving up of self-will implies, not a state of mere passivity, but a willing and a doing in accordance with the Will of God. A merely formal belief in the truths of Religion, she justly holds, is of no effect. We must be up and doing, obeying the Perfect Master, Christ, and then we shall *know* these truths experimentally in ourselves.

There are, it is true, some points in the book that call for criticism; for example, Miss Stacey's views on the problem of sickness and health do not appear to us to be satisfactory; and her remarks on p. 76 seem to indicate that, with our spiritual enlightenment, we shall overcome the death of the body, a view which seems inconsistent with the essential spirituality of life; for from this standpoint physical death is seen to be birth into fuller life. But, apart from such points as these, Miss Stacey's work abounds in many beautiful and uplifting thoughts of much value and truth. That material things are in themselves by no means evil, but the spiritual is ever the cause of the material, and it is foolishness entirely to neglect causes for effects and desire only the latter. That God is Love, and Love and Law are in perfect harmony. That Hell is man's own creation, for God is Love and never punishes—the statement that God is an angry and a jealous God being but "the way a baby might

judge its mother's love"; for God's apparent anger and jealousy are the manifestations of His Love. Such are some of the gems of thought to be found in these delightful meditations.

H. S. REDGROVE.

**MYSTICAL TRADITIONS.** By Isabel Cooper-Oakley. Milan: Libreria Editrice del Dr. Sulli-Rao. Price 4s.

THERE has recently been established an International Committee for Research into Mystical Traditions, and this work by Mrs. Cooper-Oakley constitutes a suitable and effectual foundation to a series of publications intended to appear under the auspices of this Committee. An introductory foreword is written by Annie Besant, President of the Theosophical Society.

The work is divided into two sections, the first treating of "Forms and Presentations," and the second of "Secret Writings," and it will be obvious to the reader that the authoress has given her subject very deep and patient study. Indeed, as Mrs. Besant remarks: "The layman lightly skims over the sentence which has cost the expert many weary hours of toil." And yet this is not the class of work which proves attractive to the superficial reader. It appeals particularly to the student; and students, although laymen, have a tolerably fair estimate of the value of such information as a work of this recondite nature contains. Mrs. Cooper-Oakley has given us a book which is charged with vital interest for all students of mysticism, of comparative religion and origins, and deserves well of a discerning public.

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**QUIMBYISM, THE PATERNITY OF CHRISTIAN SCIENCE.** The Missing Link in the Life-Story of Mrs. Eddy. By Josephine Curtis Woodbury.

So soon as Christian Science began to take hold on the popular mind it was inevitable that the researcher and biographer would probe its credentials. The contents of these two pamphlets, the latter of which is a reprint from the columns of *The World* and the former from *The Arena*, show that the sleuth-hounds of science have been on the track of Christian Science to some effect. In short, they have brought down their quarry and are now engaged in pulling it to pieces, not with intent to make a meal of it, but just to see what it is made of. The result is not edifying, though vastly instructive, and the writer is not sparing of words in which to express her opinion of Mrs. Eddy whom she regards as the most "dangerous personality in modern times." The pamphlets should be carefully studied by everybody who contemplates a course of Christian Science reading, as they form an effective stereoscope through which to get a correct perspective in this matter.

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**A GREEN GARLAND.** By Victor B. Neuburg. Bedford: The Young Cambridge Press. London: Probsthain & Co. 1908. 1s. 6d. net.

THIS little volume deals largely with the death of the old gods and the

dawn of a new era when men shall stand alone, and the author has been inspired by some of the greatest among modern names, by Spencer, Nietzsche and Walt Whitman. Here is a fine stanza in the style of James Thomson on Herbert Spencer :

The vast colossus of the latter days—  
 Huge silver statue in the realm of Thought—  
 With arms firm-folded, and calm upward gaze,  
 Stands on the massive pile his hands have wrought,  
 And something of the glamour hath he caught  
 That to the gods pertains; the sky dark-blue  
 Sheds over him the calm undying line  
 Of intellect; the brow's most noble rise  
 Endomes the depths of the deep-seated eyes.

Though imitative at present to a considerable degree, the writer undoubtedly possesses the temperament of a poet.

B. P. O'N.

**BUDDHISM AND CHRISTIANITY FACE TO FACE.** Edited and published by Dr. J. M. Peebles, Battle Creek, Mich., U.S.A. 30 cents.

By publishing this debate (which took place in Ceylon, in 1873, between a Buddhist priest and a Wesleyan minister), along with annotations and an introduction of his own, Dr. Peebles has endeavoured to present to Western readers a summary of the principal tenets of Buddhism, as set forth by authorized exponents. The Introduction is perhaps more enlightening than the report of the debate itself, which principally turned upon the question of whether Buddhism affirms or denies the existence of the soul, and resulted mainly in showing that the Christian idea of the soul, as representing the same personality who had lived on earth, is not the Buddhist conception of the Atma, which is not in all respects the same, nor is it a different individuality. The Christian seems to regard the soul from the standpoint of the earth-life, the Buddhist from his basic idea of infinite existence, from which all else is derived. The book, which appears to be a republication, has a historic interest, for we are told in an extract from a Ceylon paper that "Dr. Peebles, on one of his journeys round the world, gathered from the press the reports of this discussion, and published them, with lengthy criticisms and comment, favouring Buddhism rather than the old-time orthodox Christianity. This brochure-book by some happy coincidence fell into the hands of Colonel Olcott, of America, this being the first link connecting him with Ceylon." The first link, that is to say, in a chain of events which has led to Colonel Olcott being regarded as a reincarnation of King Asoka, the great Buddhist propagandist!

S.

**ANCIENT MYSTERIES AND MODERN MASONRY.** By Rev. C. H. Vail. New York: Macey Publishing Co.

THIS series of lectures by the Pastor of Pullman Memorial Church, at Albion, New York, reveals an exceptionally catholic spirit and shows a considerable range of study. It is said that Masonry as involving the symbology of the mysteries of antiquity is to be looked upon as a channel of

the Ancient Wisdom. This fact appears to have been disregarded or at least neglected by the founders of modern Masonry, and it behoves the heirs of the ancient cult, and especially the Hierophants of the Order, to rehabilitate the doctrine and restore the primal meanings of its symbolism. It is everywhere admitted that the cult had an ancient oriental origin and can be traced to the earliest civilizations by means of its symbology, and it is suggested that this latter embodied the principles of a profound philosophy touching the eternal verities of cosmogenesis and spiritual involution. They were, in fact, the adopted means of transmission of the secret knowledge by the Initiates. We find these hieroglyphs all over the world, on monuments, in rock-cut temples and in the panoply of religious ritualism. The fact that modern Masonry has become in a special sense the depository of these ancient symbols should not content its possessors. An intelligent exposition of the embodied truths is needed to render the cult effective for good in the world. The ancient wisdom must be restored, and the deeper meaning of the glyphs and symbols expounded. The author of this book is concerned with the work of partially deciphering the ancient record by the light of occult science, and it may be said that this task is most efficiently completed.

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DEATH AND RESURRECTION—THE CELL THEORY. By Gustaf Björklund. From the Swedish by J. E. Fries. London: Kegan Paul, Trench, Trübner & Co., Ltd., Gerrard Street, Soho. Price 4s. 6d. net.

It is admitted by all close students of psychology that the proceedings of the S.P.R. have not materially advanced the evidence for immortality. It is felt that such evidence as is afforded is of too subjective a nature to make any appeal to the scientific mind. The theory of Björklund cannot lie under the same indictment, and while the publishers confess they do not believe Björklund's solution is the right one, they willingly concede that he has made a contribution to the philosophy of religion which ought not to be ignored. The work may be regarded on the same lines and judged by the same standard as Fechner's *On Life after Death*. Here we have the unprejudiced answer of a scientific thinker to the universal question: "If a man die, shall he live again?" Suffice it to say that from his own premises Björklund has only proved the continuity of physical life. To him was given no time in which to consider the problem whether matter and force were existences in themselves or merely transient mental phenomena, much less what their ultimate purpose might be. The core of the cell-theory is that "each individual of higher order is the sum total or synthesis of all its constituent members of lower order" by which process time-existent beings become of their own free will what they of eternity have been to the All-Spirit. Here, however, we do not see either the purpose or the end of evolution. We of the space-bound world reach upwards and downwards with our telescopes and microscopes and find no finality. Björklund offers us no solution. He brings natural science into agreement with philosophy, but he does not bridge the chasm of time. One foot is securely set on natural fact, but where the other may rest we know not. It is beyond the sunset. This book ought to be studied carefully. It is not one that can be reviewed within narrow limits.

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