

# THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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UNITED STATES: THE INTERNATIONAL NEWS COMPANY, 85 DUANE STREET, NEW YORK;  
NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.

AUSTRALASIA AND SOUTH AFRICA: GORDON AND GOTCH.

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EDITED BY RALPH SHIRLEY

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AMERICAN AGENTS: The *International News Company*, 85 Duane Street, New York; The *Macoy Publishing Company*, 45-49 John Street, New York; The *Western News Company*, Chicago.

Subscribers in India can obtain the Magazine from A. H. Wheeler & Co., 15 Elgin Road, Allahabad; Wheeler's Building, Bombay; and 39 Strand, Calcutta; or from *The Theosophical Publishing House*, Adyar, Madras.

All communications to the Editor should be addressed c/o the Publishers, WILLIAM RIDER & SON, LTD., Cathedral House, Paternoster Row, London, E.C.4.

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VOL. XXXVIII

OCTOBER 1923

No. 4

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## NOTES OF THE MONTH

WITCHCRAFT has existed probably in all ages and climes, but its ramifications are very various, and the type of witchcraft that Mr. Frank H. Melland, author of *In Witchbound Africa* \* describes to us, differs very materially from that which we associate with the witches' sabbath in mediæval and post-mediæval Europe. The African variety is of a much more primitive type. It appears to be in the nature of commerce

with elementals, and the object of it is to acquire wealth in an illicit manner, or to get rid of enemies or rivals. The witchcraft of mediæval Europe, while resembling the African in its traffic with the other plane, is much more nearly akin in its nature to a cult or religion—a religion in which the so-called Devil takes the place of the orthodox Christian Deity, and in which a Black Mass is substituted for the Holy Sacrament. The object of the mediæval witch was seldom, if ever, to acquire wealth, but rather to indulge in an obscene form of sexual religion which undoubtedly exercised

\* London: Seeley Service & Co.

an overwhelming fascination over many of its votaries. It is curious, however, to note that to certain, at any rate, of the witches, this attraction did not appear to exist, and their sufferings at the witches' sabbaths seem to have entirely outweighed any pleasure they may have derived from them. How, then, we may ask, was it that they found themselves unable to withdraw from this mysterious form of devil worship?

The question again arises whether these witches' sabbaths were actual occurrences on the physical plane, or whether they were purely trance experiences none the less vivid on account of their subjective character. Miss Murray, in her work on *The Witch Cult in Western Europe*,\* takes the former view, but it seems hardly tenable in face of the abundant evidence to the contrary. It is clear that on a number of occasions in which the witches themselves admitted that they had been present at the witches' sabbath they were in reality asleep in their beds, and there is also ample evidence to show that in order to attend these sabbaths they anointed themselves with an unguent which threw them into a condition of trance. The historian, W. E. H. Lecky, in his work on *The History of the Rise and Influence of the Spirit of Rationalism in Europe*,† has some pertinent observations on this matter.

Nothing [he says] in the witch trials was more minutely described than the witches' sabbath, and many hundreds of women had been burnt alive for attending it. Occasionally, however, it happened that, when a woman had been condemned on this charge by her own confession, or by the evidence of other witches, her husband came forward and swore that his wife had not left his side during the night in question. The testimony of so near a relative might, perhaps, be explained by perjury; but other evidence was adduced which it was more difficult to evade. It was stated that women were often found lying in a state of

trance, insensible to pain, and without the smallest sign of life; that, after a time, their consciousness returned; and that they then confessed that they had been at the witches' sabbath. These statements soon attracted the attention of theologians, who were much divided in their judgments. Some were of opinion that the witch was labouring under a delusion of the Devil; but they often added that, as the delusion originated in a compact, she should, notwithstanding, be burned. Others suggested a bolder and very startling explanation. That the same portion of matter cannot be in two places at once is a pro-

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\* Published at the Clarendon Press, Oxford. It is perhaps well to warn readers of this magazine that the book, a very valuable one of its kind, contains many disgusting details.

† London: Longmans, Green & Co.



position which rests entirely on the laws of nature ; but those laws have no existence for the miraculous, and the miracle of transubstantiation seems to destroy all the improbability of the pluri-presence of a human body. At all events, the Devil might furnish, for the occasion, a duplicate body in order to baffle the ministers of justice. This latter opinion became extremely popular among theologians, and two famous Catholic miracles were triumphantly quoted in its support. St. Ambrose was, on one occasion, celebrating mass in a church at Milan, when he suddenly paused in the midst of the service. His head sank upon the altar, and he remained motionless, as in a trance, for the space of three hours. The congregation waited silently for the benediction. At last, the consciousness of the saint returned, and he assured his hearers that he had been officiating at Tours at the burial of St. Martin, a statement which was, of course, in a few days, verified. A similar miracle was related of

PSYCHIC St. Clement. This early saint, in the midst of a mass POWERS OF at Rome, was called away to consecrate a church at Pisa. THE SAINTS. His body, or an angel who had assumed its form, remained at Rome ; but the saint was at the same time present at Pisa, where he left some drops of blood upon the marble for a memorial of the miracle. On the whole, the most general opinion seems to have been that the witches were sometimes transported to the sabbath in body and sometimes in spirit, and that devils occasionally assumed their forms in order to baffle the sagacity of the judges.

The importance of these observations in connection with the phenomenon of the witches' sabbath needs no emphasizing on my part. Mr. Lecky's remarks in relation to the appearance of saints and others in two places at once would doubtless have been modified, had he written at a later date, by the extensive evidence collected by the Society for Psychical Research and other bodies in support of such phenomena. It is not necessary for anyone now to have anything more than a very moderate knowledge of these investigations to realize that apparitions of people apparently in bodily form at a great distance from their normal bodies are by no means infrequent, and the scepticism of the historian on the subject will only cause remark as evidence of the date at which the work referred to was written. It would call for comment as an indication of ignorance of current scientific research in a writer of to-day. We may, however, sympathize with witches for whom, at their trials, the most conclusive alibi was regarded as invalid.

With regard to the ointment with which the witches anointed themselves before passing into the trance condition, we have a considerable amount of valuable evidence. The Somerset witches (1664) claimed that they habitually flew through the air by means of a magical oil with which they anointed their foreheads and wrists. The oil, we are told, was of a greenish

colour. Ann Bishop, one of these Somerset witches, stated that her forehead being first anointed with a feather dipped in oil, she had been suddenly carried to the place of meeting. Reginald Scott (1584) describes this ointment as made of the flesh of unbaptized children. We are told, too, that in France, when the witches went to their Sabbath dances, they anointed themselves with an unguent which was given to them by a sorcerer sent by the Devil.

It is clear that the object of the ointment in question, however it may have been concocted, was to produce a condition of what the modern psychical researcher would now term hallucination of the senses, and that this was a condition precedent to the experiences in connection with the witches' sabbath. If this was the case, it is difficult to regard them as otherwise than experiences on another than the normal plane. By this, however, I do not mean to imply that all meetings of witches were subjective phenomena. To say this would obviously be going a great deal too far. There were, for instance, in addition

SUBJECTIVE AND OTHER PHENOMENA IN WITCH-CRAFT. to the witches' sabbaths, the meetings of the *esbat*. Of these Miss Murray says: "The *esbat* differed from the sabbath in being primarily for business, whereas the sabbath was purely religious." At the *esbat*, as at the sabbath, feasting and dancing took place at the termination of the meeting.

The business transacted was usually in the nature of magical operations for the benefit of a client or the injury of an enemy. We do not know as much about the *esbat* as about the witches' sabbath, and it would be dangerous to dogmatize too confidently on the matter, but we may well suppose that there were assemblies of the witches themselves where no supernatural phenomena or diabolical apparitions took place, and which were held at appointed meeting-places under normal conditions. The evidence in any case is hardly compatible with the earlier theory that the witches were merely hysterical women who suffered from mental delusions. It is very full, derived from many sources, and in many matters the evidence from different quarters is mutually corroborative, though the description of the appearance of the central figure of Satan varies, as might be expected, very widely. If we accept the hypothesis of the subconscious plane it is reasonable to suppose that the Devil was not by any means always a materialization of the same astral entity, and even when he was so, the accounts of the witches show the protean nature of his manifestations,

records indicating that he appeared in one form and disappeared in another. With regard to the amount and value of the evidence, the historian, Lecky, observes :

The ages in which witchcraft flourished were, it is true, grossly credulous, and to this fact we attribute the belief. Yet we do not reject their testimony on all matters of secular history. If we considered  
**STRENGTH** witchcraft probable, a hundredth part of the evidence we  
**OF THE** possess would have placed it beyond the region of doubt.  
**EVIDENCE.** If it were a natural but very improbable fact, our reluctance to believe it would have been completely stifled by the multiplicity of the proofs.

In short, if evidence could prove the existence of such a thing as witchcraft at all, the proof is forthcoming, "pressed down and running over."

We are faced with a further problem when we ask ourselves what was the character of this Satanic religion. Was it of the nature of a caricature of Christianity, or was it rather the survival of the religion of an earlier race, which had been superseded by the Christian, but which still maintained its hold on secret devotees who looked upon Satan as the true God and more powerful in reality than the Christian Divinity. The proverb "Give a dog a bad name and hang it" is not without point in this connection. The early Christians were unanimous in

**WAS**  
**WITCHCRAFT**  
**THE**  
**SURVIVAL**  
**OF AN**  
**EARLIER**  
**CULT ?**

denouncing the gods of the Greeks and Romans—Jupiter, Venus, Mars, etc.—as devils, though to his own worshippers Jupiter represented the highest ideal of divinity. At a later stage of history the Puritan claimed to worship the one true God when in reality he was kneeling to what has been not inaptly termed by the poet "the fiend with names divine." He was, in short, a Devil worshipper,

even though he failed to realize the fact. The God of Israel was a "jealous God." He was exclusive, and demanded an undivided worship. "Thou shalt have none other gods but me" was the injunction, the full and complete acceptance of which dominated the later Judaism, though at an earlier date this

**EXCLUSIVE-**  
**NESS OF**  
**JUDAISM**  
**AND EARLY**  
**CHRIS-**  
**TIANITY.**

was far from being the case, and the Israelites, as we know, both in the times of Moses and Aaron, and during the era of the kings of Judah and Israel, were only too ready in Biblical phrase to "go awhoring after other gods." The later purified Judaism, however, left its stamp on Christianity, so that, as already indicated, from the Christian standpoint, the gods of all other nations, however exalted their

attributes might be, were no better than devils. Contrast this attitude with that of the Romans of the Empire, who readily absorbed and adopted the worships of Egyptian and Persian deities, and erected their altars side by side with those of Jove and Juno. This proves that the Roman was not essentially a religious persecutor, and until the advent of Christianity with its repudiation of certain civic obligations and its openly avowed hostility to the Roman State religion, and even more to the deification of the emperors, Rome had invariably adopted the practice of recognizing and treating with respect, if not with encouragement, the forms of worship of the nations whom they subjected to their rule.

It is clear, then, that Christianity (barring its anti-civic attributes) would have been as readily tolerated as any other religion side by side with those of Greece, Egypt, Persia and Rome. The fact that it introduced another God into the Roman pantheon would have been no argument in its disfavour. Christianity when, under Constantine, it became the religion of the Roman world, showed even more than it had done previously, its essentially aggressive and militant character, tolerating no other forms of worship, and even ruthlessly suppressing deviations from the orthodox Christianity of the period—an orthodoxy which in the earlier days of its acceptance by the Roman state fluctuated so greatly that what was heresy under one emperor was orthodoxy under another, while even the recognized form of Christianity in one part of the empire was looked upon as heresy in another part. Orthodox Christianity, however, aided by the

HEATHEN  
GODS TRANS-  
MUTED TO  
DEVILS.

decisions of various Church councils, crystallized eventually into a dogmatic form, and then it became possible for the whole force of the Church militant to be directed to the suppression of all other religious opinion whatsoever. Hence the transmutation of all the gods of the heathen not merely into idols but into devils. It is therefore an arguable position (as Miss Murray contends) that the god worshipped by the witches in their sabbaths was merely a degenerated form of some fertility god of an earlier subjugated race.

In any case the Satanic ritual had absorbed portions of earlier faiths, even if it was not in the nature of a survival. Lecky observes that the grotesque ceremonies which Shakespeare portrayed in *Macbeth* were taken from the old paganism; and a still more important point is that among the articles of accusation brought against the witches, many of the old practices

of the Roman augurs are enumerated. There is also a noteworthy resemblance to Bacchic orgies in some of the accounts of the witches' proceedings. We have, however, to bear in mind that there is an open avowal of intentional evil-doing on the part of the devotees of the witch cult, their god adopting in an unmistakable manner the motto of Milton's Satan, "Evil, be thou my good!" and the credit of the witches with their deity depending on the amount of evil they had accomplished between one meeting and another. This seems to be an argument against Miss Murray's theory, as none of the earlier religions existed for the express purpose of perpetrating evil for its own sake.

TRACES OF  
EARLIER  
FAITHS IN  
WITCHES'  
RITES.

If the witches' sabbaths, as there is strong reason to suppose, were experiences on the psychic plane, it is clear that this religion or cult was of a mediumistic character. Whether this witchcraft of the Middle Ages was or was not a survival of some earlier cult, there are numerous evidences that it was actually of the nature of a religion. Its votaries underwent some form of baptism, and before doing so had openly to renounce Christianity. Isobel Gowdie, celebrated in the romance of Mr. Brodie Innes, tells how the Devil marked her on the shoulder, and "suked owt my blood at that mark and spowted it in his hand, and sprinkling it on my head said 'I baptize thee Janet in my awin name.'" It was customary thus for the presiding Devil to make some secret mark on his proselytes in the nature of a seal by which he might know his own. Of Isobel Crawford of Irvine, it is stated that "she had the Devil's mark which was like a broad dun spot in the inner side of her left thigh." The Yarmouth witch who was tried in 1644 had similarly a mark made in her hand which remained at the time of her trial. Elspet Alexander, tried in 1661, was, it is stated, marked on the shoulder where the Devil nipped her. Four weeks later the Devil stroked her shoulder with his finger and "after that she had ease in the place formerly nipped by him." Marie Lamont about the same date confessed voluntarily that "the Devil nipped her upon the right side which was very painful for a time, but thereafter he stroked it with his hand and healed it." Numerous other instances are given of the same ceremony. The part of the body where the mark was given varied widely, but the witch always received the Devil's mark.

Not only were the witches marked with the Devil's mark, and baptized in the Devil's name, but various rites and cere-

monies were held of a definitely religious character. The most important of these was, of course, the Black Mass. The trial of Lady Alice Kyteler in 1784 is one of the most celebrated in the annals of witchcraft. We are told that, in rifling the closet of this lady, a wafer of sacramental bread was found having the Devil's name stamped on it instead of that of Jesus Christ. The service was performed either by the Devil (so-called) himself or alternatively by some one on his behalf. This Mass seems to have been celebrated wherever the witches' sabbath took place, both in Europe and America.

A certain Lord Fountainhall alludes to it as taking place in Sweden and, writing of a convention of witches there, says that "the Devil had ventured to give them the communion or holy sacrament, and that the bread was like wafers. The drink was sometimes blood and sometimes black-moss water. He preached and most blasphemously mocked them if they offered to trust in God, who left them miserable in the world, and neither he nor his son Jesus Christ ever appeared to them when they called on them, as he, the Devil, had done, who, he said, would not cheat them." Evidence of a similar kind is given in the case of the Rev. George Burroughs, in a trial which took place in New England in 1692. In this case Richard Carrier affirmed to the jury that he saw one George Burroughs at the witch meeting in the village and saw him administer the sacrament. Mary Lacey and her daughter, Mary, affirmed that George Burroughs was at the witch meetings with witch sacraments.

At the covens, or conventions of witches, certain tasks were set them to perform before the meeting of the next coven—tasks involving injury very often to crops or herds, the causing of tempests, and the wrecking of ships, or injury to individuals who had shown hostility to the witch cult. If the witches had failed to carry out the tasks assigned to them they were mercilessly beaten.

Isobel Gowdie, in the account she gave at her trial, stated: "We would be beaten if we were absent any time or neglected anything that would be appointed to be done. Alexander Elder, in Earlseat, would be very often beaten. He is but soft and could never defend himself in the least, but would greet and cry when the Devil would be scourging him. But Margaret Wilson would defend herself finely and cast up her hands to keep the strokes off from her. And Bessie Wilson would speak crustily with her tongue. . . . He would be beating and scourging us all up and down

THE BLACK  
MASS.

THE DEVIL  
WHIPS HIS  
VOTARIES.

with cords and other sharp scourges and we would still be crying, 'Pity! pity! mercy! mercy! our Lord!' but he would give neither pity nor mercy. When he would be angry at us he would girne at us like a dog as if he would swallow us up." Apparently Isobel Gowdie was a favourite, and if this is what happened even to her, we may well ask ourselves what strong compulsion drew the witches to these sabbath meetings, at which so many of them fared so badly. At Lisle, it is stated that "if any witch desired to leave the religion, the Devil reproved them more severely, and obliged them to new promises."

The Devil appeared to his votaries in many forms, and to the same witch in different forms at different times and places. Sometimes he took the form of a handsome man; at others one resembling the classical Pan. At others, again, he would appear in animal form, as a goat or horse, or black dog. If he appeared in human form he was not always of the same sex and once is recorded to have appeared in the likeness of a pretty boy in green clothes. On this occasion, however, he took his departure in the likeness of a black dog. The witches themselves were given attendant spirits. Isobel Gowdie stated that there were thirteen persons in each coven, and each of them had a spirit to wait upon her whenever it pleased them to call upon it. The name of her own spirit she said was the Read Reiver, and he was clothed in black. Another spirit was called the Roaring Lion and was clothed in sea green. Isobel concludes, "There will be many other devils waiting upon our master Devil, but

ATTENDANT  
SPIRITS AND  
ANIMAL  
TRANSFOR-  
MATIONS.

he is bigger and more awful than the rest of the devils, and they all reverence him." One of the powers conferred by Satan upon his votaries was that of being able to change themselves into animal form, and to revert to the human whenever necessity arose. The forms of hares and cats were the most usual to be adopted. Many other similar experiences are narrated of these witches which are eminently suggestive of the fluidic conditions of the astral plane. Thus one of the witches, Marie Lamont (1662), narrates how on one occasion the Devil turned her and her companions into the likeness of cats by shaking his hands over their heads, and a certain Ann Baites had been several times seen in the shape of a cat and hare and also in that of a greyhound and a bee. It is added that she transformed herself in this manner in order to let the Devil see how many shapes she could turn herself into. One can hardly imagine such extraordinary transformations as occurring on the physical

plane, and doubtless they were due to the hypnotic effect of the potent unguent with which the witches' bodies had been smeared.

The Devil's love-making is described with more frankness than decency, but here also there is a good deal of corroboration as between the different records, and the impression of coldness that he conveyed to his votaries is frequently insisted upon. Isobel Gowdie, for instance, states that he was "a meikle blak roch man, werie cold"; and the Crichton witches (1678) give evidence at their trial that the Devil was "cold, and his breath was like a damp air."

It is fortunate that the atmosphere of modern thought gives little encouragement to such morbid and unwholesome experiences as those which played havoc with the imagination of a considerable section of mankind in the later middle ages. It can hardly be doubted that this mentally and spiritually diseased condition was attributable in great measure to the religious conceptions of the time. The Church had indeed done everything in its power to encourage belief in the omnipresence of diabolical influences, and was much more concerned in inculcating the fear

RESPON-  
SIBILITY  
OF THE  
CHURCH.

of the Devil than the love of God. The Reformation did little in the first instance to mitigate these fears, and no one was more obsessed with the sense of Satanic agency in all the details of life than was Luther himself. In the monastery of Wittenberg, as Lecky reminds us, he constantly heard the Devil making a noise in the cloisters, and became at last so accustomed to the fact that he related that on one occasion, having been awakened by the sound, and perceiving that it was only the Devil, he accordingly went to sleep again. The black stain is still shown at the monastery of Wartburg where Luther had a specially heated altercation with his Satanic Majesty and ended by throwing the inkstand at his head. The fear of God, the wise Jewish king tells us, is the beginning of wisdom. It may be said with equal truth that the fear of the Devil is not unfrequently the first step towards the lunatic asylum. The Roman Catholic priesthood, no less than their Puritan antagonists, have much to answer for in causing such mental disorders by their constant preaching of a religion of fear, and their wearisome harping upon the horrors of the damned.

Compared with the elaborate ritual and varied phenomena of mediæval witchcraft, the cult, as practised at the present day among savage races, is a comparatively simple thing. Here again,



however, we have what is obviously commerce with the astral plane and its denizens. The form of witchcraft, Mr. WITCHCRAFT Melland tells us, which is most frequently encountered IN SOUTH AFRICA. in South Africa is called *tuyewera*. The *tuyewera* are sprites, he informs us, of human shape, about three feet high, with protruding bellies, and with a body facing the reverse way in relation to the head and legs. They are invisible to all who have not a certain medicine. The owners of them, however, always possess this medicine, and can therefore see and converse with them. The following is an instance of the manner in which the *tuyewera* business is run at a profit.

A is a friend or blood-brother (*mulunda*) of B's. A has some *tuyewera*, B has not. One day A asks B:

A. "I say, my *mulunda*, are you a clever man?"

B. "I'm sorry to say I'm not."

A. "Have you much wealth? Are you well supplied with all you need?"

B. "No, worse luck. I'm but a poor man."

A. "Well, you're young; if only you had a little more enterprise, you could soon get rich."

B. "I'd like to have things, and be well off like you; but I don't know how. I never seem to have anything."

A. "Would you like to know?"

B. "Yes. How? Not . . . er . . . work?"

A. "No, silly. I can show you an easy way to get things."

B. "Splendid. You're a real friend. Please tell me."

A then tells B about his *tuyewera*, and because of the *bulunda* between them he gives him two of them, a male and a female, saying:

A. "They are quite harmless things, you know, won't hurt or kill anyone; you needn't be scared of them. Just treat them

THE TUYEWERA. nicely and they'll go and steal for you; get you guns, dogs, food, whatever you will; and it's quite safe with them, you will never be found out. Have *tuyewera*, that's the way to be happy and have all you want."

B takes the *tuyewera* eagerly. They are kept in the bush, no one can see them. They visit their owner in his hut at night. They help B as A had promised, and soon he becomes a man of substance.

One day the *tuyewera* say to B:

"Look here, B, we're only two, and you know we have been accustomed to living in a big community. We were quite a crowd when we were with A. Now we are lonely, being only two."

"What can I do?" asks B, puzzled. "I don't know how to get any more. I expect you'll get used to it all right."

HOW THE TUYEWERA KILL THEIR VICTIMS. The *tuyewera* take the matter into their own hands. They get a bit of grass that has a hollow stalk (called *mumpenende* or *muntente*), and with this they approach a man, C, when he is asleep in his hut. Placing one end of the *mumpenende* in their mouths they put the other end into the mouth of the sleeping C, and then proceed to suck out his

breath, quickly closing each end with their fingers and then sealing the ends with wax (wax from a kind of ground bee called *hamwangi*). After having had his breath taken in this way, C gets ill and dies.

After C's burial the tuyewera go to the grave, and blow back C's breath into him, thus reviving him. They then wash him with warm water and pull out the arms (folded at burial) and make them supple once more. Once C can move his limbs he becomes, not a human being as he was before, but another tuyewera. Thus they are three.

B has no knowledge of this, but one day he sees three instead of two tuyewera and asks :

"Hallo! Who's the new-comer? Whence comes he?"

"We told you we could not stay only two," answer the tuyewera, and then they tell B what they have done.

B, horrified and frightened, says :

"Well, you must not do it again."

"Oh! mustn't we?" answer the tuyewera. "You'll forbid us to, will you? Very well, if you won't let us acquire companions in this way we will kill *you*."

So it goes on.

Suspicious are aroused. Divination follows, and B is discovered to be an owner of tuyewera. He is killed. (A will also be killed if B incriminates him, as he is likely to do, and provided that he can be got at . . . not for supplying B with tuyewera, but for owning them himself.)

It will be observed that though African witchcraft appears a very simple matter compared with the witchcraft of mediæval and later Europe, they have certain points in common. Both are concerned with commerce with entities on what is commonly called the astral plane. The *tuyewera* are apparently creatures of this description, and the same may be surely said of the Devil or devils in the witches' sabbaths. In the case of South African witchcraft these entities are invisible except to people who have

made use of what is termed "the medicine." This medicine clearly corresponds to the unguent of the witches of mediæval Europe which again enables them to witness and take part in the phenomena of the witches' sabbath. Lecky's argument that though the evidence is overwhelming the phenomena are intrinsically incredible, is obviously untenable. Equally untenable is Miss Murray's argument that as the evidence is so overwhelming the phenomena must have therefore taken place on the physical plane. Miss Murray indeed does not seem to make any serious attempt to establish her position beyond the suggestion that the Devil at the witches' sabbath was dressed up in skins to resemble an animal. This does not help us with the frequent transformations recorded both of the Devil himself and also of the witches with whom he

RESEM-  
BLANCE OF  
MEDIÆVAL  
AND SOUTH  
AFRICAN  
WITCH-  
CRAFT.

held intercourse, as these would involve the whole wardrobe and properties of the quick-change artist and facilities for effecting the transformation without detection. Such a suggestion is surely too grotesque. Moreover, the fact that the unguent was used for producing a condition of trance is undisputed. There may be a difficulty to some in believing in the potency of an ointment which enabled the witches not only to experience the phenomena but also to identify each other at the sabbaths,

WIDE POSSI-  
BILITIES  
IN TRANCE  
PHENO-  
MENA.

and all equally to visualize the prime actor. The possibilities, however, of trance, like the possibilities of collective hypnotism, have so far been very inadequately investigated, and they are probably much greater than is generally credited. Under such conditions the power of the imagination

may well be very greatly enhanced, and in this connection we might do well to bear in mind that, as Mr. Meredith Starr observes in the current issue, "all experiences on any plane whatsoever are real on their own plane and proceed from realities which exist independently of the percipient." Perhaps fiction in two instances has got nearer the mark in realistic description of these phenomena than anything that has been achieved in the more sober records of historical research. I allude, in the first instance, to the story in Algernon Blackwood's *John Silence* entitled "Ancient Sorceries"; and in the second to Mr. Brodie Innes's very remarkable and dramatic novel, *The Devil's Mistress*.

Captain A. G. Pape created a sensation at the recent meeting of the British Association in Liverpool by confidently affirming his belief in the possibility of what Theosophists term "reading the akashic records." He expressed his conviction that mankind in specific instances can "fly backwards through time and observe and take note of what was happening in the world in days which go back to the dim ages of history." It appears that a certain Mr. Edwin Bolt, of Edinburgh, has satisfied him of the genuineness of his powers in this direction. Mr. Bolt claims to be able

CAPTAIN  
PAPE AND  
BRITISH  
ASSOCIA-  
TION.

to look back and live in the past even as long ago as 12,000 years, and to be able to recall incidents in previous lives not only in the Roman but also in the Egyptian period. Mr. Bolt is a firm believer in reincarnation and claims to have been a soldier in the days of Cæsar, and previously a priest in

Egypt. He states that he can recall these past lives at will, but maintains that the gift is only available to those who are

pure in mind and body, and must be exercised when the mind is perfectly peaceful and all thought of self is absent. The man who would acquire these powers must live, he says, on strict diet, discarding alcohol and animal flesh. Needless to say, the views expressed by Captain Pape provoked considerable scepticism, but the remarkable point is that they should have been voiced at all in such an august and scientifically orthodox assembly. As Mr. Asquith would say, "we are getting on." We must, however, as I have already pointed out in these pages, be on our guard in such matters against the constantly present danger of self-deception. It is easy to make wild statements which are not susceptible of disproof, and we should require further substantiation before taking them too seriously.

I regret that a dozen lines in the fourth and fifth pages of the article on the Divining Rod in my last issue suffered from an accident at the printers after having been correctly passed for press, the result being entirely to destroy the sense of the passage. The lines beginning from the ninth line from the bottom of the page in question should run as follows:—

Being, however, inseparably connected with the electrical theory, it is sufficient to say at this point that a series of experiments carried out some fifteen years ago by Professor Wertheimer with the dowser R. Pavey, who was then the leading professional exponent of the magnetic theory, proved conclusively its fallacy. The theory amounts to this: that the water exerts magnetic attraction on the dowsing-rod on the same principle as the magnet on steel. De Tristan spoke of these magnetic currents as "*effluves terrestres*," thus leading insensibly to the electro-magnetic theory which held that water gave off, in addition to the magnetic current, certain electric currents which, passing through the body of the dowser, formed a circuit with the earth whenever the dowser and his rod passed over water. This theory, it is only fair to say, received support from a not inconsiderable number of scientists.

# THE WORLD WE LIVE IN—AND BEYOND

By WILLIAM KINGSLAND

AN examination of the various beliefs and teachings concerning the life hereafter which have prevailed at different periods of the world's history and in various communities, will disclose that there is a very general connection between these conceptions and the ideas and concepts which exist in the mind of the individual or the community as to the nature of this present world. This can hardly be otherwise, for the mind must naturally formulate its concepts from its own conscious experience ; and is, with few exceptions, limited by the *categories* of time, space, and causation as these appear in our ordinary or communal consciousness.

For the vast majority of individuals the concepts respecting this present life are simply and crudely realistic. Material things *are* what they seem ; they exist as individual objects in three-dimensional space and nowhere else ; and there is a real sequence in time of progressive events which follow an inevitable law of cause and effect.

Notwithstanding this crude realism or empiricism—which, indeed, is not merely necessary for all the practical purposes of life, but is also the basis on which all our physical science rests—there is undoubtedly a very great change taking place—in the Western World at all events—in the commonly accepted ideas—or want of ideas—as to the nature and conditions of the life hereafter. This may be traced more or less directly in the first place to the decay of the old orthodox beliefs of the Christian Church which has resulted from the advance of our scientific knowledge : an advance which has infused into the whole community a much wider and deeper appreciation of the relations and proportions of the physical universe, and of the processes and laws of nature than was the case some half century ago.

In the second place, and perhaps even more specifically, we have the widespread acceptance of the teachings of Theosophy on the one hand, and of Spiritualism on the other ; the former dealing with the question of survival—and reincarnation—almost entirely from a philosophical point of view ; and the latter treating it on an evidential basis.

So far as science is concerned, we have not merely our greatly enhanced knowledge of the constitution of the material world, but we have now also the definite advance into that "Occult World" which not so very long ago was considered to be utterly beneath the notice of any scientific man, as being merely the happy hunting ground of charlatans. Thus we now have what is known as Psychical Research, which, although it includes the phenomena so largely dealt with by Spiritualism, must be distinguished therefrom; for Spiritualism is seldom conducted either in a scientific manner or from purely scientific motives; whereas Psychical Research is purely scientific, is solely interested in arriving at facts as facts, and has nothing to do with the consequences of those facts, whether emotional, philosophical, or religious. Moreover Psychical Research deals with a much wider range of phenomena than Spiritualism, and reserves its judgment as to the cause or causes of the phenomena it investigates, whereas Spiritualism has only one explanation for all its phenomena, and is only too liable to attach a religious and emotional value to those phenomena which is not merely unwarranted, but which also lends itself very readily to credulity, superstition, and deception.

The decay of the old orthodox beliefs of Christendom requires no word of comment here. We need merely remark that the old doctrine of "as the tree falls, so shall it lie" has been almost totally displaced, on the one hand by the general principle of evolution, or the continued progress of the individual in the hereafter life—one of the main teachings of Spiritualism—and on the other hand by a very widespread acceptance of the more ancient philosophy of the East, and more specifically of the doctrine of reincarnation. The modern Theosophical Movement has been the principal agency through which this Eastern philosophy has been brought to the knowledge of the West. We need not deal specifically with any of the theosophical teachings; but it is well known that they are somewhat at variance with the commonly received theories of Spiritualism. A closer examination of these differences, however, might possibly disclose that it is more a question of terms than of facts, of philosophical principles than of actualities. Perhaps this will become somewhat more evident as we proceed with our present thesis.

The principal strength of Spiritualism lies in its offer of definite facts—or of what would appear from the ordinary laws of evidence to be definite facts—proving survival; such facts, indeed, as have been sufficiently convincing for thousands of

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intelligent people, including many of our foremost thinkers and scientists. We have now in connection with Spiritualism—and even through those who would not label themselves as spiritualists—a large and increasing number of books purporting not merely to be communications from definite individuals who have passed out of this present life, but which also give us some very specific details as to the conditions and circumstances of the life hereafter. A very extended credence is given to these communications, not merely by professed spiritualists, but also there is no doubt that they have had a great influence upon a much wider circle. We need not single out any one book in particular. The most interesting are perhaps those which are due to automatic writing by individuals whose *bona fides* and character are beyond suspicion. There are a large number of details in these works in connection with the life hereafter which are more or less common to them all; but there are also many differences which require to be accounted for.

I propose now to deal as succinctly as is possible in a brief article with some philosophical and scientific principles which may perhaps enable us to appreciate more clearly than is commonly the case, either with believers or with sceptics, the nature of the problem which confronts us in the seemingly circumstantial facts which these communications present to us. Within the limitations of this article, however, my matter will have to be suggestive rather than argumentative.

There are two main difficulties and sources of disagreement which we encounter. The first of these relates to the question of so-called spirit identity, and the second to the question of the objective or material *reality* of the next world.

Now it will be found that in most, if not in all cases, the sceptical objections which are raised on these two points have their basis in an *a priori* prejudice or assertion of impossibility; and it is rather with this *a priori* ground that I wish to deal, than with any direct evidence.

I may remark, then, in the first instance, that the fact of so-called "spirit identity" is overwhelming on the basis of all the ordinary laws of evidence. The facts are, indeed, admitted, but the *a priori* prejudice has led to the formulation of a sub-conscious theory which goes to the very extreme of absurdity in its endeavour to combat the most obvious interpretation of the facts. This is not altogether to be regretted: in the first place on the general ground that scepticism is a necessary antidote to credulity; and in the second place because it is certain that

many apparently simple phenomena cannot be accepted at their face value. It has also probably led to the admission on the part of the sceptics of subconscious facts which they would otherwise have repudiated. The extreme to which the subconscious theory has been pushed amounts to a total denial of individual personality, even in this present life ; though this is by no means what is intended by the sceptics themselves. We are asked to believe that in the subconscious region of personality there are no boundaries or limitations such as exist in our normal consciousness, and which differentiate one individual from another. We are asked to believe that the commonest and most ignorant of mediums, when in the state of trance, can read in this subconscious region the minutest details and most intimate thoughts of any personality whatsoever. Not merely can the medium do this, but he or she can then assume the character of any individual so as to mimic in the most realistic manner the peculiarities of that individual, imitating his or her mannerisms, voice and hand-writing. This we say amounts to a complete denial of individual personality in any real sense. The appearance of individuality which we possess must in this case be rejected as an illusion, and is due only to the association of *ourselves* and *others* with apparently separate and individual objects, namely, our physical bodies. We are, of course, far from denying the genuine phenomena of the extension of consciousness in the sub- and supra-liminal regions ; but the known facts in this direction will no more cover the phenomena of mediumship than they will the admitted physical phenomena which take place at so-called spiritualistic séances.

When the communicator, by automatic hand-writing or otherwise, exhibits all the characteristics by which we distinguish the individual here in this present life, shall we say that it is any less *the* individual when he communicates with us through the body of another—not having a physical body of his own with which to do so ? Was he only an individual person when in a physical body ? There is not the slightest reason to suppose that we jump from the individual to the universal immediately we throw off the physical body. All the evidence, indeed, as well as all our philosophy, both inductive and deductive, would point in the contrary direction.

It is an occult teaching that there are thousands of individuals who, while still in the flesh, “ have a name that they live but are dead.” They have “ quenched the spirit.” The link with the spiritual ego, the real person, has been sundered, by evil living or



by materiality. We say, then, that no matter what philosophical or occult distinctions may be made as to the nature of the real Ego, and the various bodies, physical, astral, mental, etc., in or through which the Ego may function on various planes of the Cosmos, *that which communicates* has—at all events in a large number of cases—just as much right to be called the *individual person* as he or she had when alive in this world ; and this quite apart from the question as to whether the *real person*—if we really know what a real person is—is responsible for the acts, utterances, or even the consciousness of the said individual. The communicator may be as soulless, as devoid of the *real person* in the next world as he was in this. He may be only an astral “shell,” having no more “spirit” than he had in this world. But still he would be *the individual person* as much as he was here.

Nevertheless, “extremes meet.” Perhaps in any *ultimate* analysis there are no individual persons, only one Great Person—“One Life and One Law”—and no Matter, only Spirit. But this is not what is intended by the *a priori* objectors. It is in fact a tremendous assumption that we know what an individual *person* is ; just as it is a tremendous assumption on the part of materialists that they know what matter and material processes are ; and on the part of spiritualists that they know what spirit is. We may say, in fact, that all the evidence goes to show that the individual after death is no more—and no less—a *spirit* than he is now. Is it not time that we reformed our nomenclature ? Spirit is an ultimate ; it is the opposite pole of matter or body. But from all the evidence which spiritualists (? spiritists) educe, we have very substantial bodies in the next world ; not to mention all the substantial things from clothes to whisky and cigars.

This brings us to the question of the objective reality of the after life. Is it objective in the same sense that the present world is objective, or in a different sense ? or is it purely subjective ?

Let us try to understand in the first place on what terms we may call the present objective world *real*. A very little consideration will show us that we commonly use the term only in so far as we share with others a common objectivity and a common experience. We do not call our dreams real, simply because they are, with few exceptions, purely individual ; though the objects and persons we meet with in dream are quite as real to us individually while we are dreaming as are those we meet with in our waking life. It is only when we have awakened that we relegate our dream world to a *subjective* region of consciousness,

because we then compare it with the so-called *reality* of our communal waking consciousness. There must, of course, be the subject-reality of the mind behind even our wildest dreams ; it is only the object-reality which is denied. It is, however, but one step from this individual faculty of the mind to construct an objective world in dream, to the wider concept of a communal or group mind or consciousness in which every individual shares, and which constructs this present objective world common to us all, in what we are pleased to call our *waking* consciousness, on precisely the same terms that we individually construct our dream world.

Modern psychology, and even biology, is undoubtedly moving in the direction of this concept. It is coming to recognize the essential unity of all life, and the existence of a communal or group consciousness active at all events in the subconscious region, and in the instincts of animals. The concept of a Group Soul or Souls once admitted leads to the idea of larger and still larger Groups, ultimating in the unitary consciousness of the Absolute. In this matter, however, modern science is only advancing tentatively into a region long since familiar to the Occultist, and specifically taught in ancient philosophy.

We might almost go so far as to assert that in any ultimate analysis it *must be* the faculty or power of the subject to objectivize its own content which gives rise to the external world of our perceptions ; and that this relation between subject and object obtains always and ever on the same terms, that is to say by the operation of the same principle inherent in the individual as in the universal. We can in fact from our actual experience and knowledge very easily conceive of the subject creating its own objective world, which appears as *matter* ; but by no possibility can we conceive of dead matter as giving rise to consciousness. If, therefore, I am told that all the objectivity of the future life, as we have it from the communications to which I have referred, or in any other form in which it may be represented, is "merely subjective," I reply that so also is this present world. Both worlds exist on the same terms in the relation of subject to object ; and if their *reality* is to be settled merely on the fact of their communal nature, then the one will certainly be as *real* as the other, unless we are prepared to assert that the next state of consciousness is purely and absolutely individual. I do not think that anyone is prepared to do this ; on the contrary it would rather appear that consciousness is much more communal there than it is here. If from our present point of view we should

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regard any future state as a state in which we "sleep : perchance to dream," it is just as likely that from the other side we may regard this present life as "a sleep and a forgetting."

The question as to the independent reality of our present objective world is, of course, the oldest and deepest of all philosophical problems. Does the objective world—or more briefly, *matter*—exist as an independent thing-in-itself altogether apart from our consciousness of it? Realism asserts that it does; and that we derive the content of our consciousness from our experience of this objective world. Idealism on the other hand asserts that the external world is at root the objectivization of the content of consciousness. Ideas in the mind are externalized by the conscious subject, and Kant held that they take the form which they do of extension in space and succession in time owing to the inherent nature of the mind itself. Beyond the mind lies the pure transcendental Subject, or the region of pure Idea; but this is unreachable by the mind in its own nature. In view of the facts of mysticism, however, we might perhaps say that the transcendental Subject—the Absolute, or God—is certainly unknowable when the mind is occupied with its content as externalized—or, as the mystic would say, when it is turned *outwards* to things of sense—but that it is also capable of being turned *inwards*; and when thus turned it contemplates pure Reality or Being. This view is, of course, to be found fully developed by Plotinus, even if we do not go any further back.

We need not concern ourselves here, however, with this deeper issue. Our main thesis is simply this: that whatever may be the ultimate nature of Reality, or the basic relation between subject and object, the next world will be *real* to us on precisely the same terms as the present one. It will possess a practical reality of an objective nature as valid for our experience as that of which we are at present cognisant through our physical bodies; and there is no *a priori* reason why this should not be so.

We find that in this world, notwithstanding all our philosophy, idealistic or otherwise, there is a *practical* reality in the objective world to which we are all subservient. We are in fact compelled by the stern necessity of a common *actual* to be absolutely pragmatic in our contact with matter and the affairs of our daily life; and however much we may be idealists in theory, our idealism will not alter in the smallest fractional degree that common reality of our present objective physical world which compels us to obey the laws of nature, and the laws of man which are founded on this

common experience. We have also to treat our fellows *as if* they were what they appear to be, distinct and separate individuals.

No doubt our theoretical choice between realism and idealism will make a very considerable difference in our mental outlook on life, as also on the line of conduct which we pursue. It may even make a very vital difference in our future evolution ; leading us in the one case to the depths of a materialistic life : that is to say to a life which depends on an outer objective world for all its stimulus and motives ; and in the other case to that spiritual development of our proper inherent life and consciousness which leads to transcendental heights of knowledge and power in which we shall have passed for ever beyond the great illusion of separateness, and to which all the great Teachers of the world have pointed the way.

But although with our present consciousness, and at our present stage of evolution, we have to accept the external world of matter *as if* it were an independent reality, there is no reason why we should fall into the common error of crude realism, and accept it at its *face value*. Nothing is more certain in our present philosophical and scientific knowledge than the fact that whatever the external world may be in itself, or in relation to our consciousness of it, it certainly *is not* what it seems. No one knows better than the practical scientist that matter is not what it appears to be—although the crude realism of an indestructible atom was a scientific dogma of the last century. Matter is in fact the very opposite of what it appears to be. It is not solid ; it is “ mainly composed of holes.” Not merely do no two atoms actually touch each other, but the constituent electrons of the atom are as far apart relatively to their size as are the constituent planets of our Solar System. Matter is not motionless and inert. On the contrary, its very appearance of inertness is due to the intensity of the motion of its constituents. If we turn from science to philosophy we find this contrast between appearance and reality emphasized in another manner. Granting the contention of the Realists that there is a real external world independent of our consciousness of it, it is quite clear that what we are conscious of is not the thing-in-itself, but only the thing as it is presented to us in consciousness, or reflected in the mind through the medium of our sense faculties, and naturally limited by the limitations of those faculties. Not merely is this so, but the mind impresses upon these images its own limitations, and colours them with its own associations. Apart from differences in the mere physical

organ of sight, there is a further difference in powers of observation, and beyond this again there are the associations which have been formed in the mind respecting the world in general, or the object in particular ; and the immediate perception must co-ordinate and assimilate itself with these. The casual observer of a flock of sheep sees them all alike ; but the shepherd knows each one individually.

There is thus a certain sense in which each individual lives in a world of his own, in a different world from that of any other individual, though the objectivity, on the basis of Realism, is the same. Even for those who are most closely connected by reason not merely of proximity, but also by deepest affinities and sympathies, there are reservations, experiences, tracts of consciousness, intuitions, outlooks upon life, upon the past and upon the future, which are purely individual, and which cannot be shared by any others—in our normal consciousness at all events.

We have, then, so far as this present world is concerned, the choice of ascribing its *reality* either to the actuality of an external world of *matter*—which actuality, however, is certainly *not* what it appears to be in our consciousness of it—or else we may ascribe it to the content of a Group Consciousness common to all Humanity : the consciousness of MAN as a unitary being ; “ made in the image and likeness of God,” and therefore himself creative of his own particular world. In the first of these cases we have also to accept the basic reality of time and space as they now present themselves in our consciousness, and not as modes in which our consciousness perceives its own innate Ideas. When we speak here, however, of consciousness as being creative, we must regard it not merely as *awareness*, but rather in its active aspect as *life*. The subconscious activity or *Life* of MAN in its unitary nature must include the mineral and vegetable kingdoms—as, indeed, has long been taught.

But nothing is more certain than that time and space, like matter, are *not* the crude actualities which they appear to be in our present consciousness. They are different in dream ; they are different in mystical states of consciousness ; and, according to the unanimous testimony of the spiritualistic communications to which we have referred, they are different in the next world. There is a missing factor in our present appreciation of these two fundamental facts of our consciousness. Some have thought that the missing factor lies in a fourth dimension ; but it is pretty safe to assert that it does not lie in *dimension* at all ; for if a fourth, why not a fifth, and a sixth, *ad lib.* ? Einstein’s

space-time does not help us here, for it is still the crude space and time of our normal consciousness.

Such, then, are the terms on which we are conscious of our present world; and I venture to assert that, whether we are Idealists or Realists, it is not merely the possibility but also the actuality of the next world which must be accepted on precisely the same terms.

Take the realistic theory first. Let us suppose that there is an actual objective world hereafter which is independent of our states of consciousness. To suppose that there is a world at all we must of course grant that it is *objective* to our consciousness. But if thus independently objective, it will be *matter* just as much as is our present objective world. We must also have *bodies* composed of the matter of that world; and if bodies then also senses and organs. We may note here that our present bodies are just as much a part of the *external* world as any other physical object. Our perceptions of matter as an external thing are derived *through* matter as an external thing. We view an object with the eye just as definitely with a material instrument as when we view it with a telescope in order to increase the power of the eye. *We*, therefore, stand apart from our body; and it cannot be otherwise with any other body we may possess on any other material plane. Why, then, should we call ourselves and others *spirits* in that world any more than we do in this? It is safe to say that we shall not do so when we get there.

It has often been pointed out that if every object in this world, including our own bodies, were suddenly to be reduced in size, no matter to what degree, we should not be conscious of the change. Precisely the same principle applies to what we call *matter* in its intrinsic nature. So long as all the motions of the atoms and their constituents were *relatively* the same, we should have the same objective world. There is no scientific reason why our whole periodic scale of the chemical elements should not be repeated on another octave, or on many octaves. Our modern concept of matter as a mode of motion in a space-filling Ether readily lends itself to this suggestion. For if we at present select a certain octave, or certain rates of vibration, as constituting our present world, there is no *a priori* reason why we should not be able hereafter to select a higher—or perhaps a lower—octave, constituting a world having practically the same objects as this one.

There is one respect, however, in which our information is quite unanimous, and that is that there exists in the next world

a much more direct influence of mind upon matter than in this world. Perhaps, however, the present apparent stubbornness of matter is only due to our ignorance ; to a common and obstinate belief shared in by all—with some exceptions perhaps—that matter cannot be acted upon by direct action of thought. Yet the numerous schools of “ New Thought,” etc. are now certainly breaking down this notion so far as our physical bodies are concerned. We might even say that we may confidently look forward to a period in the evolution of the race—when Man knows *himself* better than he does now—when matter will be as plastic to thought as it is reported to be in the next world. We may throw out the suggestion here, indeed, that the very consistency of matter is changing with the change in the consciousness of Man as he evolves ; but that since the change is relative it is unnoticable. So far as relative density is concerned, what is now the hereafter may in course of time become the normal.

We may deal very briefly with the second hypothesis, that of Idealism. If this present world is the construct of a Group or Communal Consciousness in which each individual shares, that is to say that it is the objectivization of *Idea* inherent in the conscious Group-Subject : then it is obvious that on the same terms any number of communal worlds can be objectivized or “ created.” Not merely so, but certain lesser Group Minds might construct more or less independent objective heavens or hells of their own. All the evidence goes to show that the *body* in which the individual finds himself is *imagined*—in the first instance at all events—to be a duplicate of the physical body which he has just left ; as also are the clothes he wears. In other words, the mind of the individual undergoes no sudden change, but produces its objective world in the likeness of that which has just been left. The immediate world in which the individual finds himself is the reflex of the ideas and limitations of his mental make-up at the time of death. So much so is this the case that, as commonly reported, very many individuals do not even realize that they are dead. Whether this *reality* of the next world is produced by the mind of the individual acting directly upon the actual matter of that world, or whether that world is purely subjective, makes no difference to its *practical* reality. It will be real on exactly the same terms as is the present one ; and it will be the same *individual* who is cognisant of it, and who communicates the content of his consciousness to us through a medium. In the great majority of cases, indeed, we may say that it is so much the individual that he or she knows

little or nothing more than was known in this present world. It must not be thought, however, that the communicating entity is always the person whose name he adopts. There is plenty of evidence that there are lying "spirits."

It does not follow from what we have now said that the so-called spiritualistic communications to which we have referred are to be taken at their face value. Indeed, the best of them warn us over and over again that they are only translations into comprehensible terms of our present ideas and consciousness of a state of existence which in itself far transcends the limitations of our present faculties, or our concepts of the nature of life and consciousness, and of the structure of the objective universe. But it would certainly appear that in more than one sense the next world will be much more *real* than the present one, in so far as many of our present limitations are, or may be, transcended.

We may make our choice, then, between Realism or Idealism, but in neither case is there any *a priori* reason, either philosophical or scientific, why the future life should not have both an individual and a communal *reality* on precisely the same terms on which our present world exists in our consciousness.

It is perhaps necessary to add, however, that all that has been said above applies only to the immediate hereafter. Both Occultists and Spiritualists are agreed that there are further regions or states of consciousness from which mediumistic communication is impossible; and which, indeed, could not be described in any terms whatsoever of our present existence. Only the *real* spiritual Ego can pass on to those states—or perchance has never left them.



# A PROBLEM OF PERSONALITY

By H. ERNEST HUNT

THE many recorded cases of alternating or multiple personality present a vast number of problems of which, at present, we agree upon no solution. But there is one simple point to which I would here draw attention, since its consideration gives rise to a suggestion of some importance.

When we read the details of the classic cases of invasion of the personality we find that there are certain features in common. Ansel Bourne, for example, was an itinerant preacher who, after drawing money from a Bank in order to buy a farm, suddenly disappeared. Nothing was heard of him for some time, until he was finally discovered, some eight weeks later, in the personality of A. J. Brown. As this latter individual he had opened a small shop and had carried on a business. Nothing in this personality remained to connect him, either in his own mind or to the observation of others, with his original self, Ansel Bourne. There most emphatically was a second personality, but it was divorced and different in every way from the original. There was no memory between the personalities, and eventually A. J. Brown disappeared as suddenly as he had come, and then Ansel Bourne became himself again.

The case of Christine Beauchamp, a neurotic student, offers somewhat similar characteristics. Her personality was from time to time invaded and suppressed by a rough-and-tumble individual calling herself Sally. This latter claimed to be an entity foreign to Miss Beauchamp, and again there were widely differing characteristics: the original was a refined and educated person, the invading personality was a prank-playing hoyden. Miss Beauchamp was careful of her money and saved, Sally came on the scene and spent the savings: the former was a semi-invalid, unaccustomed to exertion, the latter was robust and took long walks, and when miles out in the country would suddenly vanish, leaving Miss Beauchamp—as herself—to find her way back as best she could. In the issue Miss Beauchamp was driven by these pranks to attempt suicide by gas poisoning, but here Sally intervened, turned off the gas and opened the windows. In this case, again, the personality of Sally eventually disappeared.

Mary Barnes was another case manifesting some ten different personalities, each with its own water-tight memory which was separate and distinct from that of each of the other personalities. Dr. Albert Wilson gives a full account of this case in his book *Education, Personality, and Crime*. But there are many others which can be studied in detail by anyone who is sufficiently interested. A valuable digest of various cases is given by Mr. H. Addington Bruce in his book *The Riddle of Personality*.

We need, however, spend no more time upon these general considerations, but the immediate problem which presents itself is this: These invading personalities, A. J. Brown and "Sally" Beauchamp, for example, manifest their own characteristics which are quite foreign to that of the original personality: where were these characteristics acquired?

Speaking psychologically, characteristics can only be acquired by experience (leaving aside inherited equipment). There can be no mental growth apart from the workings of our various senses. There can be no memory except of such things as have made their impression upon the mind. Except we have a stock of concepts we have no material with which to think, understand, communicate, or imagine: we have not even the raw material for the manufacture of a single idea. Unless we think—and thinking itself is based upon the activity of the senses—we cannot develop our feelings. It is therefore practically impossible for us to picture the growth and development of a human personality of any kind without contact with human experience.

But quite obviously these invading personalities do show knowledge, feelings, will, memory, and imagination, and they show them in strongly marked fashion. Moreover these characteristics show no resemblance to those of the individual in whom they manifest as abnormalities. Sometimes they are worse than the original, but on the contrary they are at times distinctly better: sometimes they are ephemeral, but at others they remain permanent—in every case they are different. Where did these personalities obtain that mundane experience which has developed these human characteristics? Who were they? Whence did they come, and where do they eventually go?

It will be agreed, from a study of the history of these pathological cases, that the experience has not been obtained by the individual whose personality suffers the invasion: the discrepancies seem too marked, the disconnection seems too thorough, for any stretching of the "splitting off" theory to account for them.

Dr. Albert Wilson suggests that "spasm of the arteries" might account for the striking changes of personality in the case of Mary Barnes. This possibly might be responsible for the inhibition of certain brain centres, and the flooding of others, but it surely is straining credulity to assume that it could be the means of acquiring a new stock of mental concepts, and yet this is the basis of a new personality.

This then is the problem that I would raise—the new personalities demonstrate themselves: where did they gain their experience?

Dr. Hyslop, in his consideration of the Doris Fischer case of multiple personality (*Life after Death*, pp. 289-308), confesses himself driven to adopt the obsession theory, much against his will. He also suggests that this obsession is frequently superimposed on dissociation or "splitting off." In other words, we are back again to the Biblical idea of possession by spirits. This would solve the question as to where the invading entity obtained its experience, if we adopt the spiritualist hypothesis. An individual dies, but, if he is simply liberated into the astral with his personality intact, it is not inconceivable that under certain circumstances he might be able to obtain temporary control of another organism, whose possessor had perhaps not taken the trouble to maintain his own personal control intact. It is significant to notice in this connection that "Sally" Beauchamp first manifested herself when Miss Beauchamp was under hypnosis, and in various cases we note that the attacks of invasion have supervened upon a sleep much deeper or longer than ordinary; this almost suggests a trance condition.

The door immediately opens upon a whole series of speculations—for example, does hypnosis involve the disengagement of the astral body from the physical? Does the state of trance involve the same? Do semi-trance states, such as day-dreaming, imply a like occurrence? Do all or any of these lead to the danger of invasion of the personality? What alternative can be suggested to the theory of spirit action in these cases of invasion?

It is not for me to adventure upon the solution of such a multitude of far-reaching problems, or even to say that Dr. Hyslop's solution of these multiple personality cases is the only one that can be suggested. But we must admit that it does provide an answer to the main problem with which this little article concerns itself, in that it supposes that the invading entity has at some previous stage in its existence had human experience.

## SIBERIAN SORCERY

BY LEWIS SPENCE

THE system of sorcery denominated Shamanism which is widely prevalent among the tribes of the plains and tundras of the vast region known as Siberia, has received but scanty attention from British students of the occult for reasons which can readily be appreciated. Few British travellers have penetrated the desolate fastnesses where it still holds sway, and by far the greater part of the literature which deals with it is contained in the works of Russian scientists and settlers. There is a vague general idea that it consists for the most part of rites and ceremonies so primitive and degraded that they can throw little light upon the study of occultism. But Shamanism, rude and bizarre as it undoubtedly is, is worthy of our attention if for no other reason than that it displays a resemblance to the practice of Spiritualism among civilized peoples, a likeness so close and extraordinary as to challenge the attention of all those interested in the origins and nature of that cult, and force comparisons which cannot lightly be cast aside.

Authorities are divided as to whether Shamanism is a form of primitive religion pure and simple, or merely a survival of magical practices formerly connected with an ancient Asiatic faith, a species of necromancy practised by a separate caste of priests whose duty it was to communicate with the world of spirits. But it is noticeable that its devotees give it no distinctive name, and that the term *shaman*, by which we have come to indicate any of its ministers, means, in Manchu, "One who is excited," while the verb connected with it, *samdambi*, "to shamanize," when literally translated, implies, "I call the spirits dancing before the charm." The Chinese, too, call Taoism Tao-shen, or "Gambolling before the spirit." If we have strict regard to its linguistic implications, then that which we call Shamanism is nothing more or less than a species of spiritism.

The shaman is either a professional practitioner of his cult, or he may be a private individual whose addiction to the ritual is confined to the family circle. And the theory that Shamanism partakes of the character of necromancy rather than of religion

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proper is strengthened by the circumstance that its ministers may also be Catholics or Buddhists, or attached to the Greek Church. Their necromantic art is, in short, a thing absolutely apart from their religious belief.

Sometimes the office of shaman is hereditary, but in any case the gift of supernatural vision, of mediumship, so to speak, is an essential qualification for shamanhood. Strangely enough, nearly all the best Russian authorities on the subject agree that a neurotic condition in the shaman is necessary to success. That condition is, of course, a well-known accompaniment of the gift of mediumship. The Siberian spiritualist is grave and reserved; he is, indeed, almost taboo to the people at large, whom he seldom addresses, but among whom he has great influence. Often among the civilized the nervous diathesis creates the recluse.

Many women adopt the shaman's art. These are not unusually persons of hysterical tendencies. "People who are about to become shamans," says Jochelson, "have fits of wild paroxysms, alternating with a condition of complete exhaustion. They will lie motionless for two or three days without partaking of food or drink. Finally they retire to the wilderness, where they spend their time enduring hunger and cold in order to prepare themselves for their calling."

When the shaman accepts the call he also accepts the guardianship of one or more spirits by whose means he enters into communication with the whole spirit world. In this he resembles our own spiritualists, who are usually under the guidance of at least one, and sometimes as many as four or five, controls. But the shaman receives his call through the agency of some animal or plant or other natural object, which he encounters at the critical period when he is meditating on the life shamanic. This is, of course, precisely what the Red Indian does when he goes out to seek his totem, and it seems to me as if this analogy might throw a very considerable light upon the nature and origin of Totemism, regarding which there is at present great dubiety in scientific circles. Totemism, we know, has a root connection with spiritism, and is also connected with ancestor-worship. The spirit often appears and addresses the would-be shaman, precisely as does the totem among the American tribes.

Although most shamans are nervous subjects, the practice of Shamanism invariably acts upon them as a definite cure for the affliction. Physicians are never tired of warning neurotic persons to beware of the occult, as "that way madness lies." But native tradition is eloquent of the dangers which attend

they spoke through him in that tongue, he was ignorant of the meaning of what they said. "At first," writes Jochelson, "I thought he was deceiving me, but I had several opportunities of convincing myself that he really did not understand any Koryak."

Sieroszewski gives a vivid account of a séance at which a Yakut shaman presided, and the object of which was to cure a sick person. The preparations were made at dusk, the floor of the hut was carefully swept, and those who were to witness the ceremony ranged themselves along the walls, the men on the right and the women on the left. The shaman, who was secured to the onlookers on either side by strong cords, "lest the spirits should carry him away," unwound his plaited hair, muttering the while. His eyes were steadily fixed upon the fire, which was allowed to die out.

The room was now almost entirely dark. The shaman put on his wizard's cloak. Then he was given a pipe of narcotic tobacco, at which he puffed for a long time, inhaling the smoke. A white mare's skin was placed in the middle of the room and the shaman asked for water. This he drank, and going to the centre of the room, he knelt, bowing solemnly to all four points of the compass, and sprinkling the ground about him with some of the water which he had retained in his mouth. A handful of white horsehair was then thrown on the fire, putting it quite out. The audience scarcely breathed, and only the unintelligible mutterings of the shaman could be heard. Then the silence was broken by a loud yawn "like the clang of iron," followed by the piercing cry of a falcon. The drum was once more beaten gently and with a sound resembling the humming of gnats on a summer's day. The music swelled until it reached the highest pitch, the small bells on the tympanum jingled, a cascade of strange sounds fell on the ear. Silence came once more, to be broken shortly by the chanting of the shaman invoking the spirits, the Mighty Bull of the Earth, the Horse of the Steppes. Wild shouts and meaningless words followed. Communication was now established with the spirits. The amagyat came down. The shaman rose and began to leap and dance in wild excitement, first on the white horse-skin, then in the middle of the room. Wood was quickly piled on the fire and the shaman was seen dancing in wild gyrations, those who held him with the cords having the greatest difficulty in adapting their movements to his. More and more maniacal he grew. "His fury ebbs and rises like a wave. Sometimes it leaves him for a while, and then, holding his drum high above his head, he solemnly and calmly chants a prayer and



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the practice of the shamanistic art. It is said that any lack of harmony between the shaman and the spirits is certain to be fatal. We are told that the spirits are "cantankerous," and that any disobedience on the part of the shaman is visited with swift and terrible punishment. This, of course, is quite in accordance with the general belief of barbarous peoples that all spiritual beings are capricious and vindictive.

The training of a shaman usually lasts for two or three years, and is arduous in the extreme. The mental part of his graduation consists in getting into touch with the "right" spirits, that is, the guardian spirits who are to control the medium during his career. "The process of gathering inspiration during the first stages," says Jochelson, "is so severe that a bloody sweat often issues on the forehead and temples. Every preparation of a shaman for a performance is considered a sort of repetition of the initiative process." The physical training consists of singing, dancing and drum-playing. This latter business requires considerable skill, and a prolonged course of practice is essential to success in it. One shaman told Sternberg that before he entered upon his vocation he was exceedingly ill for two months, during which time he remained unconscious. In the night he heard himself singing shaman's songs. Then spirits appeared to him in the shape of birds, and one in human form, who commanded him to make a drum and the other apparatus of the art.

Three kinds of spirits are associated with the Yakut shamans. These are the amagyat, the yekua and the kaliy. All shamans must possess the first. The second are more obscure, and appear to be what is known to students of folklore as spirits of the "life-index" type, that is, souls closely associated with the welfare and continued existence of the individual. These are carefully concealed from the vulgar gaze. "My yekua," said one shaman to Sieroszewski, "will not be found by anyone. It lies hidden far away in the mountains of Edjigan." These yekua almost always take on an animal incarnation like the familiars of European witches, and the meaning of the word—"animal-mother"—seems to give them an affinity with the totemic spirits. If the yekua dies the shaman dies. The kaliy are mere demons, obsessive or possessive.

Among the Yakuts a definite ceremony attends the consecration of a young shaman. One of the older among the brotherhood leads the youth about to be initiated to the top of a high mountain or into a clearing in a forest. Here he dresses the young man in ceremonial garments, gives him a shaman's rattle, and

places on one side of him nine chaste youths and on the other nine chaste maidens. Then he commands him to repeat certain words. He tells him that he must renounce all worldly things, and instructs him as to the dwelling-places of the various spirits to whom he is about to consecrate his life. An animal is then sacrificed, and the novice is sprinkled with its blood. This constitutes the primary ceremony, but there are nine in all, and of these only a small proportion of the brotherhood undergoes the whole. Some of the later ceremonies are very involved, and have evidently the cumulative practice and ritual of many ages behind them.

Among the northern Siberian tribes the shaman combines the offices of priest, medicine-man and prophet. In the south the shamanic brotherhood is divided into "black" and "white" shamans, the first class acting as the mouthpieces of the evil spirits, and the second as mediums between the beneficent spirits and mankind. The white shamans take part in marriage ceremonies, fertilization rites and the curing of diseases, but the black are not necessarily malevolent, and frequently employ their powers for good. Again, all shamans are divided into "great," "middling" and "little," according to their powers. Women among the southern Siberians are nearly always black shamans, the reason given for this being that their sex is more predisposed to the dark side of the occult arts.

It is now time to give some examples of the shaman in actual practice. In Northern Siberia, where more primitive influences naturally hold sway, and the ritual is more simple, the shaman commences operations by putting out the lights of the house in which the manifestations are to take place, and begins to beat his drum softly. Soon the muffled beat grows stronger, and is accompanied by a song in which he imitates the howling of the wolf and the voices of the other animals which are his guardian spirits. These, by the aid of ventriloquial power, say some authorities, he "throws" to various parts of the room, but, strangely enough, the sound of the drum is also heard, now behind, now in front of, even beneath the feet of, those who are gathered to hear him. Then the sounds of the drum and singing suddenly cease, the lamps are re-lighted, and the shaman is found to be in a deep trance, in which he utters words of prophecy or acts as the medium of the spirits. He remembers nothing of what happens during the séance, and indeed the language in which the spirits speak is, as often as not, that of a tribe with which the medium is unfamiliar. Jochelson tells of a Tungus shaman whose spirits were of Koryak origin, and who declared that although

they spoke through him in that tongue, he was ignorant of the meaning of what they said. "At first," writes Jochelson, "I thought he was deceiving me, but I had several opportunities of convincing myself that he really did not understand any Koryak."

Sieroszewski gives a vivid account of a séance at which a Yakut shaman presided, and the object of which was to cure a sick person. The preparations were made at dusk, the floor of the hut was carefully swept, and those who were to witness the ceremony ranged themselves along the walls, the men on the right and the women on the left. The shaman, who was secured to the onlookers on either side by strong cords, "lest the spirits should carry him away," unwound his plaited hair, muttering the while. His eyes were steadily fixed upon the fire, which was allowed to die out.

The room was now almost entirely dark. The shaman put on his wizard's cloak. Then he was given a pipe of narcotic tobacco, at which he puffed for a long time, inhaling the smoke. A white mare's skin was placed in the middle of the room and the shaman asked for water. This he drank, and going to the centre of the room, he knelt, bowing solemnly to all four points of the compass, and sprinkling the ground about him with some of the water which he had retained in his mouth. A handful of white horsehair was then thrown on the fire, putting it quite out. The audience scarcely breathed, and only the unintelligible mutterings of the shaman could be heard. Then the silence was broken by a loud yawn "like the clang of iron," followed by the piercing cry of a falcon. The drum was once more beaten gently and with a sound resembling the humming of gnats on a summer's day. The music swelled until it reached the highest pitch, the small bells on the tympanum jingled, a cascade of strange sounds fell on the ear. Silence came once more, to be broken shortly by the chanting of the shaman invoking the spirits, the Mighty Bull of the Earth, the Horse of the Steppes. Wild shouts and meaningless words followed. Communication was now established with the spirits. The amagyat came down. The shaman rose and began to leap and dance in wild excitement, first on the white horse-skin, then in the middle of the room. Wood was quickly piled on the fire and the shaman was seen dancing in wild gyrations, those who held him with the cords having the greatest difficulty in adapting their movements to his. More and more maniacal he grew. "His fury ebbs and rises like a wave. Sometimes it leaves him for a while, and then, holding his drum high above his head, he solemnly and calmly chants a prayer and

invokes the spirits until the cause of the sick person's illness is revealed by them."

We do not find the shaman while in his state of trance taking on the personality of a deceased human being, as so commonly happens among our own practitioners of Spiritualism. And this appears to be one of the salient differences between Shamanism and Spiritualism, that the first is purely spiritistic, that it is devoted to communication with spirits other than human in their nature, while the second is employed for communication with the human dead, who can be identified, and whose personality is a matter of proof. That all spiritualists sooner or later come into touch with spirits other than human who often maliciously impersonate the dead is likely enough, and I think that an intensive examination of such barbarous systems of spiritism as Shamanism and its equivalents in other countries would enlighten spiritualists concerning the nature of these non-human entities and furnish them with such data as would safeguard them from confusing the true dead with those who simulate them.

Or it may be that the spirits which manifest during ceremonies of the shamanistic class and at similar barbaric functions of the kind are of that evidently numerous and irritating variety known to the student of the occult as poltergeists. Regarding the actual existence of the poltergeist, I do not suppose that anyone unaffected by the "credulity of incredulity" has a remaining doubt. The columns of our daily newspapers are all too eloquent of his ubiquity. He haunts the borderland betwixt the planes of this life and the hereafter, ever on the look-out for an opportunity to manifest. What he actually may be it is surpassingly difficult even to guess. Perhaps he is an earth-bound human spirit; indeed, there is good proof that in many instances he is actually of that class. Again, and there is equally good authority for saying so, he may be a tricky elemental, void of responsibility. Whichever he be, he is invariably mischievous, malevolent, if relatively harmless. And in nothing is he so malevolent as in his desire to simulate the spiritual personalities of those human departed who are not as he.

What data, then, do we possess for discrimination between such spirits as are manifested during shamanistic rites, elementals, poltergeists and the like, and those departed with whom communication is desired? Of course, there are tests of personality upon which they cannot infringe. But there is, it seems to me, another which may be employed with good results so far as such spirits as manifest during barbarous rites are concerned. These rarely,

if ever, make their presence known outside the boundaries of the races among whom they habitually manifest, and to whom, in a manner, they appear to be attached. Regarding the truth of this statement there is the most abundant proof. Like those who evoke them, they seem to know little or nothing of the greater world, though in the case of those barbarous races who have been brought into touch with civilization, such as the Kafirs or the Red Indians, and whose outlook has been thus widened, there is a tendency to get *en rapport* with civilized circles, as every spiritualist is well aware. Of the manifestation in civilized circles of spirits connected with the lesser known and developed human races, surprisingly few examples are on record. But our immediate spiritual atmosphere possesses such entities of its own, and these, I do not hesitate to say, are of the poltergeistic type. I have shown in a previous article published in the OCCULT REVIEW some two years ago, that the poltergeist seldom, if ever, deserts the place of his first appearance, his native habitat, as it were. Thus the poltergeist who tormented the Joller family and, despite the most rigorous police measures for their protection, eventually drove them from their home in Switzerland in 1862, spoke in the local dialect, as did the similar spirit who troubled an Ayrshire family in the seventeenth century, and numerous other cases of the kind could be instanced. If the poltergeist is an earth-bound spirit, he would thus appear to be bound also to a single locality. It seems to me, then, that it would be well, if spiritualists desire to guard against simulation, that they should take the precaution to discover whether any local peculiarity or similar distinction can be traced in their communications from those spirits who allege a more distant origin.

Shamanism and its equivalents are, then, as Andrew Lang averred, the evocation of spirits of the poltergeistic class, who will adopt any high-sounding name or title one chooses to accept, if he be sufficiently credulous, whether it be "Great Horse of the Steppes," or Marcus Aurelius. Before the spiritualist is certain of the reality of his communications he must eliminate the poltergeist, and to eliminate him successfully he must know him for what he is—the bugbear of the upright student of the occult, who, in too many instances, neglects the consideration of those spiritistic cults which alone can throw light on the difficulties and dangers of his high calling.



earlier, namely, at 1 h. 14 m. a.m. of August 12, 1831 (local time) or G.M. time 10 h. 54 m. p.m. of August 11.

At this time I find  $11^{\circ} 47'$  rising at Ekaterinaslav, where Madame Blavatsky was born (long.  $35^{\circ}$  E., lat.  $47\frac{1}{2}^{\circ}$  N.), and the horoscope is fully set forth in the accompanying figure.

It seems incumbent on me to verify this horoscope. I may confess at the outset that I have made reference to the now generally known Lunar or Prenatal Epoch, which I find to have had place on November 2, 1830, at local time 3.32 p.m. or G.M.T. 1.12 p.m. of the same date, when Aries  $8^{\circ} 58'$  was rising. This was the opposition point of the Moon's longitude at birth, the Moon at that event being increscent and below the horizon. I have also made reference to the less known Solar Epoch which formed the subject of a demonstration before the British Astrological Society some months ago. This latter epoch occurred on May 27, 1830. Both these epochs, the lunar and solar, have direct reference to the horoscope of birth here submitted, and to none other.

The Ascendant of the birth horoscope, here called the *Radix*, is seen to be Gemini  $5^{\circ} 47'$ . Now according to the canon of Ptolemy the ascending degree is invested with "the vital prerogative," since neither the Sun nor Moon are in aphetic or vital places in the heavens at the time of birth, and consequently we must expect to find this degree of Gemini severely afflicted at the time of death. Madame Blavatsky died on May 8, 1891, this being a new moon day.

We find on reference to the astronomical ephemeris for 1891 that Mars was in Gemini  $5^{\circ} 47'$  on April 28 when the symptoms of the fatal illness became so acute that medical aid was enlisted. For some months prior to this date there had been no aggravating symptoms of her chronic disorder. The planet Neptune was at that date in Gemini  $5^{\circ} 26'$  and there was therefore a conjunction of the two disruptive planets close to the ascendant of the *Radix*. On May 8, Neptune had reached exactly the longitude of Gemini  $5^{\circ} 47'$ ! It is worthy of note, too, that the Moon's node or the "Dragon's Head" as it was anciently called, was in Gemini  $6^{\circ} 28'$  on May 8. This at once suggests the dominant astral indication of death.

This is found to be an eclipse of the Moon which happened on November 26, 1890, and which fell in Gemini  $5^{\circ}$ , close to the radical ascendant. The eclipsed Moon was conjoined with Neptune, then retrograding in Gemini  $5^{\circ} 23'$ . The subsequent transits of Mars and Neptune over the place of this eclipse doubt-



## HOROSCOPE OF MADAME BLAVATSKY 231

less acted as exciting causes or as I would prefer to call them, current indications.

Looking at the horoscope of birth as thus presented, we find Mercury to be ruler of the nativity inasmuch as that planet is associated with the sign Gemini. The first decan or ten degrees of this sign is ruled by Jupiter. Mercury is found to be in the sign Virgo and just separating from a conjunction with Saturn and Mars, which were together at the birth. It is no wonder then that Madame Blavatsky was "gifted" with a volcanic temper which, when in active eruption, was altogether terrifying and paralysing in its vehemence. But it must on no account be thought that this eruptive tendency found frequent or prolonged expression. On the contrary, the normal and natural disposition was one of almost childlike gaiety and gentleness. Madame Blavatsky was indeed a child of Nature and as full of variety as the sky in Springtime. Sometimes the most trivial incident would set her fulminating against everything in creation from A to Z. At other times, and generally, she was complacent and genial, and frequently joyous. Her laughter was something to be remembered, whole-hearted, open-mouthed and spontaneous. But her moods were kaleidoscopic, and none knew from one minute to the next what mind she would be in. I think that these moods are very clearly defined by the conjunction of Mercury with Mars (the petulant and explosive), Mercury conjunction Saturn (philosophic and sedate), Venus conjunction Moon (playful and joyous). Among other artistic qualifications Mme. Blavatsky had great ability in needlework (embroidery) and in music. Her piano touch was remarkably delicate and fluent, but only once did I ever hear her perform. Astrologically speaking there is a very strong indication of artistic faculty in the conjunction of Venus with the Moon in this horoscope.

That there was something of the reformer in the composition of this complex character is shown by the conjunction of Uranus and Jupiter in extreme elevation in the humane sign Aquarius, but the effort to "found the nucleus of an universal Brotherhood without distinction of sex, race, caste, colour or creed," was a Utopian idea that only went so far in effect as to add one more to the many existent creeds, to say no more than this. The presence of Cauda (the Dragon's Tail) with Jupiter and Uranus in Aquarius did not contribute an augury of unqualified success in this direction, albeit the conception was a most laudable one. A remarkable position is held by the planet Neptune in this horoscope, for it is in that division of the heavens which is related to

philosophy, religion and teleological subjects generally. H. P. B. had the telescopic vision and the telæsthetic sense. She early in life showed herself to be possessed of strange faculties and to be moved by mysterious forces. One of her earliest investigations of the super-normal and occult was that of modern Spiritism. I am not sure whether she knew the Fox sisters of Rochester, for she would be but 18 years of age when the "knockings" first began; but I know that she had many séances with the Eddys of Vermont and that her earliest experiences in this direction were of considerable extent and doubtless contributed largely to the phase of mind in which she indited *Isis Unveiled*. There remains only one other astral combination to consider. It is that of the Sun in conjunction with the Dragon's Head. For H. P. B., lifelong student of the occult and elaborator of one of the most remarkable systems of synthetic philosophy, this symbol stood for the Master, the spiritual Hierophant and incomparable Guru, who first inspired her young dreams and afterwards pervaded the whole continent of her protean mind. Her faith in him dominated her whole existence and inspired her every action. The great Confucius refers to the Sage as the Dragon and uses Caput-Draconis or the Moon's ascending node as a symbol of Wisdom in his *Shi King* and from him I have learned to regard this symbol as indicative of extraneous spiritual force whenever it is represented prominently in the horoscope. This force moulded the entire life of Madame Blavatsky and remained with her to the end of her existence. Her belief was that she was passing through the gates of Death only to be immediately transferred, by the occult process known as *Āvesham*, into the body and environment of a specially prepared *chela* or *shishya* of high attainments and great purity and strength of body, preparatory to a more extensive display of those powers of devotion and knowledge which she exercised so fully in her life as the disciple "Upasika." Who knows what foundation she may not have had for this belief? A soul of many facets, a child of many moods, she passed out with the changing of the Moon. It should be noted that in the horoscope for the lunar epoch the Moon was directed to the quadrature of the Sun, having just passed that of Uranus; while in the horoscope of the Solar epoch the Sun was in parallel to Uranus and Saturn at the time of death.

# THE FRANKENSTEIN

By BART KENNEDY

OUR good friend man is as clever as paint. He is up to all kinds of tricks and dodges and games. He knows how to do this and that and the other thing. And he has changed the face of the earth so that if a troglodyte were to come back again the look of the landscape generally would puzzle him.

Yes, our good friend man is as clever as paint. No one can deny it. His brain is very large, and it sports many, many convolutions. He is cleverer than all the other earth-persons put together. He can motor through the air. He can make ships that hold as many people as do fair-sized towns. He can talk to people who are thousands of miles away as easily as if they were face to face with him. He can blow towns to smithereens in a moment. In fact, he can do all sorts of things.

Compared with him, all the other earth-persons must take a back seat. They are not in it. They are nowhere near it. They are not even on the map.

But—well, it has to be admitted that there is a “but” about this whole business, even as there is a “but” about everything. For the truth of the matter is that though our friend man is as clever as paint he is at the same time the most foolish of all the earth-animals. The most wooden-headed rabbit could give him cards and spades and beat him hollow as far as real wisdom is concerned. And as for the ass and the goose—why the ass and the goose are Solons when compared with him.

In this way: If one of these earth-persons knocks its head against a stone wall, it tumbles to the fact that knocking its head in such a manner is not the healthiest proceeding for it to indulge in. Not so, man. After knocking his head against the hardness, he will persuade himself that the hardness isn't hard at all. He will persuade himself that the hardness was in reality a softness and he will proceed to knock his head again and again against it till he knocks his silly brains out.

Take this business about war, for example. Man has been bumping his head against it for years and years. Indeed, he has been bumping his head against it since long, long before the Year One, and long, long before even that. It is the hardest

of all the stone walls—if one may be allowed to use a mixed metaphor to describe so silly a business—against which he bumps his head. But he keeps merrily on and on and on. And it looks as if he would keep bumping and bumping his head against it till he bumps himself out of existence altogether.

Rabbits, asses, geese and other people of this ilk don't go in for this sort of business. Even lions and tigers and other professionally ferocious characters don't go in for it. They don't lose sleep trying to find a more terrible method than usual for the working out of their mutual destruction. They have no cleverness, these people. Not at all. They know less than nothing about aeroplanes and films. But they know enough to give things that do them no good a wide berth.

The plain truth is that man won't face facts. His sinister gift of imagination impels him to believe the thing that is not and to disbelieve the thing that is. Animals have no imagination, or, if they have, they are wise enough not to use it. They take facts as they are. To them white is white, and black is black. They are neither subtle enough nor clever enough to see, as man sees, that at times white is black and black is white. No, they are not clever enough.

Why men see the same thing in an absolutely different way is one of the Chinese puzzles that makes life on this planet so interesting. Looked at from the surface point of view, one would be apt to think that it would be fairly easy for men to see the same thing in the same way. For men, taking them generally, are built on the same physiological lines. They have roughly the same kind of eyes. I admit that, to be quite exact, there are swivel eyes and squint eyes and various other kinds of eyes. But I contend that—roughly speaking—the eyes of men are much the same. And the difference between them—if difference there be—is certainly not great enough for two pairs of eyes to register that the same thing is at once white and black.

Men have much the same brand of senses. They have much the same brand of wants and desires and emotions and ambitions. If you take a broad look at them they are as much alike as peas and pebbles.

But they don't get on as well together as do the other varieties of earth-beings. They are always very much up against one another. When they are not killing one another off they are devising ways and means for still more effective ways of killing one another off.

Whether this is right or wrong, or good, bad or indifferent,

is not for me to say. I do not know. And I don't suppose that I ever shall know. I can only remark that rabbits and geese and asses and other earth-peoples are wise enough not to make a hobby out of the assassination of one another. They don't know how to build aeroplanes or dreadnoughts—but they do know how to let one another alone.

And they do not continuously and persistently butt their heads against stone walls. If they perceive a fact, they do not waste such grey matter as they possess in trying to make out that the fact is not a fact. They let it go at that.

Where will man's cleverness lead man? I often wonder about this. I often wonder if it will lead him to his undoing. The old legends tell us of men whose power was so great that in the end it recoiled on them and destroyed them. I believe what these old legends tell of.

This cold and terrible power of intellect that has in it no balancing wisdom! Is it to be that it will come to pass in the end that it will destroy man and all his work and pomps?

## LIKE AS A COIN \*

By ALBIUS

LIKE as a coin, with service clipped and worn,  
 The legend marred, the image all defaced,  
 So are all thoughts in currency debased,  
 And all old passions of their glory shorn.  
 And as a temple Time hath put to scorn,  
 Its grandeur rent, its glory scarred and waste,  
 So are the palaces of song disgraced,  
 And desolation crowns their columns torn.  
 Yet let us mind the clipped worn thought once more,  
 Purge the dim glory of its gathered dross,  
 And bring some image of old splendour back;  
 Build a new palace for the joy we lack:  
 That Song, in pity for our years of loss,  
 May come and dwell there as she dwelt of yore.

\* From *In Divers Tones*. London: Stockwell. 3s. 6d. net.

# TELEPATHY, CLAIRVOYANCE AND MEDIUMSHIP AMONG THE LOWER ANIMALS

BY JOHN D. LECKIE

THAT some animals, such as horses, dogs and cats, have special powers of clairvoyance is well known. That their powers in this respect are superior even to those of human beings is universally attested by all those who have studied the subject. A dog will often whine and show the greatest terror when forced to enter a haunted room ; it is evident from his general attitude and behaviour that he often sees apparitions and hears sounds which are invisible or inaudible to human beings. The same is true of many other animals, though we seldom have a chance of testing their powers in this respect, except in the case of those that are commonly domesticated.

Moreover, among human beings clairvoyant powers are in general more developed among young children than among adults ; they are also on the whole more developed (though a few exceptions might be stated) among the ignorant, uneducated, and those who lead a simple and retired life than among the educated. In the same way, and for similar reasons, young children and people of simple and primitive habits are more easily hypnotized than the highly educated. In fact, it may be taken as an axiom that people are hypnotizable or subject to occult influences in inverse ratio to their degree of education ; and this accounts to a large extent for the great influence exerted by witches and sorcerers among savage races. The Maories of New Zealand, for example, assert that the occult powers of their "tohungas," which they so much dread, are powerless when directed against the white man. That the occult powers of the Maori tohunga are in no way imaginary can be attested by the writer ; such subjects as clairvoyance, mediumship and hypnotism are well known to and practised by them.

Children will see fairies which are invisible to grown-up people, but even such children, as they grow up, gradually lose their clairvoyant powers ; the fairies are seen, with advancing years, more and more faintly, until the power to see them disappears

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altogether. Cases are not unknown of ghosts which are visible only to children and never to adults. In Eastern countries, as Egypt, it is a common practice for adepts to employ the services of young children under seven years of age as "sryers," to discover thieves and other criminals, by causing them to gaze into a drop of ink, a crystal ball, or any of the other methods usually adopted in scrying.

The case of the clairvoyant powers of very young children has been specially mentioned because, according to Darwinian theories (or rather principles, for they may be taken as proved) such children, in the natural process of evolution, retain traits which formerly distinguished remote animal ancestors of a lower grade of development, but which are lost before attaining adolescence. For example, a human baby, though weak in other motions, has proportionately a very strong grasping power, even from birth. Not only are the muscles of the hands and wrists well developed, but it knows how to use them effectively, grasping firmly any object that is placed within its reach. This grasping power is quite unnecessary to the young infant, but it was very necessary to its simian ancestors, for the young simians (just as modern monkeys) grasped with their hands the shaggy coating of their mothers, and were thus prevented from falling when she leapt from bough to bough. Another illustration may be seen in the mobile power of the toes of young infants, which are almost as freely movable as the fingers. Among lower human races, also, the power of grasping objects with the toes still survives to some extent; the writer has often seen the Indians of South America pick up small objects with their feet. If therefore, as there is reason to believe, the clairvoyant faculty is stronger among the lower animals than it is among human beings, then the strange occult powers of the young child are easily explained, as the persistent survival, in the chain of evolution, of ancestral traits.

The principle of telepathy is closely allied to that of clairvoyance; and that telepathy exists among many of the lower animals has long been supposed, though conclusive proof is naturally difficult. The simultaneous attraction of birds of migration to a given point, and at a given time, has been attributed to telepathic action; certainly this seems to be the only rational explanation of what is a rather strange phenomenon. Experiments have been made which seem to show that ants, bees and other insects possess the telepathic power. The antennæ of bees, for example, have been supposed, with every appearance of reason, to fulfil the same powers (and possibly others besides)

as the antennæ of a wireless plant. Certain it is that the antenna of the bee has a very complicated structure and connected with it are certain accessory organs the exact functions of which have never been discovered. The long and slender antennæ of beetles (in some cases of an exaggerated and apparently unnecessary length) seem to serve the same purpose. In some species these antennæ are longer than the body, and unless they serve for telepathic purposes, it seems difficult to account for their use or necessity. The writer has often watched beetles with long antennæ standing motionless for many minutes at a time, while they waved their long feelers in the same way as a sailor on a warship sends signals to others at a distance by waving flags. As no other beetles were in sight, it may easily be imagined that the insect in question was communicating with absent friends. Half a century ago such a suggestion would have been ridiculed, but the advance in the art of wireless telegraphy has opened our eyes to many things, and has brought into the world of natural science many phenomena which would formerly have been looked on as belonging to the occult world. Between wireless telegraphy and telepathy, for example, the connection is an obvious one; although not yet fully understood, the essential laws which govern both functions seem to be the same or nearly related. Ants and bees have been shown by experiments to be capable of informing one another when they have discovered supplies of food—even though the others may be separated by a great distance from the finders, and similar powers are claimed for snails and other animals. In the case of snails, some telepathic power would seem to be almost a necessity, on account of the proverbial slowness of their movements. Their horns, or feelers, at the extremities of which the eyes are situated, are known to be abnormally sensitive and may possess the same powers as the antennæ of insects. Again, certain species of fish have been shown to be possessed of some mysterious powers of communicating with their fellows at a great distance—a process which we have no means of accounting for except by the process of telepathy or wireless telegraphy, which is virtually the same thing.

All these are facts in support of which either proof or a good *prima facie* case can be shown. But when it comes to crediting the lower animals with powers of mediumship, there may be a tendency to reject such claims as absurd. Yet, if clairvoyance is possible among the lower animals (and that they possess such powers has been proved beyond doubt), why should mediumship



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be impossible? It is scarcely necessary to say that mediumship is merely a form of clairvoyance. Of course, animals have not the intelligence of human beings and cannot speak like them, but there is good evidence to show that they can be influenced by "controls" in the same way, and can make communications under spirit control by means of certain preconcerted signals, as pawing the ground, barking, neighing, etc., a certain number of times.

There is a case (recorded by Sir Arthur Conan Doyle) of a dog in Christchurch, New Zealand, which had a power of thought comparable not merely to a human being, but even to a clairvoyant; as when asked, it would bark out the number of coins in a person's pocket without seeing them. As a test, a half-crown was placed before him and he was asked how many sixpences were in it. He gave five barks, and four for a florin, but when a shilling was substituted he gave twelve, which looks as if he had pennies in his mind. Similar cases are recorded elsewhere—one of a dog in Germany which was able to spell out a very intelligent conversation by means of raps, and was even able to foretell the weather for several days in advance, a power also attributed to many animals, notably spiders.

When Sir Arthur Conan Doyle investigated the case of the New Zealand dog (which was a fox terrier, sixteen years old, and what is more remarkable, both blind and deaf) the result was not so satisfactory as many other previous tests, though the dog seemed much excited by Sir Arthur's presence, barking continually so as to make any test difficult. Nevertheless, the evidence of the dog's powers has been sufficient to satisfy eminent, qualified and impartial investigators.

Horses, from time to time, have shown powers which can only be explained as supernormal. A contemporary instance may be cited, that of the famous "clever Hans," a German horse which showed human powers of intelligence, being able to answer almost any question that could be counted out by raps or pawing the ground. Such exhibitions as that of a horse telling the time on being shown a watch, by pawing the ground a certain number of times, are not very uncommon, but in some cases at least there is reason to believe there is a simple collusion on the part of the exhibitor. In the case of Hans, however, the severest tests against fraud or collusion were imposed, and he emerged from the ordeal with flying colours.

## CORRESPONDENCE

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

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I have just been reading the OCCULT REVIEW, and wonder whether you could throw any light on some of my experiences. Once when I was in Russia, my husband, a geologist, was called away to report on a new oilfield. I was asked, with my sister, two little girls and a newly-born baby about a month old, to stay with some friends some miles away through the forest, so I locked up my valuables and engaged a watchman to guard the house for a fortnight. We were away about a week, when one morning I had a vision of a man breaking into my bungalow. After trying several windows and doors he got in, and I watched him as he passed from room to room taking everything of value. I knew the man's name. I awakened my sister, and told her of my vision, and gave her the man's name. So we decided to go home, and on reaching the bungalow my sister found everything as I had described it.

We were back to Cornwall after a terrible experience getting home from Russia, through the war and 100 degrees of frost, to find my favourite brother Harry fighting in France. I was in bed with influenza, and one night or early morning I was away in a battlefield, in the very midst of a terrible fight, and as I watched I saw some one who was very dear to me being horribly wounded, saw the terrible cuts across his face. I awoke and told my sister Katie. I said to her: "There has been a terrible battle, and Claude or Harry have been terribly wounded and cut up on the face." I could not rest or stay in bed and was up at the Camborne Post Office before it was opened, waiting to send a telegram to my husband, who was doing war work at the London University. About eleven o'clock an answer came back: "Quite all right, why did you telegraph?" Then, about five o'clock that afternoon, a telegram arrived from the War Office: "Capt. Tyack seriously wounded, condition dangerous." Two or three days later I found myself again with my brother Harry, and was with him as he passed over. I told my aunt, and she said: "Are you quite sure?" and I said: "I am quite sure he has passed over, as I was with him." On going downstairs we found the rest of the family overjoyed on opening a letter from the Chaplain in France saying every hope was being held out for Captain Tyack's recovery. They turned to me

and, seeing my sad face, remarked : " Are you not glad ? We thought you and Harry were everything to each other." I could not stand it, but ran away upstairs, as I knew only too soon they would hear the other news. Late that afternoon a telegram arrived from the War Office saying he had gone. My mother was heart-broken and could not give him up. One night my brother appeared to me, asking me to tell mother not to grieve, for he was happy and did not want to come back. Some weeks later I was alone in a room at the end of a long passage and I heard footsteps walking along the passage, and I watched the door open and there stood my brother. He said : " Lulo, Lulo." I cannot remember what he said. I only know he spoke beautifully and did not want to come back. I always feel that he is very near, especially at time of trouble or at the Holy Communion. He once said : " Wherever my body lies, my soul's home will be at Penpond's church " (his old village church), but I feel that he has followed me in far-off native churches where I have often been the only white person who worshipped there except our priest, all the others being Indians, Africans and Chinese. I write this, hoping that some one who has had a dear one who has passed over may be comforted in the knowledge that their dear one is really quite near to help us in moments of danger and trouble.

I have not time now to write of any more of my experiences, but if you care you are at liberty to publish this.

Yours sincerely,  
MURIEL SARA.

#### PSYCHIC TRICKS AND SPIRITUALITY.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I cannot discover what there is in Mrs. Besant's remarks on the " Himalayan Mystic " to cause " Vincit Veritas " to plunge off from the deep end. Mrs. Besant's comment only amounts to surprise that a member of the Occult Hierarchy should allow a stranger to see Him ; a hint that the Masters may be adopting different methods towards the outer world, and the possibility that the coming of a Great Teacher may necessitate this change of policy. There does not seem to be anything in these remarks to cause one to raise hands of scandalized horror.

There is no suggestion that the Thibetan priest did not possess spiritual power as well as psychic faculties, unless one takes up the attitude that a man cannot possess both. But that would merely imply that H. P. Blavatsky was not spiritually developed, for *her* psychic " tricks " are notorious.

" Vincit Veritas " says one cannot imagine the Christ giving a " show " in Trafalgar Square. Nor can I imagine the Thibetan priest doing so. But in the New Testament, the Christ is represented as

performing His psychic wonders in public, much to the indignation of the Pharisees of His day. He did in the presence of rustics what He probably would not do in the presence of superior persons of the present time, just as a Vision of Healing appeared at Lourdes to an illiterate peasant girl and not to a cultivated lady of the French Court.

Psychic gifts as an end in themselves are undoubtedly a danger and a snare to the would-be occultist, but as the natural commitments of the occult growth of the soul, they are quite in order. And as regards occult development, Annie Besant has shown herself to be at least as spiritually advanced as anyone in the Theosophical Society by her unblemished record for honesty of purpose, her fearless courage, her gentleness to the bitterest of her foes, her patient endurance of injuries, her insistent appeal to the best in many of us, even the worst of us, and her tact. Qualities like these mark the spiritually developed, and in every "row" that has been in the Theosophical Society Annie Besant has shown in a clearer, nobler light than have her opponents.

We all know that we cannot always be fair to those we love, reserving as we often do our impartial judgment for strangers. Let "Vincit Veritas" forget his love for Annie Besant, and try to be fair to her.

Yours sincerely,

ERNEST V. HAYES.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—While having tea the other day with some Theosophical friends one of those present read out to us the following extract from *The Young Citizen* of June last (edited by Mrs. Annie Besant and Mr. G. Arundale) as a "pen picture" of Vaivasvata Manu:—

"Our Manu is living in the Himalayas, not far from the house of the Lord Maitreya, and He comes sometimes to His great Brother's house. He is a magnificent-looking man, with a great beard rolling down His chest in glowing waves of brown shot with gold, and masses of glorious hair, mane-like, a lion-head of unsurpassable force and power. Tall is He, and of King-like majesty, with eyes piercing as an eagle's, tawny and brilliant with golden lights."

The extract was greeted by ribald laughter; in which I did not join, because I felt saddened at seeing printed "for the young" such a farcical and materialistic presentation of one of the deeply philosophical teachings of the Paurânas.

Vaivasvata Manu, in the Paurânic teachings, was the son of Surya (the sun), and was the "Saviour" of our race by causing to be built the Argha (Ark) in which he and the "Seven Rishis" are saved during the "Deluge," and which landed on Himavan (Himalayas) when the waters subsided.

I am not a Theosophist; but I have respect for much of the old Teachings of the East as being very inspiring and deeply spiritual.

Such utterances in Theosophical publications as the one quoted, and Mrs. Besant's official identification of the fakir stated by Major Cross to have been met by him in Thibet as one of the Mahatmas, are, to an outsider like myself, insulting to the lofty ideals I had formed.

In the "pen picture" quoted no mention is made of the Argha in which the Vaivasvata Manu reached the Himalayas. Perhaps it is carefully preserved in a corner of His garden; or maybe its timbers were used for the building of His present house. Would Mrs. Besant please give us some more details? A sketch of the house, for instance, and whether He rides, walks or motors when going over to have tea with His Great Brother.

Yours faithfully,  
TRUTH SEEKER.

*To the Editor of the OCCULT REVIEW*

DEAR SIR,—You have kindly allowed me so much of your valuable space that I shrink from intruding again. Mr. Leadbeater's letter in your August number cleverly reduces the issue between us to one of manners. I am, he says, "impertinent" and "rude." This is a well-known method of controversy which seeks to gain sympathy, otherwise undeserved, from faults in one's opponent. I regret the necessity of seeming rude enough to doubt Mr. Leadbeater's *bona fides* and can only plead in excuse that I have been polite to him for ten or fifteen years—ever since I came to the firm conclusion that he was trading on our credulity and politeness. Sometimes, in serious cases, it is necessary to take upon oneself the risk of unpopularity in order to stop deception, and protect the innocent. I dislike this rôle as much as anybody, but after much patient endurance, and seeing Mr. Leadbeater exalted to the threshold of divinity and accepted as an infallible leader of the Theosophical Society, I can stand it no longer. Having made my protest, I take whatsoever rebuke I deserve.

Yours faithfully,  
WILLIAM LOFTUS HARE.

## PERIODICAL LITERATURE

LIGHT is good reading very often in these days, and sometimes really suggestive in its more important articles, as, for example, a leader on the Divine Programme, in the last issue before us. We may not be in a position to agree that the world-scheme is drawn up on the other side of the veil, unless it is a reference to the Mind which rules in all ; but as there is one sense in which the things that are seen bear witness to those invisible so is there another in which the world about us is " a manifestation of a world out of sight," as our contemporary proposes. It is otherwise old doctrine enough, with the authority of great names behind it. It was enunciated by Ruysbroeck, after his own convincing manner, and in other terms by Saint-Martin, when he looked for a " grand morality " to explain and justify the parable of the cosmos. The fact is not perhaps realized by LIGHT, but to indicate that things without are a manifestation of things within or behind is to affirm that the universe is sacramental, an outward sign of an inward grace and power, and it is on such a basis that the deep understanding of Mysticism justifies the ways of God to men. Our human nature is sacramental in like manner, with a power and a grace behind it, in union with that which fills the whole cosmos—the " Divine in man " and the " Divine in the universe " of Plotinus. To affirm this is to say that God is all in all, though not in the sense of a shallow pantheism, but rather that of St. Paul and the essential truth of being. There are other papers of consequence. Mr. A. J. Wood finds analogies between the teachings of Swedenborg and ideas on spiritual substance in the Vale Owen scripts. The expanding influence of the Swedish seer and the growing recognition of his claims are a note of the present time in psychical and occult circles of thought. Mr. Leslie Curnow, who belongs—we believe—to a second generation of convinced spiritualists, examines the position of Richet in respect of psychic facts and the several modes of their interpretation. Some telling points are scored, and we are in concurrence generally speaking ; but we do not feel that full justice is done to the transparent sincerity of the great French physiologist. Finally, there is an excellent paper on Science and the Spiritistic Hypothesis by Mr. E. W. Hornung, who does good service to his standpoint by reciting notable instances of contributions to important scientific facts on the part of mere laymen—for example, the young curate who first observed the transit of Venus and whose researches were acknowledged by Newton as things to which he was indebted. It is said with great truth that method is the distinctive feature of science, and that the faculty of conceiving and applying it is by no means restricted within academic circles.

THE INTERNATIONAL PSYCHIC GAZETTE publishes two letters which have passed between an American Biblical Scholar and Dr. Abraham

Wallace on the subject of "the empty sepulchre" and the resurrection of the Christ of Nazareth. Assuming the historicity of the Gospel narratives, the point of fact is that on the morning of Easter the tomb was found empty. This is the corner-stone of the whole edifice of Christianity, the primary inspiration of the Pauline mission and the rock on which the faith of St. Paul was built: otherwise it was vain and void. The crucifixion apart from the resurrection was an event without consequence. Whether, in the words of Matthew Arnold, we can "do with" Christianity depends on whether or not we can do with the resurrection narratives, and there is no need to say that advanced minds of the present age—meaning those who would cleave to Christianity—can no longer accept them in the old sense of the Churches and their official doctrine. Dr. Wallace offers an explanatory hypothesis of the events which will be new to most readers, namely, "that Jesus was able to and . . . did dematerialize" His physical body. On the point of possibility the evidence cited is not that of phenomena familiar by repute in modern Spiritism, but "the history of Eastern occultism" concerning "Great Souls—Mahatmas"—who can materialize their bodies and dematerialize them at will under certain conditions." It is suggested that this is "known" to students of the history in question. As the authenticity of such stories may be more dubious than those of the Gospels, we are content to note only the proposition of Dr. Wallace as an individual point of view. To the grade of adeptship postulated by such a performance the resurrection of the physical body does not seem more difficult, and appears on the whole as the simpler of two marvels. The communication of Dr. Wallace is interesting from other points of view: in his opinion (1) the Greek word translated "only begotten" may be rendered alternatively "only become," thus—we presume—presenting the Christhood as a state attained; and (2) the Greek phrase which is translated "resurrection" does not mean "rising again," but rather "rising out of death." In conclusion, we are glad to be reminded of St. Mark xvi. 12: "After that He"—Jesus—"appeared"—or manifested—"in another form," which is pregnant for the hypothesis of Spiritism. He could be taken for a gardener by St. Mary Magdalene; He was unrecognized by the Apostles, to whom He came on more than one occasion, until He declared Himself; and once—but once only—He was seen in the radiant body—that is to say, at the Transfiguration on Mount Tabor, prior to the mystical death on Calvary. It is to be feared that the resurrection narratives remain an unsolved problem for those who regard them as historical unless they are taken at their face value, according to official Catholic doctrine.

LA REVUE SPIRITE, in common with other magazines and journals, including LA VIE D'OUTRE TOMBE, LE SPIRITISME and THE INTERNATIONAL PSYCHIC GAZETTE, have devoted some space in their recent issues to an International Spiritist Congress called to meet at Liège during the last days of August. It is therefore an event of the past,

but reports of the proceedings are not as yet to hand. We may note, however, that it was convoked under the auspices of *L'Union Spirite Belge*, a group of considerable activity, and that generous financial help has been forthcoming from English friends. The Honorary Presidents were Sir Arthur and Lady Conan Doyle, and many leaders of psychical research were expected from Great Britain, continental countries, and one also from America. LE SPIRITISME, which is of recent foundation, and appears at Liège itself, has notes on the threshold of the Congress, which it regards as a sign of vitality, and a special article arising therefrom on the principles of Spiritism. We observe with interest an expression of profound regret on finding that in the programme of the Philosophical Section, the recognition of the existence of God has been placed last among the subjects put down for consideration. It is said rightly that this is and must remain "the primordial basis of all Spiritualism, and thus of Spiritism as well." Our contemporary goes further, however, and desires that the Congress should devote its attention also to the tripartite nature of man—*corps, physique, perisprit* (astral body) *et Esprit*—and the question of reincarnation. It follows that, like the majority of French psychic periodicals, *Le Spiritisme* is an exponent of the theories of Allan Kardec, and is therefore another testimony to the extent of his influence after over half a century.

PSYCHICA fulfils with considerable success its imposed programme of research upon the problems of the human soul in many phases of its manifestation. Unfortunately for itself and for readers, it seems to know nothing of the research which is performed within the soul by the way of the mystic life, the reason being doubtless that the following of this path brings forth no objective signs and wonders but manifestations of grace only and the light thereof. The last issue is notable in several respects. There is firstly a suggestive correspondence between Dr. William Mackenzie and M. Edouard Duchatel, who has written on vision at a distance. In the latter's opinion all our psychic intuitions come from the intellectual atmosphere in which we move and live. It is a taking speculation, but has been made familiar long since, in another manner of language, by the *philosophia occulta* of Éliphas Lévi, his reveries on the Astral Light as the universal receptacle of forms, the universal glass of vision, and on the so-called Kabbalistic Light of Glory. Dr. Mackenzie carries further the considerations of his friend, and affirms that there is but one real individuality, being the general community which composes all living beings—an alternative formulation apparently of the Grand Man of Swedenborg. There is secondly an account of occultism among the Mohammedans, and it contains several examples of successful magical practices, though the compiler seeks to distinguish them from the old ceremonial workings. Finally, in a study of psychic phenomena belonging to the sixteenth century cases are cited from the HISTOIRES PRODIGIEUSES of Belleforest and the PSYCHOLOGIE of Taillepiéd which



are substantially identical, *mutatis mutandis*, with things innumerable among records of the present day, and most especially with those which are brought together from month to month in the pages of LA REVUE SPIRITE by Camille Flammarion. PSYCHICA continues to print its studies of animal psychology. They have been mentioned on previous occasions in these pages. There are several stories of dogs in the present issue, all good reading, and some quite remarkable.

The REVUE MÉTAPSYCHIQUE in its last issue is chiefly a record of investigations. There is firstly an account of séances held at Warsaw and at the International Metapsychical Institute of Paris with the medium Jean Guzik, of whose powers there have been previous records. The second is a detailed analysis of experiences with a new medium, Maria Vollhart, published by Dr. Schwab of Berlin and extending over a period of two years. It is accompanied by important illustrations showing ectoplasm issuing from the medium's mouth. The other phenomena registered include the opening and closing of locked doors, movement of inert objects, numerous levitations of the medium under conditions described as those of perfect control, so-called spirit lights, and cases of stigmatization, being imprints on hands, face and neck, causing considerable suffering and even the flow of blood. M. René Sudre, who signs the account, considers that the mediumship of Maria Vollhart seems perfectly established, though all conditions of control were not secured—presumably, in certain cases. Dr. Osty discusses foreknowledge of events particular to individuals and also of the future in general. As the result of researches, he concludes that prevision in the first case is comparatively frequent, but in the other exceedingly rare. Finally, there is a brief comparison of certain ectoplasmic phenomena with those of electricity.

LE SYMBOLISME recurs to the position, numerical and otherwise, of Latin Freemasonry, and cites some remarks of our own, arising out of its previous article. Proceeding further it discusses the problem of the alleged Masonic hand in the French Revolution, a charge which, in our own opinion—purely on the question of evidence—has been unduly pressed. LE SYMBOLISME affirms (1) that the *ancien régime* alleged the responsibility of the Order rather than acknowledge its own misdeeds; (2) that Freemasonry had no part at all in the explosion; (3) that it was loyal to the Throne; and (4) that English Brethren will do well to reflect hereon. It is testified further that at this day Freemasonry in France is not conspiring against the Republic, in Belgium against its King, or doing otherwise than defend pacifically the Italian Law and Constitution. The last suggestion is that the Mason must be judged by constructive work accomplished, that apparently he is so justified under the obedience of the Latin Rites, whereas the national life of Great Britain would not be affected by the extinction of English Freemasonry. What is it that is doing in Latin obediences to warrant this high claim—what part of God's work in the world and in the everlasting soul of man?

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## REVIEWS

ZOROASTER, THE GREAT TEACHER. By Bernard Springett. (Mystics and Occultists Series.) London: William Rider & Son, Ltd. Price 1s. 6d. net.

OF all the founders of the great world-religions, none is so little known to the general reader as Zoroaster, or Zarathustra, the great Magian of Persia. Compared with his illusive personality, Buddha and Mohammed—and, perhaps, even the Chinese sage Confucius—seem familiar as household words. Their legends have been told and re-told; their figures stand out against the background of the past in clear arresting outline. Zoroaster, though no one disputes his right to be numbered with them as one of the noble company of world-teachers, remains little more than a name!

How are we to explain this strange inconsistency? Mr. Springett, in his *Introduction*, suggests one undeniable reason for it: the scarcity of brief popular accounts of Zoroaster's life and teaching.

Mr. Springett himself, in this careful little treatise, has come to the ordinary reader's aid. The chapters in which he relates the life of the Prophet of Iran, from his legend-aureoled birth and boyhood to his sublimely terrible death at the hands of the Turanian invaders, beside his own fire-altar, and surrounded by his own faithful priesthood, show how admirably Zoroaster's career lends itself to popular treatment; and how many of its incidents appeal to the imagination and to the human instinct for hero-worship. On the other hand, the serious student of comparative religion will find much of real value to him also. There are chapters on the Zoroastrian Scriptures, on Zoroaster's ethical teachings, and on the little-known Zoroastrian rites and ceremonies, with their symbolic meanings; while, in the final chapter, we are given some brief but representative selections from the *Avesta*, in which the points which Zoroastrianism has in common with the other great religions, as well as its own distinctive characteristics, can be noted.

Zoroastrianism, apart from its other claims on Western attention, has, we may remember, an especial interest for Christian thinkers in the influence it has so obviously exerted on the faith of Judaism, and, through that faith, on Christianity itself.

From their sojourn in Persia, the Hebrews brought back an increased belief in the existence of spiritual creatures. In the Gospel story of the coming of the Wise Men from the East to worship at Christ's cradle we are very near to Zoroaster, and to that strange prophecy of a teacher and world-saviour who, as his own followers believed, should come after him, and be "manifested by the leading of a star." And the glorious symbolism of the *Apocalypse* of St. John, with its prophetic vision of Satan finally beaten down under our feet, and God and the Lamb enthroned for ever among righteous souls and heavenly beings, may be instructively compared with the Zoroastrian view of the end of the world, as given in an Avestan psalm, quoted on page 47: "When at the end *Asha* (Righteousness) shall have cast down the *Druj* (Satan), when the day of immor-

tality shall have made that final separation between mortals and demons . . . then will mount upwards towards Thee, a mighty hymn of praise, O Lord."

Altogether, this is a very valuable and much-needed addition to the Mystics and Occultists Series, and will open, for many of us, the door of yet another treasure-house of mystic thought and occult learning.

G. M. H.

Three Volumes of a Series entitled *THE WORLD AS POWER*, by Sir John Woodroffe. Vol. I, *Reality*. Vol. II, *Power as Life*. Vol. III, *Power as Mind*. London: Luzac & Co., 46 Great Russell Street, W.C. Price 4s. 6d. per volume.

IN the series entitled *The World as Power* Sir John Woodroffe succinctly explains the general principles of the Doctrine of Shakti, according to Hindu philosophical thought. In the first volume, *Reality*, he proves conclusively that Hindu philosophy, rightly understood, does not make its devotees impracticable, nor does it cause them to lose their "grip on reality." On the contrary, it is a form of Realism, since "Indian thought affirms the truth (in its grade) of experience, whether empirical or transcendental," being based on *Shruti* or revelation. The Doctrine of Shakti or Power is, in fact, just what is needed by the Hindus to balance their lack of dynamism. Careful observers will have noted that Indians as a race do not possess the vivid self-consciousness which is the property of the average European. This fact explains, on the psychological side, why India has been ruled for so long by the English. But the Doctrine of Shakti points to the path the Hindus must tread in order to unfold the full resources of individuality which alone will enable them successfully to cope with the problems of the physical world. Hindu philosophy does not draw a hard and fast line between "appearances" and "things in themselves," but shows that all *experiences* on any plane whatsoever are both real on their own planes and proceed from realities which exist independently of the percipient. The Hindu denies the assertion of the Buddhist, that the reality of the world is its perceptibility. In an *epistemological* sense, therefore, the Hindus are Realists, though in the *metaphysical* sense some of their systems, such as the Sāṅkhya and Vedānta, may be called Idealistic. Sir John shows further that the various Hindu systems do not really contradict each other, but that they constitute different forms of approach to Truth and that they satisfy the needs of different temperaments.

In the second volume, *Power as Life*, he explains that the Hindus regard all matter, both living and inert, as possessing life in some form, and that the distinguishing characteristic of living matter is found in *freedom* or *individuality*. Life is a Power or form of consciousness which directs matter; matter and mind, which are continually in motion, being regarded as the manifestation of the Power of Consciousness. "All is essentially unmoving Consciousness veiled in varying degree by continually moving Mind and Matter." There is also a brief description of Prana, the Vayus, the Chakkras and Tattvas and their functions.

*Power as Mind* (Vol. III) is perhaps the most intensely interesting volume of this excellent series. In it the author very clearly differentiates between the Western and Eastern views of Mind and Consciousness, and

presents the Hindu position with a lucidity which is as fascinating as it is admirable. Chit or Pure Consciousness is shown to be the fundamental substance of Mind and Matter, the mutual ground which makes their interaction possible. Mind is unconscious in the sense that it is or can become an object of consciousness; consciousness is not, as in the West, an attribute of Mind, but Mind is a restriction, a veil of consciousness. Mind (as *Antakharana*) "has a limited extension, that is, it is a thing of finite dimensions . . . a kind of 'Radiant Matter.' . . . *It actually goes out like a ray* to the object of perception, envelops it, and *takes its form.*" Mind, being "the revealer of Consciousness, is the highest manifestation, in various degrees of the Supreme Power."

In producing these excellent volumes Sir John Woodroffe has rendered a most valuable service both to the advanced student of Philosophy and to the layman. He writes with power, knowledge and lucidity—three rare qualities in authorship!

MEREDITH STARR.

A DICTIONARY OF THE SACRED LANGUAGE OF ALL SCRIPTURES AND MYTHS. By G. A. Gaskell. 9½ in. × 6 in., pp. 842. Allen & Unwin, Ltd. 1923. Price 42s. net.

THE distinction between dictionaries and encyclopædias has been so far ignored for the excellent reason that no such distinction has been made by most of the compilers of the works referred to. But it is a very clear one nevertheless, and one which should be borne in mind: a dictionary defines and an encyclopædia explains.

The great difficulty of compiling correct guides to religion, occultism, mythology, and the like, is shown by the scarcity of such works before the latter half of last century.

Reference must be made to the pretentious *Encyclopædia of Superstitions, Folklore, and the Occult Sciences of the World* which appeared at Chicago (1903) in three weighty volumes. In the same category, though rather higher in it, must be placed Mr. Lewis Spence's *An Encyclopædia of Occultism* (Routledge 1920). This work, for certain sections of its subject, very largely derives, and frequently borrows in a wholesale manner, from Gaule's *Magastromancer* (1652) and from the volume entitled *Occult Sciences* in the *Encyclopædia Metropolitana*, which was published, its second edition, in forty volumes, from 1848-58. A companion volume to Mr. Spence's is Professor Canney's *An Encyclopædia of Religions* (Routledge, 1921), which is serviceable though of an elementary character. A similar book is the American *A Dictionary of Religions and Ethics* edited by Shailer Mathews and Gerald Smith and published in England in 1921. Leaving on one side such specialized works as Mr. Waite's invaluable *A New Encyclopædia of Freemasonry and of Cognate Instituted Mysteries* (William Rider & Son, Ltd., 1921, 2 vols.), we are left with the *Index to the Sacred Books of the East* (1910), which is the most valuable guide to Oriental religion and mythology that we possess, and with the *Encyclopædia of Religion and Ethics*, which came out in twelve volumes from 1909-21 (the index volume is in preparation), and is incomparably the best work of its kind and the model for all such publications.

Turning to the work under present consideration we find that this *Dictionary of the Sacred Language* is neither the one nor the other. Mr. Gaskell believes in original verbal inspiration and that, in accord with

this theory, it is possible to trace underlying all religion and mythology one uniform language of symbology. To accept this statement, without necessarily accepting the postulate on which it is founded, is not difficult, and it has indeed been widely accepted since Max Müller's dictum on the subject, which Mr. Gaskell quotes on his title-page. It would have been possible for Mr. Gaskell to expend the great labour he has devoted to the subject by tracing this underlying symbology through those parts of occultism which are more or less recognized as genuine. But he has rendered his large tome almost useless for scientific purposes by incorporating into it all mythology, etc., whether accepted or not. Apart from this his method of classification is remarkable; to take one quite typical example, we find under "Job" thirteen lines of very abstract definition followed by two pages of quotation and comment and, most remarkable, forty-three cross-references. Often Mr. Gaskell's method works out even worse: under "Mythology," for instance, we find a very short article followed by over fifty cross-references. As it is impossible to ignore these cross-references, since they were evidently put there for some purpose (though one by no means clear), the *Dictionary* (*sic*) is thereby invalidated for all practical uses. This is not to say that it is valueless, for the immense reading the result of which can be seen in the innumerable quotation (there are far too many of these from R. J. Campbell), can be profitably made use of, but only in conjunction with more precise and scientific works.

THEODORE BESTERMAN.

**MYSTICISM OF EAST AND WEST.** By William Loftus Hare. Jonathan Cape. 352 pages. Price 10s. 6d. net.

No ill-considered disparagement of the vast amount of patient labour which has been devoted to the science of Comparative Religion and Philosophy is intended in the statement that most of the literature on the subject is unsatisfactory from the critical standpoint; for the field of inquiry is so wide, and so much of it still remains to be explored, that no one writer can yet pretend to do full justice to it. The work of criticism, in the true sense of the term, will begin to yield results of permanent value only when what may be called the historical treatment of the subject has been completed. As Mr. Loftus Hare remarks in his brief preface to the book now under notice, the synthetic stage will be reached as the work of many scholars in many countries is carried on from generation to generation. All that can reasonably be expected for the present is that the ever-growing mass of material placed at our disposal by the researches of the scholars shall be carefully sifted from time to time by those who have the peculiar gift of constructive imagination, so that broad conclusions shall begin to emerge and some general guidance be given for the course of further investigations.

For this difficult and responsible task of sifting, Mr. Loftus Hare is exceptionally well qualified. The range of his knowledge is astonishing; but what is even more remarkable is the freshness and consistency of his judgment. Whether he is dealing with Chinese Egoism, with Buddhism, with Neo-Platonism, or with Christianity, his comments are always cool yet illuminating. He does not profess to state explicitly a formal critical thesis; but these essays and fragments are obviously written with reference to a definite philosophical standard that is perhaps the more interesting because it is not persistently forced upon the reader



in any rigid form. Indeed, the most valuable quality in Mr. Loftus Hare's work is the controlled flexibility of his thinking. He has that rare combination of poise and sympathy which is the indispensable part of a critic's equipment; and the effect of his book upon the general reader will be one of education even more than of instruction. No greater praise could be bestowed upon a work of this kind.

Mr. Loftus Hare defines the central thought of his book as being "that Religion is essentially a mystical process which has its roots deeply set in the metaphysical Life-Unity; that it rises and spreads, where it will and when it can, over the surface of human life, but that it meets with opposition at the hands of our Natural Egoism which, in its turn, is rooted in Life-Diversity." In tracing the recurrence of this thought through the author's pages, and in amplifying it according to his own lights, the reader will gain something more than the mere information, substantial as it is, which has been patiently gathered together in this book.

COLIN STILL.

OUR AMERICAN ADVENTURE. By Sir Arthur Conan Doyle, Author of "Wanderings of a Spiritualist," etc., etc. London, Toronto, and New York: Hodder & Stoughton, Ltd. Price 10s. 6d. net.

A BREATH of the west wind seems to ripple through the cheery pages of Sir Arthur's latest book. He is always on cordial terms with himself and the rest of the world, so something of this spirit must touch the souls of his readers, be they never so sceptical or so critical, while convinced Spiritualists will find themselves at home in tracing backward through modern developments the psychic line which had its most dramatic early manifestations in a little house in Rochester, U.S.A., some seventy years ago. Apropos this last, Sir Arthur urges that some fitting public memorial to the Fox Sisters should no longer be delayed. He pays a splendid tribute to the fine mediumship of Miss Ada Besinnet, concerning which he gives many interesting particulars. Of other psychics with whom he and Lady Doyle also had séances, graphic details are related, leaving intelligent readers free to form their own opinions.

Materialism in all its protean aspects being mankind's most deadly foe, it is obvious that one who is hurling a veritable Thor's hammer at every form of it in his energetic spiritualistic propaganda, must be helping the cause of all that makes for the world's welfare. In this sense the Churches of all denominations should recognize in Sir Arthur Conan Doyle one of their best friends. This has, indeed, been pointed out in an excellent little work, entitled *Light in Darkness*, by a writer using the pseudonym, "A Catholic American," a work to which I have had the pleasure of calling attention in the pages of the OCCULT REVIEW.

Press and Cinema were not the least sensational among Sir Arthur's encounterings in his American lecture-tour, but he braved them all with success and good humour, conscious that his Adventure was none of his own seeking, but a behest of wise unseen Powers. Concerning which he writes in conclusion:

"Can I leave it so? If health and strength are given me, I will not leave it so; for if the choice were given me, I would in truth rather wear myself out in three years of such work than spend twenty years of comfortable but inactive age among my flowers and my books. So perhaps—but only perhaps—this book is but half written."

EDITH K. HARPER.

THE NEW ORDER IN EDUCATION: THE CHILDREN'S CITIES. By Heret, "The Rally" Publishing Department, 39 Maddox Street, London, W.I.

THIS "dream of the healing of the nations" by the author of *Discipline*, is by one who strives for an ideal and who, like Ibsen's *Master Builder*, sees its "Open Sesame" in the coming generation and hears it "knocking at the door of the old." "Heret" draws an elaborate scheme of the education of the future, she visualizes and describes its wonderful schools, the tender sway of its womanhood, its enlightened local councils.

The author is an embodied contradiction to the French pessimist who wrote that "Hope is the dream of a man awake."

I am not a materialist but a book like this makes me sigh with impatience and fret against a social system which leaves idealism in the prison-house of unfeasibility. Yet the ideal is ever fact's forerunner and its disciple, the pioneer of a new era.

REGINA MIRIAM BLOCH.

THE WISDOM OF THE ARYAS. By Allen Bennett. London: Kegan Paul, Trench, Trübner & Co. Price 2s. 6d. net.

THE substance of the six essays contained in this little book was given (the author tells us in his *Introduction*) in the form of lectures to a private audience; which, though sympathetic and intelligent, seems to have been composed mainly of the uninitiated, who were seeking to understand and appreciate the teachings of a Faith that was not their own, and that, in many respects, was alien from their religious prejudices and preconceptions.

This considerably enhances both the value and the interest of the book for the general reader. Despite the vast number of treatises on Buddhism published in this country (or, possibly, *because* of it!), the average Englishman still has anything but a clear notion of what Buddhism actually teaches, or of what, in these days, and under the complex conditions of civilization, it means to become a Buddhist, and to shape one's life according to the rules of one's new creed.

Mr. Allen Bennett—otherwise the Bhikku Ananda Metteya—was, as many readers of the OCCULT REVIEW will know, a Buddhist convert of long standing and experience, who tested the reality of his vocation by fourteen years' sojourn in a Burmese Buddhist monastery. Yet he retains sufficient sympathy with the point of view of his unconverted countrymen to be able to comprehend the indifference, or antagonism, which they feel towards the Gospel of Gautama; and this outline of its teaching shows an insight into their difficulties and an attempt to meet them on their own ground.

According to Mr. Bennett, the deepest truths of Buddhism are borne out by the most recent conclusions of modern science. A true Buddhist is committed to no puerile superstitions or obscurantist dogmas.

On the other hand, those who have been taught to think of Buddhism as the religion which "denies the existence of the soul and reduces God to a nonentity" will have to modify their judgment in the face of this profoundly spiritual little book.

G. M. H.

A MANUAL OF BUDDHIST PHILOSOPHY. By William Montgomery McGovern, Ph.D. (Oxon). Publishers: Kegan, Paul, Trench, Trubner & Co., Ltd. Price 10s. 6d.

DR. MCGOVERN has given us an excellent comparative study of the "relative philosophy" of the Sthaviravadins, the Sarvastivadins and the Yogocarins, the three greatest schools of Buddhism. He says the Buddhist "transcendental philosophy is completely unintelligible without a knowledge of the relative philosophy upon which it is based." This relative philosophy is the field covered by the sciences—physics, chemistry, biology, psychology, etc.—in the Occidental world, but in the East explored solely by the process of induction.

Having no experimental science as a basis for their philosophic excursions they erred, naturally, in many of their premises; nevertheless, it is astounding to Western minds, which know of only laboratory methods of investigation, to discover that centuries before the Christ Buddhist priests were teaching the atomic theory and the one source of all form—that is, that all matter was reducible to one substance. Their belief, however, in the constant creation and destruction of atoms is not accepted by modern scientists. As for their psychology, to build the twentieth-

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THY WHISPER. By Rene Perez. Chicago, U.S.A.: The "Master's Books" Publishing Co.

It is hard to fathom the object and purpose of this strangely incoherent little book. Its profusion of large capital letters, dashes, and exclamation marks merely dazzles the eye and confuses the mind of the reader vainly trying to extract some sensible meaning from a mass of chaotic and often ungrammatical sentences.

"Ye will, as Thou learn to observe, note that if Thy feet *ACHETH* for the *FEEL* of the *PATH . . .*" "So have Ye now within Thy hands the *KEY* that will open the *DOOR . . .*" "'*I AM*' the—Cooling Cup of Life, And therefore, hath naught with Strife." With reeling brain one turns from the contemplation of phrases such as these to the author's foreword, in which she apologizes for her "very crude attempt to portray the wonderously (*sic*) beautiful Truths" contained in her book, and declares herself to be "a most faulty instrument." This being the case, and with all respect and sympathy for her message—whatever it may be—she surely could not do better than turn her attention to the training of the instrument before making further attempts to present that message to the world.

E. M. M.

THE DART AND SICKLE. By Albert Buhner. London: Erskine Macdonald, Ltd. Pp. 32. Price 2s. 6d. net.

The author of *The Golden Archer*, a collection of sonnets, has already won considerable praise; and in *The Dart and the Sickle* he offers poetry of merit. When a poet tells a stranger that he cannot hide himself

"in art's embrace  
From all that stellar beauty of thy face,"

it is obvious that his art has hands as well as feet, and is not the mere pedestrianism of the folk whom we term verse-writers for lack of an appellation better or worse. Our poet is impassioned by super-terrestrial longing and calls for

"The flame of Truth to burn to dust  
The subtle strength of our dark sophistries."

Also he has a mood in which he prays

"Guide me, O Lord, to some sweet thing  
That lives without a lust or sting."

From a technical view-point this brochure ends rather queerly, but not before Mr. Buhner has shown his talent for natural and sonorous verse.

W. H. CHESSON.

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