

DECEMBER 1924

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THIRTY CENTS

# THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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By David Learmonth

A DREAM EXPERIENCE  
By L. A. D. Montague

CORRESPONDENCE

PERIODICAL LITERATURE

NEW AND FORTHCOMING PUBLICATIONS

REVIEWS

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George Sheringham 1907.

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In "The Swimmer," a lyrical poem of rare beauty, we are shown the witchery of the Adriatic as only a poet can reveal it. In this poem magical phrases abound: "O Lady wondrous fair, Carnelian and white," "Harnessed in Dion's pearl, The sunfish draws thy ship," "And all the billows slant Their mirrors to thine eyes."

"Nude as the new-risen sun,  
Over the yellow sand,  
Fearless and fast I run,  
Cloudless and white I stand;  
'Come,' cries the rollicking sea,  
'Come and take all of me,  
Take of my heart and make free.  
Here is my hand!'"

But to quote is difficult since a lyric passion and movement rhythmic as the pulse of the sea is felt throughout the whole poem.

"A Venetian Night" introduces us to a Venetian café. No resort this of English and American tourists, but a haunt where artists foregather; and where, against the luminous background of the Italian night, Venetian girls and their lovers come and go "like gods across the threshold of a fane."

Mr. Buhner, it is evident from his work, belongs to no clique and does not affect the latest "ists" and "isms." His artistic ideal is pure as that of Keats and Shelley, and if England took half the interest in her living poets that she takes in her dead ones, he would not long continue to "scream a song into the ears of apathy." R. B. INCE.

THE SURPRISE, AND OTHER POEMS. By Elise Emmons, Author of "Songs For All Seasons," etc., etc. London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4

THE modest ambition of Miss Elise Emmons is simply to give happiness and pleasure to others by communicating through her verse something of her own serene outlook on life. In this she succeeds entirely, and her present volume is on much the same lines as those which have preceded it. It is dedicated to Alexander Stuart "In gratitude for his friendly criticism," and includes some lines to her friend Miss Lilian Whiting. Also a fervent sonnet to Michael Collins, the Irish patriot. The poem entitled "Open the Door" is delightful alike in sentiment and treatment, and the same may be said of "Thoughts" and "In the Silence." The following lines, from "The Other Side," are very typical of Miss Emmons's best work:—

"The virtue which I thought would win a crown  
As nothing lingers in the Angels' sight!  
They know not, care not, for the world's renown—  
Such things are non-existent in their light!  
So courage take, my Soul, nor fear to scale  
The ramparts black, that often give a fall!  
Perchance we triumph when we seem to fail,  
And what looks great here, is not great at all!"

The volume contains three illustrations, including a charming portrait of the authoress herself and her dog "Spider."

EDITH K. HARPER.

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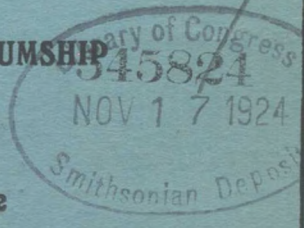
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George Sheringham 1907.

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# OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

*"Nullius addictus jurare in verba magistri"*

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## NOTES OF THE MONTH

MODERN scientific discovery on the one hand, and the investigations in connection with psychic phenomena on the other, have rendered credible to-day many ancient records which were, until recently, dismissed as legendary romance. The point may be raised, in this connection, whether the phenomena observed at materializing séances and in particular the discovery of the peculiar properties of ectoplasm, will not open the door to a

IS THE  
BELIEF IN  
VAMPIRES  
JUSTIFI-  
FIABLE?

reconsideration of the long-rejected belief in vampires. It may, indeed, be argued that we hear nothing of vampires nowadays, and that if there were vampires in the past we should surely still meet with them, if only rarely and at long intervals. In speaking of vampires, I am not, of course, referring to the generally admitted belief in the power of one person to vampirize another by draining his or her vitality in normal conditions of association either through frequent social intercourse, or more effectually through two people sleeping in the same bed, one of whom is lacking in the vitality of which the other possesses an abundance. This belief would be admitted, it may be presumed, by most medical men at the present day. What

I allude to is the supposed existence of the living-dead in the tomb, the vampire, that is, as it is defined in Webster's *Dictionary*, as "a blood-sucking ghost or reanimated body of a dead person; a soul or reanimated body of a dead person believed to come from the grave and wander about by night sucking the blood of persons asleep, thereby causing their death." \*

Bram Stoker's novel, *Dracula*, has popularized this superstition, if indeed it is merely superstition, and it must be at once admitted that a vampire exercising the activities ascribed by the novelist to Dracula has no parallel even in the weirdest legends of the Slavonic races. We are again confronted with a difficulty, or at least a problem, which calls for explanation, in the fact that the vampire tradition and the records in support of it hail in such a preponderant degree from the Slavonic world. Why, it may

EARLY  
REFERENCES  
TO THE  
VAMPIRES.

be asked, should we not meet with the same phenomenon with the same frequency elsewhere? We do indeed meet with it occasionally, even as far back as in the records of Chaldea and Assyria, and the Romans were familiar with it, for the word *lamia* in the Latin dictionary admittedly corresponds to the modern English vampire. Perhaps the part of the world where such phenomena are least heard of or met with is India, and it is a remarkable fact in this connection, that the custom of cremation here is very general, and all vampire lore is agreed in asserting that the destruction of the body by fire is an effectual preventive of the dangers alleged to be consequent on the roaming of the living-dead in search of their prey. To drive a stake through the body of a vampire has been generally held to be sufficient to stop these predatory excursions, but cases are cited in which this has failed, and in which it was not until the body was actually consumed by fire that the trouble ceased.

The explanation of the phenomenon from the psychic point of view is given, by the celebrated French spiritualist, Pierart, who flourished about the middle of last century, as follows:

As long as the astral form is not entirely liberated from the body there is a liability that it may be forced by magnetic attraction to re-enter it. A SPIRITUAL- Sometimes it will be only half-way out when the corpse, IST'S EX- which presents the appearance of death, is buried. In PLANATION. such cases the terrified astral soul re-enters its casket, and then one of two things happens: the person buried either writhes in the agony of suffocation, or, if he has been grossly material,

\* Quoted in *Vampires and Vampirism*. By Dudley Wright. Second and enlarged edition. William Rider & Son, Ltd., 8 Paternoster Row, London, E.C.4. 5s. net.

becomes a vampire. The bi-corporeal life then begins. The ethereal form can go where it pleases, and as long as it does not break the link connecting it with the body can wander visible or invisible and feed on its victims. It then transmits the results of the suction by some mysterious invisible cord of connection to the body, thus aiding it to perpetuate the state of catalepsy.

The vampire, in the legendary records with regard to it, usually takes physical form, and it may be asked how it is possible for this to be transmitted from the grave to the outer air. This involves presumably an admission of the possibility of the disintegration and reintegration of the physical body. Can we look to the phenomena observed in connection with ectoplasm as an adequate explanation of this? It is noteworthy in any case that a number of records state that where vampirism had taken place there were discovered in the grave two or three holes about the size of a man's finger, penetrating beneath the soil, and it was argued that where these were to be found a

THE ESCAPE  
OF THE  
FLUIDIC  
BODY.

body with all the marks of vampirism would be discovered within the grave. It is assumed that it is through these apertures that the fluidic body of the vampire escapes from the tomb. It is stated in all the records that when the grave of a vampire is opened the body is found wholly without decay, and as fresh and rosy as it had been in life. In one case, at a village called Kisolva, in Lower Hungary, a certain Peter Plogojovitz appeared after he had been buried ten weeks, and is stated to have killed

A WEIRD  
STORY.

nine persons within eight days. The inhabitants threatened to leave the village unless the corpse was dug up and burned. Accordingly the Commandant at Gradisca went with a priest from the same town and had the grave opened. The body was found entire and undecayed. The hair and beard had grown, and the old nails had fallen off and new ones come in their place. Quite fresh blood was found in the mouth, and when a stake was driven through the breast fresh blood poured forth from the wound, and also from the mouth and nose. This was in 1720, and a report of the case was sent to the Emperor. After this the body was cremated, and thenceforward the village was left in peace.

The following record was given by Dr. Franz Hartmann, and relates to a youth hired by a miller to labour in his mill. The story was told to Dr. Hartmann by a relative who was living at the mill in question when the occurrence took place. The youth hired by the miller was healthy and strong when first engaged,

but by and by he began to look pale and emaciated, and his strength grew less from day to day. The miller inquired about his health, and eventually the boy confessed to him that every night towards midnight something heavy in the shape of a large-sized egg pressed upon his breast, causing a distressing nightmare and rendering him unable to breathe or move. In consequence of this confession the miller agreed to watch by the bedside of the

A RECENT  
INSTANCE.

boy, and made him promise to give a signal when he felt the presence of the vampire. On the night in question, while the miller was watching beside his bed, the boy gave the sign arranged, and the miller, putting out his hands, grasped the egg-shaped thing, which, although invisible to him, felt to his touch as if it were made of gelatine. He thereupon carried it to the chimney and threw it into the fire, after which the boy was no more troubled. The description given here is certainly very suggestive of ectoplasmic substance, and it will be noted that the incident is a comparatively recent one. It may be doubted, indeed, in spite of the lack of records, whether vampirism in one form or another is quite as absent from the conditions of modern civilization as is commonly supposed. Although we are not to-day familiar with the Slavonic type of vampire that sucks the blood of its victims, producing death in two or three days' time, strange cases come to light occasionally where people are the victims, by their own confession, of something of a very similar nature, the vampire in these cases being an entity in human form who indulges in intercourse with some one of the opposite sex. Such cases are to-day, generally speaking, promptly consigned to one of our lunatic asylums and do not reach the public ear. I happened, however, quite recently to hear of an instance of the kind. The victim had been engaged to a young man, the family, on account of the man's antecedents, not approving of the engagement, but not being actively hostile.

A LOVER'S  
RETURN  
FROM THE  
GRAVE.

The man died suddenly, and the girl was prostrated with grief. Shortly after, however, she recovered her normal cheerfulness, and somewhat later confessed to her mother that she was visited by her former lover in his physical form. She subsequently became engaged to another man, but owing to threats, as she said, of her deceased lover, the engagement was broken off. The last time I heard of the young lady in question she was stated to be consumptive. Naturally, these things do not get into the papers, and obviously the ordinary medical man will put down instances of the kind as pure hallucination. Still, if



we have any belief in the philosophy of the occultist, they are bound to give us pause, and make us hesitate before saying that vampirism is entirely a thing of the past.

Some curious phenomena in connection with ectoplasmic emanations are recorded by Miss Scatcherd in a symposium recently published by Messrs. G. P. Putnam's Sons, entitled *Survival*.\* Miss Scatcherd gives certain of her own experiences, which suggest the partial re-materialization of the dead by the utilization of the material substance of the living.

I saw ectoplasm [she says] in solid form for the first time when looking for rooms in the neighbourhood of Russell Square. My friend, many years older than myself, was tired. She wore a black velvet cloak, and was sitting on a high chair, so that her mantle hung in long folds to the ground, while the light from the large windows fell full on her face. Suddenly I observed, on her left side, just above the waist, a patch of cloudy white substance, becoming bigger and denser as I watched its uncanny growth.

Meanwhile, I was discussing terms with the landlady, a frail little woman, when a look of terror came into her eyes.

**A**  
**GRUESOME** She, too, was staring transfixed at the globular mass of **EXPERIENCE**. white substance on my companion's black mantle. For out of it looked a living face, normal in size—a man's face with rolling eyes and a leering grin that made one's blood run cold. When I mentally ordered him away, he grinned defiance. Fearing to startle my friend, I took the landlady aside and asked what was the matter. She burst into tears.

"Oh, miss! did you not see him? He was my first. He's come like this several times, and has never forgiven me for marrying again."

"What do you mean?" I asked again, very severely.

"Oh!" she wailed. "You must have seen his wicked face glaring at us from your friend's cloak, and now you will not take the rooms!"

Such things can obviously only be possible where the person in question has the natural qualifications of a materializing medium, even though he or she may be quite unaware of these natural powers. Needless to say, the ordinary public will receive records of the kind with entire scepticism. I think it must be admitted that whether or not vampirism is an exploded superstition, it is in fact no more incredible than the phenomena of the materializing séance where physical forms are built up and disintegrated again in a few minutes of time. It may be contended that the phenomena of vampirism argue a certain knowledge of black magic on the part of the vampire, and to the absence of this at the present time may be attributed the rarity of such incidents. If, it may be argued, the deceased person has no

\* *Survival*. By Various Authors. Edited by Sir James Marchant, K.B.E., LL.D. Putnams, London and New York. 7s. 6d. net.

knowledge of possibilities of the kind while on earth, it is unlikely that he will acquire it during the early part of his sojourn on the other side. After this, it is to be presumed, the possibility of such misuse of the physical body will have passed away.

An account is given by Miss Middleton, in her *Another Grey Ghost Book*,\* of a French viscount, who survived the Revolution and became a vampire after his death, in order to get level with the friends of the new order of things. When the revolutionary

THE  
FRENCH  
VISCOUNT. movement had ebbed out, he took advantage of the disturbed state of the country to make away with his old retainers and workpeople one by one. Such drastic methods could not fail to meet with reprisal,

and he himself in due course met his death by assassination at the hands of the peasantry. Not long after the viscount was laid in his grave an appalling number of young children died in the neighbourhood, all of these bearing the marks of vampirism on their throats. The existence of vampirism was not admitted by the French authorities, and nothing was done in the matter. Rumour, however, was busy, and it was said that, at a later date, while the tomb was being repaired nine more cases occurred in a single week. These stories reached the ears of the grandson of the original viscount, who consulted a priest with a view to laying his ancestor's ghost, and it was decided to open the tomb. On this being done, every coffin in the vault was found to have rotted away except that of the old viscount, which, after seventy-two years, was perfectly sound and strong. The lid was then removed and the body found fresh and free from decomposition. The face was flushed and there was blood in the heart and chest, the skin also being soft and natural. The body was thereupon removed from the coffin and a whitethorn driven through the heart of the corpse, with the result that blood and water gushed forth, and the corpse groaned and screamed. After this the remains were burned, whereupon the epidemic of infant mortality ceased.

This, like other records of the kind, makes a very serious demand on the credulity of the reader. To be asked to believe that a corpse which had been buried upwards of seventy years could have groaned and screamed is, it must be admitted, a tall order! And the trouble is that in the case of a number of these vampire stories confirmatory evidence is lacking. They impress us rather by their multiplicity and similarity than by the convincing character of any particular narrative, and we are naturally

\* London: Eveleigh Nash.

frequently suspicious that we are in the region of romance rather than of actual fact. In any case it is probably necessary to allow a pretty generous margin for imaginative detail.

I have referred to the phenomena of ectoplasm and the materializing séance in connection with vampires. These clearly have a bearing on the matter ; but in neither case do we find

DOES THE  
VAMPIRE'S  
BODY LEAVE  
THE TOMB ?

any parallel to the escape of a body that has been enclosed in a tomb, and we may ask ourselves whether, if there is any truth in vampirism, the body actually dematerializes, and then reintegrates outside the tomb, or whether another body is built up by the vampire independently of the body which remains behind in the grave. If the latter is the case, we must assume that the body in question is built up by the methods adopted at a materializing séance, i.e. with the aid of a medium or mediums. There is a third hypothesis. We may assume that in the case of vampirism the etheric body of the vampire remains intact and that he withdraws ectoplasmic material from his own body in the tomb, which enables him to build up a physical form externally with further aid from the person or persons whom he vampirizes. This perhaps seems the most plausible hypothesis of the three.

Some further light is shed on this matter by what is perhaps the most extraordinary record of all in this connection, the account given of the visits of the Greek lady, Philinnion, to her lover, Machates. The date of this story, the fourth century B.C., some time during the reign of Philip II of Macedon, the father of Alexander the Great, might not unnaturally give rise to scepticism ; but the record is very full and detailed, the incident having caused a great sensation at the time, and a report of it was sent

THE STORY  
OF PHILIN-  
NION AND  
MACHATES.

by Hipparchus, a resident and possibly an official, at Amphipolis, in Macedonia, the city in which the incident occurred, to Arrhidæus, a son of king Philip and half-brother to Alexander the Great. The parents were in a good social position, and Philinnion, their daughter, who was in love with Machates, was compelled against her will to marry Craterus, who subsequently became one of Alexander the Great's generals. Philinnion died, apparently broken-hearted, six months after the marriage. The incidents narrated took place another six months later. Philinnion, according to the record, appeared in her physical form to Machates in his bedroom, and visited him on several successive nights. On one of these occasions Philinnion's old nurse noticed a lamp in the room and recognized Philinnion, who was sitting

on the bedside, and told the parents. The mother was sceptical, but eventually took Machates to task on the matter. He admitted the truth of what was said, but evidently had not believed that his lover was dead. In order to confirm the story he showed a gold ring which Philinnion had given him, and which apparently had been buried with her in her tomb, and also a belt which she had left behind. The parents, having now been informed of the state of the case, arranged to come and see their daughter the following night. They, too, could not believe that she was dead and threw themselves upon her with cries of joy. Philinnion, however, reproached them, exclaiming, "Father and mother, cruel indeed have ye been in that ye grudged my living with the stranger for three days in my father's house, for it brought

" I MUST  
RETURN TO  
THE PLACE  
APPOINTED  
FOR ME."

harm to no one. But ye shall pay for your meddling with sorrow. I must return to the place appointed for me, though I came not hither without the will of Heaven." After speaking thus she fell dead and her body lay stretched upon the bed. In consequence of the sensation caused by this incident the family vault was opened. On examination it was seen that the other bodies were lying as they had been placed at their burial, but on the bier where Philinnion's body had lain was found only the iron ring which had belonged to her lover, and the gilt drinking cup that Machates had given to her on the first day of their meeting.

In this record we find that not only had the body of Philinnion actually left the tomb, but that she had transferred from it a gold ring which was presented to her lover, and had also taken back to the tomb an iron ring and a gilt drinking cup which Machates had given her. In the upshot, Machates committed suicide. Hipparchus, in concluding the story, writes to his correspondent :

REMARK-  
ABLE POINTS  
IN THE  
NARRATIVE.

" If you think it right I should give the king (i.e. Philip) an account of all this, let me know, and I will send some of those who gave me the various details." The narrative is obviously of all the greater interest, in that relatives and friends of people of such great historical note as Philip and Alexander of Macedon are mixed up in it. It is clear, too, that the incident created a great sensation in the locality, for, as Hipparchus observes, "the whole event was of great importance, and absolutely past belief." It appears also that various propitiatory rites were performed, and the temples reconsecrated, so that the "pollution" might be removed from the neighbourhood. As

for Philinnion, it was ordered that her body should be reinterred outside the boundaries of the city.

A full account of this remarkable case was given by me in the OCCULT REVIEW for February, 1913. It can also be found in a book entitled *Greek and Roman Ghost Stories*, published by B. H. Blackwell, of Oxford. Mrs. Crowe, in her *Night Side of Nature*, tells the story, but very inaccurately, giving the wrong date, and referring it to the times of the Emperor Hadrian. It seems, in spite of the early date of this narrative, impossible to put it aside as pure romance, and if the details are to be accepted, we have here a case of a girl who would, according to modern nomenclature, be described as a vampire, actually leaving her tomb in physical form. In her case, at least, if we may accept the narrative, complete disintegration and reintegration of the body must have taken place. We are bound also to ask, must it not also have taken place in the case of the drinking cup, which could hardly have otherwise been transferred to the vault? One may question, however, as this appears so very incredible, whether by any possibility the living-dead Philinnion might not have found some normal means of egress from the tomb. There is no

WHAT ARE THE LIMITS OF THE POSSIBLE? recorded evidence to show whether or not the vault appeared to have been tampered with. Some who may be prepared to accept this extraordinary story at its face value will doubtless prefer to adopt this hypothesis. One hesitates to accept any record of so strange and startling a character as this; but it is hard to suppose that Hipparchus would have written a fairy story of such an incredible kind to his friend, the King's son, and we have also to take into account the opening of the tomb, which must have been a matter of common knowledge, no less than the purification of the temples. It must, it seems, be admitted that our knowledge of biology is still so slight that the dividing line between the possible and impossible even now, in this twentieth century, eludes us at every turn.

## THE ASTRAL PLANE IN "MACBETH"

By LEWIS SPENCE

TO the student of the occult it must be self-evident that when Shakespeare created the vast and tragic drama of the rise and ruin of Macbeth he was primarily under the spell of those weird and fantastic influences so familiar to men of genius as recurring with extraordinary force and frequency, surrounding the soul as with a dense mist peopled by ghostly shapes, and echoing with prophetic voices—such an atmosphere as that in which Coleridge created *Kubla Khan*, or Goethe dreamed of Walpurgis Night. That Shakespeare had a decided tendency towards the occult cannot be gainsaid. The origin of *Macbeth*, so far as its literary sources are concerned, is not far to seek. Every work of genius, however great, is set afire by the spark of some former effort, and to this *Macbeth* is no exception. Its gloomy and tremendous conflagration was lit by Shakespeare's perusal of Middleton's *Witch*. From this play he even borrowed an entire song. But *The Witch* was only the poor shadow cast before *Macbeth*, and Holinshed's *Chronicle* supplied the groundwork on which to base a drama of incomparably vaster scope.

When James I and VI ascended the dual throne his animus against all occult practices began to reflect itself in current literature. Ben Jonson's *Sherwood Forest*, one of the greatest witch-plays in English or any other language, appears to have been written expressly to mirror the popular prejudices against female sorcery which the monarch's attitude towards it had done so much to arouse. The odd thing is that Jonson's witches, although represented as the denizens of the mysterious glades of Sherwood, speak the purest of Scots, a circumstance which seems to have been generally overlooked. Their dialect is by no means Old English, but the idiomatic Doric of Caledonia. Did the British Solomon supply Rare Ben with some of the dialogue? Jonson might, of course, have received his vocabulary from some of the Scottish nobles or scholars at court, and in any case he had himself been in Scotland and in Edinburgh.

But to some extent Jonson's strigæ are comic figures, the products of a mind with a strong materialistic tendency, which regarded the mysterious as matter *pour rire*, as is abundantly

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evident from the tone of another of his plays, the more famous *Alchemist*. But Shakespeare's witches have the true enigmatical qualities of the sibyl, although popular and vulgar conceptions regarding the sorcery of his day certainly interlard their utterances. There can be little doubt that Shakespeare derived his conception of them from the figures of the Three Fates, which he imported into an atmosphere of Celticism, as the Elizabethans understood it. They speak in a metre which classical poets had long before associated with the Daughters of Destiny, they are prophetic as well as vulgarly vindictive like the witches of Folklore, sibyls who foresee, not merely hags who consort with spirits or vend the philtre. In a word they are much more dignified and mysterious than witches usually are in Elizabethan drama.

*Macbeth* is indeed eloquent of Shakespeare's belief in powerful and mysterious agencies which intoxicate man with hopes and hold to his lips the cup of ambition only to dash it down in the end if he is foolish enough to heed them. From the first Macbeth is in the grip of forces the nature of which he imperfectly estimates. Ambition is the lure with which the hosts of evil bait the trap they have set for him. Although possessed of some worthy attributes, he shows little or no ability or desire to combat those agencies which have environed him in the nets of evil.

But it is notable that Shakespeare himself regards the occult spirit which pervades his great drama almost as seriously as does his doomed thane. It is obviously his rooted conviction that there are "juggling fiends" who "palter with us in a double sense."

Who keep the word of promise to our ears  
And break it to our hope. . . .

Throughout the whole play he is obsessed with the idea of such intelligences, of omens, of trance or sleep-walking, of phantasms, of apparitions. The entire argument of *Macbeth* is overwhelmingly occupied with the supernatural, and the mind of the man who wrote it was for the nonce *en rapport* with a plane with the real nature of which students of the occult are only too intimately acquainted—the plane of the astral, peopled by beings who, in certain circumstances, can exert a dreadful influence over the denizens of this world if their whispered promptings be listened to and the association they are ever seeking with man be cultivated by him.

Just as Macbeth represents the type of mind peculiarly prone to the evil influences of the astral plane, full of ambition for

material things, and thus an easy prey, so Banquo stands for that nobler and more steadfast type, who, by virtue of a pure heart and a vision unclouded by vanity and selfishness seeks loftier guidance in a spirit of divine trustfulness. But both men, on encountering the hags on the blasted heath, are instinctively aware that they have to do with beings of more than terrestrial significance—

Who look not like the inhabitants of the earth,  
Yet still are on't. . . .

There is, perhaps, no scene in English literature so infused with the undeniable colours of the supernatural. Here is no straining of the obvious machinery of the occult, but a direct encounter between mortal men and the ministers of Black Magic on a lonely moor. Shrieks of dismay, the whirling tumult of great winds, as heard in Greek drama, are wholly absent. The language in which the thanes address the sibyls is supremely natural, and only the enigmatic nature of the replies vouchsafed them and the subsequent vanishing of the weird women indicate the real character of the interview. But whereas Banquo has at first doubts regarding the supernormal nature of what he has seen and heard, Macbeth, whose mind is evidently more attuned for the reception of astral phenomena, is fully aware that he has been in contact with the powers of evil. Banquo, indeed, like many another sceptic, exhibits all the credulity of incredulity, and asks his comrade if what they have witnessed has not been brought about by eating "of the insane root that takes the reason prisoner," a reference, perhaps, to the mandrake.

Lady Macbeth is likeminded with her husband. Both are, indeed, fit subjects for the Powers of Darkness to work upon. It is, perhaps, a masculine myth that when woman falls from grace her descent is more abysmal than in the case of man. However that may be, Lady Macbeth is infinitely more resolved in her fell purpose. Human pity enters not at all into her considerations. She is the willing and purposeful agent of the diabolic powers. But, strangely enough, she is, unlike her husband, oblivious of them. She may symbolize the evil side of him, the irrational headlong will to wickedness.

Then to the heated imagination of the wretched thane appears the awful phantasm of the dagger, the instrument of murder. The ministers of evil are ever ready to produce symbols of this affrighting and significant character, are ever at the elbow of their victims, prompting, tempting, whispering. Urged on by the vision and his own predisposition to wrongdoing,



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Macbeth hurries to the act of dread, the fool of those powers who have played upon his ambitions.

Portents multiply in the atmosphere of murder. The night is "unruly," chimneys are blown down and lamentings heard in the air, screams of death and terrible prophesyings. The hooting of the owl and strange earth-tremors fill the night watches. Night even invades the new day with the colours of darkness. Duncan's horses attack and devour each other. The infernal forces have, indeed, held high carnival. And as Macbeth draws more within the radius of their influence, the more gloomy grow his thoughts.

Light thickens,  
And the crow makes wing to the rooky wood.  
Good things of day begin to droop and drowse  
While night's black agents to their prey do rouse.

Banquo also must die. He is of good report, he suspects, and the weird women have pronounced that his line shall reign as kings. Evil begets evil. He is slain out of hand, and his innocent ghost confronts his murderer at the banquet. But Lady Macbeth is not clairvoyant. She is blind to the horror. She laughs at the "air-drawn dagger" and the apparition of Banquo. She is not bespelled save by the natural evil of her own wicked heart, which requires no prompting from the inhabitants of the darker plane. The sight unmans Macbeth. An apparition cannot:

Overcome us like a summer's cloud  
Without our special wonder.

And then Shakespeare provides us with a valuable piece of folklore information. He makes Macbeth say that:

Augurs and understood relations have  
By maggot pyes and choughs and rooks brought forth  
The secretest man of blood.

Which passage proves that in Shakespeare's time the ancient Druidic belief that certain birds acted as the "mediums" of priestly augurs or "medicine-men" still lingered as a popular superstition.

We are then once more transported to the desert, where Hecate, queen and ruler of sorceresses, upbraids the weird sisters for trafficking with Macbeth without having first consulted her. She, too, delivers herself in the sibylline strain and metre. Nevertheless, this passage shows that Shakespeare had but small acquaintance with the witchcraft-religion of his day, which

regarded a male and not a female deity of darkness—the “Black Man,” i.e., the Devil or the Sabbatic Goat—as the head of its dark hierarchy.

I have been unable to trace a number of the ingredients of the cauldron which is so outstanding a feature of Scene i, Act IV in British witch-literature. Indeed, so far as I am aware, the witches of these islands were not in the habit of concocting potions out of materials so recondite and exotic. For a partial parallel to the cauldron of the three hags in *Macbeth* we must go to that system of witchcraft which flourished in the South of France, where it was known as *Vaulderie*. Although in the main it resembled British witchcraft, there were many distinctions between the two systems, especially as regards the banquets of the votaries of the cult of *Vaulderie*, which appear to have been furnished forth with many of the ghastly contents of the cauldron which steamed on the blasted heath, and these were disguised by the magic of the goatish fiend who presided over the revels as succulent dainties. I have also found in an ancient Breton poem on the subject of Abelard and Heloise, allusions to a cauldron used by the latter as a witch, into which were cast several of the ingredients employed by Shakespeare's witches. I have translated this ballad. One of its verses reads:

The first dark drug that ever we sipped  
Was brewed from toad and the eye of crow,  
Slain in a mead when the moon had slipped  
From heaven to the fetid fogs below.

This is reminiscent of Shakespeare's cauldron. But his witches do not, as I have said, resemble the other witches of Elizabethan literature very closely, and it seems to me that he must have received most of his information regarding witch-customs either from French books dealing with *Vaulderie*, or from some one who had a fair general knowledge of it, possibly from John Florio, the translator of Montaigne, to whom he was indebted for so much of his data concerning continental customs and traditions. The subsequent apparitions which appear to *Macbeth* on the blasted heath, the armed head, the bloody babe and the rest, are certainly not the original fruit of Shakespeare's imagination, but are to be encountered in many a classical and mediæval tale of wonder and horror. They are, indeed, the current coin of portent throughout the ages, conjured up by the lesser powers of darkness, the phantasmal sleights they employ to fortify their victims in the courses of evil, shadows brought from the astral plane to assure the doubting spirit of super-

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natural assistance, reflections of the bitter mockery of diabolical intelligences.

Lastly, there is the phenomenon of Lady Macbeth's sleep-walking, a subject dear to the tragically-disposed and mystery-loving Elizabethan mind. The doctor or leech in attendance on Lady Macbeth remarks upon it in terms which leave the impression that Shakespeare regarded somnambulism as a manifestation of the subconscious mind. It also seems to illustrate the instinctive human feeling that the dream-state is unrestricted by the trammels of time and space, and that while within its influence the past can be re-enacted with such frequency as ultimately to render its circumstances actual and ever-present, so that they overshadow the waking state and obsess the mind to the exclusion of all else.

In *Macbeth* Shakespeare undoubtedly sought to portray the relation between the material and astral planes, the nature of which appears to have been well within his cognizance, and intimately understood by many mystics of his day, great and small. The associations of the play with Scotland and with witchcraft seem to point to the conclusion that it was intended to attract the attention of the new Stuart monarch. Nevertheless, it embraces a theme which must have occupied the mind of its creator otherwise than as a dramatist. No poet of the first rank has hesitated to subscribe to the belief in supernatural intelligencies dwelling on a plane in close juxtaposition to the terrestrial sphere and more than occasionally overlapping or invading it. Homer, Virgil, Dante, Milton, Shelley, Goethe, Coleridge, Burns—the list could be extended almost indefinitely—all these have sung of it not in the fanciful and æsthetic spirit in which, for example, they have treated mythological subjects, but in a strain of deep conviction which has nothing in common with mere invention. The irresistible conclusion is that Shakespeare likewise felt its influence and was assured of its proximity, and that its appearance in *Macbeth* was no mere fugitive and casual appropriation of a dramatic possibility, but the outcome of a profound recognition of the existence of supernormal conditions adjacent to human existence.

## THE RELIGION OF TIBET

By CAPTAIN J. E. ELLAM

THE Buddhist religion originated in the teachings of Gotama, the son of the raja or chieftain of a small nation or tribe of Northern India called the Sakyas. They were descendants of those Aryan immigrants who flowed southward from the regions of Central Asia many centuries earlier, and as settled inhabitants of Hindustan they were Hindus, their religion being what is known to-day as Hinduism. Their Hinduism, however, was much simpler than the developed forms of the Hindu religion and its philosophies with which we are to-day familiar.

The sacred writings, the Vedas, and later the Upanishads, were compiled by the Brahmans, who assign the earlier Vedic hymns to certain hypothetical supermen termed rishis to whom divine revelations had been vouchsafed. The main purport of these scriptures was to establish the Brahman priests in their position of divine authority and privilege, and their content was altered or added to from time to time as circumstances demanded.

As in the case of all divine revelations, the priests differed in their interpretations, and speculation went farther than the mere letter of the written word. Thus arose various schools of philosophy. The leaders of these schools went about the country with their disciples teaching all who were willing to listen, and they engaged other schools in controversy. These controversies stimulated the intellectual life of the India of that period, and were productive of some of the most profound thinkers that the world has known. Kings and chieftains encouraged them at their courts, and the people generally found pleasure in listening to their reasoning. It is remarkable that these disputes appear to have been conducted with mutual respect and courtesy, differing, as some of them did, as widely as the extremes of theological dogmatism and sheer atheism. Toleration, such as we might imitate with advantage in these days, seems to have been the rule.

It was in this environment that Gotama, afterwards known as the Buddha or the Enlightened One, was born about the sixth century before the Christian era. The oldest records of

the Buddha's teachings which we possess are those of the Pali Pitakas, and the Tipitaka, or Three Collections. These are the Vinaya Pitaka, containing the rules and regulations of the religious order (the Sangha) founded by the Buddha; the Sutta Pitaka, or discourses of the Buddha; and the Abhidhamma Pitaka, or collection of metaphysical treatises.

The Tipitaka is said to have first been brought together and reduced to writing at the great Buddhist Council held at Rajagriha immediately after the death of the Buddha.

Since the time when the Pali Pitakas were first reduced to writing there is no doubt that these also have been elaborated and added to very considerably, with much poetic licence in the way of miraculous legend and allegory. But running through the whole is the golden thread of the Buddha's own teaching, which the discriminative student may disentangle from the accretions which have gathered about it. The Pali Pitakas form the "canon" of the Southern Buddhist countries, where the tendency has been to accept the authority as it stands, very much as though it were a "divine revelation," although the Buddha himself made no such claim for his teaching. In modern times, however, there is a growing tendency in these countries, under the influence of Western thought and education, to diverge from this orthodoxy and to submit the Pali records to a process of "higher criticism." This tendency towards a rationalist school of Buddhism has already been styled the Navoyana, or New Vehicle, and it cannot but prove of advantage to the position of Buddhism in these days of rational and scientific thought. The Buddha himself is recorded, in the Mahaparinibbana Sutta, or Book of the Great Decease, distinctly to have warned his followers not to believe anything on mere hearsay, not to believe traditions because they are old and have been handed down through many generations, not to believe anything on account of rumours or because people talk a great deal about it, or merely on the testimony of some ancient sage; not to believe anything because presumption alone is in its favour or the custom of many years; not to believe anything merely on the authority of the priests. But, whatsoever accords with experience, and after thorough investigation is found to agree with reason, *that* only should be accepted as true. This is the test which the modern educated Buddhist applies to all the traditions of his own religion. It is thus that Buddhism is acquiring a new lease of life, and may recover its position as a great world religion acceptable both in the West and in the East alike.

This is not the place for an extended exposition of the Buddha's teaching, but its specifics, which are simplicity itself, may be briefly outlined. There is no doctrine or dogma concerning any First Cause or origin of things, whether by creation or otherwise. This is held to be one of those questions which transcend human thought, and therefore it does not tend to edification. The Buddha discouraged discussion of this and other ultimate questions as leading to nothing save a tangle of views, a maze, a labyrinth of useless speculation. The religion of the Buddha is essentially one of *conduct*, not of belief in dogmas or articles of creed about gods or alleged divine laws. Whoso shapes his life and conduct upon the practical ethics of the Eightfold Path may believe or disbelieve anything he pleases about this or any other worlds.

The outstanding characteristic of true Buddhism is its tolerance and its refusal to condemn even such religious beliefs as, judged by its standards, appear to be superstitious and without foundation in reason and experience. As an infant cannot walk without support, or a cripple without crutches, so the various theistic or animistic religions serve to support those who may be mentally and spiritually undeveloped or infirm. Thus, wherever Buddhism has penetrated, it has never sought to interfere with or to displace the indigenous religion or its gods, still less to persecute, but simply to introduce its own teachings as a "leaven." The effect was everywhere that of a civilizing influence, softening the asperities of savage religions and strengthening the spiritual and moral force of those of a more elevated character. This spirit of tolerance is the strength of Buddhism. At the same time it contains an element of weakness, on the one hand as against the persecuting zeal of those religions which used the sword as a means of propaganda, and on the other as against the corrupting influences of alien superstitions.

When Buddhism became the dominant religion of India there was no disturbance of the Brahmanical forms of religion and their philosophical systems. The result was, as we have seen, the development several centuries later of that highly mystical and speculative form of Buddhism whose advocates styled it the Mahayana. It was this Mahayana Buddhism which was introduced into Tibet in the sixth Christian century, about 1,200 years after the death of the Buddha, by the Tibetan king Srong-tsan-gampo, who had married two wives, one Chinese and the other Nepalese, both of whom were Buddhists. The Mahayana at this period had wandered far from the original

teaching of the Buddha, and through its over-speculation had lost itself in the "tangle of views" against which he had originally warned his disciples. Thus the form of Buddhism introduced into Tibet was corrupt and impure at the very beginning. It was an admixture of this Mahayana with the ancient, animistic Bon religion of Tibet which was a form of primitive demonolatry. The ecclesiastical system known as Lamaism was founded by one Padma Sambhava, the "wizard priest," who, with his two wives and notoriously irregular mode of life, did not improve matters. Concerning this Padma Sambhava, usually called the Guru Rimpoche, there is a good deal of mystery. Tradition has it that he was a Mahayanist monk from the great Indian university of Nalanda. He is said to have been of the Yogachariya school, a native of Ghazni famed for its sorcery, and he went to Tibet at the invitation of King Thi-Srong-De-tsan in the year 747 C.E. Lamaism thus became what it is to-day, a mixture of Buddhism, wizardry, mysticism, and animistic superstition.

In the eleventh Christian century, an Indian Buddhist monk, Atisha, went to Tibet. He was also a Mahayanist, but he deprecated all magic, and introduced reforms in the direction of monastic celibacy and a stricter moral code. Thus was established the reformed school in Tibet, called the Kadampa or Gelukpa, the "yellow caps," which to-day occupies the premier position there, as contrasted with the old, or unreformed school, called the Nyingmapa, the "red caps." Each of these principal schools is subdivided into sects, and between them are a number of other sects which comprise the semi-reformed school. The difference between these sects, however, is not so much doctrinal as disciplinary. The Gelukpa, some three centuries later, developed a more elaborate ritual under the leadership of Tsong Khapa.

At first sight Tibetan Buddhism presents the appearance of a complicated mythological polytheism, to which is added the propitiation of innumerable good and evil spirits, demons of the localities, of the mountains, waters, and desert places, attended by elaborate rituals, "devil dances," and magical rites and ceremonies of all kinds. Although among the better educated of the priests these ideas and performances are explained as mere symbolism with allegorical meanings, nevertheless they are accepted literally by the ignorant majority of the monks as well as by the illiterate laity. Thus Lamaism must answer to the charge of being a superstition-fostering priestcraft.

At the head of the Tibetan "pantheon" is Adi-Buddha

(Chok-tang-waisang-gye), the impersonal source of all things, without beginning or end, that which is formless, nameless and inconceivable, in and by which all phenomenal existence manifests. This is symbolized in its innumerable aspects by the various "powers" which are called, somewhat erroneously, the "gods" of Tibetan Buddhism, of which Chenresi, incarnated in the Dalai Lama, is the most popular. It would be more correct to say that the Dalai Lama is overshadowed by Chenresi, since Chenresi is conceived as being everywhere else. The other, greater powers, the Dhyana, or heavenly Buddhas, as Akshobya and Vairocana, are also aspects of the Adi-Buddha. These are spiritual, belonging to the "formless worlds," emanations of the Adi-Buddha, and helpful to the devotee. The human Buddhas, as Gotama, are considered as existent in the "worlds of form," though beyond the necessity of incarnation, and able to assist the efforts of struggling humanity. A little lower are the human Bodhisatvas, also belonging to the worlds of form, of which Maitreya, the Buddha to come, is the most notable. They are responsive to direct appeals in the way of prayers and supplications. Below these are the saints, chief of whom is the Guru Rimpoche. Lower still are innumerable local spirits and demons of all kinds, most of whom are mischievous and capable of producing diseases and calamities, and therefore they have to be propitiated in various ways. It is these demons of whom the people of Tibet go most in fear, and who bulk most largely in their thoughts as approaching more nearly to their daily lives and avocations. Hence the Tibetans are the most demon-ridden and ghost-haunted people in the world; hence the lamas, who alone have the powers of exorcism, are the most formidable of priesthoods.

The lamas' power lies in their alleged ability to bring good or ward off evil fortune by means of their religious ceremonies, and they are moreover greatly feared on account of their supposed knowledge of the magic arts by which they may bring disaster or even death upon those who offend them or fail to recognize their authority.

The arrangement of the temples tends to strengthen these beliefs. For example, on entering the porch, one is at once confronted by the terrific images of the Guardians of the Four Quarters, North, South, East, and West, and by frescoes of the local demons. There will be also paintings of the Wheel of Life, or other allegorical designs depicting the heaven worlds, and particularly the hells with their horrifying demons and tortures.



Entering the nave, which is generally clear of images, there will be an assembly of the priests seated upon cushions, sonorously chanting a service to the occasional accompaniment of cymbals or drums, the effect of which is impressive in the extreme. Beyond is the sanctuary, or chancel, wrapped in mysterious gloom, relieved only by the glimmering of tiny lamps and the glowing tips of incense sticks. Within may be dimly discerned great images, wonderfully wrought, representing the mystical Dhyana Buddhas and Bodhisatvas. Accompanying them are the images of numerous saints and disciples. It is strange that the Buddha Gotama is not always found, or that he seldom occupies the central position, so far has the Great Founder of the Buddhist religion been displaced by fantasies of which he never dreamed. In some temples the "wizard priest," the Guru Rimpoche, occupies the place of honour. These images are awe-inspiring in their impassivity, giving the impression of latent, mysterious, superhuman power. In front of them are ranged numerous bowls containing water, but seldom flowers, as these are not plentiful in Tibet. On special occasions these bowls will contain rice with flowers, rice with incense sticks, cakes, etc., and others scented water. On the altar are also placed the Dorje-thunderbolt, the symbol of power, cymbals and other musical instruments which are used from time to time in the course of the services. On either side of the nave are chapels dedicated to Bodhisatvas, saints, or occupied by the shrine of some famous abbot or other holy man, each with their lamps, bowls, incense sticks, and other appurtenances of worship. Prominent among the offerings in these shrines are the *katap*, or ceremonial scarves, peculiar to Tibet. Communicating with the temple, but a little apart from it, will be a room devoted to the dark practices of magic. This is a veritable chamber of horrors, containing monstrous images of Hindu gods, such as Siva the destroyer, the goddess Kali, of demons and evil spirits, human and animal skins, stuffed birds of evil omen, weapons, braziers, instruments of torture, skulls, hideous masks, grotesque dresses, and other implements of wizardry. To this extent has Tibetan Buddhism departed from the cleanliness of the Buddha's teaching which repudiated all such abominations.

At the ceremony called the Banquet to the Whole Assembly of Gods and Spirits there are laid out upon a special altar cakes and offerings, not to the Buddhas, but to the spirits and demons, with the chief lama "saint," the wizard Guru Timpoche, presiding, on either side of whose large cake are set a skull full of wine and

a skull full of blood. There are many other ceremonies of a like nature when various other articles are set out upon the altar, such as dorjes, bells, water vases, divining arrows, mirrors, and musical instruments.

A common religious structure in Tibet is the *chorten*, found everywhere, not only in the monastery and temple grounds, and originally intended to contain relics. It has a solid plinth representing earth, upon which is set a hemisphere representing water, upon this is a cylindrical, or tapering pillar-like piece representing fire, which is topped by a crescent-shaped object representing air, and above this a trident or leaf-shaped object representing ether. The upper part of the "fire column" usually carries a tiered umbrella, the symbol of royalty. Prayer-walls are encountered everywhere, usually in the middle of a road. On these are drawn or sculptured the various sacred images, with the ubiquitous inscription, "Om mane padme Hum," and they often have several prayer wheels built into them for passers-by to turn. Passengers, to show their respect in passing these, must always keep them on their right-hand side. In circumambulating any religious edifice, it is proper always to pass round from left to right, "clockwise," which is also the direction in which the prayer-wheel should be turned.

The prayer-wheel is a contrivance peculiar to lamaism. Upon it is usually inscribed the formula, "Om mane padme Hum"—"The Jewel in the Lotus," that is to say, the Truth (Dharma) contained in the Buddha-Spirit (Adi-Buddha). Within the drum-shaped wheel are contained sacred texts or petitions. These wheels vary in size from the small ones twirled in the hands of the pious to rows of larger dimensions set in the monastery walls, or in the prayer walls in the centre of the streets, some of these being of great size, the largest often being so contrived as to turn by the action of water. They symbolize "the turning of the Wheel of the Good Law," and are supposed to produce an "atmosphere" inimical to evil influences, as is also the effect of the fluttering of the innumerable inscribed prayer-flags seen everywhere in Tibet.

The rosary is common to all schools of Buddhism and consists of 108 beads, in order to ensure the repetition of any pious formula at least 100 times for each round of the rosary. Those of Tibet have attached to them two short strings, each with ten small rings as counters of units and tens of bead rounds.

The so-called devil-dances of Tibet, in which the lamas take part, have nothing whatever to do with Buddhism, but are an

inheritance from the aboriginal Bon religion. They are picturesque and grotesque, but are really nothing more "devilish" than ancient folk-dances, in the main celebrating the victory of the good spirits over the powers of evil.

In considering Tibetan Buddhism as a whole, we must not be content with the externals only. Behind all this apparently fantastic symbolism, the strange images in the temples, the frescoes and allegorical mural paintings, underneath all the intricate and in some respects grotesque ritual of the religious ceremonies, is a deep esoteric significance, revealed only to those who have passed through the three Halls of Initiation. The gods, so-called, of the erroneously termed "pantheon" are not to be understood as real *personages* in any sense whatever. They are simply exoteric representations of certain principles, powers or forces in nature, which those who have passed through, first, the probation stages of the neophyte and, later, have arrived at full initiation, are claimed to have under their control. But the initiate, both by the nature of his vows and of the knowledge itself, cannot even speak of these things to any of lesser degree than himself.

Tantrism is a feature of Tibetan Buddhism which no outsider, let alone the ordinary matter-of-fact European, can hope to understand. Books have been written about Tantrism with no more result than to show how absent is the knowledge of the writers in attempting to deal with a subject which in its very nature is beyond their scope. The practice of intense introspective meditation, which is part of the routine of the monasteries, is only the preliminary whereby to attain the necessary psychic or mental poise. Thereafter the recitation of the tantras, sometimes seemingly meaningless as sentences, together with the performance of the various rites and ceremonies laid down, are claimed to give the celebrant (call him adept, magician, or what you will) power over the "occult." What advantage he derives from it all, we do not pretend to say. But it certainly causes him to be regarded with respect, not untempered by fear, by the ordinary run of the people.

Tibet, the country of monks, is also the country of monasteries. In every town, and at every turn as the road winds through the valleys, there are the monasteries, nearly always set high up on the mountain-side. They are also found in the plains, on the lake shores, and, if there are islands, they are there also. It is estimated that from one-third to one-fourth of the manhood of Tibet are inmates of the monasteries, and there are also con-

vents of nuns, though these are not so numerous. The larger monasteries, especially of Lhasa, Shigatse and Gyantse, are centres of learning, as learning is understood in Tibet, with colleges attached to them. The knowledge imparted consists of reading, writing, and elementary arithmetic; and the learning is that of the Tangyur and the Kangyur, the two collections of the sacred "canon" of Tibetan Buddhism, of their commentaries, of sundry biographies and histories, of the tantric books, and of the works of the famous Tibetan poet Milaraspa. Some of the monasteries inculcate medical and surgical knowledge of a weird and peculiar kind mostly derived from the Chinese.

Many of the high lamas are men of undoubted sanctity and of real erudition. But the ordinary lama priests, although all can read and write and are familiar with the routine of temple and monastery, can hardly be regarded as particularly intelligent, pious, or moral. Some of the larger monasteries are disgraced by a class of hangers-on or servants, a sort of lay-brothers who have failed even to pass the entrance examinations of the novices. Of such are the famous so-called "fighting monks" (they are not really monks) of Lhasa, idle and dissolute ruffians, whose presence forms a very real danger to the foreigner even though he may be an invited visitor. To preserve order during the temple ceremonies there is a special officer appointed, a sort of provost-marshal, armed with a large stick with which he freely castigates the disorderly element. This, in itself, is evidence of the character of some of the men who are allowed to attach themselves to the monasteries after they have proved themselves unfitted to become lamas.

A certain number of lamas live as hermits in caves and other solitary places. A peculiar institution is that of the interned or entombed hermits. The principal haunt of these is at Dongtse, on the road between Gyantse and Shigatse. It is situated in a desolate valley a little off the main road, about twelve miles or so from Gyantse. Here are a number of caves or cells, the entrance to each of which is built up with masonry, with a small securely-locked door for ingress. Besides the entrance is a tiny hole with a small door about five or six inches square. Within the cell the ascetic is immured for a certain number of years, or even for life, entirely cut off from the light of day, solitary and alone. The small aperture is for the purpose of supplying the inmate with his daily food, a meagre ration of water and parched corn. This terrible practice is supposed to confer a peculiar sanctity upon the hermit, and it is said to have been introduced by Hindu

ascetics. Certainly it has no sanction from the teachings of the Buddha, who repudiated all such body- and mind-destroying asceticisms as painful, useless and not leading to enlightenment.

The best class of the lamas occupy themselves in study, meditation and the religious services. Some act as scribes and copyists, and others are the artists who paint the pictures and frescoes in the temples, on the prayer walls and wayside shrines. A few are craftsmen, though the images are mostly produced by a special guild who are not priests. Several of the monasteries have printing presses for the reproduction of religious books and other publications, but only two of them have large presses with the monopoly of printing the Tangyur and the Kangyur.

When a boy is destined for the religious life, he is usually sent to a monastery at the age of ten or twelve years. He is then attached to some monk, if possible a relative, to whom he becomes pupil and to whom he acts also as a servant or attendant. As the boy grows up, it depends very largely upon himself whether he becomes a scholar and so wins to a high position as an abbot, or whether he becomes as one of the ruffians aforesaid. But, to a certain extent, his tutor is held responsible for his progress, even to the suffering of punishment on account of the pupil's delinquencies, until he has passed a certain age, or is given up as a hopeless dunce.

The rules of the order, which are elaborate, number 253, but it is to be feared that they are more often honoured in the breach than in the observance. In the Gelukpa sect celibacy is the rule; but in the Nyingmapa sect this is not enforced, concubinage, though not marriage, being permitted. In the nunneries celibacy is supposed to be the rule, but this is often disregarded in relation to the Nyingmapa sect.

The institution of incarnate lamas has already been referred to, the Dalai and Tashi Lamas being notable examples. The general theory is the "overshadowing" of the successor of the late lama by one of the aspects of the Adi-Buddha, or by the "spirit" of the deceased himself. In some cases among the Nyingmapa, where celibacy is not the rule, the succession runs from father to son. Among the nuns the lady abbess of certain of the convents is also supposed to be the earthly manifestation of certain divine or superior beings.

# THE MYSTERY OF MEDIUMSHIP

By DAVID LEARMONTH

## DIFFERENT METHODS.

THE widespread interest manifest at the present time in spiritualistic phenomena and communication with departed friends, calls for some information that might be the means of guiding the ordinary man to a rational appreciation of what must appear to him a bewildering manifestation of unseen presences and unknown forces, and perhaps at the same time give some hints of the truth of the matter to the occult student. The spiritualistic teaching given forth from platform and press appears to us to present a view of the subject at once narrow and shallow. There seems to be no realization on the part of psychic inquirers, of the vast ocean of truth and error—of reality and illusion, on whose shore so many feet are stumbling, so many eager hands are groping, and so many longing eyes are searching. Many we know are but playing themselves on that same shore, and it is our endeavour to arouse those triflers to some knowledge of what it is they do, and to present to the earnest student a glimpse of the great reality and truth that lies beyond the very small and illusive portion which they take for the whole.

What is mediumship? What is control? How are the messages obtained? It is no easy matter to answer these questions, for mediumship is a very intricate affair. There are so many forms of mediumship, and the means of control and the methods by which communication is gained are so varied.

Mediumship is a sensitiveness—an intense sensitiveness, which is the result of a certain method of individual growth or evolution, and all manner of communication is made entirely by the manipulation of vibrations and currents. The idea of the transmission of messages on waves of vibration is now a familiar one in these days of the wireless telegraph. Our medium may be called the receiver, tuned to receive a finer set of vibrations than those of the physical plane. The manipulation of the currents is not done with hands, nor with brain, and neither the one who manipulates the currents nor the one who receives them know how it is done. They only know that there is a medium and that thoughts can be conveyed from one to the

other through the medium. We accept the facts in this matter as we do in others.

Let us consider two methods of mediumship common to the séance room.

One who has recently passed away wishes to communicate with the friends he has left behind. He has to think of himself as he was on earth—has to be conscious of his physical appearance, so that identification may be gained. In doing so, he sets up vibrations that carry the impressions to the sensitive brain of the medium, and the personification takes place—that is, the medium is controlled by these vibrations and gives expression to the thoughts they convey. The success of the experiment depends upon the power to think, to represent, to concentrate, on the part of the one seeking communication, and much also depends upon the sensitiveness of the medium.

The other form of communication is quite different. It does not originate with the one who has passed, but with the one who has been left. The friend of the departed comes and sits with the medium, desiring information. If the desire is keen and strong, he works upon the vibrations and imposes much of his own consciousness on the medium, and one of two things happens. These vibrations acting upon the medium, set up other vibrations that attract the departed friend, and then you have a personification drawn from two sources: partly from the consciousness of the sitter, and partly from the consciousness of the departed one. Or you may have it wholly from the consciousness of the sitter, and it may seem strange, but those personifications which come entirely from the sitter's consciousness, are to most sitters the most satisfactory, because here they have the personification of their own idea of the departed, which may be somewhat different from the reality. But in this there is nothing surprising, nothing out of order: they are presented with their friend just as he was known to them. The other personification, which is really of a higher order, often confuses the sitter, because, getting into the consciousness of the departed, the medium personifies him, not as the sitter knew him, but as he really is, or partly as he really is: so that what are called the best proofs—the best test sittings, are often the most deceptive.

Now all this belongs to the elementary stage of mediumship, but strange to say, few spiritualists seem to get beyond this. For the most part, the communications obtained in the séance room emanate from the Astral plane—the plane of emotion,

passion, desire. It is on that plane that a man first becomes conscious after death. When he loses his physical body or vehicle, he functions in his Astral vehicle. To understand this, however, it is necessary to realize how complex Man is in his constitution.

#### THE COMPLEX MAKE-UP OF MAN.

In his complete being, Man is Physical, Astral, Mental and Spiritual, which is but a sub-division of what Paul called Body, Soul and Spirit, and all the degrees of his being seek expression, more or less successfully, through his outer consciousness. The physical body is the vehicle of this outer consciousness, and at his present stage of progress this vehicle does not respond freely to the finer degrees of his being. When death deprives him of this vehicle he can only function in his Astral body on the Astral plane—the plane of sensation, and it is little else than a world of illusion, for sensation apart from the physical body would seem to possess no reality. Yet when he leaves his physical body the man's consciousness persists on that other plane, and although the loss of the means of a properly controlled expression of his emotional nature is a great limitation, it does not so appear to him in his Astral consciousness. On the contrary, he experiences what seems to be a greater freedom. Desire is king on its own plane, but its reign is an illusory one. On the Mental plane too, it is much the same. When the man leaves the Astral plane, as he left the Earth plane, he functions on the next—the Mental plane, which is a world of thought.

This separate functioning on the different planes is not, however, quite meaningless or useless, for there is a certain working out of desires and thoughts. But what we wish to make clear is, that while there is some helpfulness in the process at the present stage of progress of the average man, there is no substantial gain or loss, for on these planes he is what he became in the Physical, and further progression or retrogression can only be made a reality on the physical plane. Without a physical body he could not manifest all degrees of his being, for full manifestation necessitates the possession of all his vehicles of consciousness.

Man in his Astral consciousness is but a counterpart of what he was in the Physical. It is the dream side of his earthly life. For instance, when a man on the earth plane desires to build a house, it is already built in his Astral consciousness, but he requires to explain his wishes to the architect, who must put the plan on paper and give his instructions to the builder before



the house can be made a reality to his physical senses. On the Astral plane the wish is the only power he requires to put forth to build himself a house, for there desire is the magic wand by which he may gain all that his fairest dreams ever pictured. He can thus produce out of the plastic matter of that plane all that he desires, and all appears as real to him as the things of earth do to his physical consciousness. But not being true reality, for the real partakes of all degrees, this does not last long, and the time comes when the higher planes of his being call him and he sheds his Astral vehicle, as he did his physical body, and becomes conscious on the Mental plane. This, indeed, may be called death on the Astral plane. Some linger long, however, on that plane. There are those who have not developed sufficiently strong Mental or Spiritual qualities to carry them quickly to those higher planes, or those who for various reasons remain closely attached to the earth life. The finer feelings and the grosser desires of the physical life alike find free play in the Astral consciousness, and when these have spent their force and brought no gratification, the fight between the finer and the grosser is resumed. The strong attraction to the dweller on the Astral plane is what we have already referred to as an apparent freedom in contrast to the limits of the physical plane, but let it be noted that the indulgence of his desires attained on the Astral plane is not gratification, for there is no satisfaction to be found where all is but a shadowy counterpart of the Physical, made of dream-stuff, and having no substance, although shining with the radiance that belongs to all things Astral.

And so we find many an Astral inhabitant lingering on, content in his dreams, forgetful of the fact that dreaming which does not end in doing is vain. But what can he do without his physical vehicle through which alone his dreams and desires can find their natural fruition in action? One will quickly become dissatisfied with what seems to him but a brilliant reproduction of the physical plane and will seek something better, while another, who, like the average man, is a mixture of good and evil, having been led by his lower nature into the depths of darkness, will through time begin to rise on the wings of aspiration created by his finer qualities: and as soon as these things happen he is already preparing to leave the Astral plane and pass into the Mental plane.

In order to penetrate the mysteries of mediumship, it is essential not only to understand the relation of the Astral plane to our physical world, but to realize that Man in his complete

being is greater than he appears in his physical body, and that his being extends far beyond even the Astral plane—that plane whence messages keep crowding through, bringing little real satisfaction because of their mixture of truth, error and tomfoolery.

When a man loses consciousness at death and wakes up in his Astral consciousness, he lives in a world of his own making—a world where all the desires and passions of his physical life are gathered in unfettered force. It is as though he had fallen asleep and dreamed, and all his dreams had come true.

The Astral plane is very closely linked up with the physical plane, so that communication between these planes is comparatively easy, and, as we know, is very common: but because of its illusive nature communication with the Astral plane is unreliable and even dangerous. We find men on the earth plane whose whole life is governed entirely by their emotions and passions, and we label them unstable—unbalanced, and it is entities like these who form a great part of the population of the Astral plane. The well-balanced man does not rest long on that plane but quickly sheds his Astral body and passes on into the higher planes, but his Astral shell, unlike his physical body, continues to live a kind of automatic life long after the man's higher consciousness has forsaken it. So that, when communicating with that plane, it has to be borne in mind that what we are in touch with in one case may be the consciousness of a man abnormally developed Astrally; or, in another case, an Astral body minus the thinking man.

A man's lives on the various planes are the result of the experience—Astral, Mental, Spiritual—which he has gained on the Physical plane, his consciousness on the Astral plane being built up from the emotional experience of his physical life. Only the emotional part of his nature is manifest on the Astral plane, for although all the degrees of his being beyond the physical are contained within the Astral body at the time of passing over, it is only through his physical vehicle they can all function, however feebly, at one and the same time. It is only when his desires and passions have been worked out and their futility realized, that the Mind begins to shine forth: but when that happens the man has already passed from the Astral to the Mental plane.

Now this division of man's being into distinct and separate planes is quite familiar to theosophical and other occult students, but it is to be understood that Man in his true being is a unity. These divisions are the creations of the intellect. The different

planes blend naturally into one another, and should act on and with each other, but the Mind acting independently and without guidance from the Spiritual planes, has created this heresy of separation. The passing from one plane to another after death, viewed in the light of the larger knowledge of the whole man and the immense gradation of his being, is as natural as the alternation of day and night, or the sleeping and waking of our earthly life. Yet these, too, are separations which will be no more, when the Mind reflects the higher planes, linking them with the Mental and lower planes and restoring to Man his more glorious body with which he will be conscious on all planes of his being.

Meantime, this separateness is not only the cause of much error and delusion in prevalent spiritualistic investigation, but of all the evil and error from which mankind suffers. Reincarnation is therefore a necessity, for it is in the Physical that Man attains his completeness. The Physical cannot be left out, for he must have the consciousness of all planes at one and the same time.

#### WHENCE DO MESSAGES EMANATE ?

We have given this rough outline of the constitution of Man's being, as we know it, and in as simple language as possible, to emphasize the fact that the Astral plane represents only a very small part of the consciousness of a man. Now at the outset of their studies in spiritualism, inquirers are directed to sit in a circle and wait for anything that may come, and it is invariably with the Astral plane that communication is first opened. The circle forms a magnetic attraction for Astral influences of all kinds, and the more sensitive of the sitters become *en rapport* with the entities of that plane, whether these be departed friends in their Astral consciousness or the Astral shells of those who have gone farther on. Or again it may be the vibrations of the thoughts or feelings of the sitters formed into a homogeneous influence which control the more sensitive of the sitters. We do not know if many have met with a similar experience, but we have found that it is also possible for the medium to get into communication with the Astral consciousness of an absent friend still living on the earth plane.

We were a small group who began our investigation, earnestly desiring to know if there was any truth in spiritualistic phenomena. We were all known to each other, and all were strangers to the subject. We had no medium, as we wished to prove the

whole matter for ourselves, but through time several of our sitters proved to be highly sensitive, and later, two of the ladies became mediums of extraordinary ability. At several of our earlier sittings we received communications from a friend—a gentleman whom we had lost sight of for a year or two. The communications were commonplace, very similar to those usually received at beginners' circles, but they were wonderfully characteristic of the man, and although we were not so informed, the fact of these communications reaching us led us to believe that he had passed over, as we had often feared. A year or two later, however, we found he was still alive and had gone abroad. This did not surprise us, however, as we had learned by that time that it was possible to get into touch with the consciousness of anyone, living or dead—our medium speaking forth from that consciousness and to a certain extent personifying the individual, and this without the absent one being in any way conscious of the process.

Another thing we learned in the earlier stages of our study was that the nature of the communications depends a very great deal on the sitters. At spiritualistic sittings generally, we find too much credulity—an over-eagerness to accept what information comes, just because of the super-normal method of its coming. With the general direction given by spiritualistic societies to wait for what comes we do not agree, for such an attitude forms in itself an attraction for all kinds of unworthy Astral influences and entities that delight in deceit and all manner of make-believe. The thin border-line that divides the Physical from the Astral plane is crowded with those who, when they passed over, possessed little or no qualities of a Mental or Spiritual order, and whose emotions, good or bad, entirely ruled their physical life. We repeat that life on the Astral plane is conditioned by the Astral development attained in the Physical, and no sudden change takes place in character or quality, at the passing from one plane to another. Early in our inquiry we had communications from Astral entities who claimed to be well known writers of the past. At one time our medium passed under control and was about to speak, when she suddenly began to laugh, and explained in her normal consciousness that some one was trying to make her say that he was William Shakespeare, and she did not believe him. She had sensed nothing of greatness from him: on the contrary he seemed very commonplace. This might be explained in two ways. An Astral dweller may have come in contact with what remained of the

Astral shell of the great man, and getting some of the consciousness, passed it on as his own. Or the medium herself may have contacted Shakespeare's Astral consciousness, and of course being only the Astral part, the Mental and higher parts having withdrawn, any communication could not be other than trivial.

We have had exceptional opportunities of studying all phases of communication, and we hold that the Astral is not only unreliable, but dangerously deceptive, and unless we have a medium capable of responding to the vibrations of the Mental and higher planes, or sitters who have developed qualities of those planes, we can get no message that will bring real satisfaction or enlightenment. There is justification for seeking Astral communication, only when truth is sought, and not merely diversion, for we cannot reach the higher planes except through the Astral, but until we are able to receive from those higher planes, care should be taken to avoid the deceptions that belong to the Astral plane. Nothing should be accepted unquestioningly. Question all things, for this attitude will in itself prevent deception and will raise the whole circle of sitters into a set of vibrations along which nothing but what is of truth can come.

It is astonishing how many people accept as proof of the possibility of communication with departed friends, the receipt through a medium of information concerning some physical matter. Now it is possible to get such information in a super-normal manner, but we deny that it must necessarily have been given by a departed friend. To illustrate what we mean, let us record an incident in connection with one of our mediums.

A young student had disappeared, and after the lapse of six weeks our medium was approached by some of his friends, including his mother, for an explanation of the disappearance. The medium told the young man's mother that he would turn up soon, but would write to her before coming home. His dead body was found soon afterwards. Now a lady, a member of our group, was present at the sitting, who, although a great sensitive, is not a medium in the popular acceptance of the word, and she afterwards told the medium that she got the impression that it was a case of suicide, and the medium then confessed that at the time she gave the message she had felt that it was not correct, but she received a strong impression that she was to give the message she did give and no other. The explanation of this is that the mother possessed certain knowledge concerning her son which led her to believe that he might have killed himself, but she did not wish it to be known, and it was

the mother's consciousness that the medium had received—not, as might readily be believed, that of the young man.

In the detection of crime, too, the employment of a medium is fraught with grave danger. The medium may get the vibrations from one who knows the truth but who is unwilling to reveal it, and indeed may have a story concocted in his mind to conceal the truth, and the medium receiving the false story may be the means of throwing suspicion upon innocent persons.

#### THE PSYCHIC CRAZE OF TO-DAY.

The great amount of phenomena being witnessed at the present time has aroused a popular interest in spiritualism, and we should like to point out two causes which account for the prevalence of these psychic experiences, which, while we do not doubt they have been honestly reported, we are equally confident have not been correctly construed.

The different planes of Man's being or consciousness, which we have attempted briefly to describe, are now being linked up in the course of human progress. The gulfs between the planes are bridged and Man's true heritage is being restored. His vehicles of consciousness belonging to the various planes will be fused into one glorious body in which the consciousness of all planes will be preserved. He will reach the completeness of his being. He will come to himself.

And so the rending of the veil takes place, and we find the consciousness of that plane nearest to the Physical beginning to break in upon us, and to most people it appears so wonderful, that a personal experience of its phenomena causes them to attach to it an importance that it does not possess.

That is one cause of the great psychic movement of to-day, and the other is to be found in the Great War and its terrible slaughter. The violent and sudden thrusting of so many poor fellows out of their physical bodies caused an extraordinary activity on the Astral plane, not only because of their numbers, but because of the excited state of their feelings when they passed over. We can but faintly imagine the seething mass of disorder on that plane as the crowds were swept on to it in flames of passion and fury of fight. In the case of ordinary death, some time is needed for the realization that earth life is finished with, but the violence and suddenness of such a transfer prevented all but a few from realizing what had happened, and so for a time they keep on groping blindly towards earthly things. There is no wonder therefore that something of the teeming

life of the Astral plane breaks through into our physical consciousness, assisted and encouraged as it is by the media provided by the magnetic circles of investigators which have now become so numerous.

#### SOME EVIL EFFECTS.

Some very serious consequences of this abnormal Astral activity are to be noted. There are people, other than mediums, who are very sensitive Astrally. That is to say, their Astral is developed out of all proportion to the Mental and Spiritual planes of their being, and their consciousness reaches more closely to the Astral plane than does that of the ordinary man, and, without being aware of it, they receive powerful influences from that plane. There has been a remarkable recurrence in these days, of revolting crimes singularly lacking in motive or meaning. The perpetrators of those horrors are just those abnormally Astral people answering to the powerful vibrations of destructive desire and slaughter-lust proceeding from the Astral plane. Let us make it clear, however, that we do not hold such people entirely guiltless of their mad deeds, for there must be in their make-up a strain of similar quality, however minute, to provide a point of attraction for those malevolent forces.

From the same cause we have what has come to be popularly known as the sleeping sickness which has baffled our medical authorities to explain. The vibrations of the Astral plane acting so powerfully on these same sort of people, results sometimes in drawing their consciousness on to that plane, leaving them physically unconscious or asleep. In natural sleep, of course, the Astral vehicle leaves the physical body temporarily, which accounts for the symptoms being so far similar.

We have had exceptional experience of communication with the Astral plane and have tried to point out its unreliability and its grave danger. Direct communication between a discarnate friend and one still in the flesh, may be possible, but is rare, and is a very complex affair. It necessitates considerable psychic knowledge and power, for having lost all physical organisms, a departed friend cannot literally assume physical power and speak with his own tongue, but provided he possesses the power to do so, he may by the manipulation of vibrations and currents, produce a sound on the physical plane resembling his voice, or he may build up a form in his physical likeness of sufficient density to be visible to the physical eye. Or he

might get others possessing the power, to do so for him, but we can scarcely think that anyone really believes that he can still actually touch the hand of his departed friend, or hear again the sound of the old familiar tongue, for these have gone to the dust whence they sprang.

It is possible to see the Astral counterpart of a friend, and this may be produced in two ways. The Astral form of a departed friend may be attracted by the strong wish of a friend on this side, who, rising momentarily into Astral consciousness, may perceive it with his Astral vision; or one may involuntarily project from his own consciousness an Astral picture of his lost friend. Some people indeed have the power of consciously projecting Astral appearances. A gentleman of our acquaintance who possessed this power, has sometimes startled his friends who had expressed a desire to see deceased relatives by producing in the séance room a perfect likeness of their friends.

Communication with the Mental plane, although more satisfactory than that with the Astral plane, is not quite trustworthy, and is even subject to very grave error unless the mind communicating is reflecting from the Spiritual plane. The true place of the Mental is that of reflector of the Spiritual, and much error is found on the Mental plane through the Mind acting separately and without illumination of Spirit.

The reception of reliable information depends upon the medium, and to some extent upon the sitters also, and just as it is not every one who can be a medium, so is it not every medium who can be receptive to the finer vibrations of those higher planes, and from one fitted to become such a medium, the necessary training demands great personal sacrifice.

#### THE MAKING OF A MEDIUM.

To some extent a medium is born—not made, but for satisfactory results a great deal of training is necessary. Most people at a certain stage of their evolution are mediumistic; that is, the atoms of their body are built together in a way that makes them supersensitive to the vibrations of the planes beyond the Physical, but to become a true and reliable medium involves a development into what is really an abnormal condition, and one should give the matter most serious consideration before seeking to develop in this direction. Such a course is fraught with great danger because of the host of occult influences to which one lays oneself open, and which, if not properly understood, may bring not merely disappointment but serious disturbances to one's



whole being, probably ending in a life wreck. Unless there be some purpose of an importance to justify the taking up of such a task, it were better left alone, for unless one has reliable guidance and possesses a naturally strong and well-balanced mind, the conditions imposed unfit one for all but the more trivial business of ordinary life.

The medium with whom we have been working for many years was in such a position as to be able to give most of her time to the training, and she had the help of one of our members, a lady of keen penetration and endowed with a mind receptive to the Spiritual vibrations, and without whose guidance many of the serious difficulties of our medium could not have been overcome. Our medium was, at a certain point, given the choice of remaining at the stage she had reached, namely, that of a good personifying medium and psychometrist, or of taking up a higher line of work and fitting herself to be a channel for the giving forth of those truths for which the time of revelation was at hand. There was a time spoken of long ago—a time to come when nothing that is hidden should not be revealed, and why not now? Our medium, therefore, gave up the simpler task and bravely faced the ordeal of training for the greater work.

There were directions she had to obey which included bodily treatment and special dieting, which were more than irksome, but there was compensation in the fact that she helped to bring to all concerned, and to many outside our little group, some light that illumined the dark places of earth, and a few fragments of the bread of life that healed and comforted.

It was mainly owing to the suitable channels provided by this medium and the lady already referred to, that we were privileged to receive teaching which illuminated many mysteries both ancient and modern. The one was able to answer to the Spiritual vibrations and to focus them on to the Mental plane, whence the other, our medium, reflected them and gave them utterance in the Physical.

It was in this way that the information here given was obtained, and it is offered in the hope that the truth in it may appeal to the reader.

We conclude with two short extracts from the teaching bearing upon the study of the Occult. These are given just as they were spoken by the medium.

#### THE VALUE OF SEEKING.

If one be a true and earnest seeker he is making a powerful faculty—

a power of choice, that enables him to receive that which is necessary to him, and to reject or repel that which is not necessary. It enables him to concentrate his forces and to become something well-defined instead of being, as it were, a dispersed mass.

There is this two-fold reward for the earnest seeker : that which he finds, and that which he makes in the seeking ; and that which he makes is of the greater importance.

#### EXPANSION OF CONSCIOUSNESS.

It is not consciousness that grows, but our ability to respond to it. It is our vehicles of consciousness that grow, allowing a greater amount to function through our organism, making the mind more aware. Consciousness is all one, contains all knowledge that has ever been acquired, and all our efforts are towards intensifying our mental capabilities and extending our faculties, so that we might be receptive and responsive to that knowledge. All error is due to the lack of such effort, and can man or monad be found guilty of any other offence than this, that they have not made the continuous effort to fit themselves to receive and respond more and more fully to this ever-operating, ever-vibrating, ever-living force ? And those we call the pioneers are those who have made strenuous efforts to extend their receptive and responsive faculties, and who have been able to so quicken all the senses, so purify and mould their vehicles, as to become sensitive to this force to a much greater extent than the majority of the race.

But to enter into a fuller consciousness, or to be able to receive a greater proportion of that consciousness, is not all that is required. There must follow the obedience to that which has been received. It must find expression in action, whether that action be inward or outward. But action is implied in the progress necessary to attain unto that sublime height where there seems to be a response to the consciousness of the Deity, for such a height could not be reached without the path being strewn with action of all kinds.

## A STRIKING DREAM EXPERIENCE

BY LEOPOLD A. D. MONTAGUE

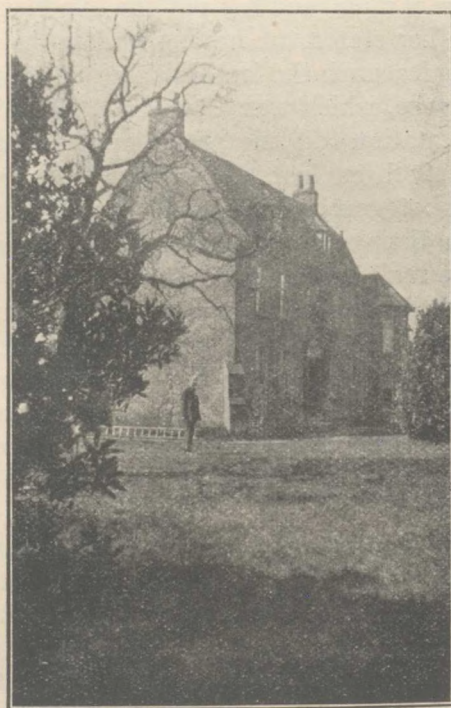
THE following account of the discovery of a long looked for house, accurately seen in a dream, is perfectly authentic, the real names being given, which is much more satisfactory than disguising places and persons under fictitious nomenclature. The dreamer was Mrs. Webb (now residing at Whitestone, Devon), who is a relative of mine, and has put the experience into writing at my request, her statement having had nothing added to it. Its most striking feature is the fact that she actually made a sketch of her dream house, which was afterwards found to be a recognizable representation of the real one; but this sketch has unfortunately been lost. If it could be reproduced side by side with a photograph of the building (two views of which she has sent me) their comparison would be of great interest, and make the case a really remarkable one.

Unfortunately Mrs. Webb took no note of the date of the dream and can only be certain that it occurred somewhere about 1916, in the month of September, the house being discovered in the following January. At any rate the sketch was made immediately after the dream, and long before the whereabouts of the house was located. I give Mrs. Webb's account of the facts in her own words:

"This is the true story of a dream, perfectly fulfilled after an interval of four months. There was a tradition, carefully handed down in my husband's family, that his great-grandfather ran away to sea in 1768, when a mere boy. He was heir to a considerable property, called Lapwater Hall, and both my father-in-law and husband spent all their spare time hunting for this house. John Webb's house was this very Lapwater Hall, and many an hour I used to spend reading guide-books and searching in maps; but we could find absolutely no trace of the house, and began to think a mistake must have been made in the name. John Webb survived the rough naval life, married a Rebecca Skinner, and was said to have lived in Essex. As the eldest son he ought to have inherited the Hall, and my husband, as presumably the direct heir, determined to get to the bottom of this mystery.

"One night in September I had a most vivid dream. I saw a pair of beautiful wrought-iron gates, in front of a Georgian house. The gardens surrounding it were large and well cared

for. An exceptionally long straight path led from the back entrance to a summer-house, beyond which could be seen the sea, dancing in the sunshine. It was a glorious day, and the standard rose-trees were covered with lovely blooms. Masses of St. John's wort flowered behind them. On my right the ground rose slightly towards a church. There was a peaceful hush everywhere; and yet it was a hush of expectancy, as if something important was just about to happen. The whole scene was so distinct that I was able to make a sketch of it; but my husband said he did not recognize it, and I myself had never seen the place.



LAPWATER HALL.

“That winter I read through *The History of the Rochefort Hundred*, which, being all about Essex, might possibly give me some clue about John Webb and the elusive Lapwater Hall. I found that Samuel Webb lived at Porters, a mediæval house at Southend; and so my husband decided to go and make inquiries in that part of Essex, and actually started on his quest in January.

“One day he happened to be having tea with Mr. and Mrs. Adamson, at Hadleigh Rectory, close to Leigh-on-Sea. Just before leaving he remembered my parting shot, and asked Mrs. Adamson if she had ever heard of a Georgian house called Lap-

water Hall. You can imagine his delight and excitement when she said it was only half an hour's walk along the road from Hadleigh. He hurried off, and, by dint of asking, found the old place. Mr. Baseden, a schoolmaster, then tenanted the house, was most kind, and showed him everything. Although my husband had never been there before, he felt familiar with his surroundings; and this was clearly explained when he was taken to the rear of the house, and could see a remarkably long straight path, bordered by roses, leading to a tumble-down summer-house. It was the original of my dream, seen four months previously.

" 'This garden is in a shocking state,' said Mr. Baseden, 'but of course, now it's war-time, one can't get anyone to help with the work. These roses want pruning; how they do scratch one's face! It's wonderful what a lot of flowers we have, in spite of the weeds. Masses of St. John's wort.'

" My husband started, remembering the great clumps of them in the rough sketch I'd made.

" 'How far are you from the sea?'

" 'Only about ten minutes.'

" 'Well, I've been hunting for this place all my life, and now it's found I should like my wife to see it, if you could take us in as paying guests next April.'

" This was arranged, and I stayed there that spring. We were glad to prove the family tradition to be quite true. It was so intensely interesting to stand at the back of the Hall, and notice how perfectly the whole scene agreed with that vivid prevision. There was the ground on the right, gradually rising up to Hadleigh; and there the old summer-house with the sea sparkling beyond. I took several photos, but the beautiful iron gates had gone. It must have appeared in that dream as it actually was 150 years ago, that summer day in 1768, when John Webb ran away. The whole property is now being split up for building purposes, and the ground is very valuable.—E. J. WEBB."

The dreamer calls this experience a case of prevision, but that term can hardly apply to it, especially as the dream picture showed the house in its past condition. It seems to be one of those cases of dream clairvoyance which nobody has ever satisfactorily explained, and could scarcely have been derived from a subconscious remembrance or impression. Telepathy, of course, might have had something to do with it, but, if so, from what source? Certainly neither the percipient's husband nor anybody in her circle could have transmitted a representation of a house about which they were as ignorant as the dreamer herself.

## 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.]

### EYELESS SIGHT.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Since reading Jules Romain's book, *Eyeless Sight*, noted by you in a recent number of the OCCULT REVIEW, I have looked up the literature of the subject, and have been struck by the numerous instances which have been noted in the past, of a like nature—chiefly in the early history of Mesmerism. An extraordinary number of similar cases have been noted, and accurately studied, during the past century. Take, e.g., the instances given in Dr. Arnold Wienholt's *Seven Lectures on Somnambulism* (1740–1804), translated by J. C. Colquhoun, author of *Isis Revelata*, etc. Here we read:—

The case [next quoted] appears to have been of an hysterical character, accompanied by very violent convulsive attacks. . . . The senses of smelling, feeling and sight were transferred to the *epigastrium*. When a flower was presented to her, she carried it to the region of the stomach, and then mentioned its colour. . . .

The patient [next mentioned] was Euphrosyne Bonveau, a girl, aged twelve years and nine months. She had been subject to catalepsy for about a year. . . . Dr. Burrier, accompanied by another physician, Dr. Versain, entered the apartment of the patient towards eleven o'clock in the forenoon. She was in bed, apparently in a mixed state between catalepsy and somnambulism. Dr. Versain gave her a handful of small comfits of different colours. She took them, carried them to the region of her stomach, then threw them up into the air, one after the other, calling out—"White, yellow, red, red, white, yellow," etc., without ever being mistaken in regard to their particular colour. Dr. Versain wished to ascertain the state of her eyes, but it was impossible for him to open the eyelids in the slightest degree, they were so firmly closed. "I might destroy the eyes," said he, "but could never open them."

Many other cases could be quoted—a large number being given in the book mentioned, as well as in *Isis Revelata*, etc. Speculations were also made as to the actual nervous mechanism employed in the process—strikingly similar to that of M. Romain's theory. The history of the subject will well repay perusal, in the light of the newer evidence.

Yours faithfully,

HEREWARD CARRINGTON.

## IN DEFENCE OF "JOHANNES."

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I have read with interest your comments on the scripts from "Johannes" which appeared in Mr. Bradley's book, *Towards the Stars*, also your further comments on Johannes' reply to your indictments.

May I say first, that at the sittings with Mr. Bradley one of the points which interested him was the rapidity with which controls can reply coherently to unexpected questions. Johannes's replies cannot be regarded as attempting to put forward a "philosophy." The speed was tremendous and the answers at least "coherent," which was what was demanded.

As to the actual identity of Johannes, that cannot be either proved or disproved any more than we can prove or disprove the doctrine of reincarnation. It does not seem to me to matter much whether he is a Jew born two thousand years ago or not. Johannes does not profess to have been "hanging round the world" since he left it, he has gone through many existences since his earth life in other worlds, he tells me, and is now fitted to be a guide. I have found his advice (to me, personally), very helpful indeed; he seems to have the power of prevision, for he has foretold me many things that came true.

Permit me to quote from Camille Flammarion's third volume on *Death and its Mystery*. In his concluding chapter he says: "There is no reason to think that the reincarnations of the human soul are limited to our planet. Nor is it unscientific to attribute to psychic nomads the faculty of voyaging through immensities of space; of passing from one planet to another, from the earth to Mars or Venus or some other world." This is precisely what Johannes says has happened in his case.

Faithfully yours,

HESTER TRAVERS SMITH.

15 CHEYNE GARDENS,  
CHELSEA, S.W.

[I did not suggest that reincarnations are limited to one planet, but rather that experiences in one planet must be completed before moving on to another.—ED.]

## ATLANTIS.

*To the Editor of the OCCULT REVIEW.*

SIR,—Prof. Lethaby's article on "Animal Spirals from Asia to Central America and North Britain," in your contemporary—*The Builder*—for August 29 last, comes most opportunely with the publication of Mr. Lewis Spence's book, *The Problem of Atlantis*. The article in question is really a criticism on Prof. G. Elliot Smith's new book *Elephants and Ethnologists* (Kegan Paul, 15s. net).

In this article, Mr. Lethaby quotes a certain Dr. S. G. Morley, an American authority, who says: "Any attempt which seeks to establish direct cultural connexion between the Maya and any Old-World civilization is quite at variance with the results of modern research. And yet the superficial similarities are such, as to win for this exploded hypothesis new adherents." Mr. Lethaby, remarking on this, says: "It was just these 'superficial' similarities that independently convinced me that not only Indian and Chinese, but Hellenistic art, also influenced the development of ancient American culture . . ." thus bearing out Mr. Spence's theories.

Mr. Spence, in his book, refers to the work done by the "Challenger" expedition for sounding and dredging the bed of the Atlantic, and it is a matter for regret that he apparently was not able to include amongst his illustrations the excellent and interesting chart which forms the frontispiece to *Log-Letters from the Challenger* (1877 edition, MacMillan & Co.). On pages 15 and 16 of this book, there is much information which further substantiates Mr. Spence's chapter on Geological Evidence, although on page 496 the author (Lord George Campbell) expresses the doubt that ". . . we have found no evidence that the sea now rests on what were once continents in the Tertiary or any other geological period: which if true, would do away (in the Ocean nearest home) with the submerged 'Atlantis,' that attractive bone of contention."

In the *Life in the Primeval World* (Nelson & Sons, 1872), by Davenport Adams, founded on Meunier's *Les Animaux d'Autrefois*, there are, on pages 56 and 289, interesting illustrations and information which contribute further evidence in support of Mr. Spence's theory anent the Cro-Magnons and their special reverence for the bull. The illustrations indicate an art more advanced than that found in the early dynasties of Egyptian history, the examples being from the Bone Cave of Auregnac, discovered by M. Lartet about 1860, and probably similar to those referred to by Mr. Spence at the beginning of his Chapter V.

An interesting book in connexion with the subject as far as Race and Language is concerned, is *Northern Antiquities*, published in 1809 by an unknown author, which apart from a collection of interesting Sagas, Fables, and a translation of the Edda, has copious notes on the sources of Gothic and Celtic languages, the origin of the Hyperborei, etc., and the occult teaching in the Edda.

With regard to the references in Chapter XVII to the Flood, I would like to draw attention to one verse which perhaps Mr. Spence may have overlooked in the Book of Genesis, as the sentence in point is hidden in a long list of names. It is in Genesis x. 25, and reads as follows: "And unto Eber were born two sons: the name of one was Peleg—for in his days was the Earth divided . . ." the name Peleg translated, meaning Division.

Dealing with the Egyptian evidence, Mr. Spence, however, is



incorrect in stating that Akhnaton was the *father* of Tutankhamon. According to Mr. Weigall, Tutankhamon married Akhnaton's second daughter—Ankhsenpaaton.

The passages relating to the Architectural side of the problem are enlightening from the point of view of the history of building in ancient Central America, Hellenistic Greece, Egypt and Babylonia. The stepped pyramids of Central America are links in the chain, with the famous stepped pyramid of Saccara in Egypt. This pyramid belongs to *circa* the Third Dynasty, and shows therefore the *pre-Egyptian Dynastic feeling*, doubtless influenced from Atlantide civilization. The latest discovery of earlier stone buildings in Egypt of an altogether different type will be viewed with interest, in the light of what I have written, and one can only hope that further exploration may shortly be forthcoming—to complete the chain of evidence.

It is to be hoped that in a subsequent edition, an Index and a Bibliography will be added, thereby increasing the value of the book for the help of students.

Yours, etc.,

A. ARCHER-BETHAM, A.R.I.B.A.

#### AN "INSPIRED" STORY.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Some years ago, I used to write short stories, the ideas or plots for which almost always came to me in dreams.

It was suggested to me that these stories were probably "inspired" by some disembodied writer on the astral plane. If that was so, no doubt my astral collaborator found better work to do during the war, as since that time I have had no inclination to write.

One dream story, however, continues to haunt me, and has now grown up into a connected whole, as vivid in my mind as though I had heard the tale at first hand from an actor in the events. Even the houses and landscapes in which the action takes place are very clear and distinct to me. Unfortunately the story would make a long novel and I feel quite unable to attempt it. If you consider this letter of sufficient interest to publish and any of your readers would care to write the story, I should be pleased to give him—or her—full particulars. The only stipulation I would make would be that the person undertaking it should have had some literary work published already (short stories or a novel). In very brief outline the story is that of an attempt to obtain control of the Air Elementals by means of an ancient Egyptian formula. Owing to the formula being incomplete, the experiment was only very partially successful and involved all those concerned in very serious dangers.

One little incident in the story is that one of the actors in it was followed always by a little whispering wind, and when in the open air

by a little eddying whirlwind of dust. In my dream I saw this very plainly and had a sensation of nervous dread.

A friend of mine (who has never heard this dream of mine) writing to me this summer, described a similar thing. She said: "It was quite still otherwise, so the little eddy of dust that ran along the road by my side was strange, and if I believed in such things, I should have said some unseen creature was walking beside me. It certainly gave me a queer, uncomfortable feeling for the moment."

Believe me, yours faithfully,  
ETHEL M. REILY.

#### A MYSTERIOUS TUNE.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—On the 23rd of last June, I was staying in Weston in the drawing-room flat of a house standing up on the hill right under the old "British Encampment," only a road, wall, garden and a few big trees in between. There is a wireless fixed to the house, but it belongs to the ground floor flat, and all the thirteen weeks we were there I never heard anything of it. On the 23rd I went to bed about 12 o'clock, and about 2 or 3 o'clock (I should think) I woke very suddenly and, wondering what had awakened me, listened and heard music; I had to strain my ears to catch it, but it was quite distinct, and seemed like an orchestra, or massed bands (one could imagine), millions of miles away. It was an arresting although rather monotonous tune, in the minor key, and sounded like an old Welsh funeral hymn played over and over again slowly and solemnly. I listened for about an hour or more and then went to sleep—no one heard it but me. The next day I tried my best to remember it, but failed, but a few days later, on the "Encampment" I found myself humming it, and nobody seems to have heard the tune before.

Can you suggest anything at all to explain it? Personally I connect it with the "British Encampment," as whenever there afterwards I would find myself humming it under my breath.

Trusting this record may be of interest,

Believe me, truly yours,  
JANIE LL. EVANS.

#### PSYCHIC EXPERIENCES.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I would like to make a few remarks on psychic experiences and phenomena and record one in particular—they, like opportunities, come to the many, but to those much engrossed in material life and matter, are generally of a slight kind, like the tapping of an almost unresponsive wire—vibrations are hardly noticed, if at all—

so they come and go without results. Others, who give much less thought, attention, or importance to worldly affairs, soar in consequence to the higher spheres; those, too, who have passed through much suffering, or, perhaps, been grossly exploited in various ways—the spirit guides come to them as it were to be in sympathetic touch, for through the depths they have found the heights.

Thought transference from the spiritual plane, whether by telepathic impressions, meditation during sleep, by flight of the astral body to astral or higher planes, or dreams (which must not be confused with the ordinary form of dreaming caused through physical disturbances) bring golden words of wisdom which are passed on to the Ego in the hope that the receiver will diffuse them for the benefit of mankind. Personally, I occasionally receive messages of various kinds through these channels, and here mention one specially in reference to God's sentient animal kind; I must epitomize this, as it was of considerable length.

On awakening one morning at daybreak I momentarily visioned in the sky amidst golden rays a triumphant archway, as it were. It was tinged with exquisite colours of many hues, over which in spotless white lettering I read the word "Truth."

Then came from "within"—the urge of some unseen force—"Write this message down":

"Beyond is the plane of Truth Supernal—the finality of all things—but only along the path of earth's most worthy actions can mankind reach its portals. . . ." The message continued: "Man's serious attention is very necessary in regard to his thoughtless and pain-giving attitude towards the animal-kind. The continual exploitation of God's lowly sentient creatures is unnatural and unnecessary. Furthermore, its cessation is the only sure ground upon which to establish a logical, effective, and lasting brotherhood.

"Man must realize the great importance—the spiritual significance of the sacredness of life which implies unity—the binding together of one great universal fraternity. The untold misery, pain, horrors, and death, whether through the medium of the abattoir, chase, trap, or gun, the taking away of God-given life which man cannot replace—is a constant violation of Natural laws, which, in consequence, consciously rebounds upon him in various ways.

"He that desires mercy from the Heavenly plane should fully and practically exercise that precept on the earthly one.

"There is only one form of error which will require no questioning—and that is named here—Unalloyed Ignorance. God's love is *not* for man alone, but includes all His sentient creatures.

"When man becomes determined to make the earth a humanistic planet, the Peace of God over mind and body will be assured.

"When 'passing over' let your flight be to the plane of Truth—its entrance is dependent on love, sympathy, and mercy, and a simple method of earthly living.

"Build Altars to your Creator in symbols of true unselfishness—not unto earthly wealth.

"Such shall be the crucible, the supreme test, the conception of man's estimation of God, the proof of his trusty stewardship and his worthiness to meet Him.

"In memory man should keep constantly before him life's uncertain span—perhaps, threescore years and ten, a mere phase in time, but of vital importance—for in it each one moulds the key for their plane to be."

HENRY J. BAYLIS.

MRS. ALICE BAILEY'S WRITINGS.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—In your November issue Mr. Herbert Adams complains that Mrs. Alice Bailey's books have not been sufficiently noticed in Theosophical journals. I beg to assure Mr. Adams and others who may derive similar conclusions to his from this fact, that this neglect is not due to any policy of boycott undertaken by Theosophical officials, but to the inadequate manner in which most Theosophical periodicals are conducted. It is not only Mrs. Bailey who suffers from this, but Theosophical writers and the publications of the Theosophical publishing organizations also. I can state definitely that there is no lack of appreciation of Mrs. Bailey's books in the Theosophical Society in England at least. Trouble frequently arises from the fact that so many Theosophical officials are admirable individuals, but lack practical executive experience.

I am, Sir,

Your obedient servant,

THEODORE BESTERMAN.

## PERIODICAL LITERATURE

AS we intimated on the last occasion, Mr. G. R. S. Mead's important series of articles on the doctrines and texts of the Mandæans have come to a pause for the present, pending the appearance of further documents; but we are not without fresh particulars concerning this "peculiar people" in the new issue of *THE QUEST*, and have to thank Mrs. Drower for an informing account at first-hand, arising from her visit to Mesopotamia. We are told concerning their industries, their work in gold and silver, with something in respect of their customs, while more than all there is a note on their religious beliefs, which is valuable for purposes of comparison with the various ancient texts, our acquaintance with which is owing to Mr. Mead. There is held to be a hierarchy of blessed beings, male and female, who govern the visible world under one God, the conception of Whom is more spiritual than that of their neighbours. The eschatology is curious, appearing to threaten obstinate evil-doers with utter extermination; but there is purgatorial experience for others, through which all must pass and then enter Paradise. The priesthood includes both sexes, is practically hereditary and the novitiate in the case of men, especially on the threshold of ordination, is exceedingly severe. . . . Mr. Mead contributes a study on the *BUDDHIST VIEW OF EXISTENCE*, which analyses a dubious and deeply imbedded subject with his unflinching care and insight. He enumerates three "fundamental propositions," namely, that (1) all is impermanent, (2) all is suffering, and (3) all is selfless: these he seeks to reconcile with a Supreme Reality which is also the Supreme Good and with "a super-personal potency of consciousness and being" above and beyond the normal human "I-ness." . . . We have read with satisfaction and interest an excellent essay on *RELIGION AND THE SCIENTIFIC MIND* by the late Professor Emile Boutroux, regretting that it is likely to be the last memorial of his many activities which will be seen in the public Press. It is a consideration of the question whether religion is merely a matter of "erudition and science" or whether it is "still a living thing." The answer is that it offers not only a problem which cannot be shirked but is "a living reality." If it is not a sphere that is inaccessible to science, which itself lays claim on all that is, examines and explains everything, there is at least a distinction between science and reality, seeing that they do not "exactly coincide and form one." There is also a relation, and its analysis shows not only the legitimacy of scientific determinism but also the truth of "contingency inherent in the nature of things." Now, contingency may be the effect of hazard or it may mark the activity of a free being, otherwise of God, and it is "a solution conformable with, though

transcending reason" to exercise the option of religion and to choose God as the explanation. The scientific mind cannot condemn the choice and all the religious horizon opens therefrom. . . . THE QUEST has also an illuminating study of Blake by Mr. Joseph Wicksteed founded on a book published recently by Mr. S. Foster Damon, which appears to mark an epoch. Finally, Mrs. S. Elizabeth Hall's ASPECTS OF THE LIFE OF COLERIDGE brings us back to the personality and genius of that great poet and seer, and contributes points of value to our knowledge concerning him.

It is good to read in THE HIBBERT JOURNAL the new monograph of Dr. Rufus Jones on George Fox, considered as prophet and reformer. It is at once critical and inspiring, an unfoldment of inward character and a study of its environment. . . . Professor L. P. Jack's recent subject of Mass-Production and its vicious circle is taken up again by Professor J. W. Scott, who offers "a straight bid for a sure food-supply to every man whose supply of food is precarious" as a way out of the *impasse*. It is to be sought in the American Homecraft Association, founded *circa* 1906 by Mr. G. H. Maxwell, since which date it has sprung up spontaneously "at very different points in the minds of men all independent of one another." The Maxwell proposition was the reclamation of waste lands in the American West by workers, "each of whom had his roots struck deep in an individual piece of soil." . . . Mr. Edward Holmes affirms our western debt to the Ancient Wisdom of India and incidentally distinguishes eastern pantheism from its connotations in our own use of the word. It is good and instructive, but the precise nature of the debt specified in the title does not seem to emerge. . . . Dr. Richard Roberts expounds his personal understanding of the doctrine concerning God as conceived and applied in Victorian days, a discredited image which has not yet been replaced by one that is nobler, though we can discern some elements of "the conception towards which we are moving." We are told that "it must be universal, qualitative, social and organic" —words which appear to vary the old thesis concerning Divine Immanence and Transcendence. . . . Professor Lake's article on JESUS is in part a reply to Dean Inge and an exposition of the standpoint which the latter has described, accurately or not, as presenting Christianity under the guise of "a mystery religion."

The REVUE MÉTAPHYSIQUE has a portrait of Dr. Gustave Geley and a pathetic memorial by Charles Richet of his departed friend, whose tragical death has already been a subject of reference in the OCCULT REVIEW. The issue is in every respect admirable, that part especially which contains Dr. Geley's further and perhaps final contribution on the case of the medium Erto, accompanied by no less than eighteen large photographic reproductions. The brilliant and careful investigator was confronted by a position which, in view of prevailing scepticism, is obviously difficult. The investigations and precautions of the Metapsychical Institute have demonstrated that certain pheno-

mena on certain given occasions were products of planned fraud on the part of Erto ; but so far as human acumen can go it seems certain that others were genuine. Here is an old story in mediumship which has been commonly disposed of by supposing that precautions were insufficient to detect in the latter cases ; but those adopted by the Institute throughout its experiments are not in this category. To ourselves it seems a most reasonable view that mediums now and always have sought to eke out failing power or follow a line of least resistance by artificial means, though genuine phenomena have occurred in their presence. On the other hand, it is an explanation which may often prove too much and become a veil of slovenly research.

THE THEOSOPHICAL QUARTERLY of New York continues to be chief among periodicals of its particular class for the literary quality of its contents and for careful treatment of subjects, whether they enlist agreement or not. There is in the current issue a note on the Mysteries and on great representative books which are held to enshrine their teaching, from the KATHA UPANISHAD and GITA to HAMLET and the TEMPEST. A study of Plotinus is proceeding from issue to issue, based largely on the work of Dean Inge and presenting the mystical experience of the Greek Platonist in terms which, intentionally or otherwise, develop in a marked manner its analogies with that of Christian Masters of the Inward Way. We are reminded in another essay of Mrs. Campbell Praed and her novel, entitled AFFINITIES, which introduces Madame Blavatsky, said to have been at the height of her vogue at the time when it was written. . . . THEOSOPHY IN INDIA discusses the phenomenon of conversion, and THEOSOPHY IN THE BRITISH ISLES finds space in its comments for a note on "profound truths" discovered by psycho-analysis. We are more concerned with THE CANADIAN THEOSOPHIST, which traces a connection between Modernism and Theosophical thought, and has something in a later issue to cite on the transmutation of life. The Philosopher's Stone is said to change the common things of daily existence into religion, the authority for this view of the alchemists being apparently H. P. B. . . . THE HERALD OF THE STAR has been concerned in two of its issues with an exhaustive account of the International Congress held recently in Holland ; but there are a few unofficial articles, that on IMAGINATION AND VISION, by an American physician, being a notable study of new ways to normal sight. The thesis is that vision is limited by imagination and by this only. . . . THEOSOPHY of Los Angeles continues to reproduce matters of interest to its readers from old magazines like LUCIFER, but there are also original articles, and one in the last issue considers WESTERN PSYCHOLOGY and its problems. It distinguishes and describes the various kinds of Yoga. . . . ANTHROPO-SOPHY explains in a paper on the reading of history that historians of early times do not satisfy the modern historical sense, because "the Mystery of Golgotha" was still in the womb of time, and this is "the central point from which all history, previous and subsequent, takes

its bearings and where it finds its balance." We are disposed to speculate how Dr. Steiner's Anthroposophy would account for the manifold inaccuracies of modern historians, including those of occult schools. . . . We note that THEOSOPHISCHE RUNDSCHAU, now in its twelfth year of publication and long well known among us, has adopted THEOSOPHIE as its main title and appears in an improved form.

THE BUDDHIST ANNUAL OF CEYLON is a publication of singular interest, issued at Colombo and comprising many illustrations, as well as separate plates. There are views of Buddhist temples, shrines and monasteries, statues of the Lord Buddha and portraits of leading western authorities on the great eastern faith, including Dr. Paul Dahlke. Amongst subjects treated in the letterpress we may mention an exposition of Buddhist doctrine, summarized in its chief points, an account of Buddhism and ethics and of Buddha's Holy Way. But much might be said on an article by Mr. G. K. Chesterton, arising from an outline of Buddhism which appeared in the Annual for 1923. Mr. Chesterton wrote in the *Illustrated London News* and is here reprinted and answered by several authorities, chief among whom is Dr. Dahlke himself. . . . THE VEDANTA KESARI represents the Ramakrishna Mission and seldom fails in offering to its readers some account of the claims of its "great master"; but the last issue which has reached us is remarkable in other respects, and more especially for an account of the way and the goal in Yoga. The science of Yoga is that of the means and path by which the disciple attains to realization of God in love. It is said of the state at its highest that it does not connote loss of personality, which, on the contrary, is raised to its truest and highest degree. We may compare another paper on the philosophy of love, which says that we begin in the path as dualists, but it is to find at the end "that love, the lover and the beloved are one." Once again, therefore, the doctrine of Vedanta meets at the highest with that of Christian Mysticism.

M. Henri Durville continues his study of Egyptian Mysteries in PSYCHIC MAGAZINE and registers his objections to the course taken by Egyptologists, when they assigned the alternative titles of FUNERARY RITUAL and BOOK OF THE DEAD to a text which should be called the HIDDEN BOOK OF THE DWELLING. As regards the Mysteries themselves, M. Durville distinguishes two distinct parts, of which the first is preparatory and is known only through Greek writers, while the second comprises the actual ceremonies of initiation and is found in those texts which modern scholarship refers solely to rites of sepulture. There is at present no attempt to contrast the two points of view and account for the adoption of one which has been generally set aside. Moreover, M. Durville depends for his authorities on the German translation of Lepsius, so far back as 1842, and on a French rendering of Paul Pierret, published in 1907, with the claims of which we are unfortunately not acquainted. . . . PSYCHICA continues to interest us by its notable accounts of animal psychology, outside which



there is a study on the materialization of thought by M. Gabriel Delanne—the veteran spiritist and disciple of Allan Kardec—whose portrait also appears and reminds us rather sadly of the long period which has elapsed since we met him, then a young man, in London. . . . The Spiritistic Society of Cuba continues to publish *PSYQUIS*, a monthly review, as its official organ. It contains original articles and notes on activities, as well as translations. The place of publication is Havana, where there is also a Spiritistic Federation, which issues a weekly journal entitled *FRATERNIDAD Y CIENCIA*. It is evident that an extraordinary interest is taken in psychic subjects and their connections among the educated classes of the Spanish island, and it may be added that the periodicals mentioned are in other respects by no means devoid of moment. . . . The peculiar interest of *EON* continues through all its issues, though we have intimated from time to time that it is not a little of the fantastic order. We learn by the last number that the Order of the Lily and Eagle has lost another of its founders in the person of D. P. Sémélas, who has passed away at an early age. The study of alchemy continues and is just now discussing the Hermetic significance of colours. There is also an article by Léon Denis on Socialism in modern life and its relations with Secret Societies. According to the well-known French spiritist, the influence of such associations is growing and they have work of importance before them.

*LE SYMBOLISME* continues to present the views of M. Oswald Wirth on Freemasonry, and always repays reading, if only because it exhibits the vast distance which separates the Order in English-speaking countries from Grand Orients and Grand Lodges in France. On the present occasion it is also highly entertaining, as it throws new light on the now historical imposture of Leo Taxil. There is, moreover, a paper on the Grand Architect of the Universe as reflected into the minds of anti-Masons belonging to the Roman Church, from the standpoint of which the God of Masonic societies, when they happen to acknowledge a God, connotes the worship of Satan. . . . *THE SQUARE* gives an interesting account of Maori religion and ritual, showing that there were three degrees in what is termed its School of Learning. We are told in another article that the Grand Lodge of Manitoba has issued an edict which forbids masons within its jurisdiction to join any society that may be hereafter formed therein, if it demands the masonic qualification. It follows that one of the great rites, in existence long before Manitoba Masons, if any at the time, dreamed of an independent Grand Lodge, should seek a footing within its radius, it would be debarred by this imbecile enactment. The Shriners are probably there already in full career, but the Chivalry of the Holy City would be denied a place because it is not established already.

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## REVIEWS

MEMORIES AND ADVENTURES. Illustrated. By Arthur Conan Doyle, Author of "The White Company," "The Lost World," etc., etc. London: Hodder & Stoughton, Ltd. Price 20s. net.

TRUTH is not only stranger than fiction, it is often much more interesting. In the present case, Sir Arthur Conan Doyle's story of his own life, his early struggles with poverty, disappointment, and disillusionment, through many years of the most varied experiences in many lands, touching the deeps of private sorrow and the brilliant heights of successful authorship, up to the great climax when through the shattered gates of materialism he saw—and sees—the Light Immortal, all makes reading of a grip and intensity compared with which the adventures of Sherlock Holmes pale into insignificance.

Born in Edinburgh of an Irish family, strict Roman Catholics, Sir Arthur was educated at Hodder and Stonyhurst, where among his school-fellows were Herbert Thurston and Bernard Vaughan. Speaking of the sound general curriculum and strict discipline of Stonyhurst, Sir Arthur remarks that his nature rebelled against threats but responded eagerly to affectionate kindness, and one wonders whether, had this young rebel received more of the latter, events might have shaped themselves to a different issue and instead of the Accolade, a Cardinal's Hat! The Jesuits themselves would probably suggest that "perverted Occultism" had led to the present *dénouement*.

Speaking of his medical training and experiences, Sir Arthur truly says:

"If one loses the explanation that this life is a spiritual chastening for another, and thinks that death ends all, and that this is our one experience, then it is impossible to sustain the goodness or the omnipotence of God. So I felt at the time, and it made me a Materialist, but now I know well that I was judging a story on the strength of one chapter. . . . The physical argument seemed an overpowering one. It had never struck me that the current of events might really flow in the opposite direction, and that the higher faculties could only manifest themselves imperfectly through an imperfect instrument. The broken fiddle is silent and yet the musician is the same as ever."

The horror of three wars—Soudanese, South African, and European—casts its grim shadow through the book, but there are lighter chapters on Literary Recollections, Noteworthy People, Politics, and Sport. In the last-named Sir Arthur utters a strong protest against the slaughter for pleasure of hand-reared birds, admitting that he himself shot a good deal before arriving at this conclusion, a fact which, as he adds, while it prevents his assuming any airs of virtue, adds weight to his opinion, and he feels, as do many others, "that in a more advanced age it will no longer be possible."

Doubtless it was the same kindness of heart and humanity which made Sir Arthur take up the cause of the unfortunate young lawyer, Hoidalji, who was, some years ago, the victim of so terrible a miscarriage of justice—a miscarriage before which one shrinks appalled!

The last chapter of the book is devoted exclusively to The Psychic

Quest, though Sir Arthur touches upon the subject incidentally when he mentions his own early connection with the Society for Psychical Research. That is the "work," he says, "which will occupy, either by voice or pen, the remainder of my life."

After a brief summary he thus forecasts still further developments: "Our information is that some great shock is coming shortly to the human race which will finally break down its apathy, and which will be accompanied by such psychic signs that the survivors will be unable any longer to deny the truths which we preach."

*He that hath ears to hear, let him hear.*

EDITH K. HARPER.

THE NEW PSYCHOLOGY AND THE PREACHER. By H. Crichton Miller, M.A., M.D., Author of "The New Psychology and the Teacher." London: Jarrolds, 10 and 11 Warwick Lane, E.C. 6s. net.

THE author of this book plunges at once into his subject by a clear definition of the difference between the old psychology and the new:

"The new psychology differs from the old academic psychology in one fundamental point. It takes into consideration the unconscious motive as a dynamic factor. The old psychology failed to recognize, or, at best, attributed but trifling value to, any mental factor which happened to be outside the field of consciousness. . . . In short, the new psychology refuses to accept *prima facie* evidence as adequate in the study of the human mind."

Dr. Crichton Miller devotes this volume mainly to the analysis of the foundations of religious beliefs. His chapters include discussions on Prayer and Natural Law; on the Evolution of Religion; on Dogma, Credulity and Heresy; on Religious Symbolism, and on Faith Healing, Hypnotism, and Psycho-Analysis. He can write on the latter subject without the muck-rake.

In particular, the concluding chapter of this stimulating book is very well reasoned, and makes interesting reading, especially where the author discusses illness incurable and otherwise, and examines the various claims of Mental and Spiritual Healing.

EDITH K. HARPER.

LA LUTTE POUR LA METAPSYCHIQUE. Par René Sudre. Paris: Paul Leymarie, 42 rue Saint Jacques. Prix 2 fr. 50.

THIS little book of sixty-six pages contains nine concise and convincing chapters on the old theme of "fraud" on the part of mediums as "exposed" by sundry learned persons and Institutions in France. The author vigorously defends the unhappy mediums. In particular the methods employed by the Sorbonne in the case of Eva C. would seem to have been singularly grotesque, and make nauseating reading. One feels, indeed, that no delicate-minded dignified human being would submit twice to such odious treatment. Negative results naturally follow. The second "Judgment" of the Sorbonne in relation to the Polish medium Gouzyk is also summarily dealt with by Monsieur Sudre, who declares: ". . . les observateurs de la Sorbonne n'ont pas fait la preuve matérielle de la fraude et ils n'ont pas davantage fait la preuve logique. Le jugement de Gouzyk n'est pas plus valable que celui d'Eva. Il ne prévaut pas contre celui qu'ont porté les 34 personnalités parisiennes, en toute indépendance d'esprit. Il doit être révisé sans retard."

This medium, Jan Gouzyk, was very carefully investigated so recently as the spring of 1923, by the Institut Métapsychique, on the initiative of its esteemed Directeur, Dr. Geley, and an entirely favourable report of the séances was signed by many eminent persons, including Sir Oliver Lodge, Prof. Charles Richet, M. M. Marcel Prévost, and Camille Flammarion.

But against stupidity even the gods themselves are powerless!

EDITH K. HARPER.

THE MEANING OF DREAMS. By Robert Graves. 7½ in. × 4¾ in., pp. xi. + 167. London: Cecil Palmer. Price 6s. net.

IF I opened this book predisposed in its favour by my admiration for Mr. Graves's poetry, this feeling was soon dispelled by a fact which immediately showed the author's very limited acquaintance with the literature of the dream. I refer to the title of this book, *The Meaning of Dreams*, which has already been used for three previous works on this subject, those by H. Coriat, E. O'Donnell and D. Grenside: a curious oversight for which one hardly knows whether to blame the author more than the publisher.

The idea thus obtained of the extent of Mr. Graves's knowledge of the literature of the dream is confirmed by the contents of his chapters, which show that his reading on this subject is mainly confined to the admirable works of the late W. H. R. Rivers. Mr. Graves, however, does not claim any profound knowledge, proceeding rather by the intuitive method. In this way he has hit upon several suggestive analogies, and he presents the more striking aspects of the question in the lucid and simple manner that one has learned to expect from a poet of his calibre. But Mr. Graves makes no new contribution to the theoretical or practical problems of the dream, and the merit of this book therefore rests solely on the flashes of illumination it sheds here and there.

THEODORE BESTERMAN.

THE HAND AND ITS MYSTERIES. By "Karma." London: Philip Allan & Co. Pp. 218. Plates xxiii. Price 10s. 6d. net.

THE author of this extremely interesting treatise looks upon Palmistry, or Cheiromancy, as she prefers to call it, as one of the old occult sciences, and she claims that it "illustrates two wise and beautiful maxims: 'Know Thyself' and 'Understand Others.'" Aristotle said: "The lines are not written without cause in the hand of man, but come from celestial influences and the peculiar human individuality," and, taking it from this standpoint, even the most prejudiced must admit that Cheiromancy includes a good deal more than mere "fortune-telling." It is interesting to learn that the markings of the hand change, and show alterations at different periods of the life, and "Karma" is quite convinced that coming events can be foretold, "for the hand is the active servant of the mind, and the mind is the hand of the soul." But it is for the reading of character that she chiefly values it, and she writes with the certainty only given by long and successful practice of what cannot be an altogether easy or simple art.

The characteristics of the seven different "types" of hand are described in detail, as well as being illustrated by very clear and well-produced plates; the seven principal lines, the lesser lines, the various lucky and

unlucky signs and symbols, are all dealt with ; and though it is no doubt true that practice and personal experiment are essential to the making of a reliable "reader of hands," yet any would-be student may be heartily advised to obtain this book, for it is a veritable treasury of suggestive information.

E. M. M.

THE "CONTROLS" OF STAINTON MOSES ("M.A. Oxon."). By A. W. Trethewy, B.A., of Trinity College, Oxford, and of the Indian Civil Service (retired). With numerous drawings and specimen signatures. London: Hurst & Blackett, Ltd., Paternoster House, E.C. Price 12s. 6d.

THE author of this very able book explains at the outset that it is intended chiefly for students "who are willing to devote time and trouble to research." After a short biographical sketch of the Reverend Stainton Moses, Mr. Trethewy analyses very fully and clearly the pros and cons of the identity of the personalities, ancient and modern, who professed to communicate through the hand and brain of one who, they declared, was specially chosen as an instrument for "a new revelation of divine truth, a development of the teaching of Jesus, for the reception of which mankind was ready." (Incidentally, the thought occurs to the reviewer that the greater part of mankind has as yet hardly assimilated the first simple teaching of our Divine Master Himself, as given in the Sermon on the Mount.)

The author has had the privilege of studying the original MSS. Records of Séances, etc., in the Archives of the London Spiritualist Alliance, and now in these pages, for the first time, are disclosed the names of the different members of the famous "Imperator Group," so long hitherto kept secret. Various "trails" and clues have also been followed up at the British Museum.

The whole book has been written with impartiality and unbiassed judgment.

For purposes of comparison the psychical researcher may be interested in reading the late Professor James Hyslop's summary of what he called "The Smead Case" (see Vol. 22, *Proceedings American S.P.R.*—a tome of some 735 pages).

Quite apart from the good faith of the "Controls" themselves, the good faith and veracity of William Stainton Moses are beyond all doubt. Mr. Trethewy has discussed that point with Mr. F. W. Percival and the late Mr. Charlton T. Speer, both members of the Stainton Moses circle, and both of whom assured the author that their confidence was based on their knowledge of the high moral character of "M.A. Oxon." And, as Myers said: "The fraudulent production of the phenomena was physically impossible. . . ."

Needless to say, this volume is a valuable addition to the standard literature of scholarly psychical investigation. EDITH K. HARPER.

THE EYE OF PHARAOH. By Guy Thorne. London: Ward, Lock & Co., Ltd. Pp. 320. Price 7s. 6d. net.

JEWELS in fiction are gloriously indifferent to the improbability of their existence, and the "eye of Pharaoh," a diamond which pours "a great flood of rosy light into the room" where it is shown, might stare unashamed

at "The Rajah's Sapphire," imagined by Mr. M. P. Shiel. Belief in the diamond is, however, unnecessarily difficult, because Guy Thorne supposes that it was passably imitated by an artificer in Holland; and this supposition has the effect of lowering the jewel to the rank of a mere Koh-i-noor.

Apart from this flaw in the proverbial jewel "Consistency," Guy Thorne's novel is meritoriously ingenious. From the moment when "Pharaoh's eye" is first seen on the market, to the end of a story darkly psychic, where theft, kidnapping, murder and occult phenomena conspire to thrill the simple reader, one acknowledges the presence of an inventive imagination fine enough to raise shockers above the level of vulgar shockingness.

W. H. CHESSON.

THE PHILOSOPHER'S STONE. By J. Anker Larsen. Gyldendal. London: 10 and 12 Orange Street, Leicester Square, W.C.2. Price 12s. 6d. net.

MR. LARSEN'S novel has all the unexpectedness and the inevitability of life itself. In life people do not do what one would expect them to do, nor do events follow one another with mathematical precision. There is always an element of surprise; few people really trouble to think before they act; the mass are swept along by forces they cannot control and of whose nature they are ignorant. So it is with the characters in this very remarkable work, which depicts the modern soul's search for the Philosopher's Stone, for the secret of life and happiness. The book is very well written and is certainly a masterpiece of its kind. The three principal characters differ widely from one another, though all are united in the search for the Philosopher's Stone. The keynote of the book is mystical rather than occult, and the dangers and difficulties that beset the path of the aspirant are very skilfully sketched.

It may be mentioned that *The Philosopher's Stone* gained the Gyldendal Prize (about £2,000) in Denmark. Judged from a purely literary standpoint, it is a classic; parts of it are as fine as anything I have read in fiction. It should therefore be welcomed both by the lover of good literature and by the seeker after truth.

MEREDITH STARR.

THE RELIGION OF THE RIGVEDA. By H. D. Griswold, M.A., Ph.D., D.D. Pp. xxiv + 392. London: Humphrey Milford, Oxford University Press. Price 12s. 6d. net.

THIS scholarly volume is the eighth to be published in a series of monographs on the religions of India known as *The Religious Quest of India* series. Before passing to a more detailed survey of this book it may not be amiss to say something of the series to which it belongs. Two principal motives underlie the whole collection. The authors approach their tasks in the most strictly scientific spirit. They believe that an historical background is of the first importance, but that even more vital is it to set the practical side of each system in living relation to the beliefs and the literature. Their second motive is to set each Indian religion side by side with Christianity, for purposes of comparison and contrast.

Dr. Griswold has many qualifications for writing a book about the religion of the Rigveda, not least of which is his long residence (nearly thirty years) in the Punjab, the very habitat of the Vedic Indians. His knowledge of the Rigveda has helped him to a sympathetic understanding

of modern Hinduism, no less than his knowledge of Hinduism has helped him in his researches into the Rigvedic religious beliefs and practices.

His volume falls into three parts. The first part is mainly introductory and traces the antecedents of the Rigvedic Age throughout the Indo-European and Indo-Iranian periods. The Rigvedic period itself is treated historically, geographically, and literally. The second portion of the book is by far the longest and the most important. It deals with the religious contents of the Rigveda. Of extraordinary interest—and that not only for oriental scholars—is the author's method of treating the Vedic gods, their place in the celestial economy, their worship, and their respective functions. In this way are described Varuna, Agni, Indra, Soma, Usas and a host of minor gods and demons. In the concluding section of his work Dr. Griswold leaves historical research in order to estimate the significance and value of the Rigveda. It is here that he displays the truest scholarship and acumen, and the reader can safely follow the guidance of so well-balanced a judgment.

If we seem to have summarized rather than to have criticized this book it is for three reasons. First, the space at our disposal is too limited for any other method of treatment. Secondly, a summary may serve to achieve that most desirable of all ends—the purchase by the reader of the book itself. But chiefly, because Dr. Griswold's work is so meticulously careful, his knowledge so profound, and his judgment so true, that criticism can only become appreciation.

JOHN NORTH.

THE HOLY CITY. By Dorothy St. Cyres. London: Longmans, Green & Co. Pp. 91. Price 5s. net.

To write a blank verse allegorical tragedy in three acts is a task before which the ablest pen might quail. Blank verse is, in itself, so full of pitfalls, and becomes so easily a mere commonplace "jog-trot" of monotonous syllables (instead of rising to the noble heights of which it is capable in the hand of a master-poet), that Lady St. Cyres, in choosing this medium of expression, was heavily handicapped at the start. It would be too much to say that she has surmounted all the difficulties with which she was confronted, but in so far as she has failed her failure can be counted a hopeful one—in which connection some of her own lines may be appropriately quoted:—

" And what does failure mean ?  
It means fulfilment, in the time to come,  
A seed thrown down into the waiting earth  
To yield new life. To wait, and seem to lose,  
To let the darkness close on all you prize,  
That is, and ever was, the sower's lot."

The story she tells is of a prophet who sets forth, with his followers, to find in the mountains the "Holy City" seen by him in a vision. Their quest is unsuccessful, and after many trials and misfortunes, the leader is deserted by all his disciples save one young girl. As he lies dying from injuries received through saving another from danger, the mists clear, and the "Holy City" once more is revealed on the mountain heights. The author writes with sincerity and fervour and much piety of feeling, and in such an undertaking it is hardly possible to criticize her for not having attained a more substantial measure of success.

E. M. M.