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# THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

## Contents

NOTES OF THE MONTH By the Editor  
Has Northcliffe Returned ?

CREMATION OR BURIAL ?  
By Morley Steynor

ALTERNATIVES TO THE SPIRIT HYPOTHESIS  
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SOME UNPUBLISHED GHOST STORIES  
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EDITED BY RALPH SHIRLEY

*"Nullius addictus jurare in verba magistri"*

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## NOTES OF THE MONTH

WHATEVER may be thought of the evidential value of Mr. Hannen Swaffer's book entitled *Northcliffe's Return*,\* dealing with numerous and varied alleged spirit communications from the great journalist, it will not be disputed that the volume in question is full of interest in the light it throws on Lord Northcliffe's own character, as illustrated by many stories of his idiosyncrasies and peculiarities, narrated by one who knew him very intimately in life. Thus we get a very vivid portrait of one who was not only a very dominant and forceful personality, but a man of many moods and also a man of very exceptional frankness—"the soul of indiscretion," as his biographer describes him; a man who, like the "little Corsican," to whom he was often compared (a comparison which certainly seemed to flatter him) "never stood on ceremony." "NORTH-CLIFFE'S RETURN." The book is written by one who holds his memory in very affectionate regard, but does not certainly attempt to conceal his faults and shortcomings. Many of those he worked with quarrelled with him and he also quarrelled with

\* London: Hutchinson & Co., Paternoster Row. 4s. 6d. net.

them. Among those who did so was the writer of the present work, and one is inclined to think that in intimate association with so imperious a personality periodical quarrels would be almost impossible to avoid. Hannen Swaffer speaks of his irritability and impatience, and his intolerance of opposition, and on one occasion goes so far as to allude to his "infernal cheek." He was unquestionably a very broad-minded man and cared nothing for the opinions of others when they differed from his own, even when, as in the case of his attack on Lord Kitchener, he stood in a position of considerable isolation. He had certainly learnt the lesson of Daniel in the Moody and Sankey hymn, to "dare to stand alone," and in the end he was generally recognized to be in the right, in spite of the admitted fact that he made a certain number of rather big mistakes, as a man of such a positive and dominating temperament invariably does.

Always from the very beginning Northcliffe had supreme confidence in himself. "I walked down Fleet Street when I was a boy," he told Hannen Swaffer once, "calling in at all the newspaper offices and asking for a job. Not one of the proprietors would give me one. I looked at them and thought, 'Fancy fools like this running daily papers.' So I thought I would start one of my own. I did it by founding *Answers*, made a fortune out of it, and came in up the back stairs." Many of

CHARAC- the stories that our author relates are as good as  
 TERISTIC they are characteristic. "How much money do  
 STORIES. you get?" he asked a reporter once. "£8 a  
 week," was the reply. "Are you satisfied?"  
 "Quite." Northcliffe retorted: "Then you had better go. Nobody who thinks he is earning enough is any good here." He had, however, probably a softer and more impressionable heart than most people gave him credit for. Here is a story of one who appealed to his humanity.

One of the oldest members of his staff, who had been discharged by Kennedy Jones, called on him, leading in six beautiful children going through a pantomime of sorrow, and saying:

"Chief, if I'm sacked, these children will starve!"

"What do you mean—sacked?" asked Northcliffe.

"K. J. has booted me out."

"Well, then, I boot you in again."

The next day, seeing another member of his staff, Lord Northcliffe said, "I didn't know — had any children."

"He hasn't," was the reply.

"Well, where did he get those he brought to see me?"

"He borrowed 'em."

He had.

Another amusing story is told about his acceptance of the viscounty which was conferred on him in Lloyd George's premiership. Hannen Swaffer thought he might have done without

THE VIS-  
COUNTY  
AND THE  
REASON  
WHY.

it, and asked him why he accepted. "I thought," he said, "you were becoming a great democrat." "Well," replied Northcliffe, "when I came back from Washington, the Premier asked me what I wanted, and I said 'Nothing.'" Swaffer interpolates with the observation that "He usually wanted the earth; but that is how he put it." Lloyd George objected: "But we are making Reading an earl for his work in Washington, and if we do not make you a viscount they will say you have failed." Turning to Swaffer, Northcliffe asked: "I could not be accused of failure, could I?"

During the war many little incidents which would have aroused public interest and excitement were (as is well known) suppressed by the Censor. One of these was the shelling by a

THE DEATH  
THAT HE  
DID NOT  
DIE.

German destroyer of the house Northcliffe had taken at Broadstairs, and where he was staying on February 25, 1917. The building was struck, and a secretary rushed into his room shouting, "Chief—(they always called him 'Chief')—the Germans are shelling us." "We will die in our beds," he said; "you go and die in yours." And he turned over and went to sleep.

Mr. Hannen Swaffer received a note from him the next day referring to the incident. "The paper," observed Northcliffe in this epistle, "was nearly deprived of its chief proprietor last night—a source of mingled feelings among the staff."

What Northcliffe's real opinions about spiritualism and kindred matters were during his lifetime was never known to the general public. They tended to regard him as hostile, and certainly an agitation was got up by the Northcliffe Press—the *Daily Mail*, I think, in particular—against professional mediums, clairvoyants, etc. Towards the end of his career,

NORTH-  
CLIFFE'S  
VIEWS ON  
PSYCHISM  
AND OC-  
CULTISM.

however, he arranged for the publication of the Vale Owen script in the *Weekly Dispatch*, and this rather startling departure appears to have been due to his own personal action. I published his horoscope in the *OCCULT REVIEW* a year or two before he died, having obtained the approximate time from what I knew to be an authentic source, and made some observations with regard to it. Carmelite House sent specially for a hundred copies of the issue, but I was quite unaware at the

time that Lord Northcliffe himself took any real interest in the matter. After his death, however, I was told by a friend of his, and an occasional correspondent, that Northcliffe had often talked to him of the matter, and discussed his horoscope with much interest. No one was ever less bigoted or more independent in his intellectual point of view.

The main object doubtless of Mr. Swaffer's anecdotes is to give a pen picture of the real Northcliffe, who, he maintains, was very different to the general impression of him in the public mind. Mr. Swaffer's contention is that the Northcliffe of the séances in which he held communications with him, corresponds to the Northcliffe whom he knew so well on earth, and that this being so, they are evidential in character. Some of them cer-

tainly bear out the author's pen picture. I cannot, however, agree that they are by any means all of equal merit in this connection. Those held by

Mr. Hannen Swaffer with Mrs. Osborne Leonard are, generally speaking, the most lifelike, but some of those communicated through other channels and to other persons seem to me to be very dubious in character, and to bear little resemblance to the portrait which is presented to us. The sceptic will doubtless ask if it were not in each case the conception in the mind of the sitter which was reflected in the communications received. It is very easy to urge this in individual instances, but the argument advanced will not hold water in the case of many small incidents referred to in some of these conversations, of which all the sitters were ignorant, but which were subsequently verified.

The best of these séances (as stated) were those held with Mrs. Leonard, and the evidential value of the facts obtained in some of them is certainly remarkable. Among the most note-

worthy of these were references to incidents in connection with Miss Owen, Lord Northcliffe's private secretary, who attended the séances in company with Mr. Swaffer. Here is one, trifling in its nature, but which had relation to a fact of which no one present had any knowledge, a small incident which took place during Miss Owen's visit to Switzerland. It was given deliberately for evidential purposes.

"I saw," said Northcliffe, "Louise (Miss Owen) sewing ribbons on a garment. She was putting the ribbons on the wrong edge. She will laugh when you tell her of this. She was rather cross with the ribbon-straps."

Miss Owen was subsequently questioned in a guarded manner

about the incident, care being taken to avoid giving any clue, and without any explanation being offered her. The following are the interrogations put to her in this connection, and her replies :—

*Q.*—Have you been doing any sewing lately ?

*A.*—Yes, quite likely. I do quite a lot of my own needlework.

*Q.*—Can you remember quite recently any particular garment you were sewing ?

*A.*—Yes, in Switzerland, I was doing some needlework on a Court dress for one of my adopted daughters.

(This question was put in such a guarded way, and "needlework" was so comprehensive that we felt it necessary to give a further question of fractional detail.)

*Q.*—Were there any ribbons on the garment ?

*A.*—(Volunteered quickly and spontaneously). Yes! There were. I sewed ribbons on the wrong way. I put the ribbon-binding on the wrong side of the edge of the Court dress and had to unpick it all.

*Q.*—Were there any ribbon-straps ?

*A.*—Yes! I got rather cross with the ribbon-straps.

This, again [says Mr. Swaffer] is remarkable evidence of something which is not the reading of a subconscious mind. I had received one or two post cards from Miss Owen in Switzerland during her absence, but nothing more. Not one of the three of us knew anything about the sewing of the straps on the wrong way, or anything at all about it. It is certainly amazing that, while Northcliffe used the words, "She was rather cross with the ribbon-straps," Miss Owen, not prompted in any way, used the words, "I got rather cross with the ribbon-straps."

All these communications culminated in the meeting at the Queen's Hall, addressed by Mr. Hannen Swaffer, in which the evidence for the return of Lord Northcliffe and the genuineness of his communications was given to the public. Such meetings, however sympathetic and appreciative the audience may be, are hardly likely under present conditions to meet with a very favourable reception from the Press, and the cue had evidently been given in the case of a number of well-known papers to hold up the thing to ridicule. This ridicule, however, is obviously based on the assumption that Lord Northcliffe neither could nor would have communicated from the other side, and this being so, that all the incidents in connection with the alleged communications must be a hoax. Once you start on this assumption your mental attitude is of course a foregone conclusion. To the logical, however, if not to the journalistic mind, the real point that arises is whether the evidence substantiates the alleged communications, or whether it does not. The fact that Lord Northcliffe was a prominent man does not disprove the

communications in any way if other people have been shown to have communicated, and it must be borne in mind that but a short time before the Press was full of the most detailed account of alleged communications from Oscar Wilde entirely in his style of writing and speaking, which would not have been given the remarkable prominence they received if they had not borne the appearance of genuineness, and were not calculated to excite a very widespread and general interest. To anyone who has read these communications carefully and known the people through whom the communications were obtained, and the method of obtaining them, it seems to me, I confess, that scepticism with regard to their origin is very difficult, especially assuming that the critic of the communications has any highly developed faculty of literary criticism. That the genuineness of these communications was disputed goes without saying. That the sceptical critics, however, had a difficult case to answer was very widely admitted. If these communications were what they purported to be there was obviously no intrinsic improbability in some other person who had recently passed over to the other side also communicating in a similar manner. Why should the facts be ridiculed in one case more than they were in the other? Doubtless because the style and mannerisms of Oscar Wilde were so well known to the world that even assuming in this instance that the whole thing was a hoax, it was obvious at the first glance that it was one of the cleverest hoaxes that had ever been perpetrated. In the case of Lord Northcliffe, an intimate knowledge of his character and temperament was not possessed by the man in the street, and therefore what was evidence to an intimate friend would not equally be evidence to the ordinary reader of a daily paper. What brought conviction to Mr. Swaffer would in many cases mean nothing to one who merely knew Lord Northcliffe's reputation at second hand. Still, granting this, it obviously offered on the face of it a case for serious investigation, and the cavalierly attitude of the Press generally was hardly creditable. Perhaps some plot was suspected of engineering a journalistic stunt which was resented by rival newspapers. However this may be, evidence good or bad cannot be disposed of by the cheap sneer, and serious criticism generally was hardly attempted. That there is room for this will be pretty obvious to readers of Mr. Swaffer's volume, in which the evidence, remarkable as it is in parts, fails certainly

SCEPTICISM  
OF THE  
PRESS.

OSCAR  
WILDE AND  
NORTH-  
CLIFFE AS  
COMMUNI-  
CATORS.

to carry conviction throughout. It is to the author's credit that he has not hesitated to give the least satisfactory part of the evidence as well as the most cogent and the most evidential.

There was a terrible fiasco on one occasion in connection with an attempt, or an alleged attempt, of Lord Northcliffe to materialize at a séance with Evan Powell. Possibly the ectoplasm went wrong, but in any case the attempt to produce Northcliffe's physiognomy was a total failure. He seems

A FAILURE  
TO MATER-  
IALIZE.

to have tried on several occasions to materialize in a sort of half way. Perhaps if he had studied psychic phenomena more carefully in his life, he might have known better. It is certainly a mistake to attempt to materialize without a competent materializing medium, and materializing mediums are very rare birds indeed. Mr. Hannen Swaffer doubtless knows this, and might give his chief some hints on the next available occasion.

Mr. Swaffer has also recorded some communications from a preacher on the other side who entirely disapproves of the Northcliffe method of propagandism, and puts in forcible language the difficulty of bringing home conviction of the genuineness and reality of the spirit world by the means that have been so often adopted. As the arguments advanced by "Daniel" have an important bearing on the whole problem, a short extract from them may not appear inappropriate.

There is one law [says Daniel], and it does not proceed according to conditions on your side altogether. That law is that which is taught in Life and not evidence. If you request evidence then you shall not receive it. If you request Life then it is yours. . . .

"A DANIEL When you have Northcliffe speaking to you, how many COME TO other influences control his speech you do not know. . . . JUDGMENT." When a man leaves the material he must cast it off. If he return and endeavour to express himself, then he finds that he has a different mentality and he must be assisted by a vast personal army, both directly and indirectly, of forces about him. For instance, he must have "guides" to aid him, and they influence him with their thought. They mould him with their mentality. . . . Then there is the individual himself. He has to build himself up as he was. He has to impersonate himself as he thinks he was. And there are many other circumstances such as those of varying circles and varying characters of sitters, and varying conditions of spirits. Where is your evidence? Nowhere. It is preposterous to claim that it is so great and true. It is not true unless it is absolute, and it cannot be absolute, for when it is it will not be expressed in material terms. You cannot write down the facts of Life in words, because they are spiritual, and being spiritual they are beyond the physical and the mundane. There is no evidence which can be truly complete. My words apply to every phase of mediumship. . . . If you want evidence

of the spirit world, make of yourself a saint, beautify your soul, uplift your vision, glorify your nature. Let true communion be your evidence. What more than that do you want?

Daniel's advice, however, is obviously not for the man in the street, and if the man in the street is to be satisfied of the survival of man, and the existence of another world beyond the present one, he naturally asks for evidence, and if he would judge of that evidence fairly he must judge of it, making allowance for the difficulties and discrepancies that must inevitably arise in communicating between one plane and another. In any case he will not be satisfied to-day, like certain denizens of Monkeyville, Tennessee, by Biblical records, often of doubtful authenticity, and in no case calculated to make appeal to the scientific intelligence of the present time.

I alluded some months ago to an extract which appeared in the *People* on one of the Northcliffe communications in relation to the suit of clothes that Lord Northcliffe says he wore on the spirit plane. In this connection I may as well quote the passage in full. The séance was one with Mrs. Leonard, I think the first that was held with that medium. Northcliffe is talking of his health conditions. "Had I not passed over," he says, "I should not have regained my health. I know it. Now all is wonderful. I am in perfect health, very active and very fit. When on earth I felt my muscles becoming very flabby and floppy. Now they are firm and tight."

He continues after this:—

I had an idea that we over here floated about wearing flowing robes. How I should have hated that! Yes, I even have finger-nails. I am wearing a grey suit (flannel), like those you often saw me wear, soft collar and soft shirt. My skin is very clear.  
 CLOTHES AND THE— It is a wonderful feeling to be so fit. One is never ill here,  
 GHOST. never hurt and never depressed. We have no money. We work things out in kind. I have worked for my suit. I was never really what one would call a happy man, as I couldn't do all I wanted to do, and so would get terribly depressed. You [Miss Owen] had a different temperament—more buoyant—for after feeling depressed you would bubble up again.

The point that arises is how does a person on the other side work for his suit of clothes? The idea is an entirely novel one in connection with the other plane, and in fact it seems to be in contradiction with the large majority of communications received. In the early days of the OCCULT REVIEW there was a long discussion about ghosts and their clothes—a sort of symposium, under the heading "Do Ghosts Wear Clothes?" One

humorous journal misquoted the heading, probably intentionally, as "Should Ghosts wear Clothes?" The EVERYDAY LIFE ON THE OTHER PLANE. prevalent impression seems to be that the clothes arrive automatically; i.e. that presumably it is a matter of suggestion on the other plane; that people find themselves in possession of their clothes just as they find themselves in possession of their psychic bodies. Northcliffe on the other hand writes that he has worked for his, not, presumably, that he made them himself, but that he did certain work in exchange for which he obtained the garments. One would like to have his explanation. Can Mr. Hannen Swaffer obtain it? It is just on these little points in connection with what I would call the everyday-life on the other plane, that we are left so completely in the dark—and assuming life on that plane to be as real and actual as we are led to believe by almost all the communications received, surely it should be possible to make the matter clear.

Here is another evidential piece from the same séance. Speaking again to Miss Owen, Lord Northcliffe remarks:—

I liked the pink flowers you brought to me, but don't bother to put any more on my grave. Graves, like the earthly body, do not matter. Instead, keep plenty of flowers in your rooms, as I am often there, and I like them. The gravestone is, however, just what I liked. You will be glad to know I have chosen a country home—not in a town. How I disliked crowded cities and no sunshine! I have a beautiful home, flowers and birds. I am so happy in my surroundings, as I was always a lover of Nature. I even have conservatories for my flowers.

Don't chew the end of your pencils when you write. Juicy figs are much better. I was with you on Saturday when you were eating one, and when you mentioned my name, saying how I liked them, I made you think it was not quite ripe, but only for the moment. I love to tease. (Note by Miss Owen: EVIDENCE. When I motored over to Canterbury from my cottage, a few days before, I purchased some green figs, remarking to my companion that Northcliffe was very fond of them. Looking at one, I said, "This is no good; it is not quite ripe." Then I discovered that it was.)

Here is another interesting excerpt from a further séance with Mrs. Leonard. The conversation on this occasion is with Mr. Hannen Swaffer.

"Do you think I shall be a failure at Queen's Hall, Chief?" I asked. "No," was the reply. "I am all the time working to minimize anything of that sort."

"Have I anything to attack?" I went on. "Make mincemeat of other people's objections," came Northcliffe's

answer. "You've got to slash out, and make them laugh. This movement is too negative now, too milk-and-watery. It has not progressed enough."

"Did you read my letter in *Light*, Chief?" I asked, regarding the protest I had made in a Spiritualist paper about the way newspapers treated psychic matters in their columns.

"I wrote it," came the characteristic Northcliffe reply. *That* was the Chief. "I did not need to read it. I'm going to speak at Queen's Hall. I will put ideas in your mind and prepare it beforehand and get it in order."

Yes, that was the Chief, indeed. He would always claim credit, afterwards, for anything that had turned out successful in one of his newspapers. If it went wrong, it was your fault; if it went right, it was something *he* thought of. And he would always sort of take charge of you, suggesting he was going to do everything that, indeed, you were going to do yourself.

"You are not to write the speech laboriously," said Feda. "'He's got to think on his feet,' he says. 'We will have some headings.' Then he'll elaborate."

I thought it was very kind of Northcliffe to take all this trouble, especially as he was never such a good speaker as I am.

Another good evidential point is where Northcliffe in one of his communications complains that there are now too many advertisements in his papers and that they are encroaching on the necessary text matter. This point was criticized in the Press, and the idea that Northcliffe should have said any such thing was ridiculed. Those, however, who have had to do with the practical side of the publishing of newspapers will be aware of the struggle that often goes on between the editor and the advertisement manager on this very point, and Northcliffe always laid great stress on the importance of the contents of his

NORTH-  
CLIFFE'S  
VIEWS ON THE  
LIMITATION  
OF ADVER-  
TISEMENTS.

papers, and in such cases was not out for an immediate return for his money, in this matter differing emphatically from his brother and successor, Lord Rothermere. Hannen Swaffer was able to confirm the characteristic nature of the observation later on, for in turning up a note of Northcliffe's criticizing one of his papers, he read a complaint that the advertisement people were encroaching on the space that he had granted them, and expressing the hope that the editor would exercise his power to throw out any advertisement he chose. In a case like this the evidence that at first glance appears to the critic to be the worst proves in the upshot to be the very strongest of all.

One fact at least emerges from the present volume. Hannen Swaffer knew Lord Northcliffe intimately. He has received communications from one purporting to be Lord Northcliffe

through a medium who is admittedly beyond suspicion in her integrity and whose reputation stands higher than that of any other psychic of to-day. Mr. Swaffer, having received these communications under carefully chosen conditions and in association with friends on whose sincerity he could absolutely rely, has declared his conviction that the communicating entity was Lord Northcliffe to the finger-tips, as he knew him on earth; that his mannerisms, his turns of phrases and his way of speaking were entirely characteristic of the great journalist. And this expression of opinion should surely be given due weight. In addition to this he has produced some remarkable pieces of evidence, several samples of which I have given above, which at least serve to corroborate the contention that in some of the most important of the séances held, he has not been imposed upon. A case, in short, has been made out which demands investigation and not ridicule.

MR.  
SWAFFER  
CONVINCED.

## CREMATION OR BURIAL?

By MORLEY STEYNOR

WHILST on most vital questions touching man's welfare Occultists of all nations would seem to be in happy agreement, no such harmony is found on the question of cremation. Yet here surely is a subject in which all should be interested, for though the uninitiated are still of the opinion expressed by Hamlet that no traveller returns from the bourn of the undiscovered country, no one has ever yet questioned the inevitableness of all of us one day leaving this world.

Now, to start a discussion on this question is to find that certain representatives of the French school of Occultists or Spiritists are in complete disagreement with the English Theosophists. Certainly no one who knows what valuable research work has been done by the French in these realms would think for a moment of treating their conclusions lightly, yet here we find such students as Charles Lancelin, P. E. Cornellier and Léon Denis arriving at exactly opposite conclusions from those of Mrs. Besant, C. W. Leadbeater and other Theosophists. For instance, in *The Ancient Wisdom*, Mrs. Besant says: "If the dense body be buried, the etheric double floats over the grave, slowly disintegrating, and the unpleasant feelings many experience in a churchyard are largely due to the presence of these decaying etheric corpses. If the body be burnt, the etheric double breaks up very quickly, having lost its nidus, its physical centre of attraction, and this is one among many reasons why cremation is preferable to burial as a way of disposing of corpses. The withdrawal of the man from the etheric double is accompanied by the withdrawal from it of Prâna, which thereupon returns to the great reservoir of life universal, while the man, ready now to pass into Kâmaloka, undergoes a rearrangement of his astral body, fitting it for submission to the purificatory changes which are necessary for the freeing of the man himself." And in *The Science of the Sacrament*, Leadbeater says: "It is strongly recommended that wherever possible the physical body of the deceased person should be cremated, that is, disintegrated rapidly by fire rather than by process of slow decay." Again, in *The Inner Life*, when referring to the way in which the unde-

veloped man, after death, fights against the natural force of evolution, he says : " In this ignorant and disastrous opposition to the cosmic will a man is much assisted by the possession of his physical corpse as a kind of fulcrum on this plane. He is naturally in close *rappport* with it, and if he is so misguided as to wish to do so, he can use it as an anchor to hold him down firmly to the mud until its decomposition is far advanced. Cremation saves the man from himself in this matter, for, when the physical body has been thus properly disposed of, his boats are literally burned behind him, and his power of holding back is happily greatly diminished. We see therefore that, while neither the burial nor the embalming of a corpse can in any way force the ego to whom it once belonged to prolong his stay upon the astral plane against his will, either of these causes is a distinct temptation to him to delay, and immensely facilitates his doing so if he should unfortunately wish it. No ego of any advancement would allow himself to be detained upon the astral plane, even by a proceeding so foolish as the embalming of his corpse. Whether his physical vehicle was burned or allowed to decay slowly in the usual loathsome manner, or indefinitely preserved as an Egyptian mummy, his astral body would pursue its own line of quick disintegration entirely unaffected. Among the many advantages gained by cremation, the principal are that it entirely prevents any attempt at partial and unnatural temporary reunion of the principles, or any endeavour to make use of the corpse for the purpose of the lower magic—to say nothing of the many dangers to the living which are avoided by its adoption."

Then the learned French Kabalist, Eliphas Lévi, says : " The preservation of corpses is a violation of the laws of nature ; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Preserving corpses is to create phantoms in the imagination of the earth \* ; the spectres of the nightmare, of hallucination, and fear, are but the wandering photographs of preserved corpses. It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life. Death is exhaled by death. The cemeteries poison the atmosphere of towns, and the miasma of corpses blights the children even in the bosoms of their mothers. Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals,

\* " To intensify those images in the astral or sidereal light."—Jinarājadāsa.

and it is to this eternal fire that Jesus alluded when He says that the wicked shall be cast into *Gehenna* ; signifying that dead souls will be treated as corpses."

Now, after such emphatic statements as these, we might not unnaturally be tempted to decide in favour of cremation ; yet when we turn to certain other French authors on these subjects, we are met with diametrically opposite conclusions. Where Mrs. Besant would have the etheric double break up very quickly by means of fire, these authorities would have it liberated slowly by means of burial. So just when we had been tempted to add a comforting codicil to our testament with instructions that we are to be cremated and not buried in the old-fashioned and unhygienic manner of our forefathers, we are rudely awakened by the perusal of French authors, and told that our codicil means a hot time for some of us.

For instance, in *La Vie Posthume*, Charles Lancelin says that cremation, which at first sight would seem to be a step in advance, should, in reality, be looked upon as a step backwards on the path of an ideal civilization. What Nature does she does well. In progressively dissociating the constitutive elements of what was once a living body, she allows the astral body \* to disengage itself slowly and easily, and the etheric double to dissolve itself in the ether to which its elements are returned, little by little, with the minimum of suffering. On the contrary, cremation is an act of violence which, instantly dissolving the physical body, inflicts atrocious suffering not only upon the astral body which is the depository of sensibility during life, and which is still charged with neuric force and consequently feels the fluid bonds which bound it to the corpse brutally broken—but at the same time upon the etheric double which, still depository of what subsists of physical life, must experience an indescribable torture when feeling itself consumed at the same time as the body itself by the devouring flame. It is the same with embalming which keeps the etheric double attached to the remains of the physical body for an unreasonably long period. Death is but a definite withdrawal or unfolding of the astral body instead of a temporary one.

\* He calls it the "*fantôme*" ; but the difficulty of translation consists in the variety of names different authors give to the same thing. Says Hector Durville : " On a désigné sous plusieurs noms cette partie dédoublée du corps humain. Les plus connus sont : le double, le corps astral, le fantôme, le corps fluidique, le spectre, l'ombre, etc. C'est le péresprit des spirites, l'âme sensitive des anciens philosophes. Il est aussi le siège de ce que les psychologues contemporains appellent la *conscience subliminale*, l'inconscient ou le subconscient."

Now this withdrawal, being a very common phenomenon, though but little suspected, leads me to think that a man who has studied the theory of this phenomenon, who, above all, has experimented subjectively with it, or seen objective experiments carried out—who, in a word, knows the mechanism of this withdrawal, when the last hour sounds, will know better and with greater ease than another—and more especially with less suffering—how to disengage himself from earthly fetters, and liberate from the trammels of matter the superior and immortal part of his body. . . . From this I have drawn the following practical conclusions: Avoid cremation (embalming also), so as to prevent useless suffering to the astral body. Study practically, or at least theoretically, the withdrawal of the human being; so that, at the last moment, the physical body may be spared acute suffering.

Then in *La Survivance de l'Ame* by P. E. Cornellier, the Spirit, Vattellini (called an *esprit bleu* in the original, and who speaks throughout, as it were, *ex cathedra*) says: "The spirit whose body has been incinerated becomes free and independent. That may be a good thing for it should it be sufficiently evolved; but for the average spirit, no. By the very fact of its incineration it has no longer any link, any anchor, so to speak, in the world to which it belongs; it is like a ship adrift, like a balloon without ballast. He who no longer has any need of the earth may allow himself to be incinerated; but he who has to return for a new life, or the spirit which desires, from the hereafter, to try to help and to visit its dear friends which it has left behind, should prefer the tomb."

The interest which is taken in this subject in France is further seen in that most delightful work of Léon Denis entitled *Le Problème de l'Etre et de la Destinée*, and which, with its companion volume, *Après la Mort*, may be said to be the Bibles of the Spiritists of France. Here again we are warned against cremation. In a footnote the author says: "We are often asked if cremation is preferable to burial with regard to the freeing of the spirit. When consulted, the 'Invisibles' reply that as a general rule cremation brings about a more rapid freeing of the spirit, but one that is sudden and violent—painful even for the soul which clings to the earth by its habits, its tastes, its passions. It needs a certain psychic training, an anticipated freeing from earthly bonds in order to support cremation without laceration. This is the case for the majority of Orientals in whose country cremation is the custom. In our Western lands, where the psychic man is less developed, little prepared for death, burial should be preferred,

for it assures to those who are attached to matter, a slow and gradual freeing of the spirit from the body. Burial, however, should be surrounded by the greatest precautions. Interments are far too precipitated with us. At times they lead to deplorable errors such as, for instance, the burial of persons in a state of lethargy."

Mark Twain thought the Parsees' method of disposing of their dead an excellent one. In a more serious vein than usual he says: "By exposing their dead in their 'Towers of Silence' where ever-waiting vultures strip the bones free of their flesh in a few minutes and where the flaming sun and rain leave them perfectly dry and clean, the Parsees claim that their method of disposing of the dead is an effective protection of the living; that it disseminates no corruption, no impurities of any sort, no disease-germs; that no wrap, no garment which has touched the dead is allowed to touch the living afterwards; that from the Tower of Silence nothing proceeds which can carry harm to the outside world. By the tenets of the Zoroastrian religion the elements, Earth, Fire and Water, are sacred, and must not be contaminated by contact with a dead body. Hence the corpse must not be burned, neither must it be buried."

The early Aryans, the Greeks, Romans, Slavs, Celts and Germans, burned their dead, so that cremation may be regarded as a common custom among the Indo-European races. The graves of North Europe throughout the "bronze" age contain only jars with ashes. It was Christianity that gradually suppressed cremation. Was Christianity right? The French Spiritists would be inclined to think so. As far as we ourselves can see, however, the Theosophists would seem to be nearer the truth, and there can be no doubt that from a hygienic point of view, cremation is preferable to burial, and certainly less revolting than the Parsee method. Perhaps the French Spiritists' objection to it would be met, were the body enclosed in a sealed coffin and kept at the crematory for some time before being burned.

Now, as the number of crematoria in the world is increasing annually, we ought to be quite sure that cremation is the best way of disposing of the dead before advocating it further. At the present day Germany possesses about twenty crematoria, the United States about forty, and nearly one thousand persons are cremated annually in the United Kingdom. It is with the object of drawing attention to these contradictory views, and the consequent uncertainty and indecision that arises from them, that the present article has been written.

## ALTERNATIVES TO THE SPIRIT HYPOTHESIS\*

By G. BASEDEN BUTT, Author of "Modern Psychism"

THE theories advanced in explanation of psychical phenomena may be divided into two portions: those which have been made with hostile and destructive intent and those inspired by honest effort to ascertain the truth. Theories of the latter sort represent a minority, and while some of them seem extraordinarily wide of the mark, they are all worth considering because put forward in a spirit of helpfulness. Among the first class of theory many are malevolent and some foolish, ranging from the opinions of bigoted adherents to various kinds of dogmatic religion to the reflections of equally bigoted materialists.

Perhaps the alternative theories put forward by hostile religions call for first consideration, partly because of their inherent interest and partly because of the source from which they emanate. Hostility to Spiritualism on the part of materialists may be readily understood and, to some extent, even excused; but it is matter for amazement that schools of thought which base all their teaching on the dogma that human personality survives death and that the soul of man is immortal, should reject almost without examination, should ridicule, or should attempt to impose some other explanation upon, the facts which psychical research has revealed. For in so doing they throw away a most powerful argument against scepticism, cutting the ground of facts from beneath their own feet and inevitably destroying their future. For it is certain that the system of religion which cannot adduce facts in support of its speculations is doomed to perish.

The first and most famous theory put forward by religious people is that which may be described as "devilry," phenomena and communications, it is said, being engineered by devils from hell. This theory was responsible for much of the hostility to magic and witchcraft, which resulted in persecution of psychics and mediums during the Middle Ages, and one of its earliest re-statements in the history of Modern Spiritualism occurred in 1853, when the Rev. R. W. Dibdin published his

\* The author is indebted to Frank Podmore's *History of Modern Spiritualism* for many of the facts contained in this article.

*Lecture on Table-Turning.* Similar views are to be found in the writings of the Rev. W. Vincent and Mr. R. C. Morgan, also published at about that time.

Less extreme but equally absurd is the idea that the spiritual entities are not actual devils, but the spirits of damned human beings who are permitted to "communicate" by the devil in order to lead the world from truth. This idea was first put forward in England by the Rev. N. S. Godfrey in his fanatical tracts, *Table-turning Tested and Proved to be the Result of Satanic Agency* (1853), and *Table-Turning, the Devil's Modern Masterpiece*. Views such as these are common to all denominations of Christendom, while Roman Catholics have two additional theories of their own which may be said to be unique. The first is that the spirits communicating might be the souls in Purgatory, and the second, which appears to be the more probable, that the communications are neither from hell, nor purgatory, nor heaven, but from limbo. This last suggestion was made to us by a Catholic verbally, and we are not aware that it has hitherto appeared in print. In Catholic theology limbo is the abode of pagans who have lived virtuously according to the light of reason, knowing nothing of the truths of the Church. Limbo, therefore, is lower than purgatory but higher than hell. The life there is entirely human, as in many respects is the spirit-life described through psychism. The dwellers in limbo are devoid of spirituality and without contact with God, for none of them have been baptized. This would account for the "nursery of heaven" where unbaptized infants are cared for, and would explain the pagan or semi-pagan philosophies and the echoes of non-Christian creeds which almost invariably characterize spiritualistic communications.

Of these four theories the most difficult to discredit is undoubtedly the last named. It should be noted, however, that Roman Catholics rarely deny that the fact of survival is, or may be, demonstrated through psychic means. They are ready, as it were, to run away with the proofs without having made the investigation, and are vehement in crying down mediumship as dangerous and harmful. Yet they think that God allows this communication with the souls in limbo, though it is wrong and dangerous, and they believe that He allows millions of earnest men and women, sincerely inquiring for truth, to be led astray by phenomena which, presumably, His will could inhibit.

The "devilry" and "damnation" theories are more easily disposed of, though still held by some ignorant people. It should

## ALTERNATIVES TO SPIRIT HYPOTHESIS 155

be readily admitted that many spirit-communications are undeniably from entities of a low degree of development; but that psychic phenomena are exclusively of infernal origin is disproved by the exalted and benevolent tone of much spirit utterance and by the unquestionable inspiration they afford in the war against religious unbelief and moral corruption. Above all, these theories are inconsistent with the phenomena of healing mediumship, frequently recorded by psychic investigators, whereby the most serious ailments are cured. The theories of Satanic agency, in fact, show greater faith in the power of Satan than in the power of God.

It is worthy of note that these absurdly inadequate "devilry" theories are held among Catholics, both Roman and Anglican, and by many ultra-Protestant sects, including Swedenborgians, Salvationists and Christadelphians. It may be said without unfairness that the religious objections, as a whole, spring not from reason but from mingled feelings of jealousy, envy, fear and bigotry. Resentment is felt, perhaps not unnaturally, when one is asked to abandon speculation and assumption in favour of positive knowledge. Hitherto priests and ministers of religion have been the privileged possessors of religious authority, and therefore the scientist and occultist claiming knowledge more positive and more convincing than the unreasoning asseverations of theology are regarded with disfavour. Jealousy is felt. Opposition also results to some extent from vested interest.

One other religious objection, which applies more particularly to Spiritualist philosophy, relates to the so-called materialistic nature of the revelations. That there should exist in the spirit-world houses and cities, fields, woods, streams and mountains; that spirits should eat and drink, walk and lie down, sleep and speak, think and work and even write books, seems an absurdity. Established systems of philosophy require that the life of spirits should be vague and insubstantial. The philosophic intellect shows inability to assimilate the new facts, to realize their import, or to found upon them a coherent system of thought. Thus, at the opposite end of the religious scale to the crude theories of devilry, we have Viscount Haldane gravely informing us in *The Reign of Relativity* that:

It is . . . not sufficient that a life beyond the grave should be a mere repetition under altered and divergent circumstances of the old life here.

As a matter of fact, all these religious objections were fully answered by Emma Hardinge in *Modern American Spiritualism*

(1870), when she arrived at the following most important conclusion :

If the spirits had come in accordance with the cherished fables of antiquity, or the shapes which this same superstition [orthodox Christianity] had devised for them, they would doubtless have been received with more welcome and credit than in the simplicity of their risen humanity.

It is undoubtedly a fact that if all the spirits unanimously maintained that at death they had undergone the Particular Judgment and pointed to a General Judgment ahead ; if they claimed to have experienced the Beatific Vision and had verified the reality of the Holy Trinity ; and if they announced the Christian Church to be a divinely ordained institution, then Catholics and most other Christians would literally be falling over each other in their eagerness to accept the psychic revelations, no doubt with contemptuous impatience of all merely scientific attempts to obtain definite proofs of survival or even proofs of the reality of the phenomena. Similarly, if all spirits announced the doctrines of Swedenborg, Swedenborgians would be satisfied. If the spirits proclaimed an evangelical system such as Salvationists or Plymouth Brothers believe in, those religious bodies would be ardent Spiritists, while if they announced that death was followed by sleep, or "the silence of Sheol," to be broken later by the trump of resurrection and the assumption into heaven of all who have held right doctrine, then Christadelphians, at least, would be ardent believers in Spiritualism. But, although there is a tendency among certain classes of spirits to echo what is in the mind of the sitter, spirits as a whole have their own philosophy of life to expound, based on their new experience of a section of existence unforeseen during earth-life, namely, the persistence of spirit under the marvellous conditions of the spirit-worlds. This philosophy, and the information on which it is based, are not in harmony with the preconceived assumptions mistaken by fanatics for proven truth. For this reason the revelations of Spiritualism are rejected.

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Another section of hostile objections to Spiritualism is based on bigotry of a scientific or materialistic nature. Such objections, like the religious ones just described, are numerous and sometimes absurd. One of them is the denial of the phenomena unconditionally. Another attributes them to "an unknown cause," to "delusion" or to "charlatanism and fraud." Not

## ALTERNATIVES TO SPIRIT HYPOTHESIS 157

infrequently materialists beg the whole question by maintaining that the spiritist hypothesis cannot be true since it is impossible. Thus, after full investigation of the phenomena, Sergeant Cox in *The Mechanism of Man* can only repeat that :

precisely as digestion is a function of the stomach, intelligence is a function of the brain.

while Professor Richet's fixed idea after thirty years of investigation is that :

if man survives death he would no longer be a man.

Many men of science have been either bitterly hostile or insultingly indifferent, including Tyndal, Huxley, Sir David Brewster, Sir Ray Lankester, Faraday and others. Faraday's famous theory of unconscious muscular action as an explanation of the phenomena of table turning (put forward after the most perfunctory and inadequate investigation) was published in a letter to *The Times* of June 30, 1853, and reproduced with additions in *The Athenæum* of July 2, 1853. Needless to say, Faraday's theory relates solely to table-turning, planchette and ouija writing, and it takes no account whatever of the many instances, such as those recorded by the Dialectical Society in their famous report, by Colonel Olcott in *Old Diary Leaves*, and more recently by Professors Richet and Lodge, of complete levitation of the table to the height of perhaps a foot or eighteen inches from the ground *without contact by either medium or sitters*.

Just as Faraday maintained that tables could be moved by involuntary muscular action, American doctors maintained, with equal foolishness, that " spirit-raps " were produced by working the ankles or toe- or finger-joints, and Maskelyne thought that he had discredited the entire movement when he demonstrated that the rope-tying feats of the Davenport Brothers could be imitated by a conjurer. This disposition to suspect fraud led to the theory put forward by Frank Podmore in his *History of Modern Spiritualism* that the entire movement was due to two causes, dissociation of personality (in writing and speaking mediumship) and to fraud. To establish this theory, he had to prove that there never had existed a single genuine physical phenomenon, a contention which is now everywhere regarded with derision, though it was at one time seriously entertained by members of the Society for Psychical Research.

The supposition that all physical phenomena were the result of fraud was partly excusable in view of the following considera-

tions: 1, the incredible nature of the phenomena said to occur; 2, the great amount of fraud which, undeniably, was actually practised and no doubt is still to some extent practised to-day. But over against this has to be set the undoubted bigotry of men of science who, especially in Victorian days, had been made conceited by the material prosperity of the times and imagined that they alone of all past generations were truly enlightened, possessing, since the publication of Malthus' *Law of Population* and Darwin's *Origin of Species*, ultimate and entire truth. This assumption has long since been disproved, and is held to-day by none but the most out-of-date and old-fashioned materialists surviving from a bygone generation.

Another materialistic suggestion is that psychical research merely proves that death is a more protracted process than has hitherto been realized, and that dissociated mental fragments of a physically dead individual persist in the ether for greater or longer periods and are "tapped" by persons called mediums. It is sometimes difficult to make people realize that this explanation does not meet the facts, especially in view of the progress of the spirit from sphere to sphere, each more impalpable and refined than that which preceded it. This, it is suggested, is really the steady dwindling of the "spirit" or "mental remains" to complete non-existence.

Not far removed from the foregoing is the suggestion made by Dr. Tischner in *Telepathy and Clairvoyance* that there exists an impersonal basis of mind from which individual finite minds are temporarily differentiated during physical life and into which they relapse after death. Dr. Tischner suggests that it is with this "impersonal basis of mind" that seers and mediums communicate during profound trance, thus obtaining knowledge by the super-normal means described by Professor Richet as "cryptesthesia." Similarly, the information about Glastonbury Abbey obtained by Mr. Bligh Bond by means of automatic writing has been said to prove the existence of a "racial memory."

The sceptical type of mind has also suggested regurgitation or rumination as an explanation of materialization and "unconscious whispering" as the secret of telepathy, while psychic photography has been accounted for as being due to "thought impression."

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Distinct from either of the two classes already described are the various theories advanced by persons who, though free from

prejudice, are nevertheless unable to accept the ordinary spiritist hypothesis. Among these is the great French physiologist, Professor Richet, whose materialism has been already referred to and who, unable to accept the theory of survival, lays stress on cryptesthesia and the power possessed by mediums called "lucidity." Like Mr. Podmore with the fraud theory in regard to physical phenomena fifteen years ago, Professor Richet would like to make the theory of lucidity account for all the mental phenomena, forgetting that, as pointed out by Allan Kardec in *The Spirits' Book* (1857), either mediums are lucid or they are not; and if they are lucid, why should they be mistrusted on the two points on which they are most emphatic and unanimous, those of spirit-survival and communication?

Sir William Barrett at one time entertained the theory of hallucination or auto-hypnotism to account for "things seen and heard," but he soon abandoned this suggestion as being wholly inadequate. Professor Balfour Stewart, too, put forward the idea that perhaps Sir William Crookes had been hallucinated during his investigations with Miss Florence Cook and D. D. Home; and Mr. E. B. Taylor suggested that the latter medium and Mrs. Guppy were *were-wolves*, "endowed with the power of acting on the minds of sensitive spectators."

One of the favourite theories to account for the mental phenomena received its first expression from the pen of Mr. Charles Bray in his book *On Force, Its Mental and Moral Correlates, with Speculations on Spiritualism* (1866). Mr. Bray argued that matter is indestructible and thought is a form of matter. Mr. Bray inferred that all thought must therefore exist in "an atmosphere or reservoir" which is "tapped" by the medium. The suggestion seems to be that the medium communicates not with the living spirit but with the mental husks of deceased persons or with their decaying thought-forms. Trance utterance and automatic writing are therefore effected by means of a principle similar to those of the gramophone record or wireless telegraphy. The "gramophone record" theory would be plausible if all psychic utterance was simply the repetition of thoughts expressed during earth-life by the "communicating entity." But this, as everyone knows, is not what happens. The theory fails completely to explain the power of "spirits" to answer questions, to invent romances, and to supply facts which were hitherto unknown though capable of verification.

In *Mary Jane: or, Spiritualism Chemically Explained* (1863), Mr. Samuel Guppy, materialist, and husband of the famous

medium, put forward the theory that the entity which communicates, though endowed with life and intelligence, is a temporary creation of, or emanation from, the medium. This, from the point of view of the unbeliever, is certainly a possibility; its probability, however, must be decided through the study of cases of spirit-identity and the "Proofs" of survival thereby obtained. The idea of a physically projected and temporary personality put forth by the medium is really an application to materializations of the theory of dissociation which Mr. Podmore and Professor Richet have strained and stretched to breaking point to account for mental phenomena. Dissociated personalities undoubtedly occur, and in several instances it has been demonstrated conclusively that two distinct and independent conscious personalities can exist in one human organism *at the same time*, and that this is the result of spirit-obsession has been disproved by tracing the two personalities to their common origin at the moment of fission or disintegration as the result of shock, and also by re-welding them by means of hypnotism into one personality. But these phenomena provide stronger argument against personal immortality than against survival—two very different things. The theory of dissociated personality as applied to automatic writing, for instance, must mean that in the brain-stuff or mind-stuff of the writer there exists a second, or even third, fourth and fifth personal centres, which are either co-existent and continuous with the main consciousness or else are born into temporary existence when automatic writing begins and die, or fall asleep, when writing ceases. Physically these personalities are regarded as being the medium, since worked up from the same brain material, but they represent a core of consciousness which is not the medium's conscious ego-centre but independent in thought and separate in existence. No doubt it is by a process such as this that the "sub-conscious" mind may influence spirit-communication; but it is probable that dissociation of personality is the *means* of spirit-communication, and that in true mediums these secondary centres of mental activity are controlled by discarnate spirits. It is a mistake to regard dissociation as a full and adequate explanation of the phenomenon.

Slightly nearer to the spirit-hypothesis are the various theories of communication from elementals and non-human spirits of various kinds. Thus Maximilian Perty explained the mental phenomena by assuming the existence of planetary spirits with whom the entranced medium enters into communication; and a Unitarian minister once suggested to us that *all* the phenomena

## ALTERNATIVES TO SPIRIT HYPOTHESIS 161

may be due to the activities of "poltergeist" or boisterous elementals.

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Having considered every available alternative, it has to be admitted that the only theory which covers all the facts and is in the least adequate is that of spirit-survival. "The explanation which best fits the facts," says Professor Hyslop in Volume XVI of the *Proceedings of the Society for Psychical Research*, "and the only explanation so far adduced which fits them all, is that of spirit-communication," and this is admitted even by Professor Richet. The latter, in *Thirty Years of Psychical Research*, agrees with Spiritualists that their explanation is a plausible one (too plausible, according to the professor); it would account not merely for isolated groups of phenomena, but for all of them: surely a necessary condition before any theory can be considered even remotely satisfactory. In fairness sceptics must admit that absolute proofs of survival must, from the nature of the case, be difficult to obtain and even when the existence of discarnate spirits is proved, there remains, in view of the unknown and enormous possibilities for deception from the lower astral planes, the even greater difficulty of obtaining proofs which leave the question of spirit-identity beyond possibility of cavil. Nevertheless very good evidence has been collected, and in great abundance. And one by one the theories of the "rational" scientists—fraud, dissociation, telepathy, clairvoyance, have been found inadequate, and abandoned even by the scientists themselves. The spirit-hypothesis, undoubtedly, is the only theory yet put forward which really could account for the facts; it is the most reasonable and probable explanation of their meaning yet conceived.

Only one other theory remains to be considered, namely, that brought into prominence by Madame Blavatsky and which may be termed the "occultist" theory. The occultist explanation claims to be based on knowledge of spiritual laws and really includes the theory of spirit-survival and communication. Occultists add, however, that the spiritual worlds are both vast and complex. Although at times spirits communicate with the earth through Spiritualistic channels and may actually be the individuals who they claim to be, this is certainly not always the case. Sometimes inferior spirits assume great names, or the names of individuals beloved by members of the circle, merely in order to gain a hearing for themselves; sometimes communications are from sub-human or non-human elementals, whose expressions of abstract thought or desire are translated into words by the

medium ; sometimes the sensitive contacts the astral shell, or dead astral body from which the spirit has departed in its progress to higher planes, yet these astral shells may possess an appearance of life, may be ensouled by deceiving spirits, or be galvanized into temporary activity by the life-energies of the medium. And sometimes communications are merely from the subconscious depths of the medium himself, or from dissociated secondary personalities. The occult hypothesis thus includes the spiritist hypothesis, but it has the advantage over the latter of more exact and detailed knowledge of the conditions of spirit existence ; thus it is better equipped to estimate psychic phenomena and spirit-communications at their real value. For there are many causes of error, many means of self-deception and many lying spirits who amuse themselves or display their vanity at the expense of inquirers whose earnestness may exceed their powers of discernment.

## MEMORIES OF OTHER LIVES

### TWO ALTERNATIVE THEORIES

By GRAHAME HOUBLON, Author of "The Crack in the Wall," "Witching Ways," etc.

IT would be hard to find a more fascinating phase of the everlasting puzzle of existence than this one of memories of other lives. It may afford a guiding rule of life, and be almost worshipped, or it may be condemned and scorned, but it cannot be ignored, and for the best of good reasons, because it *is*! It is futile to deny or question the occurrence of these memories, and the best that "common sense" can do is to allege that they are certainly memories, but merely of things one has been told or overheard in early childhood, which have been stored up in one's sub-conscious mind, whence they emerge in due course, masquerading as genuine memories of other lives.

Such memories certainly do occur: it would be more surprising if they did not: but they are easily recognizable, on consideration, for what they are, by being proveably within the experience of grown-up folk with whom one was in contact as a child. Thus, if I remember taking part in a cavalry action, as I seem to do, it is to be explained on these lines, i.e., things said in my hearing by relatives who had done so, and worked up by my imagination. I may say that having been an Artillery officer, I have never taken part in a cavalry fight. But this easy solution would be merely futile when applied to another much more definite memory of mine, a recurrent, vivid dream, full of detail which none of my relatives or nurses are at all likely to have known, and which can only be a recollection of one of the numerous fires which devastated Rome in late Republican and early Imperial times. I may mention that this is not my only memory by a great many, but that is by the way.

In my view, however, these memories of action in a definite sequence of events are less significant, and certainly less common, than what I may call recollected instincts and faculties, a great many of which I have noticed and recorded, in my own case and that of others. In those I am going to mention, I shall include two of my own, for which I do not apologize, for a good

reason. One knows oneself a great deal better than one does anyone else.

I have a photograph of myself, taken before I was five, sitting on a tiny barebacked pony, and the picture represents, *not* a child stuck like a pair of tongs on the pony's back just to be photographed, but a child horseman, with a perfect seat, holding his reins right, and obviously perfectly at home, as I always was on horseback, from the first time I got up, which, if not the day before the photograph, may have been the day before that. I was able to ride by the light of nature, and all I have ever had to learn has been how to develop and improve what I have always known.

Again, I have always been a keen swordsman, especially in the way of old styles of fighting, and at last I tried my hand on the two-handed sword, to use which one has to be strongly armoured from head to foot. Now, as when I first got up on a horse, so when I first put on armour, 70 lb. or so of it, I felt perfectly at home in it, as if I had been wearing it all my life, with a full knowledge of its possibilities and drawbacks, and of how to use the one and dodge the other. Also, the moment I took the two-hander in my hands, I knew how to use it, and did so, in a way which excited considerable surprise in a number of practised swordsmen who were present, also in my adversary.

Now it is merely silly for "common sense" to explain this by something I had overheard said by great-uncle Timothy or great-aunt Clara. The only sane explanation for this perfect familiarity with armour and long sword, on the first occasion on which I used them in this life, is a memory from some past life, about four hundred years ago, when the two-hander was most popular.

I must record another similar case in my younger son, which I noticed when he was six years old, on his first experience in life of boating. We had gone to a Thames lock in a Canadian canoe, to see the boats go through, and had left the canoe drawn up on a little piece of foreshore below the lock. When we went away, I put the canoe almost entirely in the water, leaving the extreme end of the bow on land. Then I embarked and sat down astern, leaving the boy ashore to shove off. I knew him to be a very resourceful child, and wanted to see what he would do. What he did was significant: to begin with, he asked no questions, but took hold so as to apply the most power with the least effort, and shoved the canoe off. Then came the thing which gave me my surprise: instead of being left behind, just

at the right moment, when he could do so without hanging the canoe up again, he jumped, landed comfortably and steadily on the bow of the canoe, and slipped down into his place. The oldest, most practised hand at boatwork could have done it no better. I may add that in general, from the first moment he was afloat, he showed himself perfectly at home in a boat, and never once did I know him commit any of the idiocies with which children usually terrify and infuriate their elders. He knew, just as I knew how to ride, exactly what to do under all ordinary circumstances in a boat.

One last instance: a friend of mine, a splendid swimmer, has told me that his experience in the water was the same. When first put in as a small child, he could swim at once and was as perfectly at home in the water as a seal, more so, perhaps, as a baby seal cannot swim till its mother has shown it how. He can also sleep with perfect safety, floating in the sea: I should add, with perfect comfort also. He says that no bed devised by man approaches the sea in the way of comfort.

These are instances enough: numbers more will occur to everyone. The question is, how is it that we have these memories of actual events, and how is it that we are able to do these various things, riding, boatwork, swimming, and so on, without having to learn them, as the phrase is, by the light of nature?

The ordinary doctrine of reincarnation affords a perfectly simple and easy answer to this question: in fact, it explains more anomalies of life than any other I can think of. But, widespread though it is, a great number of people do not hold it. In fact, I have known some get quite angry with it; it would be unkind to say because the idea made them afraid; and, as the natural corollary, they flatly deny the existence of the old memories, possibly for much the same reason as that which swayed Galileo's judges when they refused to look through his telescope. It is to these, then, that I am addressing the two following suggested alternatives.

First of all, there are the germ-cells, the immortal part of matter in every one of us.

The technical details do not matter: anyone curious about them can verify them from a sixpenny popular manual of embryology: but the facts are these. In everyone of us is a portion of matter, transmitted from our parents, and received by them from theirs, and so on, as far back as you please. The principle is analogous to that of multiplication by fission, or budding off, in the lowest forms of life. Eozoon, the ancestor,

divides into two children, who are each *de facto* flesh of his flesh ; these go on dividing, in geometrical progression, for generation after generation, but each individual, no matter how far down the family tree, is of necessity composed of an actual portion of the matter which was once Eozoon the ancestor. Higher forms of life have nothing like so complete an inheritance, but they have quite enough for the purpose.

Now I do not pretend to be able to explain all the mechanism of this transmission, but the process seems to be something on these lines. Roughly speaking, a human being is two-fold, matter and spirit, though I must make it clear that I do not limit matter solely to what one can apprehend with one's mortal faculties. During life, the union between matter and spirit is of the most intimate nature possible, so close that no analogous example can be suggested ; and what affects the one, affects the other, according to the capacity of its nature. Thus memories and faculties are a feature of both matter and spirit, but the channel through which memories come and their normal abiding place is matter, as is inevitable, as the vastly greater part of our knowledge reaches us through the medium of our material senses.

Now here we have in a living body a tiny portion of matter which was once in the body of a keen, skilful fighter, to whom the use of his weapons had become automatic, i.e., his material body could do all that was needed without any special stimulus from his spirit. It is quite inconceivable that this little speck should have conveyed *all* the faculties and memories of this long dead warrior to his descendant, but by some means it seems to have retained the instincts connected with his skill as a fighter. Why should it have been that and not something else ? I have had that particular fool question asked me before now, and I can only say that for aught I know it might have been his instinct for putting away liquor, only it so happens that it wasn't, and neither I nor anyone else knows or can know why. The fact remains that the other faculties have come down, and my spirit has been able to find them in my material organism and make use of them.

In my opinion, this theory is quite sufficient to account for inborn faculties, and doing things "by the light of nature." The recollection of events as a conscious actor therein is much more difficult to account for, but not impossible. I suppose that most people with any inner life at all must have a few memories which seem to record actual events in this life, but which

on examination prove to have never happened. They may be recollections of actual dreams, or of waking dreams, in which the *mis-en-scène* and action have been built up out of the experiences of ordinary waking life. No romance could be written without this waking dream process, conscious or unconscious, and I imagine that most authors must at times have had such pseudo-memories.

It occurs to me that a lifelike memory, such as mine of a bad fire in old Rome, may have been built up, probably quite subconsciously, in this manner, on a basis of the bodily sensations of the original actor in the affair, upon whom it must have made a very strong impression. These sensations, being purely material, would be transmitted in the same way as any special aptitude for some particular thing. Ordinary imagination would do the rest and vivify the whole occurrence. Curiously enough, I had a vivid knowledge of the garments worn, but my idea, being not yet five at the time, was that the folk I saw in the streets of the burning town were all wearing nightgowns!

The fact is, the immortal part in each of us can be made to account for a great deal, but not by any means for all.

Let me mention two cases well known to me. G is a woman, without a single feminine instinct, who loathes being a woman with so strenuous a hate that she will never appear in public if she can help it, because doing so involves being distinguished and treated as female. Having been born a woman, she is able to gratify her tastes, especially as to garments, with a freedom absolutely denied to P, who was born male, with feelings towards maleness exactly the same as G's the other way. In brief, their outside sex has been an unceasing and severe purgatory to both of them, ever since they were old enough to know what they were.

The key of the riddle seems to be the word Purgatory. Now the only certain facts known to theology about that state are first, that it *is*; secondly, that its punishments are severe; lastly, that they may be of immensely long duration. Nothing whatever is known about the form taken by its punishments, and the descriptions of them, such as in the *Divine Comedy*, are purely symbolical.

Now consider a woman to whom her womanhood was a delight and pride, but who had made it the occasion and means of serious sin. What worse purgatory could she have than to be born a man, retaining all her female instincts and desires, and with a real, if inchoate, recollection of having been a woman

in a previous life and enjoying being one, and with the knowledge she cannot use of how to be one now? The contrary case applies equally well to G. At all events, as I happen to know, this is the case with both G and P; they both remember, and their lives have been a ghastly purgatory, if not a hell on earth.

If this theory be true, it will account well enough for memories of other lives, as the reincarnations may be repeated again and again over many centuries, or even longer. Of course some souls may escape it altogether, and, on the purgatory hypothesis, reincarnation is not necessarily the method of paying all unredeemed debts. At the same time, conditional reincarnation for special cases, which may be very numerous, does not seem in any way an impossible proposition on that hypothesis, but rather, in view of the facts, extremely probable and logical. I put it forward as a theory for what it is worth.

In conclusion, however, let this be borne in mind: it most emphatically does *not* involve universal reincarnation.

## THE ASCENSION IN STORY AND VERSE

BY PAMELA GREY OF FALLODON

WHAT do we make of the story of the Ascension? Has it so suffered by the materialistic rendering by paint brush and pulpit that it has become nothing to us? or can we see something through the thickness of painted cloud and word-suffocation that can give us an idea, beyond the Body?

It is the Indweller in our hearts that is our Interpreter of Life, and as we stand with that knot of men looking upward, make what we will of this Bible story, treat it as a legend, or a disguised truth, there is a force behind it which not alone raises the countenance, but lifts the heart. And what is the nature of this force? whither does it tend? It is a force that makes anew for that belief, which as Wordsworth tells us, makes us sure

That the procession of our fate, howe'er  
Sad or disturbed, is ordered by a Being  
Of infinite benevolence and power,  
Whose everlasting purposes embrace  
All accidents, converting them to good.

One of the greatest accidents, to which our life is subject, is that of the death of those we love. Death and separation: but just as we press too much, in our orthodox religion, on the Crucifixion of Christ, and not enough upon His Life and Ascension, so are we too prone to mourn our dead, rather than to arise up into their fuller life to share it with them. But to understand how to do this, we must interpret the externals of life, by our inner vision. In the *Pilgrim's Progress*, you remember, there is a character that bears the name of Mr. Interpreter: he dwells in a house filled with objects, and explains them to the little band. The poets are our interpreters; and in this poem by Walter de la Mare, the "I" who speaks at the end of each stanza, unravels the mystery of death; and in the very trend of his questions, reveals. Let the "I" in every one of us, "the Indweller," so speak to-day to the opening of our minds. This must be the meaning of the Psalmist; "*Grant me understanding, and I shall live.*" For in understanding is Life.

And now here is the key to this lovely poem :

Who said, " Peacock Pie " ?  
 The old King to the sparrow.  
 Who said, " Crops are ripe " ?  
 Rust to the harrow.  
 Who said, " Where sleeps she now,  
 Where rests she now her head,  
 Bathed in Eve's loveliness ? "  
 That's what I said.

Who said, " Aye, mum's the word " ?  
 Sexton to willow.  
 Who said, " Green dusk for dreams,  
 Moss for a pillow."  
 Who said, " All Time's Delight  
 Hath she for narrow bed,  
 Life's troubled bubble broken."  
 That's what I said.

From the earliest civilizations ideas have been couched in symbols ; and there are, in this poem, symbols old and new. The Peacock is the emblem of Immortality. The old King is Wisdom, and the sparrow is—an Inch-wit. We all know Inch-wits—we are Inch-wits ourselves repeatedly. Well, the Inch-wit says here : " When you bury a body, you bury the person." And the old King, Wisdom, replies : " You may as easily put a peacock into a pie, as a soul into a coffin."

The Rust then speaks to the Harrow : " Your work is over—let me speak to you, lying here inactive ever since you harrowed the fields : Crops are ripe, I tell you ; get rusty ! the work is done." And this is all the rust on the harrow can tell of the matter ! The harrow was in use long before even the crops were in blade ; how can it tell of the golden grain stored in sovereign barns, or know of the loaf upon the children's table ? It knows nothing beyond what its own rust tells it. We often listen to our own rust. Now the Indweller begins to speak :

Who said, " Where sleeps she now ?  
 Where lays she now her head,  
 Bathed in Eve's loveliness ? "  
 That's what I said.

She is irradiated in the evening light of her accomplished day, her day on earth, replies the Indweller, the Interpreter. And just as those lovely words close, there break in again more questions, asked by those " dwellers among the tombs " :

Who said, " Aye, mum's the word " ?  
 Sexton to willow.

## THE ASCENSION IN STORY AND VERSE 171

This is the silence of Death ; " Aye, mum's the word," says the sexton, whose spade is continually striking upon the skull of some poor jester ; and he speaks to the weeping willow, you notice ; a tree generally connected with churchyards, or some funereal urn, fitting type of those mourners whose thoughts all follow their beloved to the tomb, and who remain there looking downward. Such as these are continually seeking the Living with the Dead. There are too many of these. However, the Indweller will not leave them to their wormy talk. I hear him break in again with the lovely, age-old reminder that Death is but a sleep, and a short sleep before waking.

Who said, " All Time's Delight "—

—a brave word that, for Eternity !—

. . . " All Time's Delight  
Hath she for narrow bed "

—her grave, if you could truly see it, is her realization of Eternity—

" Life's troubled bubble broken,"  
That's what I said.

" *Life's troubled bubble broken.*" How often in days of desolation do not our hands reach out to the Immortals for succour ! And they never fail us, we who are yet in this world of thrall. They give us some word, some token of their true liberty.

If a star were confined within a tomb,  
Her captive flame must needs burn there,  
But when the Hand that locked her up gives room,  
She'll shine through all the sphere.

" *Life's troubled bubble broken.*" Then freedom, an ampler life. Yes, the poets are our Interpreters, and with how manifold a voice do they proclaim the same truth.

" How fares it with the happy dead ? " one asks, and the reply is given in a measured serenity that falls like sleep upon weary eyelids :

The great Intelligences fair,  
That range above our mortal state,  
In circle round the blessed gate,  
Received, and gave him welcome there.

And led him thro' the blissful climes,  
And showed him in the fountain fresh,  
All knowledge that the sons of flesh  
Shall gather, in the cycled times.

And lightly does the whisper fall—  
 " 'Tis hard for thee to fathom this :  
 I triumph in conclusive bliss,  
 And that serene result of all."

There is more than a holy hope here ; there is a high humility in Man's dependence and trust in the existence of a spiritual world around him. Once more Wordsworth says the perfect thing—

" The invisible world with thee hath sympathized,  
 Be thine affections raised, and solemnized."

It may be that if we will look up, we shall understand the story of the Ascension.

Like Anados (in George Macdonalds' book *Phantastes*), we also may have divine assurance of unspeakable joy.

"Love will tell us that it has never died, and faces long vanished will say with smiling lips, that they know nothing of the grave. Pardons may be implored, to be granted with such bursting floods of love, that the heart shall be almost glad that it once sinned, and we shall be contented."

Let us pass then like Anados, through—if it must be the dusk of this existence, at least a Dawn-lit twi-light ; and we may find our boat floating, as he did, " motionless beside the grassy shore of some new island."

Let George Herbert's be the last word here, for he tells us so squarely, we should not be resisting.

" If thou dost not withstand," he says,  
 " Christ's resurrection thine may be.

Do not, by hanging down, break from the Hand which, as it riseth,  
 raiseth thee.

Arise ! Arise !

And with Christ's burial linen, dry thine eyes !"

So speak the poets. Whether in prose or verse they say the same thing as does the story of the Ascension, which is the lifting up of Mankind. Look up, look higher. There is ever a new hope, a fresh outlook. The grassy shore of some new island, or the Hills.

## THE DUALITY OF MIND

By H. ERNEST HUNT

A BOY stands carelessly swinging in circles a stone at the end of a string ; an everyday event, and who stops to think about so simple an incident ? Yet our young friend is founding his game upon principles that are basic and, so far as we can see, eternal. These principles are well worthy of contemplation ; and by analogy and comparison, with possibly more than an admixture of imagination, we may arrive at glimpses of hinted truth which are worth the seeking.

The whirling stone is enabled to continue its circuitous journeyings by reason of the interworking of two forces, the centrifugal and the centripetal. The former alone would send the stone flying off at a tangent, until its energy was expended in the effort to overcome friction, and it finally fell to rest. The latter, represented by the " pull " of the string, acts the part of a gravitational force exerted by the boy. If the centrifugal force were too strong for the string, the stone would fly away. While if the " pull " were to be increased by the string winding itself round the boy's finger, the game would come to an end when the stone was drawn to the centre, into the boy's hand. There must therefore be a degree of balance between these two forces for the game to continue.

We may draw many engaging parallels to this youthful game, but the particular analogy upon which it is my purpose to write is that which we find no farther away than in the working of our own minds. Here we come upon something of that same duality of action, and if we pursue the matter it seems to open out into fresh suggestions in a rather remarkable fashion. The effect is also to unify and correlate a number of otherwise disconnected phenomena and to suggest that Nature, having found a good workable design, uses it and introduces it freely in many directions.

There exists an observed diversity in the action of mind inasmuch as there are operations of which we are fully aware, and others of which we know little or nothing. Therefore for the sake of convenience we group the former as the workings of the conscious mind, and the latter as those of the subcon-

scious ; yet it should be clearly understood that there are not two minds, but merely the dual aspect of the same mind.

The conscious mind derives its information of the outside world through the evidence of the senses, and it is therefore turned outwards, having a centrifugal mode of motion. These senses are, like the Athenians of old, always seeking some new thing ; their appetite is insatiable, knowing no repletion. The hallmark of this department is consequently an incessant activity. But the subconscious mind by contrast is turned inwards, and as fast as the consciousness flies from one thing to another so does this home-keeping self look after, assimilate, and store up the lore and wealth that is garnered by the active partner ; truly a sort of Darby and Joan-like division of labour. In this centripetal type of action we might term the subconscious passive, as compared with the active consciousness ; but its passivity is not mere inertia, it is rather a kind of static and stored energy as contrasted with the kinetic and dynamic. The simile would not be inapt if we were to liken the conscious side of mind to the electrical mode with all its forceful sparking, and the subconscious to the steady and unostentatious retentiveness of the magnetic.

The concentration involved in keen and careful attention to a task quickly promotes fatigue. This follows from the fact that bodily or mental activity breaks down tissue, which then becomes toxic matter in the body impeding its normal action. This is Nature's way of preventing activity continuing to the breaking-point. Therefore we may say that the conscious mind normally grows tired and is subject to fatigue. But exactly the opposite is the case when work is performed automatically. The heart beats from the cradle to the grave, and all the vegetative processes are carried on effortlessly and unbeknown to us. We say that we do things "without thinking," but we should be more correct in saying that we accomplish them by the store of recorded thought in the subconscious. However, about such actions there is usually no fuss or strain, and all habit is itself a testimony to the ease, economy, and accuracy of subconscious working.

Since the conscious mind is continually acquiring information about the world outside, we might suggest that its rôle is predominantly intellectual, and that in this respect it corresponds to the male element. On the other hand the subconscious is far more the realm of the emotions, and bears a more specific relation to the female. This, of course, is not to deny intellectual accomplishment to the female or emotional equipment to the male, but simply to point the major and general bias of each. On this

analogy the conscious would be the positive part of mind and the subconscious the negative, the former being—as Nature has demonstrated—penetrative and the latter receptive.

As the butterfly flits from one bloom to the next flower and from the flower to swinging blossom, so the conscious attention passes from incident to object and from object to event, forgetting what is past in the enjoyment of the all-absorbing present. We can easily see how very essential it is that with the conscious mind we should be able to forget one thing and concentrate afresh. But since memory is also all-important, again we note the contrast in the way in which the subconscious infallibly stores, records, and preserves its wealth of experience against the time when the errant self shall need to draw upon its store. Here in the undermind there can be no forgetting, for is not this our very Judgment Book, which, though it contain the record of what we have done amiss, yet equally faithfully will retain the impress of the kindly word or helping hand, little actions of a brightness that may serve to lighten eternally some of our unworthiness. Are we not here insensibly led to suppose that the conscious mind is primarily adapted to a mundane existence, especially of the world—worldly, while the implications of the subconscious characteristics point far more in the direction of larger, longer, and more immaterial issues?

“One thing at a time” is the lesson impressed upon consciousness by the workaday world; but the other side of mind laughs at this sage advice, well knowing that its own special aptitude is for many things at once. It crowds a whole host of complicated actions into one perfect pattern, one large unit, and then handles it as skilfully and successfully as the stage juggler performs his complicated antics with billiard balls, top hats, and crockery. Training seems but to crowd more items into ever-enlarging units, until there seems to be no limit as to the simultaneous marvels which can be accomplished by this fine fellow, whose magnificent stature grows the more we compare him with his useful but less dazzling other-half.

William James, talking on another aspect of this same relationship, somewhere remarks that in the lower deeps of mind we are veritable millionaires, but in our daily round we are only entrusted with a one-pound note at a time.

Here in this strange contrast of the self we have the day-mind of consciousness and the night-mind of subconsciousness, and the wisdom of the one is the foolishness of the other. We oscillate and swing betwixt and between the two selves, dying

daily to the one and awakening to the other, gaining sustenance for the physical by day and for the non-physical by night. In this long-sweeping rhythm our little lives here are passed, part in consciousness and part out of it, dipping in the Waters of Lethe as we cross and recross. Which is the real existence and which the fantastic—who can tell?

We are like travellers tramping the highway, with a stout sack upon the shoulders, which is the bag of memories containing the tally of our experiences and the record of the lessons we have learnt. When the consciousness, errant and easily lured, would follow a will-o'-the-wisp the lessons in the knapsack begin to jingle. If they raise a clamour loud enough the traveller may hear and keep the sober path and forswear the lure; yet he may not, and then presently another lesson will go to swell his bag of memories, giving him more ballast and keener wisdom for the next encounter. And as for the individual, so also for the mass, in men, in nations, and communities. There is a national ballast which keeps a country sane, or restores its sanity after the fever of its madness is outspent.

Here also in this duality is mirrored the manner in which education influences instinct, and instinct itself restrains and humanizes the coldness of mere intellect.

But there is no end to the contrasts founded upon the analogy of the centrifugal and the centripetal.

Take logic; the characteristic difference is the inductive reasoning of the consciousness, and the deductive methods of the subconscious. It is said in hypnosis that the subconscious can only reason deductively; probably it would be more true to say that its prime method is deductive, while not denying to it entirely the capacity to reason inductively.

Take music; there seems to be something of the same contrast in the major and minor keys with their very different effects—something akin to the "doing" and the "being," the begetting and the bearing, the fighting and the waiting. Surely here there is no small kinship with the fundamentals of sex?

Take life; the consciousness is the little crest of the wave that has a hollow behind it and is soon to dip again. It concerns itself with to-day, the present now. But the subconscious holds the racial records of a thousand yesterdays and is also pregnant with the fine promise of future progress.

Take knowledge; it requires but little wisdom to realize how small is the part of the universe with which our puny senses can make contact, how the brain instead of making us wise does

but keep us in obscure and dark ignorance. Telepathy, inspiration, and the unfoldment of what are termed the "supernormal" faculties in man—what shall these reveal to us, what havoc shall they play with our conceptions of time and space? What topsy-turvy views will they present to us when gradually the present limits fade away and leave new vistas spread to the view?

Take religion and philosophy; may we not even happen upon our duality again in the parallel of Being and Existence? How the Deity—the eternal Being—passive and potential, breathes and passes into Existence, the act of Involution of spirit into matter. Then by the long climb of Evolution spirit returns again to spirit and equilibrium is restored; one breath in the day of the Creator, one full beat, a systole and diastole of the Divine heart. This may be too simple to be true, or too fantastic to be believable, but at any rate it is a view suggested by the duality of our own minds on the lines of "As within, so without."

These are speculations, and perhaps the world is in no mood for them at present. But one extremely practical lesson that we may gain from the considerations that have been adduced is that, just as a measure of balance was necessary with our little friend the boy between the centrifugal and the centripetal forces, in order that the game might go on, so also no small part of the secret of life is the balanced utilization of the conscious and subconscious parts of the mind. When the combined resources of both are brought into play the full unity of the mind displays itself, for in every case this duality is but the two-fold aspect of a greater unity, just as the north and south poles are but the extremes of one bar magnet.

So in sex, in marriage, in education, in industry, and in affairs, the call is for the recognition of an essential diversity of action, but beyond this a still more necessary unity, balance, and co-working of these complementary forces.

## THE OCCULT LORE OF THE TREE

By R. B. INCE

THE researches of the Hindu scientist, Professor Bose, have already done much to open the eyes of our generation to the essential "oneness" of all life. The three orders—animal, vegetable and mineral—are seen no longer to be separated the one from the other by a great gulf.

In common with many other branches of learning, botanical science has, when we come to sift its findings, taught us very little of intrinsic value. It seems as though all things, placed under the microscope, yield up to us their externals while jealously guarding their esoteric being. We gain a more intimate knowledge of the chaff, but the grain slips through our fingers. It is undoubtedly of value that all vegetable growths and mineral forms shall be known, ticketed, arranged in their orders and families. But having performed this task, the modern mind is far too ready to rest content, imagining that all is known that can be known.

That surely is a foolish attitude. When the youthful Blake assured his father that he had seen a tree "full of fairies" he received a whipping for telling a lie. And I recently heard of a little Irish girl who was put on "a good wholesome meat diet" by her father because she declared she had seen fairies on the grass and refused to admit that she was "fabricating." Times are changing, but still there are a great many who are capable of behaving like those stern and ultra-sceptical fathers.

The grand secret of all vegetable life is still the grand secret of all animal life. The two arcana are one. What lies behind the sprouting of the seed, the waxing of the plant, its withering, fading, and decay? When we can enter intelligently into a knowledge of these processes, we shall be in possession of something of infinitely greater value than anything any microscope can reveal to us.

Perhaps the Greeks of classic times were nearer the secret than we. They, at least, had a clearer sight and a keener intuition. True, as regards the tree, they have only left us a few "fairy tales"; and yet, for those who have ears to hear, those classic myths are not without their message.

To the Greeks the tree had a sacred significance. Many of their myths were connected with tree-worship. The bearing of wreaths and branches at festivals was a familiar custom with them. The tree, in many instances, was regarded as the home of a god, hence these emblems, the branch of olive, the floral chaplet, the laurel bough carried in procession and dedicated to the temple.

In the classics we frequently meet with the tree as a sanctuary and place of refuge from pursuit. The Amazons, defeated by Hercules, found an asylum beneath the holy tree at Ephesus, which was worshipped as the symbol and temple of Artemis.\* Orestes, in his flight from the Furies, is represented on a Greek vase as seeking refuge beneath Apollo's laurel. The cypress grove on the Acropolis at Phlius in Peloponnesus was another well-known refuge. Fugitives from justice frequently sought safety there, and escaped prisoners joyfully hung their chains upon the tree.

Many of the gods of classic mythology had their sacred trees. Thus to Dionysus belonged the vine; to Persephone the poplar which was supposed to grow on the banks of Acheron. The cypress too was sacred to the rulers of the underworld. To Aphrodite was dedicated the myrtle. And since it was held to have the power of perpetuating love, it was used in marriage ceremonies. In the Eleusinian mysteries the initiates were crowned with the oak leaves of Zeus and the myrtle of Aphrodite. The apple is not only associated with the Garden of Eden: it had its part in the worship of Aphrodite. Her votaries brought offerings of apples to her temple, and Theocritus alludes to the use of the apple in love games.

The tree has had an intimate connection with the religion of all races and ages. When Christianity supplanted the Druidic worship in sacred groves of oak and beech, the early missionaries thought no doubt that their own religion was pure and free from any tincture of tree-worship. Yet such was not the case. Christianity, derived from the religion of the Semites and the Semitic nations, rivalled the Greeks in their fondness for the worship of the tree. In Phœnicia the cypress was sacred to Astarte and to Melcarth. The pines and cedars of Lebanon were held in reverence. Worship was paid to the tamarisks of the Syrian jungles and the acacias of the Arabian wadies. When the Israelites established local sanctuaries they set the altar under a green tree and planted beside it an "ashêra," which was

\* Pausanias, VII, 2-4.

either a living tree or a tree-like post. Again and again the prophets denounced the ashêra and tried to extirpate tree-worship, but with scant success.

The origin of the Christmas-tree is hidden far away in the mists of the past. It is certainly pre-Christian. The custom of decorating a tree at Christmas was widely spread in mediæval Germany. Many are the legends of trees that blossomed miraculously at Christmas-time. A writer of the early fifteenth century states that "not far from Nuremburg there stood a wonderful tree. Every year, in the coldest season, on the night of Christ's birth, this tree put forth blossoms and apples as thick as a man's thumb. This in the midst of deep snow and in the teeth of cold winds."

The tapers set round the Christmas-tree are certainly derived from the lighted candles of the Roman Saturnalia when the solstitial celebrations symbolical of the new birth of the sun were observed.

In the works of many of the early Christian writers, Christ is referred to as suffering death "on a tree," and the reference to the Cross in many Christian hymns still takes the same form. It is probable that here also is a lingering survival of that worship of trees so deeply ingrained in the Semitic peoples.

Readers of Philostratus' *Life of Apollonius* will remember how, when travelling in Egypt, Apollonius addressed a question to a certain tree and received an instant reply. It is easy to dismiss such marvels as fairy-tales, but the wise will assuredly not do so.

The Greek religion, though in its exoteric expression it may appear childish to us in many ways, was deficient neither in beauty nor in wisdom. One source from which it derived was tree-worship. Trees were frequently resorted to by the Greeks for oracular advice. In the grove of oaks sacred to Zeus at Dodona in Epirus, was a very ancient oracular tree whose responses were interpreted from the rustling of its branches, from the music of the sacred spring at its foot, and from the drawing of lots kept in an urn beneath it. This oracle had a long and active career, continuing for close upon two thousand years; and ancient testimony as to its importance has been corroborated by the discovery in recent excavations of a number of leaden tablets inscribed with the questions addressed to the God by his votaries.

To-day, tree-oracles are, so far as we know, dumb. But the mystery of that vegetative life which finds its grandest

## THE OCCULT LORE OF THE TREE 181

expression in the spreading oak and whispering beech is still with us. Modern science can throw little or no light on that magic process which enables the acorn to become an oak-tree.

It may be that the Greeks knew too little; we assuredly know too much. Our accumulated knowledge gets in our way and prevents us from seeing. We have, for the most part, lost the power of vision.

"Has any one of us," asks Edward Carpenter, "really ever seen a tree? I certainly do not think I have—except most superficially. That very penetrating observer and naturalist, Henry D. Thoreau, tells us that he would often make an appointment to visit a certain tree, miles away—but what or whom he saw when he got there, he does not say. . . . Once the present writer seemed to have a partial vision of a tree. It was a beech, standing somewhat isolated, and still leafless in quite early spring. Suddenly I was aware of its skyward-reaching arms and upturned finger-tips, as if some vivid life or electricity was streaming through them far into the spaces of heaven, and of its roots plunged in the earth and drawing the same energies from below. The day was quite still, and there was no movement in the branches, but in that moment the tree was no longer a separate or separable organism, but a vast being ramifying far into space, sharing and uniting the life of earth and sky, and full of a most amazing activity."

## SOME UNPUBLISHED GHOST STORIES

BY LEOPOLD A. D. MONTAGUE

SECOND-HAND ghost stories are of little value, and we have all got rather tired of reading variations of the stock ones; but personal experiences, related by the actual percipient, should certainly be recorded whenever possible, provided, of course, that they are in any way out of the common, and are beyond suspicion of being invented or even exaggerated.

My first story may, I think, answer to these qualifications, and as it has greatly interested every one to whom I have told it it seems worthy of a wider publicity. I had it from Mr. G. H. Mansell, an ex-rifleman of the King's Royal Rifles, and I am convinced that he thoroughly believes that the apparition (called by him a vision) manifested itself from the other world with a definite object, and I am sure that he gave me a truthful account of the facts, as accurately as he could recall them.

The experience took place during the Great War, about July 1915, at Vlamertynghe, not far from Ypres, at that time held by us on our front line of operations. Riflemen G. H. Mansell, Bill Moody, and Vic Brooks, all of the K.R.R., having completed their spell in the front-line trenches were ordered to retire, with their comrades, for the usual three days' rest some little distance back, and were left to their own devices to reach the place indicated. The weather was bad and they were tired out, so when they came upon a battered and deserted farmhouse, after a longish tramp in the rain, they decided to go in and sleep there, although orders had been given that buildings in this zone were not to be entered, being within range of the enemy's shell-fire.

The three men went straight into the farm kitchen, where they spread their blankets on the floor and promptly went to sleep, not exploring any other part of the house, which was fairly sound though shell-shattered in parts.

In the middle of the night they were each disturbed by being touched apparently by some one trying to wake them up, but they were so dead beat that this touching failed thoroughly to arouse them for some time, when one of them directed some pretty strong army expostulations towards whoever it might be thus breaking their well-earned sleep.

## SOME UNPUBLISHED GHOST STORIES 183

At this they all sat up, each seeing, standing not far from them, the figure of a woman, shown by the moonlight now coming in through the window. They could make out that she was dressed in the local fashion, and concluded that she was the woman of the house, come back to resent their intrusion; but to see her the better one of the men pulled out his matchbox and struck a match.

Instantly the figure disappeared, but as soon as the match went out it reappeared in the same place and began moving towards a door, beckoning with one hand.

The men all got up, and when the woman passed through the doorway one of them said, "Let's follow her and see what she's up to."

They followed her, and found themselves at the foot of a staircase of which they had previously known nothing. The figure passed up the stairs just in front of them, and they now saw her clearly, as the moonlight was coming through either windows or shell-holes in the staircase wall. At the head of the stairs was a closed door, through which the figure seemed to pass, and the men pulled up, in astonishment, on the small landing outside it.

After some hesitation they decided to go in, and one of them pulled the door open. The room inside was pitch dark, but as soon as the door was open their noses told them at once what they might expect to find. They entered, striking matches.

On the floor lay the corpse of a woman clasping a dead baby. Both had evidently been dead for many days.

The woman was immediately recognized by all three men, both in face and dress, as the figure which had led them up.

They got a blanket, put the bodies upon it, carried them downstairs and out into the garden, and buried them there. Riflemen Moody and Brooks were unfortunately both killed shortly afterwards, so no corroboration can be had from them.

That's the story.

My second tale can be told in the percipient's own words, as she kindly put it into writing, some years ago, in an old notebook which I have just turned up. She relates the experience as follows:—

"In the summer of 1899 I was staying at a house at the end of Church Road in Tunbridge Wells. I had stayed there on a previous occasion when the place was run by an old butler and his wife. On the evening of my arrival, about 6 o'clock, I was taken upstairs by the maid, and on the first flight I met

the butler, to whom I said 'Good evening.' He, however, took no notice of me, and passed us on his way downstairs. This struck me as strange, and the next morning I mentioned to his wife that I had seen him, when she told me he had died a year or more before."

In the above account the narrator forgot to state that the maid saw no one passing on the stairs, and that she herself had no notion that the ex-butler had died since her last visit. There was nothing the least unusual about the figure, and she never questioned that it was the man in the flesh, the light being quite good. This lady has psychic gifts, and has had one or two experiences of a like nature.

One would think that if a "spirit" wished to materialize, but could not manage to do so fully, he would begin with his head and not at the other end. This is supported by the fact that apparitions of faces or bodiless heads have been often recorded, whilst bodiless legs or legless feet seem to be a rarity. Yet two cases of this kind have come under my notice, one occurring in my house, many years ago, when the governess, coming up the front stairs, saw a pair of grey trousers walking along the passage above. She declared that she distinctly saw them cross the stair-head and enter my dressing-room, and she signed a statement to that effect, which I still have somewhere; but the trousers have walked no more, so we must leave it at that. But quite recently I was told by three persons that on different occasions, a few weeks ago, they severally saw a pair of legs, in dark breeches and leggings, walking or standing outside a certain ancient vicarage in Devon, formerly occupied by a parson of whom some amazing tales are told. His ghost is said to have been seen, sitting at the table in his old study, by a lady looking in at the window, attracted by an unaccountable light, but whether these legs are his remains to be proved. At present the case is hardly convincing, but should further developments arise I shall have the opportunity of investigating it.

The worst of it is that many of the most remarkable ghost stories never get into print, owing either to the feared depreciation of property or to objections raised by persons concerned. I have full details of an authentic case giving clear evidence of survival after death, but am prohibited from publishing it out of deference to the wishes of those to whom this valuable experience came, and no doubt numberless cases equally interesting are suppressed for the same reason.

## 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.*]

### "THE PATH."

*To the Editor of the OCCULT REVIEW.*

SIR,—I should like to answer the question asked by Mr. Loftus Hare, who wishes to be introduced to some of the wonderful people "on the Path." Mr. Hare is certainly on the Path, though he is probably far too modest to advertise the fact; and so is every one else who is tired of shadows, symbols and the dry husks. While the majority of mankind drifts along the evolutionary stream, on the Path of Forthgoing, there is a much larger minority than some exclusive and "advanced" people imagine, who have come to themselves and are on the Path of Return. It is unfortunate that both your correspondents, Mr. Hare and Miss Collins, seem to fall into the old orthodox error of hurling texts at one another, with little regard for the times and circumstances under which they were uttered.

Yours sincerely,

H. BURFORD PRATT.

*To the Editor of the OCCULT REVIEW.*

SIR,—Mr. Loftus Hare appears to find something in the seemingly innocent words "the path" which is not conveyed by the Scriptures or the poets and which is unknown to me. My understanding of the meaning is drawn from the Bhagavad Gita :

"The path which leads to emancipation,"

and from Proverbs :

"The path of the righteous is as the shining light that shineth more and more unto the perfect day."

The word way was chosen by the translators of the Gospels :

"Whither I go ye know and the Way ye know."

It is used by Milton :

"Long is the Way  
And hard, that out of hell leads up to light."

Christina Rossetti uses "road" in her famous poem :

"Does the road wind uphill all the way?  
Yes—to the very end."

The distinction between those who choose this way, or road, or path, and the multitude is well given by Edwin Arnold :

"Strong limbs may dare the rugged road which storms,  
Soaring and perilous, the mountain breast;  
The weak must wind from slower ledge to ledge  
With many a place of rest."

I repeat that Christendom makes no attempt to obey the Ten Commandments. The first of them is broken legally all the time. Leaving the burning questions of war and the slaughter of animals aside, witness the death penalty. It is vain to argue over the other nine, which are flagrantly broken by all classes of society in Christendom.

In reply to Mr. Loftus Hare's questions, I can only refer to Matthew v. 1: "And seeing the multitudes, he went up into the mountain; and when he had sat down his disciples came unto him; and he opened his mouth and taught THEM."

I cannot submit to being accused of being a Theosophist who is putting forward "Esoteric Christianity," and I must ask Mr. Loftus Hare to withdraw this. He is quite away from the facts in making such an accusation. I am afraid I am so ignorant of modern theosophy as not to know what the words mean in this connection; I have never read the book bearing the term as its title. I am not a "Theosophist" according to the use of that word now; and I am not a member of the Theosophical Society.

Mr. Loftus Hare leaves me "aghast," by coupling "Moses and Jesus." I protest against this. Moses was an inspired Israelite, but cannot be ranked with the Saviour of the World. Moses laid down laws obeyed by the Jews to this day; the Lord Jesus Christ gave a great message which the world has not yet begun to understand.

Yours faithfully,  
MABEL COLLINS.

#### INSPIRATION.

*To the Editor of the OCCULT REVIEW.*

SIR,—Allow me to take this opportunity to thank Mr. Colin Still for his notice of my book: *The Spiritual Universe*. But if it is admitted that inspiration by the universal mind occurred in the ancient past, why suggest that we should exclude the possibility of the same eternal mind choosing to express itself again in more recent times, through other avenues?

While we cannot estimate the value of the present, without

knowledge of the past from which it issued, it scarcely follows that man must turn to the great myths of the past for "all that he is ever likely to know of the cosmic cycle."

Mr. Still speaks of these ancient myths as being an utterance of the universal mind, and therefore authentic. But is not all inspiration an utterance of the universal mind? Though the particular avenues of expression differ, they must all be units of the universal mind.

Is it not rather to the future, in conditions of enlightened intellectuality, that we may look with hope for such information being vouchsafed to man, than to the past when the limiting trammels of authority and tradition were so strong.

The meaning of the term inspiration is but vague to most minds. It is another word for thought-transference, or transmission to man by great Beings in transcendent states. It is a life current that is used by these great operators, to convey the thoughts (thoughts being implicit in units of life). But the mentality of the human instrument used, necessarily conditions the expression. Modern mentality probably presents greater possibilities of undiluted conveyance than existed in antiquity.

The man whose information I was permitted to use as the basis of my book had received it in the above manner.

Yours faithfully,

O. MURRAY.

"GENESIS INTERPRETED."

*To the Editor of the OCCULT REVIEW.*

SIR,—Will you allow me to point out that in the review of my book, *Genesis Interpreted*, on p. 398, the reader, by inadvertence, is given to understand that the quotation is my interpretation of the second verse of Genesis i. as well as the first. I believe the meaning of the second verse to be:—

"At first the primordial Matter was inert and formless, the spiritual involution of qualities and idea-forms not having begun. All existence was inchoate on the higher planes, for Spirit was not yet permeating and energizing Matter. And the Supreme Wisdom (the Atman) brooded over the ultimate Reality—the eternal Truth of Being."

Yours faithfully,

G. A. GASKELL.

## PERIODICAL LITERATURE

THERE are many debts owing to Principal L. P. Jacks as editor of THE HIBBERT JOURNAL and otherwise, and he has added yet another in the current issue by his study of that familiar phrase, more especially of liberal theology, which speaks of "a creed in harmony with modern thought." As of old, he is like a bell for clearness, and keen in sight and insight, also as of old. The desired harmony—as he tells us—cannot be attained without a will thereto on both sides, and it is not clear that this reciprocity exists. Moreover, the demands of modern thought are manifold and various, and "the Roman Church knew what it was about when it warned the faithful" that a creed which so tried to harmonize itself "would very soon be no creed at all." The main difficulties will arise from the application of scientific faculties to the critical investigation of the New Testament, and the particular school in view is evidently that of Loisy, of whom little is known in England. "All the creeds repose on a certain theory of the origin of the Christian religion, which in turn reposes on the Book of Acts and instantly falls to pieces if that Book is what M. Loisy declares it to be,"—a document which has been "mutilated, altered, doctored, melted down and recast" by a forger, for the purpose of providing *circa* A.D. 130 "a basis for Church-apologetic." If this is right, any appeal to the faith of the Church lapses, because it was this faith which altered and recast the Acts and, as it is maintained also, the Gospel according to Luke. With such possibilities before us, any creed "which harmonizes only with selected strains of modern thought and remains at odds with the rest, is neither a sword nor a ploughshare," while an official creed in harmony with Loisy is unthinkable presumably for Principal Jacks. In place of discussing it, he asks whether harmony might not be attained if the question of a creed were dropped, religion and science being "left to form unions *ad hoc* without the restrictions of a treaty obligation." This is interesting, though it may look perilously like referring the matter to the Greek Kalends. But the article concludes with a much more pregnant question: "May it not be that we are misconstruing the nature of religion when we represent it as contingent on harmony with modern thought?" We most certainly are. For us at least the flux of thought passes, transforming from day to day; but the word religion stands for an eternal reality which may be reached by those who will, and that reality suffers no change or shadow of vicissitude from what is thought about it in the new schools or the old. The creeds also pass, but some of them are exceedingly important as gates opening on the path leading to reality.

For Prof. Drews and some other critics Jesus of Nazareth is

not an historical personality ; for Loisy the personality seems on the point of dissolving ; for Schweitzer Jesus is brought back "into solid history at the cost of making him a fanatical enthusiast." But when we pass from Principal Jack to the Emeritus Professor of Philosophy in Tulane University, New Orleans, W. B. Smith, writing in THE HIBBERT on New Testament translations, it is to be told that "the hey-day of liberal theology is past," that the hypothesis of Jesus being a man like, e.g. Mohammed, has "failed completely," and presumably that orthodox Church doctrine is our only refuge. There is, however, Dr. C. J. Cadoux, who seeks in the next article to give a "general view of the present state of critical investigation into the Gospels," and he reminds us that the "earliest and best authority for the life of Jesus" is "a hypothetical document" labelled Q by the critics. Such is the historical position of that subject in which we must believe or perish, according to the Churches. On our own part we feel that the life of the soul does not depend upon documents, hypothetical or otherwise ; that it does not depend on doctrines the evidential sources of which are up in the high clouds ; and that true religion is something which differs *in toto* from any grouping of symbols which answers to the word creed, and may or may not be squared with the science and "thought" of the moment.

THE QUEST opens its new issue by an answer to the question : Who is fit to be a philosopher ? It is given by Mr. G. Hanumantha Rao, a Lecturer at Maharaja's College, Mysore, and involves a distinction between the East and West. The object of modern European philosophy is "not the discovery of a new universe over and above the one revealed to science and common sense, but only the reflection on the universe of science and sense-perception." When it speculates concerning the Absolute no other qualifications are needed than those possessed normally by man. On the other hand, the object for Indian philosophers is the realization of the Absolute, not simple speculation about it, and a different discipline is demanded, corresponding to the distinction between a game of logic and a concrete experience of reality. New powers of mind must be developed, even a new personality, if we would attain knowledge like this. The eastern student of philosophy "must know where science and popular religion end and where philosophy begins," the difference between "that which decays and dies and that which is abiding and eternal." He must "cast off the cloak of relativity and finiteness" ; and he must develop to the highest degree that power of intuition which alone can take us into "the heart of reality" and identify ourselves therewith. This power is reached in the state of *samādhi*, and *samādhi* is reached through "a systematic discipline in *yoga*." We should have thought that the more applicable title of such a person would be saint instead of philosopher. Mr. H. C. Corrance continues his examination of "secret records of the Maoris," made public by the late Polynesian scholar, S. Percy Smith. The previous account dealt with things

regarded as celestial, and on the present occasion attention is directed to those of a terrestrial kind, the history of the people and their migrations, their origin—which remains largely conjectural, however—and their magical beliefs and practices. We hear also of Maori ideas on the genesis of things, presenting “some striking parallels with the Mosaic narrative” and more striking differences therefrom; of the fall of man, the deluge and dispersion, and of the plurality of worlds. Mr. G. R. S. Mead contributes a *STUDY OF EARLY READINGS IN THE APOCALYPSE*, contrasting those of the Revised Version with variants in a tenth century MS. “from the Meteora Monastery in Thessaly, discovered just before the War.” He pays tribute in so doing to “a series of important studies” by Mr. H. C. Hoskier, published in the *BULLETIN* of the John Rylands Library, Manchester, and says that they constitute “the most comprehensive textual examination by a single pair of eyes of any book of the New Testament which has so far been undertaken.” As regards the Revelation itself, apart from text-readings, Mr. Mead points out (1) that it was long kept out of the canon; (2) that it was therefore not regarded generally as of apostolic origin; (3) that “the ‘tradition’ which asserts it was written by John the Disciple was subsequently originated and developed”; (4) that “the key to a host of puzzling and contradictory phenomena” by which the work is beset was given in 1886, when Vischer suggested that it is not “a single and simple document, but the elaborate Christian overworking of an originally purely Jewish apocalyptic pronouncement”; (5) that this hypothetical nucleus was not impossibly current in John the Baptist circles. Dr. Eisler resumes his study of the Fire Baptism in *PISTIS SOPHIA*, and marshals his great learning to show that “the enigmatic baptism” with Water of Life, Fire and Spirit was performed after a recipe preserved by Hippolytos and quoted at length in the article. He cites also the *ΒΑΚΧÆ* of Euripides, v. 757, to indicate that a baptism with burning wine-fumes was a Rite of the Dionysian Mysteries. In her brief but attractive study of *INSTINCT AND IMMORTALITY* Miss Katharine M. Wilson seeks to show that our religious feelings are not “fakes to fit our need,” that there is no fallacy in believing “because we wish to believe” and that “we believe in immortality because we are immortal.” We have been interested also in Mr. R. L. Eagle’s *PROBLEM OF SHAKESPEARE’S SONNETS*, which suggests that the poet is soliloquizing, “treating his genius or ‘better part’ as a separate being.” The Southampton and Herbert hypotheses may be called dead, but a confession of interest in the present speculation by no means signifies conversion. It owes something admittedly to John Abraham Heraud, the forgotten author of that remarkable poem, *THE JUDGMENT OF THE FLOOD*.

From our own point of view and, we think, indeed otherwise, the most important contribution to *PSYCHE* is that of Professor Sante de Sanctis on *SUBLIMATION IN THE PROCESS OF RELIGIOUS CONVER-*

SION. He is described editorially as Italy's foremost psychologist, and as a leading Catholic apologist he has "entered the lists to uphold the psychological value of his faith." There is neither space, nor is it possible otherwise to discuss its subject here: we can say only that a plea is embodied for the inclusion of that subject in "the pedagogic curriculum of the present day." The sublimation in question signifies the transmutation of sex desire and urge, and proceeds from the basis of a common origin of love on all the planes—sexual, ideal and divine. Among authorities for the derivation of the last from the first there are Origen, St. Bernard, Richard of St. Victor, St. Bonaventura and Père Lacordaire, not to speak of all that is implied by the mystical states of love attained in experience by St. John of the Cross, St. Teresa, St. Gertrude, St. Catherine of Siena and Blessed Margaret Mary Alacoque. The article of Professor de Sanctis constitutes the fifth chapter in his work on *LA CONVERSIONE RELIGIOSA*, and *PSYCHE* presents other notable extracts from recent or forthcoming publications, from Mr. Bertrand Russell's *A B C OF RELATIVITY* and Professor Piéron's *LE CERVEAU ET LA PENSÉE*. There are portraits of Prof. Piéron and Prof. Sante de Sanctis.

The *REVUE MÉTAPHYSIQUE* takes us back to the passing of Camille Flammarion, whose panegyric is pronounced in eloquent terms by Prof. Charles Richet. He is characterized as a great scholar, a noble poet, an ardent friend of humanity, an apostle of peace and a faithful friend of "our holy cause"—that of psychical research. To his memorable and, for many of us, familiar saying, "the unknown of to-day is the truth of to-morrow," Richet adds that the acknowledged truth of to-morrow is condemned to-day as absurdity. With Flammarion also he desires to describe himself as "a perpetual student," and would have all of us do likewise, "in the presence of the bewildering mysteries which encompass us on every side," being those of a cosmos of which we understand nothing as yet. Dr. Eugène Osty continues the account of his experiences with Ludwig Kahn, to whose extraordinary faculty of reading sentences within folded papers we have adverted previously. They are inscribed in his absence from the room, are written by different persons, are then mixed up together and distributed to the sitters, who more often than not are holding a paper which does not contain their own writing but that of another person. Klosky not only succeeds in reading each sentence, but can usually say whether it is in the wrong hand. When he makes a mistake it is rectified at a word of warning before the correct reading is disclosed. But the most wonderful record of all is that of M. A. Rouhier's experiments with an engineer on phenomena of internal vision produced by pills composed of Panpeyotl, a weak chloroformic extract of Peyotl, otherwise *Echinocactus Williamsii*, a small cactus found only in the centre and north of Mexico. Dr. Osty, who introduces the account, says that a strong dose of the drug seems to act on the optic centre of the brain, the intoxication produced

usually affecting the eye only. "Intelligence, will and consciousness remain undisturbed." The patient is seated in the dark with closed eyes and beholds an "unrolling" of visions which are incomparable for their beauty and of indescribable luminosity. They are animated and go on for hours, a perpetual cinematograph of scenes, people, beasts, plants, the will of the subject being powerless to produce, modify or suspend the pageant, except by opening his eyes. When, however, they are closed again the lucidity is resumed, and continues till the effect of the drug is exhausted. In the case of the engineer the experiment began at 3 p.m. and ended about 9.30, he being able throughout to join in conversation, smoke and drink coffee. It is to be noted further that he was open to the influence of suggestion, which acted on the nature of the visions: in this sense they are subject to the will of others, though not to his own. It must be added, however, that he is naturally psychic, and there is at present no evidence that hetero-suggestion would be effective in all cases. Finally, the experience leaves behind it no evil effect, either of depression or otherwise. The Mexican Indians regard their cactus as an incarnation of the god of fire, and hold ceremonies in its honour during several months of the year. Whether the repeated use of the drug would prove innocuous is another question, about which evidence seems also wanting.

A recent and excellent portrait of Sir William Barrett appears in *PSYCHIC SCIENCE*, together with an obituary notice by Mr. Stanley de Brath, who notes that his views upon Nature were similar to those brought forward by Dr. Gustave Geley in *FROM THE UNCONSCIOUS TO THE CONSCIOUS*. He agreed also with Alfred Russel Wallace "in condemning the mechanistic theory of life." We are in sympathy with Mr. de Brath when he says that his "most trusted friends—Wallace, Geley and now Barrett—have passed into the Unseen." There is a summary of the "Margery" or "Crandon Case" of mediumship which will be of value to those who are not in possession of the wider records, and an editorial note at the end mentions other séances of recent date held in a good red light. Mr. F. W. Warrick continues his account of experiments with Mrs. Deane, accompanied by numerous illustrations of figures obtained by a kind of psychic photography on ferro-prussiate paper, folded cartridge paper, wax paper, autotype white cameo half-plate size tissues and Seltona photo printing paper. Mr. Warrick regards his record only as "a bald catalogue of experimental results," for which he claims that "no normal explanation can be given," and he is anxious for similar experiments to be made independently with other mediumistic persons. Finally, Dr. Haraldur Nielsson, who is Professor of Theology in the University of Iceland, contributes a detailed report of "Poltergeist phenomena" in connection with a medium, as observed for a length of time, some of them being in full light.

## REVIEWS

MY PILGRIMAGE TO AJANTA AND BAGH. By Sri Mukul Chandra Dey.  
London: Thornton Butterworth, Ltd. Price 21s. net.

WHEN one speaks of the caves of Ajanta one's breath is caught by the awe and splendour of these old temples, mysterious and dusk and haunted by savage things. For, like the old tombs of Egypt, they withhold enough riches of artistry in sculptured effigy and wall-painting to recall the very spirit of the past, to shine beside the Seven Wonders of the ancient world. The pictured Shrines of these cave-temples recall the life of the Buddha and are thus a sacred fane to all the Buddhist world of India, China and Japan. Hitherto Mr. John Griffiths and Lady Herringham have produced works illustrative of their glory for the untravelled, whilst my friend, that ardent inspirer of the modern Indian art movement, Captain W. E. Gladstone-Solomon, the present Principal of the Sir J. J. School of Art in Bombay not alone wrote brochures about them, but always encourages his students to revive their traditional artistry. Mr. Dey, the author of the book, is himself a young Indian artist, and went to the caves in the same spirit as the Mohammedan visits the Kaaba, the Japanese ascends Fuji-Yama, the Jew seeks the tombs of Machpelah.

It is impossible to quote from a work like this, for no reviewer can convey to his reader the beauty of the illustrations depicting Ajanta and Bagh which profusely embellish the text. The author was indeed well repaid for braving the natural discomforts of these age-old, deserted shrines set amid jungle-villages and tropic scenery. Mr. Laurence Binyon, the well-known authority on Indian art, contributes a stirring preface to a volume which is as valuable as it is delightful.

REGINA MIRIAM BLOCH.

TRUTH OF LIFE AFTER DEATH. By Robert H. Jebb. With a Foreword by Rev. William A. Reid, M.A., Glasgow. Glasgow: Aird and Coghill, Ltd., 24 Douglas Street. Copies may be obtained from H. Lumsden, 47 York Street, Glasgow. Price 2s. 6d., plus postage.

THIS work is described as "a business man's experiences of the truth of life after death," and in an appreciative Foreword the Rev. E. Reid, M.A., observes that "a remarkable characteristic of our time is the number of people of keen intelligence and business acumen who have examined the claims of Spiritualism and believe that it demonstrates human survival and proves the continuation of character, memory, and personal responsibility after the death of the material body." And he adds his opinion that "when such men as Richet, Crawford, Flammarion, Lodge, Barrett, Schrenck-Notzing, and hosts of others vouch for the phenomena, it is presumption to accuse Mr. Jebb of self-deception."

Mr. Jebb, indeed, relates in a quiet, matter-of-fact manner, the various episodes which led to his firm acceptance of the truth of Spiritualism,

and to his discovery that he himself possessed in no small degree the power of becoming an intermediary for communication from the Other Side. His first séance took place at the house of a relative of his own, at which the sensitives were the Misses Moore, of Glasgow, two ladies whose mediumistic gifts have established for them a high record. He received convincing proofs of identity from his mother and other relatives no longer in the physical body. Part One of Mr. Jebb's book is devoted to a most careful record of many evidential communications, especially on the part of a certain "W.C.M." who was quite unknown either to himself or the mediums. Most elaborate tests of identity were given, and most carefully followed up by Mr. Jebb to his complete satisfaction. The Second Part of the book is composed of a number of interesting communications in automatic writing given by "W.C.M." through the hand of Mr. Jebb and in the presence of an Edinburgh psychic named Mrs. Falconer. These messages briefly describe life in the hereafter, from the point of view of the Spirit communicator, and from his earliest experiences on passing over. They are very simply written, of a fervently religious tone, and reiterate the consoling assurances we have received from so many sources, that we are met by our loved ones, that conditions in the Beyond are as we have built them up for ourselves while here ("As a man soweth that shall he also reap."). That our pet animals are among the joys which await us: and that life on the Other Side is mainly helpful service, with hope for all, even for those who dwell deepest in the darkness and the grey.

EDITH K. HARPER.

DREAMS AND THE INTERPRETATION OF THEM. By a Physician. 7 $\frac{1}{4}$  in.  $\times$  4 $\frac{3}{4}$  in., pp. viii. + 112. London: Cecil Palmer. Price 3s. 6d. net.

THIS is the best popular exposition of the Freudian theories that I have seen. Its simplicity is perhaps in parts exaggerated and the author errs on the side of writing down to a reader of impossible lack of intelligence. However, he never abandons or goes beyond ascertained facts, and maintains a commendable attitude of common sense and open-mindedness. He does not believe that reliable supernormal dream phenomena are on record (!) but believes in their possibility. The book concludes with some very simple examples of dreams which the reader is left to interpret for himself.

THEODORE BESTERMAN.

THE PROBLEM OF THE FUTURE LIFE. By A. H. McNeile, D.D. Cambridge: W. Heffer & Sons, Ltd. Price 3s. 6d. net.

THIS scholarly volume contains in somewhat extended form the Moorhouse Lectures, delivered in St. Paul's Cathedral, Melbourne, during May of the present year, by the Rev. Prof. A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin.

"We are sometimes told," says Dr. McNeile in his Preface, "that what the world needs is that Christians should work for human betterment in this life and not waste their time in speculating about the next. That attitude of mind is possible only for those who separate the earthly and the heavenly into two compartments. To protest against that separation is one of my chief objects in discussing the subject."

The learned Doctor points out that the language of the Scriptures contains a great deal of symbolism which can be variously interpreted, and that spiritual things must be spiritually discerned, but cannot be "adequately represented in the words which man has evolved for use in the conditions of earth. All language is symbolism, and can never fully convey even to our own minds our intuitions and spiritual certainties."

That is exactly what many spiritualists feel in regard to communication with those who have, as Browning phrased it, "Passed through the body and gone." But, even so, Truth comes through many channels and in divers forms, and Dr. McNeile's bias against spiritualism leads him to forget that many of the very arguments used by the "superior" person against it, may equally be used by antagonists against the Gospel Story, and against many of the traditions on which we base our faith.

Nevertheless, thoughtful readers will be impressed by the deep earnestness of Dr. McNeile's appeal to the higher instincts of mankind, and his reminder that, in the ultimate, ". . . to refuse to repent and to believe in and love and please God now, is sheer gambling with the soul at stake."

EDITH K. HARPER.

THE SHEPHERD OF ETERNITY, AND OTHER POEMS. By Eva Gore-Booth. London: Longmans, Green & Co., 39 Paternoster Row, London, E.C.4. Price 4s. net.

MISS EVA GORE-BOOTH, as a poet, is well described by these lines in *The Shepherd of Eternity*. She is indeed

"A builder of rainbow arches, a sculptor of Light and Fire,  
Moulding, out of the Spirit of Love, the Body of Love's Desire."

These are poems of Light, Life and Love. They are inspired by the "courage that is the golden heart of Love; they reflect "the radiant wisdom that is Love's face"; and they are energized by eternal life triumphant in the mind. The consciousness of the unity of all life, from the amœba to the star, and the freedom of the universal life are revealed in every page of the *Shepherd of Eternity*. The following lines from "Salvator Mundi" are a good illustration of the spirit of the book:—

"I gave up all things, and behold all things came and begged to be mine,  
Mine is the life of the rainbow, the river, the corn, and the vine,  
I shine from stars, I flow in streams, I rise up from the earth in trees,  
My vision, enthroned beyond all dreams, shines over a thousand seas . . .  
Sunlight and starlight are my dreams, and the twilight deep and still,  
For I have given my will to God, and mine is God's dear will.  
Mine is the Dream and the Splendour, the broken parts and the whole,  
For I have given my love to God, and mine is Love's wild soul."

The inspiration of these poems is drawn from the living spring that rises upwards to eternal life and they will refresh many a pilgrim bowed beneath his load.

MEREDITH STARR.

LIFE AND TEACHING OF THE MASTERS OF THE FAR EAST. By Baird T. Spalding. San Francisco, Cal.: California Press, Broadway and Sansome Streets. Price \$1.50.

THIS is one of the *Sun Series*, and the author in his Foreword states that he was one of a research party of eleven persons who visited the Far East

in 1894, and while there "contacted the Great Masters of the Himalayas," by whom they were aided in the translation of certain occult records. "This," adds the author, "was of great assistance in our research work. They permitted us to enter into their lives intimately and we were thus able to see the actual working of the great Law as demonstrated by them."

It is claimed that these Adepts have been living on the earth-plane many hundreds of years, and that they have by self-development and training of the will attained the power of making their physical bodies visible and invisible not by "materialization," as in the séance room, but by the working of spiritual laws, unknown at present to the majority of the human race.

The Acts and Teachings of these Adepts are related by the author in the twenty-four chapters of his book, and under his guidance we plunge into the heart of so many occult mysteries that we are inclined to rub our eyes, and wonder whether we are reading another romance by the Sultana Schehezerade! The names of the other members of the research party are not mentioned by the author, but as he states that other volumes in this series will be forthcoming, while the present book consists only of his own personal notes, we must conclude that subsequent volumes will contain additional testimony to the wonders herein so graphically disclosed by Mr. Spalding.

In conclusion, the author remarks that "there is a Law that transcends death," and that "the Masters say this Law will be brought forth in America, will be given to the world, and then all may know the way to Eternal Life."

So there is no more to be said!

EDITH K. HARPER.

THE CONFERENCE OF THE BIRDS: A SUFI ALLEGORY. Being an Abridged Version of Farid-ud-Din Attar's *Mantiq-Ut-Tayr*. By R. P. Masani, M.A. Humphrey Milford: Oxford University Press, London, Edinburgh, New York, Melbourne, Cape Town, Bombay. Price 6s. net.

THOSE interested in Sufi literature will welcome this able translation of Farid-ud-Din's masterpiece, which is as full of mystical wisdom as a hive is of honey. In many respects Sufism is more acceptable to Europeans than Hinduism, for, as Mr. Masani says, though self-renunciation is the be-all and end-all of Sufism, it does not call upon its initiates to leave the world, but rather exhorts them to plunge themselves into the stream of life that flows past their gates. The Sufi's only basis of certainty is consciousness. "It is only by spiritual clairvoyance and not by reason that the truth can be perceived."

"Cease to boast of your reason and learning;  
Here reason is shackle, and learning a folly,"

as Jami says. Sufism culminates in self-annihilation:—

"For thirty years God spoke to mankind by the tongue of Junaid, though Junaid was no longer there, and men knew it not."

*The Conference of the Birds* shows the obstacles in the way of Attainment and how they may be overcome. Under the guidance of the wise Hoopoo millions of birds set out in quest of the Simurg, the spiritual king of the birds. After much suffering and perseverance thirty of the birds

arrive at the Court of their King. The birds typify the aspirants and the Hoopoo is the mouthpiece of Divine Wisdom, and relates many quaint stories which illustrate his sage counsels. The part dealing with the Seven Valleys is particularly instructive. *The Conference of the Birds* is an admirable production and contains much food for meditation.

MEREDITH STARR.

GLEANINGS OF A MYSTIC. A Series of Essays on Practical Mysticism, By Max Heindel. The Rosicrucian Fellowship, Mt. Ecclesia, Oceanside, California. London: L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus. Price 10s. net.

WHILE there is much valuable teaching—particularly about the true significance of Christianity—in *Gleanings of a Mystic*, I think it is a pity that the writer did not acknowledge the source whence much of the teaching in this and in other works published by the Rosicrucian Fellowship were taken. They were first given out by Dr. Rudolf Steiner and will be found in greater detail and profundity in his published works, and more particularly in his unpublished lectures which are now being made accessible to the public. It is not generally known that Mr. Max Heindel went to Germany and studied under Dr. Steiner for a period, with the object of publishing a book on behalf of Dr. Steiner's views, embodying Dr. Steiner's teaching. This he did. In the first edition of his first book on the Rosicrucian teachings, Mr. Heindel acknowledged his indebtedness to Dr. Steiner, but I regret to say that he omitted this acknowledgment from that time onward. Another very regrettable fact connected with the publication of *The Rosicrucian Cosmo-Conception* and kindred works is the inevitable cheapening of the original teachings as presented by Dr. Steiner. This is largely due to their being put into a "popular," easily intelligible, spicy and sensational form. This simplification is fatal both to creative art and to creative or occult knowledge. The effort which is necessary on the part of the student to understand the works of a Teacher is an indispensable factor in the student's progress towards initiation. The greater the effort, the better the progress. In other words, a fundamental axiom of occult science is that the aspirant to initiation must not shrink from ascending the mountain upon which initiation takes place.

MEREDITH STARR.

LE PROBLÈME DE LA SURVIVANCE DE L'HOMME. By L. S. Fugairon. Pp. 32. Paris: Henri Durville. Price 75 centimes.

THE author of this little pamphlet, a doctor of Natural Science and of Medicine, declares that the problem of human survival after death is one which only biologists are competent to solve. He speaks scathingly of those "amateurs" who write on the subject in journals and reviews, and suggests that, in view of the impossible and absurd statements frequently made by them, it would be better if they kept silence until the facts have been scientifically established. He then proceeds to argue, by analogy, that because the earth is inhabited, and is only one globe among many, therefore the other globes must also be inhabited; and that because there exist on earth marine organisms so frail that a ray of sunlight can dissipate their substance, there must also exist creatures of a higher order with similarly ethereal bodies. Further, he postulates the existence of beings

whose organisms are double—one part consisting of solid flesh and the other of a more subtle, even invisible, substance, and declares that the chief of these beings is man himself. The gross body he names the "Sarcosome," the more rarefied body the "Aérosome." This latter, we are told, survives the death of the former, but finally disappears, leaving only its "dynamic centre," or "Psycholone," behind. The "Psycholone," in its turn, condenses into the "molécule-germe," which forms the nucleus of a new body, and seeks reincarnation by penetrating into the generative organs of some human being. If the conditions are not favourable to its growth it will sooner or later be expelled; if favourable, it develops; for—says Dr. Fugairon—"il n'y a pas la Hérédité, c'est-à-dire transmission des caractères des parents aux enfants, mais *développement du semblable dans le semblable.*"

It is all very interesting, and a new way of expressing what many already believe; but the statements made seem so highly speculative that it is a little difficult to see on what grounds the author bases his claim to have given a purely *scientific* explanation of the problem of survival.

E. M. M.

RE-CREATING HUMAN NATURE. Being an Exposition of the Making of Psychology. By Charles W. Hayward. London: Leonard Parsons, Devonshire Street, W.C.1. Price 10s. 6d. net.

THIS is a sane and instructive work and will provide an excellent antidote to most forms of hypocrisy and superstition which undermine social life. Mr. Hayward contends that if social relations were based on absolute truth, inviolate fair-play, and good-humour, the ills that vex humanity would vanish; and the book is largely an exposition of this contention. But I think that, in the endeavour to sweep away the idols that encumber the bazaar of human existence, Mr. Hayward has fallen into the pitfall of idolizing Reason itself. Reason cannot explain the life-force that makes a seed grow, nor can it fathom the living spirit in man, nor all the modes of its manifestation. Because Mr. Hayward has had no experience of spiritual spheres, it is a pity that he should regard such knowledge as unattainable or to stigmatize those who testify to it as philosophical theorizers. Just as there is an invisible energy in the natural seed which differentiates it from an artificial seed apparently exactly like it, may there not be something in man more fundamental than anything reason can tell us about him, yet accessible to spiritual vision? When will psychologists learn that nothing is wholly material or wholly spiritual, but that spiritual and material forces are everywhere intertwined, in various modes?

Mr. Hayward's warfare against all forms of ugliness, disease and dishonesty is magnificent, and his book should be read by all who have the welfare of humanity at heart.

MEREDITH STARR.

A LIFE UNVEILED. By A Child of the Drumlins. Pp. 335. London: Gay & Hancock. Price 8s. 6d. net.

THOUGH this record of a woman's life from childhood to early middle age contains little or nothing of occult interest, it is written with a candour and sincerity which mark it out from the common run of autobiographical volumes. It presents—to quote from the Introduction by John Burroughs

—"the natural history of an American girl in the last quarter of the nineteenth century," and succeeds in giving "a moving record of real life." At the same time, it must be admitted that a good many details of no particular interest are included, though perhaps in a way they all have their place in showing the development of the writer's mind and character. The most interesting part of the book deals with her life as a medical student in Boston, and with her experiences on first launching out as a private practitioner; but it comes to an end when she takes up a post as resident physician in a large institution for the insane, though her work there must have provided many novel experiences, which are perhaps being stored up for publication in later years.

E. M. M.

AN EPITOME OF THE "SCIENCE OF THE EMOTIONS." By K. Browning, M.A.  $7\frac{1}{4}$  ins.  $\times$   $4\frac{3}{4}$  ins., pp. 103. London: Theosophical Publishing House, Ltd., 38 Gt. Ormond Street, W.C.1. Price (paper covers) 1s. 6d. net.

THIS work is a useful summary of Pandit Bhagavan Das's *Science of the Emotions*. Mr. Das defines an emotion as "a desire in one *jīva* to associate with, or dissociate from, another *jīva* plus an intellectual cognition of the latter's superiority, equality or inferiority, with reference to a possible voluntary or forcible exchange of pleasures or pains between them," the word *jīva* signifying "a differentiated portion of the Self possessing experience, cognition, perception." The definition is an interesting one and leads immediately to the classification of emotions under six primary heads. The Indian mind seems, by the way, to have a genius for classification, though sometimes the results appear arbitrary to the Western mind, as indeed all attempts at the classification (that is the treating as discontinuous) of what are phases of a continuity must essentially be (see, for example, Mr. Das's analysis of laughter into six types). The obvious objection to the definition that certain emotions appear to be directed to inanimate objects is dealt with, and virtues and vices are defined as "permanent moods of emotions."

There is a long and interesting section of the book devoted to "Emotion in Art."

H. S. REDGROVE.

WILLIAM BLAKE: HIS PHILOSOPHY AND SYMBOLS. By S. Foster Damon. 10 ins.  $\times$   $6\frac{1}{2}$  ins., pp. xvi + 487 + 2 plates. London: Constable & Co., Ltd. Price 2 guineas.

THERE is a large and increasing literature concerning Blake. Some of it is more or less worthless, but the fact remains that the inspired works of the mystic poet-painter have themselves inspired a number of exceedingly valuable books, each very different from all the others, each serving to reveal to us dull mortals something of Blake's Everlasting Vision. Unreservedly I place Mr. Damon's fine work in this latter category.

Mr. Damon is already known to readers of OCCULT REVIEW, and as a student of Occultism he has noted for us certain aspects of Blake's philosophy and symbols which, I think, have hitherto escaped attention. Very interesting, for example, is the analogy he draws between Blake's illustrations to the book of *Job* and the Tarot Trumps Major.

In a brief notice such as this it is impossible to give anything approximating to an adequate summary of the contents of Mr. Damon's book,

let alone to criticize such few points as seem to call for criticism or to praise those many points which are deserving of high commendation. Space permits only of one or two salient features being mentioned.

Mr. Damon knows how to value Blake's mysticism aright. Blake's philosophy is the philosophy of Ecstasy and Illumination and, as Mr. Damon well remarks, Illumination "is more than a state of emotion; it is a state of knowledge as well. A new truth is perceived. Most mystics are unable to express, or even to remember, what they have learned. Blake always wrested from his visions some transcendental theory which he recorded in his work."

For Blake the body was part of the soul. Hence his philosophy (and also his life) is free from that morbid asceticism which disfigures the lives and teachings of so many of the great mystics. As Mr. Damon remarks, "The normal life, *heightened*, was [Blake's] ideal." Blake realized that the senses could be utilized as instruments of the soul and as the Gates into Eternity. What visions the golden orb of the sun aroused for him in the real world of Imagination! Has not every true artist experienced something of this? Has not every true musician been translated at times to heaven through the medium of sound? And has not every true lover passed into ecstasy by means of the sense of touch? We enter here, perhaps, upon the fundamental problem of life; upon Blake's secret, upon the heart of all Secret Doctrine. The question is dealt with explicitly in Mr. Damon's fifteenth chapter "The Fifth Window," but, naturally, is recurrent throughout the book.

Rather less than one-half of the volume, I should mention, consists of commentaries on Blake's various works. It seems hardly necessary to add that this is a book that will delight all lovers of Blake and one that should be read by all interested in Mysticism—in the ultimate problems of Life.

H. S. REDGROVE.

WINDMILL-LAND STORIES. By Allen Clarke. London. Palatine Books Co., 317 High Holborn (and Blackpool.) Price 7s. 6d. net.

THE district which forms the setting for these stories is described by the writer as a great tract of agricultural country, almost untouched by railways—the Windmill-Land of Lancashire, rich in folk-lore, traditions and legends.

The tales, collected and re-told here, all aim at the psychic; and are put into the mouths of the various members of a club, known as "The Astral Ramblers," whose object is the exploration of haunted buildings, spots where tragedies and crimes have occurred, and "aught else likely to produce material in the ghost line."

Mr. Clarke, to judge by the publishers' announcements, and the Press-notices, reprinted at the end of the present volume, seems to have half-a-dozen similar collections to his credit; and to have gained an appreciative audience for them. His way of dealing with ghostly matters is artless in the extreme; and his style colloquial. But the reader who is not unduly critical will probably spend a pleasant hour with the genial "Astral Ramblers."

The book is well printed; and the cover design deserves a word of praise.

G. M. H.

BEAR WITNESS. By A King's Counsel, Author of "I Heard a Voice," etc. London: Hutchinson & Co., Paternoster Row. Price 4s. 6d.

It is eight years since those two remarkable books, *I Heard a Voice*, and, *So Saith the Spirit*, first made their appearance, at a time when the din of hostile prejudice against Spiritualism was much fiercer than it is at the present time. The fact that such misguided animus and ridicule have to a certain extent died down—on the part of the Press if not of Orthodoxy—is not only due to the swing of the pendulum, but to the increasing exertions of Truth-seekers of eminence like the compiler of the present volume. On the other hand, "newspaper stunts" are liable to be dangerous, so we must still go warily!

It will be remembered that the two previously named volumes contained a series of communications in "automatic" Script, the sensitives being two young girls (then mere children), daughters of the King's Counsel to whom we are indebted for their presentation to the public, and who, as he himself reiterates in the work now under notice, was personally present "at the receipt of each such message."

The names of the communicators are not as a rule disclosed to the reader, but we are again assured all have given to the automatists convincing proofs of identity, and such proof "has been especially strong in the case of historical personages or of those who held high rank when on earth." Still, it would be more satisfactory if these names were given.

In varying degree the messages are intensely interesting, quite apart from their source of inspiration and though one may not always agree with some of the opinions expressed. The thoughts are clothed for the most part in polished, graceful, flowing language, of apt and delicate phraseology, such as would naturally be used by the various philosophers, statesmen, poets, seigneurs and damozels, who purport to communicate so freely through their mobile intermediaries. "Father Olivert" writes delightfully of earth-buildings and their spirit counterparts. He says, "the earth-building has a subtle connection with the spirit facsimile, as if one were the physical body and the other the spiritual, so that the same atmosphere clings to both." A distinguished musician of the first half of the eighteenth century gives a charming account of Fairies he has seen dancing in the moonlight "or perhaps playing some fairy game." . . .

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these unseen friends, yet the beauty and high reverence of their thoughts reveal themselves in such messages as this from "Father Olivert," concerning Our Blessed Lady :

"It is certain Our Lord in Heaven is displeased with the irreverence and neglect shown towards the Blessed Hebrew Maiden, His Mother. That pure Blessed Mother is the most dazzling saint, so holy that one cannot see the hem of her robe without feeling oneself to be in the presence of a glorious and transcendent Thing. She is a gentle Archangel, and would pay special attention to England, if England were less insulting and irreverent to her."

EDITH K. HARPER.

THE BEDROCK OF EDUCATION. By George S. Arundale. Adyar, Madras : Theosophical Publishing House. Price, 1 R.

"EDUCATION ought to enable us completely to live!" This was the opinion of that fervent educationalist, Herbert Spencer, who, however, was oppressed by the sense of those limitations of time, which do not allow the individual to develop his possibilities, or to complete the educational process. Spencer, as Mr. Arundale suggests, was "all but a Theosophist!" That is to say, he had the enlightened Theosophical view of what education should be, without the Theosophical "sure and certain hope"; the belief in the great laws of Karma and Reincarnation, in the light of which the convinced Theosophist can defy the supposed limitations of time, and pursue his educational ideals with unwearying zest and courage.

Mr. Arundale has long been known as a sincere and high-minded teacher, and a persuasive and practical exponent of his suggestive stimulating theories. The little volume now before us cannot fail to add to his reputation, and to win him new readers. His programme is a fascinating one for all young and enthusiastic educationalists; and many, who have left youth and enthusiasm behind them, but who are still struggling bravely to fulfil their responsibilities to the young lives in their care, will find much in these delightful little essays to encourage and re-inspire them.

G. M. H.

BUDDHIST STORIES. Translated from the Pali, by F. L. Woodward, M.A. Published by the Theosophical Publishing House, Adyar, Madras, India. Price 1 rupee.

As the translator of other Orient treasures like Dhammapada, Yogavacara and Samyutta Nikāya I have had the pleasure of reviewing several previous volumes bearing Mr. Woodward's name. Now his list is swelled by these stories of the Bodhisattva, that gentle Gautama and Amida who spake in parables in the masterly manner of Christ, Krishna and the Rabbins who enriched us with the ethics of the Fathers. As usual

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there are discourses and moral arguments between the great Guru or initiate and his chelas or disciples in the fashion familiarized to us by many other collections. There are some prizes in the present volume. One or two stories naturally overlap, as in all compilations of this kind. Thus "Kisa Gotami and the Mustard Seed" has already been beautifully narrated in Sir E. Arnold's famous epic *The Light of Asia*. "Vangosa the Phrenologist" is a moral tale which will divert the adherents of this old and much-maligned science which is only now coming into its own again under the ægis of such brilliant men as the Hon. Sir J. A. Cockburn, M.D., and Sir James Crichton-Browne, M.D. "This Little Body Holdeth All" again impresses the vasty lesson which wireless and the atom and similar "new discoveries" (?) teach us in trumpet tones.

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length, with its sense impressions and its thoughts and ideas, I do declare to you is the world, and the origin of the world, and the ceasing of the world, and likewise the way that leadeth to the ceasing thereof."

REGINA MIRIAM BLOCH.

**MYSTIC VOICES.** By Roger Pater. London: Burns, Oates & Washbourne, Ltd. Pp. 251. Price 5s. net.

THE author of this book purports to give a true record of various occult experiences of his cousin, a Roman Catholic priest who lived from 1834 to 1913. We are told that in many cases names and dates have been changed, and it is difficult to know whether we are dealing with cleverly disguised fiction or with a genuine record of facts. However, whether true or not, many of the stories are quite interesting, and not at all incredible, though there is a sameness about them—and in most cases an inconclusiveness—that makes the book one to dip into, rather than to read straight through. As a "ghost story," the episode called "The Footstep of the Aventine" is far and away the most successful. As genuine "occult experience," "Our Lady of the Rock" perhaps takes first place. "The Persecution Chalice" and "The Astrologer's Legacy" are both good tales, and the whole collection may be recommended to anyone desiring to make acquaintance with the saintly character of the old priest, and with his unusual supernatural experiences.

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